

Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXV

LITTLE ROCK, ARK, THURSDAY, MAY 4, 1916

NO. 18

AND I SAY UNTO YOU, MAKE TO YOURSELVES FRIENDS OF THE MAMMON OF UNRIGHTEOUSNESS; THAT, WHEN YE FAIL, THEY RIGHTEOUSNESS; THAT, WHEN YE FAIL, THEY ITATIONS. HE THAT IS FAITHFUL IN THAT WHICH IS LEAST IS FAITHFUL ALSO IN MUCH; AND HE THAT IS UNJUST IN THE LEAST IS UNJUST ALSO IN MUCH. IF THEREFORE YE HAVE NOT BEEN FAITHFUL IN THE UNRIGHTEOUS MAMMON, WHO WILL COMMIT TO YOUR TRUST THE TRUE RICHES? AND IF YE HAVE NOT BEEN FAITHFUL IN THAT WHICH IS ANOTHER MAN'S, WHO SHALL GIVE YOU THAT WHICH IS YOUR OWN?—Luke 16:9-12.

AMERICA'S LAST WORD.

After waiting patiently almost one year for Germany to square her actions with her words, the United States, through President Wilson, says practically that patience now would cease to be a virtue. England and Germany have both tested our temper, but as our contention with England involves only property, it is possible to effect satisfactory settlement at the close of the war. Germany's violation of international law involves the destruction of human life. The damage done cannot later be repaired by apology and money. To have acted hastily without the facts would have been criminal. To delay now, since the circumstances are fully known, would be cowardice and betrayal of international trust. We do not want to break friendly relations with Germany, but it is inevitable unless Germany not only promises to obey the law of nations, but honestly keeps the promise. Germany must decide whether diplomatic relations shall be severed, and then by friendly or unfriendly acts must decide whether there shall be war. Let us pray that peace may prevail, but if war comes as the result of our insistence on the well defined rights of neutrals, let us endeavor to promote the cause of ultimate righteousness. Praying for peace, every patriot should resolve to follow our President in his stand for humanity.

THE OPPORTUNITY OF THE SOUTH.

In the early history of our country the South largely led the statesmanship of the nation. After the period of fratricidal strife both local and national conditions isolated our section and forced upon us the necessity of considering questions related principally to our own rehabilitation. Some of our representatives in Congress have been able to win recognition and achieve leadership. Today the complex condition of national affairs requires statesmanship and patriotism of the highest type. The South should be ready to render the service. In many Northern States the "hyphenated" citizenship creates a condition of unstable political equilibrium which subjects representatives of that section to an unusual strain. In many States and Congressional districts the foreign element holds the balance of power, and by throwing its weight of influence may elect or defeat any candidate. We confidently believe that in case of war with any foreign nation the vast majority of its people who are in America would be absolutely loyal to America; still, in the present crisis, when nations are bidding for our support, it is natural that "hyphenated" voters should favor the candidate who sympathizes with their native land. The issue with most foreign-born citizens is not between the land of their birth and their adoption, but to align their adopted country with the country of their nativity. This situation is a heavy handicap on Northern statesmen. It is almost negligible in the South, as in few States will the "hyphenated" vote determine the result of an election. Thus our Southern Senators and Congressmen are left free to represent the highest type of Americanism unalloyed. We have Southern interests, such as

cotton, lumber, and river improvement, which should not be neglected by our representatives, but the best people of the South want their representatives to rise above selfish and narrow sectionalism, and whenever the interests of humanity are at stake stand forth as champions of our truest national ideals. There are multitudes of the best citizens of the North, who know the past achievements of the South and recognize our genuine Americanism, but who have hesitated to trust the South because of their suspicion that sectionalism and narrowness prevailed in Southern politics. Now is the time to win their confidence and future co-operation. They are hampered and embarrassed by the complexities of "hyphenated" citizenship. They look to us, in that respect untrammelled, to lead. If our representatives in the national legislature will study world conditions, nationalize their ideas, and, for the present, repress sectional sentiment and hold local interests subservient to the demands of an aroused national unity, the South will establish itself in the esteem and affection of the whole people, and our proper place in the affairs of the nation will be secure. If we wrangle among ourselves over minor issues; if we seek Southern aggrandizement at the expense of political or ethical ideals, we lose our opportunity for this generation. Our truest and best Southern ideas and ideals are needed in this hour of peril, and the whole nation will suffer if we selfishly withhold them. May local clouds and fogs be banished from our thinking. Let us think in world terms, in national terms, best of all in Christ's terms, and the leadership that has been providentially thrust upon us will be vindicated. Let us pray for our representatives, and encourage them to stand for the truest interpretation of Christianity in national and international life. Men of the South who represent us in Congress, we look confidently to you to uphold our best traditions and highest principles. You cannot now, in this crisis of human history, afford to fail us, to humiliate the nation, to disappoint God. This day our name is write large or small in history. Which shall it be? Let every measure advocated, every vote cast represent the American people in their right relation to the ages.

"GOT HIM?"

Under the above heading the editor of the Wesleyan Christian Advocate comments on our recent reference to Bishop Cranston and fusion. He says: "From the report of the meeting in the Arkansas Methodist it looks very much as if Bishop Cranston captured our Western editor, and he is now going to lay low and say 'nothin' that will tend to prevent Methodist 'fusion.' A good deal is being said and written just now about Methodist union. Well, that might be a good thing and then 'agin' it might not be. Better wait and see what the Methodist Episcopal Church does with the plan of 'unification' which has been submitted to the General Conference by the members of the Joint Commission touching this matter." That is exactly what we intend to do and what we meant in our former editorial. We frankly confess that the beautiful spirit and fraternal words of Bishop Cranston did "get" this editor, and we are fully persuaded that we of the South should say nothing irritating while the matter is pending in the General Conference of the Church North. We have acted on the joint tentative plan in good faith. It speaks for itself. The question is now squarely before the other Church. Therefore, to avoid complications, we shall hold our peace till its General Conference has acted. If it endorses the plan, then the matter of details will be open to discussion. If it submits a different plan then the whole question is again thrown open, and we may with perfect propriety discuss it freely. The Northern General Conference is now in session. All Methodism should pray that its deliberations may bring Christian unity and

co-operation nearer. Methodism faces unprecedented opportunity, and should be prepared both in organization and spirit to meet it.

THE EPISCOPAL ASSIGNMENTS FOR ARKANSAS.

Press reports announce that Bishop E. D. Mouzon will hold the North Arkansas Conference at Searcy, November 29, and that Bishop J. H. McCoy will hold the Little Rock Conference at Malvern, December 6. These assignments will give great pleasure and satisfaction to our preachers and people. These Bishops are young, active, vigorous, and progressive, are strong in pulpit and on platform, and are admirable presiding officers. Both having been closely connected with Texas Conferences and the Southern Methodist University will be able to understand and interpret our common interests and assist in establishing the mutually cooperative and harmonious relations which are so necessary and desirable. Bishop McCoy, having already been our presiding Bishop two years, is genuinely loved and profoundly respected. Having preached at our Epworth League Conference a few years ago, and being personally acquainted with many of our preachers, Bishop Mouzon is not a stranger. Good reports of his administration elsewhere have gone ahead of him, and awaken the most favorable expectation. In behalf of the 108,000 Methodists in Arkansas we extend to our new presiding Bishops a most hearty welcome, and invite them to spend much time in our midst becoming thoroughly familiar with our situation. Under their aggressive leadership, we may hope to move forward and upward.

MISREPRESENTING ARKANSAS.

The Literary Digest of April 22 unintentionally misrepresented Arkansas when in its humorous column it gave an extract from a speech of one of our recent candidates for governor. The language is calculated to arouse the pity and contempt of those who do not know that this self-constituted candidate was defeated, and that even those who supported him probably did not approve of his language, but were influenced by the artful presentation of the principle of local self-government. If the Literary Digest wants to be fair it will apprise its readers of the fact that Arkansas selected as governor one of its most scholarly and polished orators, a man honored with the presidency of the Southern Sociological Congress. We trust that those who have read the extract mentioned will not take it too seriously.

THE TEXAS CHRISTIAN ADVOCATE.

In last week's issue of the Texas Advocate the editor answers our two questions and comments on our last editorial. As we wish to publish his editorials in full before we discuss them, and as our space for this week was already pre-empted, we hold the Texas editorials and our comment till next week. As new light is breaking, our readers will thoroughly enjoy and appreciate the treat which is temporarily withheld. Get your appetites ready for it.

It is not necessary to go to the Old World to see ruins; they may be found on exhibition wherever the saloon exists.

Burdens become unbearable when the yoke of Christ is not used.

A grapevine is straight compared with a saloon-keeper on election day.

Liquor is the grit in the cogs of human machinery.

The saloon should be annihilated, not regulated.

Arkansas Methodist

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A. C. MILLAR.....Editor

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1. All subscribers are counted as permanent unless notice is given to the contrary.

2. It is the rule with us, as with all papers, to 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.

METHODIST CALENDAR.

Arkadelphia Dist. Conf., at Sparkman, May 18-21.
Little Rock Dist. Conf., at Highland Church, May 23-25.

Pine Bluff Dist. Conf., at Humphrey, May 23-26.

L. R. Conference Epworth League Conference at Lewisville, June 22-25.

Texarkana Dist. Conf., at Hatfield, June 29-July 2.

Monticello Dist. Conf. at Hermitage, June 30-July 2.

Paragould District Conf., at Hoxie, June 30-July 2.

Fayetteville Dist. Conf., at Green Forest, July 5.

Prescott Dist. Conf., at Blevins, July 6-9.

Batesville Dist. Conf., at Mt. Home, July 11.

Searcy Dist. Conf., at Heber Springs, July 11-14.

Camden Dist. Conf. at Union Church, July 12-16.

PERSONAL AND OTHER ITEMS.

Monday night, at the Little Rock Library, Prof. C. J. Greene lectured on Shakespeare.

Rev. H. P. Bond of El Paso, Texas, has been visiting his relatives in Little Rock this week.

During the week the Baptists have had revival services in their leading Little Rock churches.

Rev. W. P. Andrews, our Pacific coast correspondent, has moved from Berkeley to Modesto, California.

Rev. J. M. Hughey of North Arkansas Conference is attending the Church Extension meeting at Louisville, Ky.

Dr. Luther Sexton of New Orleans has given \$5,000 to the Louisiana Methodist Orphanage for endowment.

The editor will preach the baccalaureate sermon for the Arkansas Conference College at Siloam Springs May 21.

Rev. F. P. Doak, at Ashdown on Easter Sunday, had a fine day, received sixteen members and baptized three children.

Rev. Marion Nelson Waldrip of Lakeside, Pine Bluff, has been making great addresses in the Sunday school institutes at different places recently.

Rev. W. C. Watson, as chairman of the Little Rock Conference Board of Church Extension, is attending the Church Extension meeting in Louisville, Ky., this week.

In a pleasant private note Rev. J. H. Barrentine of Vandale says that, while money is scarce in his charge, all his work is moving on well and he is hopeful of a gracious year.

Rev. E. K. Sewell reports a great day Easter Sunday, a number received into the church, five children baptized and others soon to come in as a result of the "Win-One campaign."

Rev. C. J. Greene, professor of English and the Bible at Hendrix College, is now furnishing our Sunday school lesson notes, which promise to interest our readers for the next two months.

Rev. S. H. Werlein, once pastor of Winfield Memorial Church, Little Rock, now pastor of First Church, New Orleans, had a strong article on "Methodist Unity" in last week's New Orleans Advocate.

The best way America can save the world in the present crisis is to be Christian throughout, maintaining faithful adherence to the principles of Christianity in our daily lives.—Bishop F. J. McConnell.

Bishop Hendrix will preach the commencement sermon at Warrensburg (Mo.) State Normal, May 21, and at Southern University, Dallas, Texas, June 11, and deliver the literary address at Albion (Mich.) College, June 15.

Monday, passing through Fordyce, the editor had the pleasure of seeing Rev. and Mrs. S. R. Twitty a few minutes, and also met Rev. M. S. Monk of Camden, who was on his way to Warren to help Rev. R. W. McKay in a meeting.

Rev. John B. Andrews, evangelist, writes from Odebolt, Iowa, that he has been having some fine meetings in Iowa. After closing there May 14, he will go to South Carolina for a three months' campaign in the Orangeburg District.

April 28 Dr. Josiah Strong died at his home in New York. He was one of the prophetic writers of the age, a profound student of history and sociology. Our readers will remember the great address which he delivered here a year ago.

In the issue before the last Rev. A. M. Shaw completed his two months' writing of our Sunday school notes. We are sure that our readers appreciated his careful handling of the interesting lessons, and will be anxious for his turn to come again.

Dr. C. E. Patillo, formerly pastor of our First Church, Little Rock, located at last session of North Georgia Conference, and, having united with the Protestant Episcopal Church, is now financial agent of the University of the South, Sewanee, Tenn.

A brotherly private note from Rev. M. Columbus Hamilton gives us some idea of the difficulties of success in the Western Conferences. The editor wishes he could accept the cordial invitation to visit in that fair region and actualize one of his long unrealized dreams.

Rev. J. W. Shackford, representing our General Sunday School Board, addressed the Sunday School Institute at Winfield Church, Little Rock, Tuesday night, on the "Religious Educational Task of the Church." He has been with Rev. C. N. Baker at several institutes in his round.

Rev. J. G. McCollom, a member of the Arkansas Conference, who is attending Southern Methodist University and supplying West Dallas Church, reports that his Sunday School jumped from 62 to 125 on Easter Sunday, and that it is now the largest school the church has ever had.

President Workman of Henderson-Brown College authorizes the announcement that Rev. J. A. Biggs will preach the commencement sermon and Rev. Moffett Rhodes will deliver the annual address before the Y. M. and Y. W. C. A. The year has been unusually profitable and successful.

The Sunday School Times will have a travel letter from W. T. Ellis, the former correspondent, on what the capture of Mt. Sinai by the Turks means. If you want it, simply write to the Sunday School Times Co., 1031 Walnut St., Philadelphia, Pa., asking for it, and it will be sent free.

Among the county agricultural agents in charge of work in Arkansas are A. P. Reynolds, Arkansas county, and N. M. Whaley, Lafayette county, both graduates of Hendrix College and teachers of experience, and Rev. W. H. Dyer, Washington county, a superannuate of North Arkansas Conference.

Rev. J. Frank Simmons writes that on April 25 it became necessary for Mrs. Simmons to submit to an operation for appendicitis. The physicians declared that it was none too soon, but she is rapidly recovering under the care of a trained nurse. His people have been very kind in this time of trial.

Dr. J. M. Workman made the graduating address for Dalark school April 14, and preached the sermon for McGehee school April 30, and will preach the school sermon at Gurdon May 14, will deliver the graduating address for the Camden school May 19, and will be at Crossett Y. M. C. A. Sunday, May 21.

Through the secular press news has come of the recent death of the mother of Rev. W. C. Hilliard's wife. Dr. O. G. Blackwell of Pine Bluff was her son. She was a beautiful Christian character, and had reached the ripe age of seventy-five. A native of Tennessee, she had lived long in Pine Bluff, where she died.

A few days ago Bishop Candler received a contribution of \$50 from a superannuated preacher, accompanied by this beautiful note: "My Dearest Bishop—I send an Easter offering for our Emory University. Record it—a gift from a superannuate and his Georgia wife. My salary now is but \$300 per annum, yet I am glad to help a bit in so good and great a work as you are engaged in." This is

one of the most beautiful and inspiring gifts that the university has ever received, and the Bishop's heart was greatly touched by it.

Rev. S. T. Baugh of College Hill, Texarkana, received eight new members Easter Sunday, making twenty-three for this year, and there are more to be received. The church has been repapered and repainted, all improvements costing about \$260.

In a private letter Rev. A. M. R. Branson, a superannuated of North Arkansas Conference, residing at Blytheville, commends in the highest terms the preaching and work and spirit of his pastor, Rev. R. E. L. Bearden, and presiding elder, Rev. F. M. Tolleson, and the general condition of the church at that place.

Rev. J. S. Seneker had a great day at First Church, Fort Smith, on Easter Sunday, receiving 32 members, nearly all on profession of faith. With a packed house, a thank offering of \$200 was easily raised to finish paying off old debts. April 30 old notes were burned, and the church is ready to go forward unhampered.

On May 1 Rev. B. Fay Mills, the well known evangelist, died at Grand Rapids, Mich. During ten years he had in his meetings 500,000 converts. A few years ago he ceased to be orthodox, but last year renounced his unsound views and united with the Presbyterian Church. During the period of his unorthodox ministry his revival power waned.

Citizens who do not believe in the U. S. government spending money on sectarian schools should write or telegraph to their congressmen protesting and asking the elimination of all sectarian appropriations from the Indian, Philippine, and Porto Rico bills, and forever prohibiting by constitutional amendment the sectarian use of government funds.

W. T. Ellis, field editor for the Continent, tells of a wealthy man in the South who cannot afford an automobile, but who supports ten missionaries on the foreign field. And yet, we venture to say that if anyone were to suggest to this man that he was sacrificing too much, he would laugh at him. "To the true giver, giving is not a cross, but a joy."—C. Guardian.

Rev. T. D. Scott, who is having a very successful year at Hope, received 27 persons into his church as the result of the Lenten campaign, nearly all of them on profession of faith. Easter with him and his people was a beautiful and gracious day. At the morning hour he received a class of 19 persons, and the service was in keeping with the triumphant spirit of the occasion.

The work of Soochow University is doing well. We are very much crowded for room. We have had the largest enrollment this year that we have ever had. We are doing the largest measure of self-support that is being realized in any educational institution in China that I am acquainted with—Christian or non-Christian—any institution trying to do higher work, I mean. We are making the contributions of the church at home count for all they are worth.—J. W. Cline, Soochow, China.

Tuesday, while attending the Sunday School Institute, Rev. J. W. Nethercutt of Hickory Plains called. He reports progress on his circuit, and is greatly interested in plans for a modern church which his people expect to build for the Bethlehem Society. The editor hopes to visit that fine community and preach in the completed church. Last Sunday he had interesting services at Providence, where Rev. Roy Fawcett, who is a product of the circuit and Hendrix College, preached that day.

At the Republican State Convention in Little Rock last week Mr. Wallace Townsend was nominated for governor. He grew up in Little Rock, and after finishing at the high school, entered Hendrix College, where he graduated in 1902. He then taught school at Clarendon, and became principal of the Kramer School, Little Rock, and then for four years was principal of Little Rock High School, being the only graduate of the high school who ever became its principal. He gave up teaching to begin the practice of law, and is now a brilliant and successful attorney and a member of our Winfield Memorial Church.

Sunday night was spent by the editor at Kingsland. Opportunity was given to preach to a fine congregation, and the fellowship of Rev. R. L. Cabe and Prof. R. C. Carmical was enjoyed. While there are hindrances, still the pastor and people are busy and making progress. Prof. Carmical, a Hendrix graduate, is maintaining an interesting

school. The foundation has been laid for a new brick building, which will add much to the convenience and comfort of the school. Rev. C. W. Drake, who is mayor of the town, and many other friends were met. Except for the short night's rest, the occasion was very pleasant and profitable.

Rev. A. B. Leonard, D. D., secretary emeritus of the Board of Foreign Missions of the Methodist Episcopal Church, died April 21, at Brooklyn, N. Y. He was born August 2, 1837, in Ohio, of Irish and German stock, was persuaded to relinquish a college education, entered the ministry, and by prodigious study educated himself. He was orthodox, a champion of prohibition, a strong personality. Becoming one of the missionary secretaries, he rendered magnificent service for twenty-four years, as the missions of his church bear testimony. A great man has fallen. He leaves three daughters and two sons, all leaders in their respective circles.

Dr. Rawlings has just returned from Lake Junaluska, where he found things already getting in shape for the big Laymen's Conference on August 1-6. The large hotel on Point Junaluska is going right up, and he found a number of the leading business men of the Church at the lake planning the final arrangement of the hotel. This hotel is to be completed in time for the Conference, and men who can afford and desire that sort of entertainment can come to the lake with their families and find in this great hostelry entertainment probably unsurpassed. Other smaller hotels are also going up, so that entertainment suited to almost any pocketbook will be furnished.

The junior pastor at Malvern writes: "The silver anniversary of the marriage of Rev. and Mrs. J. W. Harrell was appropriately celebrated Tuesday evening, April 25, in the church parlors, with a public reception. Many beautiful silver gifts were tendered on behalf of the membership and friends by Col. E. H. Vance, Jr., in his inimitable style, and Brother Harrell responded with a fine tribute to the Malvern church, including some tender remarks about the 'black-eyed girl' who has been his companion for a quarter of a century. Some of us were sorry we hadn't been married longer, and some that we were not married at all. We rejoice with this estimable couple that they have had such a successful journey thus far, and pray that peace may continue to attend their way."

Responding to the invitation of Principal Baker, the editor last Sunday morning preached the closing sermon of Rison High School in the beautiful new Baptist Church. The music was good, the audience large and responsive, and the preacher seemed to have liberty. Prof. Baker, who is closing his third successful year at Rison, is an energetic, faithful teacher, and with his excellent assistants is giving the people a good school. The high school course covers three years. There were six graduates, four girls and two boys. Pleasant fellowship with Prof. Baker and Rev. J. J. Colson and Rev. Mr. McGraw, the Baptist pastor, was enjoyed. Our Sunday school was visited and found in good working condition. Brother Colson and his people speak well of each other. The town is improving.

Mr. F. S. Brockman has signified his acceptance of the invitation to speak on the program of the Triennial Conference of Methodist Men, to be held at Lake Junaluska on August 1-6. Mr. Brockman has been for years secretary of the Young Men's Christian Association for the Far East. When Dr. John R. Mott was made the general secretary of the Association, Mr. Brockman was recalled to become the associate general secretary of that organization. He has lived in the last few years mainly in China, through some of the most stirring missionary scenes that have taken place in the history of the Christian Church. He has a great message and knows how to utter it as few men on the American platform. Mr. Brockman delivers the opening address at the Conference on Tuesday evening, and will speak a second time during the Conference. Mr. Brockman is a Southern Methodist, and the men of this Conference will give to him a most hearty reception.

THE ORPHANAGE.

Since my last report I have received special gifts for the Orphanage as follows: From England Station, by Rev. J. A. Parker, pastor, \$11; Central M. E. Church, Fayetteville, by Rev. W. E. Boggs, pastor, special Easter offering, \$17.50; Mrs. J. N. Gard-

ner, Little Rock, \$5; Mrs. W. R. Foster, Bruins, \$1; one box clothing, shoes, hat, etc., from Philathea Class, Paragould, by Mrs. Chas. Steadman, teacher; paper dolls from Class 9, Central Methodist Sunday school, Rogers, by Mrs. W. L. Williams, teacher; one box canned fruit and a box of clothing from the Missionary Society at Atkins, by Mrs. J. M. Barker; one bucket candy and a girl's hat from Isaac Hartly, Altheimer; one case eggs from the McCrory High School; one box girls' clothing from the Missionary Society at Benton; one box girls' clothing from Missionary Society at Nashville; one box girls' clothing from Missionary Society at Ashdown, by Mrs. Orus Leslie.—Geo. Thornburgh, President.

REPORT OF TREASURER OF ARKANSAS METHODIST COMMISSION. North Arkansas Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$1,277.90
Amounts received since last report:	
May 1—Greenbrier	7.00
May 1—Imboden Circuit	2.64
May 1—Clarendon	11.00

Total

The \$5 credited to the St. Francis Circuit last week should have been credited to the Boydsville Circuit.

Little Rock Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$1,890.96
Amounts received since last report:	
April 27—Carr Memorial, Pine Bluff.....	15.00
April 27—Patmos	5.00
April 27—Washington	5.00

Total

James Thomas, Treasurer.

BOOK REVIEWS.

The Centennial History of the American Bible Society; by Henry Otis Dwight; published by The Macmillan Co., New York.

The history of the distribution of the Holy Scriptures is the romance of enlightenment. The pioneers of America brought the open Bible, studied it, and entered into a religious freedom which resulted in our free political institutions. Few fully recognize our debt to the unfettered Word. In this year which celebrates the one hundredth anniversary of the founding of the American Bible Society, we need to refresh our memories and learn to appreciate the value of the Bible in the formation of our civilization. Let us try to think of America without the open Bible, and then appreciate the part played by this wonderful Society in propagating the knowledge of God's Word, both among our own and other people, and we shall be prepared to make liberal contributions to increase and perpetuate the usefulness of this wonderful agency. Let all who love the Bible and believe in its worth as a Christianizing force secure this book and read the history of a century of printing and translating and distributing. It will increase faith and stir to greater liberality in support of this providential instrumentality for propagating the truth.

The Traitor's Son; by Ruth Shartel McVoy; published by The Neale Publishing Co., New York; price, \$1.30.

This is a historical romance of the "War of 1812." The hero is Philip Arnold, son of Benedict Arnold, "the traitor," and the son is bravely trying by absolute loyalty to America to redeem what his father had lost. He is a truly noble character, frank, transparent, brave, chivalrous, generous, loyal, and true. The heroine, Felice Lee, niece of Rev. Jesse Lee, is beautiful, winsome, self-willed, and yet a true woman. They meet in Alabama, where Rev. Jesse Lee had gone on a missionary journey. They have adventures with the Creek Indians, who had been provoked to an uprising. In the surprise of Fort Mimms Felice's life is saved. She goes to Mobile and sails for Washington, and becomes a figure in the household of President Madison. Her engagement to the President's step-son and his treachery, her love for Arnold and their various experiences, culminating in their marriage and immediate separation as duty calls him to the battle field at New Orleans, form a plot that furnishes ample interest and excitement. Great characters are skillfully introduced,

until we seem to know Rev. Jesse Lee, Bishop Asbury, General Andrew Jackson, Jean Lafitte, President and Mrs. Madison, Francis Scott Key, Madame Jerome Bonaparte, and even the Emperor Napoleon, and General Pakenham. History becomes vivid in the massacre at Fort Mimms, the Battle of Horseshoe Bend, the capture of Washington, the bombardment of Fort McHenry, and the Battle of New Orleans. The style is chaste, the historical incidents sufficiently accurate for fiction, and the power of a high purpose is adequately portrayed in the career of Arnold, while a thread of glorified love runs through it all. From every standpoint the execution is capital and the materials wisely chosen and handled with the skill of an artist. Our Southern people should read this beautiful story for its own sake and for the sake of acquaintance with the gifted author, an Oklahoma girl who now graces a Methodist parsonage in Alabama. We predict for her a successful literary career. The book, at \$1.30 net, \$1.40 by mail, may be ordered from Smith & Lamar, Nashville or Dallas, or from Mrs. E. C. McVoy, Huntsville, Ala. The interest of the reviewer was heightened by the fact that he had recently visited many of the scenes of the novel.

Minutes of the Annual Conferences of the Methodist Episcopal Church, South, for the Year 1915; edited and tabulated by John L. Kirby; published by Smith & Lamar, Nashville and Dallas; price 50 cents.

This contains a directory of our Bishops and Conference secretaries, and tables of Ministerial Relations, Members, Baptisms, Societies, Charges, Epworth Leagues, Sunday Schools, Parsonages, Church Property, District Parsonages, Losses, Insurance, Benevolent Contributions, Ministerial Support, Education, Death Roll, Directory of Traveling Preachers. It is a mine of information which should be on every preacher's table.

FAYETTEVILLE DISTRICT CONFERENCE.

The Fayetteville District Conference will meet July 5, at Green Forest.—G. G. Davidson, P. E.

ATTENTION, PREACHERS OF LITTLE ROCK DISTRICT.

Brethren who expect their wives to accompany them to District Conference will please notify me at once.—J. T. Rodgers, 4100 West Fifteenth St., Little Rock, Ark.

LITTLE ROCK CONFERENCE BOARD OF EDUCATION.

The Board of Education of the Little Rock Conference will hold its mid-year meeting at Hendrix College, Conway, Ark., on Thursday, June 15, at 2 p. m.—R. H. Cannon, Secretary.

PARAGOULD DISTRICT CONFERENCE NOTICE.

The Paragould District Conference will convene at Hoxie, June 30, and will hold over until Sunday night, July 2. Rev. E. Dyer will preach the opening sermon Thursday night at 8 o'clock.—H. H. Watson, Presiding Elder.

BIBLE SUNDAY—CHANGE OF DATE.

The College of Bishops of our Church has designated Sunday, May 21, as American Bible Society Day for the Methodist Episcopal Church, South. In previous announcements concerning the observance of the centenary of the Society May 7 was named as Bible Sunday. For our church the date is two weeks later.

ARKADELPHIA DISTRICT CONFERENCE.

The Arkadelphia District Conference will be held at Sparkman, May 18-21. The opening sermon will be preached by Rev. J. H. Glass at 11 o'clock Thursday morning. The conference will organize at 2 o'clock Thursday afternoon. The following committees are appointed: License to Preach, W. A. Steel, J. F. Taylor, R. L. Duckworth; Admission, on Trial, J. W. Harrell, T. O. Rorie, A. M. Robertson; Deacons' Orders, J. L. Leonard, L. M. Powell, T. F. Hughes; Elders' Orders, J. H. Glass, R. M. Holland, J. H. McKelvy. Conference host, Rev. Thomas D. Spruce, Willow, Ark. The trains leave Malvern over the Rock Island road for Sparkman at 9:15 every morning. Let brethren come for the beginning and remain for the last benediction, which will be the Sunday night service, May 21.—B. A. Few, P. E.

Gospel Talks



By
BISHOP H. C. MORRISON



THE MAJESTY OF MAN.

Text:—"What is man that thou art mindful of him?"—Ps. 8-4.

God's mind FULL OF MAN. This declares his majesty. A creature that fills the mind of God cannot be of less than supreme import. What is man? Vast stores of rhetoric and logic have been expended in effort to answer this question. Efforts have been made to make man express himself. Tell what he is by what he has done. As well try to make a machine explain itself. The explanation lies back with the one who invented it.

A creature can neither understand nor explain itself. To do this would argue the wisdom of a creator. Self-comprehension implies Godhead. God is the only being in the universe who is a true exponent of himself. Trying to show what man is by what he has done, is simply absurd.

Man Has Had No Chance.—Were it even possible for him to express himself, he has been without opportunity. He is under the blight of sin and paralyzed in his higher powers. His only perfect opportunity was in Eden, and that as transient as a sunbeam through a cloud-rift. His life, since that, cut to a span. His cradle and his coffin almost in touch. Not so much as a single century for experience. The mind has but budded and experience shown its first faint tints of ripeness, when the curtain drops, the bell tolls, and the drama is ended.

The giants of the Yosemite, with earth and air congenial and a thousand years for growth lift their heads four hundred feet heavenward. Grand illustrations of what time and opportunity can do. Suppose some giant soul could have a thousand years for development; who could tell its moral altitude and power? But to offer what man has done, under his disabilities, as an expression of what he is; is unjust to him and a reflection on the God who made him.

God's Investment Is the Answer.—If you would know what man is, note what God has invested in him. He makes no mistakes. No unwise or unprofitable investments. He knew what man would cost before he made him. He knew the misfortunes in his history before that history began.

"Many, O Lord, are thy wonderful works and thy thoughts which are to usward." God's thoughts, back of his works, are "to usward."

The child learns its own significance as it studies the plans of its father, laid out for it. Man will rightly estimate himself as he studies what God

has planned for him. If you would know yourself study the divine.

Man was last in creation; but first in the divine thought. The universal was planned with reference to man. God did not make a cage and then seek a songster to fit the cage. He did not build a world and then make a creature to fit the building. But his thoughts were usward. All the stupendous work was in view of man. God's framing thoughts, and building thoughts, and starry thoughts, and growing thoughts, and rolling sea thoughts; all were toward man. Mark the flow of this sea-tide of God's thoughts; see it as it breaks upon the shores of human destiny, and learn what is man.

Creation Is Ever Loyal to Man.—Cursed and suffering for man's sake, yet it remains true to him. Like the loyal slave in the revolutionary war, when his master's home was burned by the British. He lay concealed near by, and suffered his body to be blistered by the flames; and when discovered, preferred to be hung up by the neck, rather than betray his master. Creation, scarred and abused because of man's sin, still clings to him and suffers with him.

The skies retain their cerulean softness, so soothing to the aching eyes as they look heavenward. The sun seems as if he had only come down a part of the way from glory, to give us intimation of the unapproachable effulgence; and yet comes not too near, lest we be unable to bear it. I see the cloud gather and feel the earth quiver as heaven's draft-horses move with thunderous tread, bringing the watery burden to refresh the thirsty land. I see the fierce lightnings cross swords in the skies; the storm-angels bearing the torches that burn the subtle death from the air we breathe. Look downward, and earth is silently unrolling the carpet of velvet-like grass and flowers—as the bride's walkway—that our steps may go softly on life's way. Earth anticipates man's wants. Feeds him with the richest of her fruits and the finest of her wheat. And when in weariness he falls upon his final sleep, she takes him to her bosom where he is nursed in restful silence until he wakes refreshed in eternity's morning-dawn. Creation's trend like the thought of God, is "to usward."

Redemption.—This is a deeper investment. We go back into the heart of God to find it. Man is a sufferer. God, in redemption, became a sufferer, and lays his suffering beneath man's suffering. He takes all the

weight of man's stupendous curse.

The gulf-stream is the mighty equalizer in the realm of the deep. Majestic in volume, flowing through the heart of the ocean, it gives out from its warm current the influences which modify extremes, and give beauty and blessing to every shore. Still its work is noiseless. The silent force in the sea, and known by the influence wafted upon the world.

Redemption is the gulf-stream from the heart of God, flowing through the ages. It gives out its warmth in the cold sea of human life, making it joyous, springing verdure and beauty in the midst of barrenness; and putting a smile on the sad face of a fallen world.

Education.—God's investment is as marked in man's education as in his creation and redemption. Kings seek for their sons the most renowned preceptors; though royalty never condescends to teach. But here divine royalty becomes teacher. The Holy Ghost comes to teach, and "lead us into all truth." Where God is preceptor the pupil cannot be less than royal.

The General who leads a campaign has but one aim, that is victory. He captures, conscripts, confiscates, demolishes; does all that contributes to conquest. The Holy Ghost, as our leader, presses all into service to one great end. Misfortune, loss, grief and disappointment, all serve him. We put on crepe, and wring the hands, sit in the ashes and weep over desolation. All this is but a part of the warfare to bring us in to eternal freedom and rulership.

What is man? See what God has invested. How he is handling him. The tides of his thought; the gulf-stream of his love; the processes of his education; all flowing toward man. He can but look up and cry, Tell me, Oh my Father! what I am?

Earthliness of Men.—While God invests all, how little do men care for themselves. Left without divine influence, their trend is downward, "earthly, sensual, devilish." A prize-fight will prove this: With all the moral enginery of high civilization and the influences from the gulf-stream of grace, the thought of ninety millions of people has been given for days to the mutual butchery of two human brutes. Lower than the Spanish bull-fight. A blood and beef slugging between two human bulls. The public press was full, the highway was full, the homes were full of the spirit of the thing; and the very tots, waking in the morning had to know who whipped, before they were dressed.

The church is of the same spirit; only a little changed by grace; and sometimes only a little. I saw a notice of a coming camp-meeting with men to preach for the multitudes. "The wittiest most entertaining men of the age. Holding their hearers with the most side-splitting puns and irresistible humor." Has it come to this! Has the gospel degenerated into an entertainment, and its success dependent upon the wit and humor of its heralds?

Look at the lands beyond the seas. After ages of education and higher culture, which has drawn our students by the thousand. See them now at each other's throats, and using means of destruction so hellish as to make the savage blush for shame. And as if nothing yet was sufficiently fiendish, they are now contemplating bombs loaded with germs of the most deadly plague, to be dropped from the air upon their enemies. One thing this

unprecedented war will demonstrate; that neither education nor anything else, can save men or nations, except the transforming power of the gospel of Christ.

Man's Destiny.—This is the best definition of man. The dove let loose from the ark, went out but to return. No rest for her foot was found; and she "waited yet other seven days." When we seek to explore the future, the mind, dove-like, grows weary and returns, content to wait yet other days, until the tops of the eternal hills are visible. Then may we leave this ark of clay to return no more.

Our destiny is the grandest conception touching our being. We gain as we advance. Each investment augments our significance. I can conceive of a time when things shall not be as now. Ocean dry, rocks crumbled, sun faded, earth consumed. I can conceive of a time when I was not; but I can conceive of no time when I shall not be.

The Christian man may look upon his family circle, and say within himself, "these shall be with me a thousand ages hence." There are vacant chairs in almost every home. Death has separated my children from me; but like the child Jesus, separated three sorrowful days from his parents, I shall find them, as they found him, "In the Temple."

This destiny is an eternal ascension. This blood-washed family a part of the escort of the Son of God in his tour of the eternities. Here today, tomorrow with God. A thousand years hence, just beginning to know God's investment in man. We look back and wonder at our creation, redemption, and education; but we go forward for destiny alone to answer the question "What IS MAN?"

WILL METHODIST REUNION COME.

At the close of the last General Conference of the Methodist Episcopal Church, South, this writer concluded that he would be silent touching Methodist reunion until after the next session of the General Conference of the Methodist Episcopal Church. He felt that, having made his modest contribution to this great cause, it might seem indelicate to say anything which could be construed as an attempt to influence the mind of any legislator in a great body composed of so many men fully competent to deal intelligently and lovingly with the largest and gravest problem ever presented to American Methodism.

But as time has gone on and the discussion has spread through the press of both Episcopal Methodisms I have been forcibly reminded of the superscription to Luke's Gospel, and I take the liberty of paraphrasing it thus: Forasmuch as many have taken in hand to draw up a statement concerning those matters which have been fulfilled among us, it has been deeply impressed upon me, the custodian of the official documents in this matter, to write a few lines concerning the exact nature of the problem, not as some have sensed it from hearsay or hasty reading, but as it originated and came to its present status. Should my words have no effect upon my readers they may be of interest and information to the future historian of Methodism.

The Record of Eight Years.

Some eight years ago, when I became a member of the Joint Commission on Federation, not one of us from the Church, South, suspected that within two or three years we

would be dealing with the problem of Methodist union. It seemed a most remote contingency. We knew that certain conditions were intolerable from a Christian standpoint, but we knew also that these conditions were largely an inheritance from a period of dark misunderstanding and fearful bitterness. Our only way of progress seemed to be along the lines of federation and in the creation of a federal council, which should have final power to hear and determine without appeal from its decisions all cases of conflict between the two Episcopal Methodisms. We were aware, however, of a deep and widespread feeling in both of these churches that the logic of American life demanded a reunion of Methodist forces on this continent. Yet no cloud of hope appeared on the horizon.

Then came the eloquent appeals of Dr. T. H. Lewis, of the Methodist Protestant Church, to the General Conferences of the two churches. The General Conference of the Church, South, had heard such appeals before, but coming from the quarter it did and reinforced by such a wealth and beauty of scriptural language it produced a wonderful irenic wave not only in the General Conference but throughout Southern Methodism. His plea was accentuated and illumined by the felicitous words and radiant personality of the Methodist Episcopal clerical messenger, Dr. Naphtali Luccock, who was accompanied by the eloquent Governor Hanly, of Indiana. As a member of the Committee on Church Relations, it fell to my lot to draw the resolution, instructing the Commission on Federation to seek, as far as practicable, closer relations between the branches of American Methodism. Candor compels me to add that these instructions reflected the mind of the General Conference in its sober after judgment, when its emotional rush had subsided. It was convinced that something ought to be done to heal the divisions in the great household of American Methodism, but it was not clear that anything of a large and permanent nature could be accomplished. It was willing, however, following its unbroken record in fraternity, to stand in an attitude of willingness to be led by the mind of the Spirit.

Raising the Question of Organic Union.

In December, 1910, at the earnest solicitation of Dr. T. H. Lewis, the commissioners from the three churches met in Baltimore. Here we were met by a written statement from the commissioners of the Methodist Episcopal Church, formally requesting that we consider "at this time the desirability and practicability of organic union." There was some doubt in the minds of the commission from the Church, South, as to whether they were empowered to take up the question of organic union, but acting upon the advice of its chairman, Bishop A. W. Wilson, then senior Bishop of the Church, South, they came to the conclusion that they were at least empowered to ascertain whether a reunion of American Methodism was possible. After three days of careful, prayerful, deliberation it was agreed that a committee of nine, three from each Church, be appointed to consider "the causes which produce waste and friction and injury rather than prompt the common cause, namely, the spreading of scriptural holiness through these and other lands, and, if found impracticable, to bring to this Joint Committee a plan for submis-

sion to the General Conferences and people of the respective churches, said plan to provide for such unification through re-organization of the Methodist churches concerned, as shall insure unity of purpose, administration, evangelistic effort, and all other functions for which our Methodism has stood from the beginning."

Reorganization the Key-Word.

In much of the discussion concerning the suggested plan of reunion this resolution, initiating the movement, has been lost sight of. It distinctly provided for unification through reorganization. When the committee of nine, consisting of Bishop Earl Cranston, Bishop J. W. Walden, Dr. R. T. Miller of the Methodist Episcopal Church; Dr. T. H. Lewis, Dr. M. L. Jennings, the Hon. S. R. Harris of the Methodist Protestant Church; Bishop E. E. Hoss, Dr. Frank M. Thomas and the Hon. W. G. M. Thomas from the Methodist Episcopal Church, South, met in Cincinnati in January, 1911, it realized that its duty was very plainly set forth, that is, to consider the feasibility of drafting a plan for the unification of American Methodism through reorganization. As the character of the plan finally evolved is the crux of the whole matter this much ought to be said concerning the deliberations of the committee of nine. They realized that the end sought could be achieved only by casting the three churches represented into a gigantic mold, prepared according to the best traditions and practice of Methodist polity, and so fusing these churches that the final result would be an American Methodist Church, preserving all that was essential and best in the past fashioned in its highest governing body after the analogy of the Congress of the United States, yet so flexible in its lower bodies that it would preserve, as did the Apostolic Church, for a time at least the characteristic life of each section, yet at the same time enable its constituency in other lands to remain an integral part of a truly ecumenical church.

Such at least was the idea that dominated our minds at Cincinnati. This writer for one believes that the final shaping of the plan, from the five drafts presented, was not entirely the work of human hands. On at least two nights we went to our rooms with the almost sure prospect of adjournment in hopeless disagreement on the morrow. A sacred Hand seemed to work while we slept, and in the morning we found our insuperable difficulties bridged! It has been said in some quarters that the plan proposed originated in the Southern Confederacy! The best answer to such a cruel and reckless statement is a study of the five documents presented at Cincinnati and the fact that both Bishop Hoss and this writer shed tears when we affixed our signatures to a plan which if finally adopted would mean the passing away forever of our own beloved Southern Methodism. Yet we were willing that its glorious page in history should be brought to a close if thereby the Kingdom of our Lord and Savior might be increased! So also our General Conference. Are the representatives of the Methodist Episcopal Church at Saratoga willing to meet the same supreme test?

The Opportunity Passing Forever.

It is the most momentous hour in the history of American Methodism. A failure to act wisely now will widen the gap between the two largest and most potential branches of Methodism. If reunion does not come shortly the very pressure of its expanding life

will force the Church, South, to drop its sectional title and become a Church at home wherever there is a call to an inevitable conflict between the two Episcopal Methodisms in certain territory and the consequent loss of the supremacy of Methodism as the most dynamic spiritual force on this continent; such a spectacle would grieve the angels and send a quiver of pain through the heart of our risen Lord.

Aside from the imperative call of human life for the reunion of Methodism the present drift in Episcopal Methodism spells danger to many who are intently watching it. Crystallization is setting in about the center. The present organization is deflecting much of the spiritual energy with which Methodism once has triumphed in every episcopal organization known to history, cannot be checked by binding tightly the hands of the Bishops or by limiting them to certain dioceses. Nor can it be cured by throwing organization overboard and attempting to return to the simplicity of early Methodism. In the life process the organism, except the very simplest, saves itself only through transformation. The august opportunity is presented for American Methodism to throw itself into God's melting pot, to come forth a united and transfigured Methodism, which shall be not only the mightiest force for saving America, but the rallying body for all the synthetic energies in a world just now hovering on the brink of chaos.

Sooner or later the nations will find themselves forced into a League of Peace, in order to save civilization from hell. Will there then be found anywhere in this world a vast spiritual organization, capable of inspiring this League not only by its own wonderful unity but irradiating it with a glow flashing through the veil from the face of Him that sitteth upon the throne? American Methodism, with its many millions in many lands, has the sublime opportunity to answer this question. What will its answer be?—Frank M. Thomas, in Christian Advocate (N. Y.)

THE NATIONAL MISSIONARY CONGRESS.

The National Missionary Congress, which was held in Washington, D. C., April 26-30, was a most notable religious gathering. More than 1,500 delegates were registered, leading men from all the dominations being among the number.

The Congress opened on Wednesday night and closed on Sunday night.

Memorial Continental Hall, in which the Congress was held, was packed with delegates and visitors Wednesday night at the opening session. President Wilson occupied a seat on the platform through the entire session, but he didn't speak. He took part in the singing and was an attentive listener to all the addresses. Mrs. Wilson, with some of her lady friends, occupied a box just above the platform at the speaker's right hand.

Mr. James M. Speers of New York City presided.

Thursday at 2 o'clock p. m. President Wilson received the members of the Congress in the East Room of the White House, shaking hands cordially with each one.

Surveys of world conditions, world needs, and world opportunities for evangelization, and the responsibility of the Church of God, in the midst of such tremendous world crises as exist today, were given by such speakers as John R. Mott, Robert E. Speer, W. F.

Oldham, Shailer Mathews, and many others.

Limited space will not permit outlines of these soul-stirring addresses, yet that of Mr. Mott must be given, as it was reported in the papers:

"He began by referring to the spacious, momentous days of God's visitation in which we are living. It is literally a life and death grapple in which the people of Europe are engaged; twenty-four million men and boys are engaged in it. The word boys was used advisedly, for in seeing the armies of Europe a man is tremendously impressed by their youth. This number becomes significant when it is remembered that in no preceding war did the number of men pitted against each other exceed two million. Such a struggle, involving so many people, from so many countries, cannot be without its far-reaching influence on America.

"It is clear that we must make a far larger financial sacrifice. The average daily expense of the war has amounted from thirty-seven million to one hundred million. In addition, there has been an unprecedented destruction of property. In Poland, for example, over 200 cities and towns have been demolished. The total amount expended, together with the amount of wealth destroyed or withdrawn from useful channels has reached thirty billions, whereas the total expense of the twenty principal wars previous to this was only fourteen billions. If the war lasts for two full years the annual interest charges alone on this debt will equal the total annual revenues of these nations before the war. Under these circumstances, if the economic basis of Christian work is to be maintained, the great burden of it must fall upon America, and she must give as she has never given before.

The call, however, is even more for the gift of life; two million six hundred thousand have been killed already. In 630 days the total in killed, seriously wounded and missing was twenty-six thousand a day, that is, every day a town the size of Montclair, N. J., was wiped out. And the men thus lost are the flower of their respective nations in many respects. For example, in Germany 480,000 school boys donned their uniforms and went to the front.

"Mr. Mott said that he had been sometimes accused of extravagance in asking that the universities of the world give a thousand students a year for the evangelization of the world in this generation. He was now persuaded that his demand had not been sufficient. Seventy per cent of the students of the three leading universities of Canada have gone to the front, and 70 per cent of the 40,000 male students in English universities have gone. A request recently came to him for permission to send copies of one of his books to 43,000 students of German universities who are at the front. When he was recently in the student quarter in Paris he could find only four male students whom he could get together for consultation. It is clear that in view of these great losses in human life in Europe, America must send a greatly increased number of men into aggressive missionary work.

But most of all, we must enter more deeply into the sufferings of our fellows in Europe. While we are sitting in comfort here tonight five millions of men are stretched upon beds of pain in the hospitals of Europe and Asia. In the university city of Cam-

bridge, where Mr. Mott's son is now studying, there are 18,000 wounded. You have here the greatest concentration of physical pain that the world has witnessed. Deeper than that is the dull pain of the mothers and wives and little children. Into this suffering we of America must enter, or else lose our souls. Ambassador Page told Mr. Mott "You will not find a selfish man in Europe." Holland is caring for one million Belgian refugees, which is as if we should take in eighteen millions. If we could forget ourselves as Holland and Switzerland are doing we could fill the world with beauty. In this, the greatest hour of suffering since Christ was on the cross, there is also the greatest concentration of opportunity. We find this opportunity in the training camps and in the trenches, and in the hospitals, where men are gathered in such great numbers and are open to Christian ministrations. We find it quite as much in the 4,600,000 prisoners of war. America now has the opportunity to work among these prisoners in every country. It is possible to reach a great army of Russian prisoners who, if the opportunity is seized, will return to their country with a great message from America. Ours is the responsibility to prepare for constructive and reconstructive tasks after the war, in the Far East, in Africa—in Latin America. All Europe is in the melting pot. Old things are passing away. Old things may become new, if we in America will seize our opportunity."

The National Missionary Congress closes the greatest series of religious conventions for men ever held. There have been sixty-nine of these conventions in leading cities in nearly every state and the registrations of accredited delegates have totaled over one hundred and one thousand men.

In the first convention of this series in Chicago the paid registration reached the astonishing total of 4,556. All records were broken in this single feature and few thought it would be surpassed. But Los Angeles set a new mark at 5,990. This is the largest paid registration in a men's convention of any kind ever held. The simple fact that such large numbers of men were willing to register and be counted among the missionary forces of a community is a source of strength to the churches of any city.

The attendance and the interest in nearly every one of the conventions this year have been unusual. Seriousness of thought has been a characteristic feature. The delegates have seemed to realize the tremendous importance of the situation and the burning needs of the world today. World problems have been frankly discussed and the solution sought in a prayerful spirit. Those attending have felt that a new call to world service had been sounded and that the conditions demand a hearty response on the part of every Christian layman. As the appeal has been

BOOK BARGAIN.

I have a complete set of the "New International Encyclopedia" in best binding, almost as good as new, that I will sell for half what they cost me. You know what these books are. I am in need of a little money and want some one to have these great and useful books that can use them. Also have some other up-to-date books I will sell at a sacrifice. Write me your wants. Sincerely,

C. C. GREEN,
P. O. Camden, Ark.

urged for a larger devotion of life and application of effort to the solving of the many problems connected with the missionary enterprises at home and abroad, there have come a depth of purpose and a new surrender of life to the call of God. Unless all signs fail the results of the campaign will go far beyond the most sanguine expectations. Already these results are materializing and are bringing new inspiration to the workers.

The Laymen's Missionary Movement of the United States and Canada.

Was organized in New York, November 15, 1906;

Aims chiefly at the enlistment of laymen for the world-wide extension of Christ's Kingdom;

Seeks to enrich the spiritual life of men, that they may be constructive factors in extending the Kingdom of Christ;

Brings the men of all churches together on a common platform to consider the whole problem of Christianity in the world and plan for its solution;

Has the confidence and active cooperation of the churches of North America;

Does not administer missionary funds or work, but helps to enlarge and strengthen the regular work of all the churches;

Has had much to do with securing the adoption by all churches of the best methods of missionary education and of church and missionary finance;

Has helped to increase the contributions of North American churches to missionary purposes and also to their own local expenses by many millions of dollars;

Employs the full time of ten men to direct and supervise the work;

Is supported by the voluntary contributions of a small number of men and women, some of whom contribute individually the total support of one secretary;

Eleven denominational Laymen's Missionary Movements in the United States and Canada employ fourteen secretaries.—Robert L. Selle.

BOARD OF EDUCATION MEETING.

Our General Board of Education held its annual meeting in Nashville on April 26, the meeting of the committees of the Board being held on April 25, and much of the detail work having been completed in this preliminary meeting. The full Board was in session only one day. Bishop E. E. Hoss as Chairman of the Board presided, and Dr. Andrew Sledd was the Recording Secretary. Only one member of the Board was absent from the meeting.

Dr. Stonewall Anderson, Corresponding Secretary, stated that the enrollment of students in our schools during the present session is larger than the previous year and that in amount paid on assessment for education there had been a substantial advance over the 1914 record. In reporting the Educational Conference, recently held in Birmingham, the Corresponding Secretary called attention to the paper read by him before that Conference. In this paper Dr. Anderson stated that the colleges of our Church, according to the statements of their own representatives, needed \$6,810,000 to meet their immediate needs. He suggested that to this amount be added an amount sufficient to care for the immediate needs of our two universities and that a Church-wide campaign to secure the

full amount be inaugurated. The Board of Education requested Dr. Anderson to submit this paper, with his suggestions, to the various Conference Boards of Education; and whatever plans the Annual Conferences might adopt, the General Board pledged to them its support and co-operation.

Dr. Anderson's report contained the following statement concerning a matter of great interest to the Church: "The Sunday School Board recently appointed a committee consisting of three members to act with a like committee from this Board whose duty it shall be to outline certain courses of instruction in religious education suitable to be offered as credit courses in our standard colleges. I recommend that you appoint a committee to act with the committee from the Sunday School Board for the purpose mentioned above and that the results of the work of the joint committee be communicated by this Board to our colleges for their consideration, approval, and use."

The Board took action on this recommendation; and the committee appointed is Drs. Stonewall Anderson, James Cannon, and Andrew Sledd.

Other matters discussed in the report of the Secretary were the progress of our new universities at Atlanta and Dallas and the recommendation that an assessment levied providing sufficient funds to care for the work of our two theological schools; the report concerning the work of Paine College, our school for negroes; the change of charter of the Board in compliance with the suggestion and request of the Commission on Charters; and various other matters relating to the general educational interests of the Church.

In the report of Dr. R. H. Bennett, Superintendent of the Department of Ministerial Supply and Training, it was stated that in the Correspondence School 929 students had enrolled during the year and that the number on the rolls April 1 was 1,695, an increase of more than 200 over the number reported April 1, 1915. This school has done its work on an appropriation of \$4,000 from the Board, in addition to its tuition income. The entire work of instruction in the school is done by the faculty of Candler School of Theology. The Board decided that funds were not sufficient at present to transfer to the Southern Methodist University, Dallas, a part of the work of the Correspondence School.

To the Committee on Religious Education was referred the matters of religious training of Methodist students in State schools, and this committee was requested to formulate a definite plan to report to the Board at its next annual meeting. It is stated in the report of this committee, presented to the Board last week, that in the State schools of our country twenty-three per cent of the students are Methodists and that in the State colleges of fifteen Southern States there are 5,805 Methodist students as compared with 7,000 in our own schools.

The appropriations to the various schools, white and colored, are as follows: Colored schools: Lane College, \$2,000; Paine College, \$10,000 (\$2,400 of the \$10,000 to Paine College to be used for scholarships for young ministers). Total, \$12,000. White schools: Cherokee Junior College, \$750; Columbia Junior College, \$1,000; Downing Industrial School, \$500; Ferrum Training School, \$1,000; Flat Rock High School, \$1,000; Hiwassee College, \$1,000; Mansfield

College, \$1,000; Morris-Harvey College, \$1,500; Reinhardt College, \$1,000; Rutherford College, \$500; Seashore Camp Ground, \$250; Sloan-Hendrix Academy, \$1,000; Southern College, \$1,000; South Georgia College, \$500; Sparks Collegiate Institute, \$500; Weatherford College, \$1,000; Young Harris College, \$1,000; Textile Industrial Institute, \$1,500; Stamford College, \$1,000; Weaver College, \$1,500; Sandy Valley Seminary, \$500 (on condition (1) that the Board of Missions appropriate an equal amount and (2) that title to property be perfected). Total \$15,000.

The Board made provision for deferring completion of the work of classifying all the schools of the Church for 1916 under the new law till September 15. The classification will not be made public till after the work is completed.

The Board by formal action commended the work of the Educational Commission and congratulated that Commission, our two new universities, and the entire Church on the progress that has been made at Dallas and at Atlanta during the past two years.

SUMMER SCHOOL FOR MINISTERS AT HENDRIX.

A rich program is in store for our ministers at the Summer School June 14-22. No preacher should fail to attend. The following are the leading features:

For Undergraduates—Provision for three recitations daily by each of the four classes is made. The class of the first year will study daily Tillet's "Personal Salvation," Kern's "Ministry to the Congregation," and Purves' "Apostolic Age;" the class of the second year will study Sheldon's "System of Christian Doctrine," Lawrence's "How to Conduct a Sunday School," and Bruce's "Training of the Twelve;" the class of the third year will study Sheldon, McTyeire's History of Methodism, and Davis' "Elements of Psychology;" the class of the fourth year, Tigert's "Constitutional History of Methodism," Jevon's "Elements of Logic," and Davis' "Elements of Ethics." Undergraduates who want examinations on other books not offered may secure them by writing in advance to their respective Conference committees.

For Graduates—A series of addresses by Dr. Stonewall Anderson, Dr. John M. Moore, Dr. Henry F. Cope and Dr. A. C. Millar has been arranged for at 9 o'clock every morning of the school. Graduates should read in advance Schaff's "John Huss" and Speer's "Christian and the Nations."

For All—Devotional Bible readings at 8:30 daily will be given by distinguished visitors.

Addresses.—To the whole school addresses will be delivered daily at 9:45, and 11 a. m.; at 2:45, 3:45 and 8 p. m. Dr. E. B. Chappell is to deliver six addresses on different aspects of Sunday school work during the first four days of the school. Dr. Ivan Lee Holt of Southern Methodist University will deliver six addresses on June 15, 16 and 17. His theme is "The Messages of the Prophets to Our Day." The subject of Evangelism receives serious treatment in four addresses and round table conferences by Rev. Luther E. Todd of St. Louis. These addresses come June 15 and 16.

On Sunday, June 18, and Monday, June 19, Bishop Francis J. McConnell delivers six great messages on the

general theme of "Christ in the Thought and Life of Today." Monday, June 19, at 11 o'clock, Bishop McConnell is to deliver his masterful address on "Leadership Demanded of Pastors Today." June 19, 20, 21 and 22 Dr. John M. Moore of Nashville and Rev. John A. Siceloff of Texas are to discuss some of the practical questions which our church faces in the country. Round table conferences on the rural church problems will also be conducted.

June 21 and 22 the school will have the pleasure of hearing six great addresses by Dr. Henry F. Cope of Chicago, secretary of the Religious Education Association of America. He is an authority in the field of Christian education and of the Sunday school.

June 20 and 21 are the days especially set apart for presiding elders. In addition to hearing the regular addresses of those days, the presiding elders will hold some special conferences for the discussion of the rural church problem. Dr. Moore and Rev. J. A. Siceloff will join in these discussions.

Reduced railroad rates, one and a third fare, are granted by the railroads. Preachers desiring reservations at the dormitory should write in advance. Rates, \$1 a day, either at the dormitory or at private boarding houses.—J. H. Reynolds, Conway, Ark.

A GREAT REVIVAL IN CUBA.

Some weeks ago I wrote a letter in your paper and asked the prayers of your people in behalf of our work in Pinar Del Rio, and especially the special revival services we were at that time preparing for. I had been preaching for some time and preparing the people for personal work for a united effort for the salvation of souls. Cards were distributed, which pledged the members to work personally to win one soul for Christ, to pray and study the Bible daily, to assist in the services and invite others to attend; to visit the members of the church who were not attending and try to interest them in the church; to pray daily for at least five persons by name. These cards were signed, a copy returned to the pastor, each member keeping a copy. The members took hold of the work with faith and worked faithfully. The city was sown down with thousands of tracts; for weeks young men carried tracts in their pockets and handed them out as they passed people on the street. The meeting began on Wednesday and ran through Friday night for the members of the church. The interest was good, the prayers were expressions of faith. Sunday night the meeting was thrown open to the public. There were eight conversions. Monday morning at 8:30 we had a meeting, and such a baptism of the Holy Spirit as I have never seen in Cuba, and only one, I think, in the United States. The church was full of the glory of the Lord. Men and women who had never witnessed the working of the Holy Spirit in a great way began to confess their sins, repent of them and weep for joy. I had never seen Cubans weep in church, but now they wept like children and laughed for joy. Their reserve had given way and their hearts were melted by the presence of the Lord. I dismissed the service and they remained for an hour and a half praying, singing and testifying. One of our great difficulties in Cuba in special services has been to get a large congregation; but that night the

church was full, and continued so throughout the meeting. There were twenty-five professions that night. The people came to the altar and remained for prayer and Bible instruction, and made open professions. The members continued their work, and as a result the whole church was built up. People began to ask, "What is happening up there with the Methodists?" and began to come from all parts of the city. There were a hundred and eight conversions. Most of them have become candidates for church membership. I want to thank you for whatever part you may have had in this wonderful manifestation of God's power to save and purify. Our work is not over; these candidates are being formed into classes, a certain number being given to members of the church, each member praying and working for his safe guidance into the church, and responsible for his spiritual development. This will require faith, perseverance, and abundant spiritual power. Will you continue to pray that the power of the Holy Spirit may continue with us, and we may be found faithful.—Henry Smith.

THE DIVINE PRESENCE IN HISTORY.

Text—Heb. 1:10-12. "Thou, Lord, in the beginning hast laid the foundations of the earth. * * * They shall perish; but thou remainest."

God has always been present in history. It is because his ways are not our ways and his thoughts are not as our thoughts that men have sometimes feared and sometimes said "there is no God any more." But of this we may be sure: God is always present and always active. We may not see his mighty arm nor hear the still small voice, but it is impossible to think of a loving Father, divine, all-powerful, intelligent, sitting off somewhere in space remote from his children, doing nothing, thinking nothing, caring nothing for them. Man has made history and left God out. Nevertheless God was there, for all history contains God, whether the human historian gives him a place in its annals or not.

And if God is with the world at all times, most certainly he is with it during its crises of history—during calamity, great financial disasters, unparalleled trouble, widespread unrest, or vast changes in affairs. God allows men to govern or try to govern themselves. He does not step in and do everything for them; but through and in all experiments of nations, God is present, and ready to help. He certainly does not banish himself from the world just when the world is most in need of his wisdom and his love.

We of this generation, compelled to acknowledge that we are in the midst of a great crisis in history, are drawn irresistibly to the serious thought that the divine presence has never been more real than now; and all the comfort, peace and inspiration that can flow out of that thought belong to the whole human race in this age of the world.

One of two things has generally been the result of what we call great crises in history. Men have either felt God's presence in wonderful power, or they have denied him altogether. They have either turned to him as the only refuge left, or they have turned away from him and gone their ways alone. That was what France did after the Revolution. America, under her Revolution, kept alive a warm spirit of devotion and religious belief. During the great flood in Johnstown,

Pennsylvania, it was related that several persons, who had lost all their property and all their children in that disaster, took their Bibles and tore them in pieces, renouncing forever their faith in a loving God, while others, just as deeply afflicted, turned again to Him with renewed faith and a love that has since blessed the world with kindly deeds. Out of loss, affliction, sorrow, accident, plague, disaster, war, there come to some a clearer knowledge of the divine, and sweeter, deeper life experience; for others come bitterness, disbelief, hardness.

But if men and nations have an abiding knowledge of the continual presence of the Divine in world events, the rising tides of history only lift them nearer God. That is what we want to pray and work for in this age—that our nation, that the world may turn to God as the greatest, most real, most important, most needful of all facts today. No one denies that we are in need of him. No one denies that we are facing a crisis in the history of man. There is also a crisis in the affairs of the Church, according to some of the most thoughtful of our religious leaders. Over the globe runs the tremor of coming mighty events. At such a time and with such history-making, nothing can be of much lasting power and blessing to us as individuals, and as a country, as to turn with all our hearts and minds to the divine presence in history, an abiding principle, a fixed and unalterable fact, as much a reality as gravitation, as hopeful as the shining of the sun, as quieting to men's passions as the brooding Spirit of the Creation over the heaving waters of the first tumultuous tempest of the earth.

What is the result of a life lived with God? I think the first result to an individual or a nation is Peace. This does not mean laziness, indifference, cowardice, lack of responsibility, or overconfidence. This is what it means: Suppose you are a soldier. There is going to be a battle. There is a probability that in that battle you may be killed. You are in the side that has a just cause. You are going to fight for liberty, home, truth, right. Your commander is one whom you can and do most completely trust. You know that even if he is beaten in this battle and you are killed, yet in the end he will conquer and the right will triumph. You can march into that battle with peace in your soul. You are not indifferent; you fight as if the whole result depended on you; yet you are at peace in your soul.

If there is anything the world needs today it is the peace of God. Unrest, dissatisfaction, discontent, these tear at the heart of the world today. A feverish unrest boils over our splendid civilization. Its demands grow more exacting on brain and heart and home. The world must turn to God soon, or it will go mad through its nervous lack of spiritual repose. We need an equipoise, a steadier of life, a leaning back on something with "eternal" written on its forehead.

Another result of a life lived with God is Hope. The nation that lives with God has always the hopeful spirit that looks on the strongest and best in its own history. It gives a man or a nation a wonderful up lift to feel that God is near. The man who believes in God believes in all good things. The man who has little faith has little work. We go to the Divine in a crisis of life and we say, "Lord, it seems pretty dark and gloomy, but our souls repose on thee as the hope

of the world." And, once close by his side, we seem to hear him say: "There is a good deal of cheer yet." That is what God is saying to the world today when it turns an ear to hear. "Behold the praying mothers and fathers of the world. Behold the consecrated intelligence of your college and university youth growing up to take responsible places as statesmen. Behold the churches that are not all given over to display and architecture and formality, doing Christ's work in the slum and on the frontier. Behold an age which, in spite of its materialism, still is not an age of infidel thought, but rather of honest search for truth. Behold a vast array of goodness permeating society and forbidding much evil that once was tolerated." That is the way the Divine breathes hope into the human when the man turns to him for help. Hope!

Another result of living with God is Wisdom. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him." James 1:5. Does that not include the statesmen and congressmen of today? Who says that in this nation any one man is wise enough to devise just exactly the best measures for the good of the whole country? If ever a nation needed help from God to direct its affairs, ours needs that help. There is a perfect chaos of reasons and remedies for our national ills. And every man is sure that he is right and all the rest are wrong. Do we not need wisdom from a Divine source? And is not the promise exact and positive, "If any of you"—that means all men—"lack wisdom—that certainly means our nation—let him ask of God"—not of human statesmen or human opinion, but of God—"who giveth to all men liberally and unbraideth not." He will not refuse us even though we ask foolishly if we ask sincerely—"and it (wisdom) shall be given him." What more could we ask? Certainly the "wisdom" referred to does not mean simply spiritual or religious knowledge of God. It means that wisdom always means in the Bible applied knowledge. It is positively sure that if this nation lived with God and sincerely asked for wisdom to direct its affairs, such wisdom would be granted.

Another result of living with God in times of need is the courage which comes to us from the knowledge that we are co-workers with God in building up his kingdom. This gives us a nobler thought of ourselves and furnishes us with needed inspiration and enthusiasm. As Paul says, "we are laborers together with God." That is what makes life worth anything after all. Suppose we were allowed to fall back on our weakness and our human limitations. God says, "You poor weak man, you need not put yourself to any trouble to help make things any better. I will do it all. I am omnipotent. You may please yourself while I do it. I made the world and it is my affair to make it right, now that it is going wrong." What a poor contemptible creature man would be, shunning all responsibility, knowing nothing of self-denial, living to himself alone, destitute of the strength which comes from struggle, ignorant of the joy which springs from victory! And on the other hand, suppose God said to us, "The whole affair of fighting sin and bringing in the reign of peace is yours. You need not look to me for help. You brought your own evils on yourself by your disobedience. It is your duty now to extricate yourselves, all alone." What then had been the bitter burden man-

kind had carried, as it toiled painfully over the road of life? But no! The Divine, and the human go together through this world! That is the blessed consolation of life! God says, "Son, daughter, take my hand. Rest your burden on my strength. Fight, but feel me near, ready to help. It is your own battle and I will fight it with you." Truly it is said: "One with God is a majority."

Oh, that the nation might turn heart and mind to Him now and feel his presence near; feel conscious of his fellowship with the race; know, and know deep, deep down in the real life, that the national life must be lived with God! It means a great deal that the Divine works for us. It means a great deal more that he works with us. There is a sweetness in fellowship which is not found in allowing some one to give or do outside of our sharing with it. Sharing! That is a divine thing. The thought that God shares my joys, griefs, ambitions, hopes, desires, aspirations, enthusiasms, is a thought so great that sometimes it seems almost as if it could not be true. And yet I am assured again and again that it is true and he is Immanuel, God with us. He understands us.

The time will come when the Lord of all the earth shall bring to an end the present material order. The history of humanity shall all be acted out. The play shall come to an end. The actors shall all vanish from earth's stage. The last tragedy shall be performed. The last tear shall be shed, the last sigh breathed on earth. And God shall say "enough!" Then, like a vesture, shall he fold up all these things and they shall be changed. Stupendous change! It says they shall "perish." They shall not be as they now are. They shall be changed.

When that change takes place, what will remain of all that is worth anything? God will remain, the same as ever, for his years shall not fail. From everlasting to everlasting he is God. The shocks of terrible events in man's history affect him like a Father, but have no effect on his eternity. God shall remain unchanged, eternal Love, eternal Fatherhood, eternal Light, eternal Life.

Whatever is divine in many shall also remain with God. Physical sense and fleshly taste shall not remain. They shall perish. Only the divine, as we call it and as it is, shall be possible when the earth and heaven are passed away. Character, love, the results of self-denial and purity and truth and service—these shall remain when all else is swept away, perished, changed. God will not inhabit eternity alone. With him forever shall exist the spirits of the just made perfect, the martyrs who gave their lives for his name's sake, the little children who for ages have gone out of this world into his presence, all the souls that have washed their robes and made them white in the blood of the Lamb.

What, then, can be better for us as individuals and as a nation, than to turn to God and live and move in him? Are we perplexed, annoyed, disheartened, terrified, fearful of the future? God has not departed out of our lives, nor out of human history. He is a Father, and a Father loves his children. He is a Savior, and he will care for his own. There is no crisis so serious, no calamity so terrible, no experience in human life so unusual, that the Divine is unable to face with tranquility and easy power. What has our nation to fear now, or

any time, if it will accept the help of God?

What we need most of all, therefore, is the pouring out of the Holy Spirit of God upon our nation, that it may, in the light of revealing truth, turn unto the Almighty and ask forgiveness for its sins and to go his will. What the nation needs is a powerful conviction of its need of God. Congress needs it. The business men of the country need it. The colleges and schools need it. The churches need it. The entire structure of society needs the purifying, uplifting, redeeming, regenerating incoming of the God who laid the foundations of the earth, whose presence in human history is an eternal fact, whose power to help has been witnessed at many turning-points in the lives of men and nations.

Let us prepare our hearts for the indwelling of the Spirit of God. Let us spend much time in prayer, that the baptism of another Pentecost may rest on the world in this age, as when it ushered in the triumph of the cross over the pagan. Let us turn unto the Lord and he will have mercy upon us, and to our God, and he will abundantly pardon. God shall bless us, and all the ends of the earth shall fear him. For this God is our God. He will be our guide even unto death. May the Holy Spirit bless with power the preaching of the truth. Amen.—Chas. M. Sheldon in the Christian Herald.

MODESTY.

Are women of today as modest in dress and deportment as their mothers were when they were girls, or their grandmothers before the days of the Civil War?

A walk down Main street any afternoon will conclusively prove, as to dress, that they are not. Sit in the theater, go to the average public entertainment or the best of club functions and we fear that a similar opinion will be formed as to the decadence in deportment of the girl of today.

Modesty when it goes is gone forever and it must be admitted that this is far from being a modest age.

The first of all virtues, according to Addison, is innocence; the next is modesty and if we banish modesty out of the world she carries away with her half of the virtue that is in it. It is a delightful revelation to chat with some dear gray-haired grandmother about the girls of her day. Modesty was a treasured jewel then. She condones, perhaps, but cannot help explaining in shocked whispers the difference between the girl of today and the girl of yesterday.

Fashion is more exacting in her demands than the tyrants of ancient days. Her orders are obdurate and to obey such dictates women fall over themselves. Fashion has dictated freaks in dress which are far from developing any modest tendencies. It may be urged that the fashions this season are not so daring as the fashions of last winter, but they are still far removed from the legitimate sphere of common sense or modesty.

A modest woman never fails to gain the good will of those with whom she may converse. Virtues, like essences, lose their fragrance when exposed. They are sensitive plants that will not bear too familiar approaches.

It is, no doubt, an age of such electrical swiftness in all things that the sedate and dignified days of yesterday, the day of chivalry and politeness have been lost to us forever. The girl of today is no worse than the age in which she lives. When in Rome,

do as Romans do, and this will apply to social conditions of today.

Yet it is with a deep sense of regret that we notice the gradual disappearance of modesty.

The greatest ornament of an illustrious life, both with men and with women, is modesty.

Some day there may be a reawakening and a return to the ideals of common sense, but the day is so distant that it is even imprudent to suggest that the age of modesty may return.—Memphis Commercial Appeal.

THE TIME FOR QUESTION 21.

I do not know how long the custom has been in our Conference to hold the memorial service on Sunday afternoon. This may be the most convenient time for the Conference, but is this the proper time for it? The first business of the Conference is to call the roll. Those who have died during the year are not represented in the roll call until almost the last day of the conference. Directly after the conference has organized, and before any work pertaining to the Conference has been done, would it not be the appropriate time to call Question 21: "What preachers have died during the year?" The memorial service would be the answer to the names of those who had died. I believe this would have a wholesome effect on all the Conference work. No other service would arouse the spirit of brotherly love right in the beginning of the Conference more than this memorial service. As I say, it may not be the most convenient time to hold this service first, but I do think no Conference work ought to be done until due respect has been paid to our departed dead.—J. Frank Simmons.

Horatio, Ark.

"WRECKED ON GOD."

"Wrecked on God!" How apropos of conditions in Europe today! And yet this phrase was written by a man who has been in the grave these forty years. Let me give the quotation in toto: "There are some who will never get away from things far enough to embrace principles till some final sweep of calamity strips all things away; never come unto God till by some great storm they are virtually wrecked on him." Horace Bushnell wrote thus forty or more years ago.

God is in the terrible war now raging in Europe. Not that he was or is the "moving cause" (the devil, and the devil only is the power behind and within all war), but he has permitted it that he might strip all Europe "to the buff," denude her of all materialistic tendencies, and leave her naked before God, that he might show her the broken reed on which she leaned. England, France, Russia, and Germany, especially Germany, were and are soaked in grossest materialism. "God was not in all their thoughts." And so God has required them to "sell all" and receive the bitter price in blood, hunger, tears, wretchedness, and desolation; and so, coming naked from God, to go naked back to God in bitter repentance, prayer, and faith.

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast." But when the young man heard that saying, he "went away sorrowful, for he had great possessions." Is it not the same now? God would have Europe—yes, and us also—to have abundance of things, but to accumulate and use them also as he wills; and therefore he required the rich young ruler to strip himself naked, begin anew in his (God's) own way. Even so he is

requiring Europe to come naked into his presence and begin life de novo. And yet it all seems so hurtful, so terribly destructive and painful, that we cannot see God's clear purpose in it all. And yet we know, thank God! that "all things work together for good to them that love God."

We can hope and pray—yea, and trust also. My heart cries out with Tennyson:

"I falter where I firmly trod,
And, falling with my weight of cares
Upon the great world's altar stairs
That slope through darkness up to God.

I stretch lame hands of faith, and grope,
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope."
—E. S. Harris in Christian Advocate.

"GIVE THE SOUTH A CHANCE."

We want more industries in the South and a greater share than we are now getting of the money spent for government purposes. In the natural course of affairs, most of the money goes to Northern manufacturers; but if the South is given encouragement, there are some things that can be made here; and it would be a fair deal to let the South make them. We shall never get a good start until the Government sets the example of equitable dealing.—Mobile Register.

The trouble is not with the Government, for the Government cannot place orders where there are no facilities for filling them. The Government of necessity must have its ships built where shipyards exist; it must buy war munitions where munition plants exist, and so with all other Government work.

Fundamentally the whole trouble is with the South itself.

The South has bitterly assailed a protective tariff, and therefore capitalists have naturally invested more largely in developing manufactures in sections where they were not so denounced.

The South has bitterly fought railroads and other corporations, and therefore, moneyed men have been more timid about investing money here than in sections where corporations and great industrial interests were better understood and appreciated.

The South has permitted demagogic politicians to have too much power.

Southern papers have so often assailed men bitterly because of economic views different from those of the dominant party of that section that there is a certain degree of intellectual timidity or slavery where business men are afraid to voice their sentiments because they know they will be personally viciously attacked, without any paper holding their views near at hand to defend them.

There is a certain degree of isolation to men in the South who want to express economic views opposite to those of the Democratic party, because nearly all Southern papers, being Democratic, assail and sometimes almost personally attack people who dare to express convictions on business questions.

In the North and West such conditions do not exist. Men can discuss any phase of economic views and find support among some of the local papers.

The "all-cotton-crop" is not a great-

er injury to the South than the Democratic newspaper monopoly which prevents diversification of thought and the utmost intellectual activity and freedom in expression.

We of the South should study these facts and give serious heed to their tremendous adverse influence against the broadest development of the people and the resources of this section.

Diversification in agriculture is not so essential as diversification in intellectual activity and expression.

The Mobile Register's heading "Give the South a Chance" has a far wider meaning than intended by that paper. By all means "give the South a chance"; give it a chance for a broader horizon, for wider thinking, for freedom intellectually, and for a complete understanding of the burdens which it now has to carry.—Exchange quoted in The Texarkanian.

WHAT DOES SCHOOL PREPARE US FOR? ASKS IDA TARBELL.

In the April Woman's Home Companion Ida Tarbell says: "It is not the business of high schools and colleges to fit young people to earn a living. They teach us to read that we may know what the world is thinking, feeling and doing, that we may enlarge our budget of 'information,' correct and refine our ideas. They teach us to write, that we may pass on our thoughts, feelings and ideas; mathematics, that we may understand the terms in which the world measures, weighs, computes and handles all the exact sciences. It is to enable us to live with our fellows on more understanding terms that we go to school. That all of this contributes to the problem of earning our living is of course true, but that is not its object. In the case of a boy this is understood. We do not expect the high school to fit him for business or the college for a profession. We know that he must begin at the bottom on four, five or six dollars, and learn his business or trade. Or he must spend at least three years at his medicine or law, and then five to ten of uncertainty and waiting, building up his position."

UGH! A DOSE OF NASTY CALOMEL

It Salivates! It Makes You Sick and You May Lose a Day's Work.

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

Here's my guarantee: Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick, I want you to go back to the store and get your money.

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

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

Woman's Missionary Department

Edited by
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Communications should reach us Friday for publication next week.

PROGRAM FOR MAY.

"The restless millions wait the light
Whose dawning maketh all things new;
Christ also waits, but men are slow
and late.
Have we done all we could?
Have I? Have you?"
Light and Life in the Sunrise Kingdom and on the Pacific Coast—Japan and Japanese in America.
Bible Lesson: "Jesus the Light."
(John 1 1-19; 12:32-36; 1 Thess. v. 4-11.)
Hymns 146, 143.
Prayer.
Reports of Officers and Committees—General Business.
Topics: "Japanese Life in America" and "Evangelistic Work in Japan."
Query: "Do Foreigners Make Good American Citizens?"
[See suggestions in Missionary Bulletin.—Editor.]

OUR SPACE IS VALUABLE.

We are much gratified by the increased interest manifested in the Missionary Department of the Arkansas Methodist by the members and friends of the Woman's Missionary Society. We are grateful, too, for contributions sent us for this page, and have not grown altogether weary of the oft-repeated request that communications be "published next week." Necessarily there are limitations, and we can only promise to continue to do our best, giving these communications in turn as far as possible. It is our responsibility to present from time to time what seems of first importance in building up our organization. We aim to publish synopsis of quarterly reports from Conference officers; helpful items from auxiliaries; timely information about the work of our Missionary Council and, when space is available, something of missions in general. This great program may be easily carried out with constant co-operation and persistent patience on the part of the women of Arkansas. Let us remember, our space is too valuable to be used in "glittering generalities" or vague hopes. Let us give definite information and inspirational ideas simply as in heart to heart talks with one another. Above all, let us have patience with ourselves and one another, and we may learn to make our Missionary Department an invaluable aid to Missions.

SOCIAL SERVICE THAT EVERYONE CAN DO.

Miss Denton writes: In an article entitled, "Will You Stand With Me," in the May number of the Woman's Home Companion the editor asks the help of men and women who stand for clean moving pictures. He refers to conversations with film manufacturers in which they state that 60 per cent of the exhibitors favor unclean pictures because they believe that the American public want them. The editor believes that the manufacturers and exhibitors are mistaken about the majority of the American public, and so he asks those who stand for clean pictures to write him that he may have the proof to show them they are mis-

taken. Will you, members of our auxiliaries, drop a card or postal to Editor Woman's Home Companion, New York City, saying you stand for clean pictures and will do what you can to encourage them in your town?

REPORT OF THE TREASURER NORTH ARKANSAS CONFERENCE, MISS FULLER, FOR FIRST QUARTER, 1916.

Dues.

Adult	\$1,166.31
Young People	42.21
Junior Division	105.28
Baby Division	14.50
Total	\$1,328.30

Pledge.

Adult	\$ 89.04
Young People	79.37
Junior Division	97.75
Baby Division	7.49
Total	\$1,078.65

Relief and Retirement.....	76.84
Galloway Day School, in China	100.00
Mary Helm School	25.00
Total	\$2,608.79
Conference Expense, First Quarter	335.89
Expended for Local Work....	2,290.00

Grand Total

The receipts this quarter show an increase of \$767.46 over the first quarter of last year.

Augusta, Ark.

REPORT OF L. R. CONFERENCE FIRST VICE PRESIDENT.

- Number of young people's auxiliaries, 25.
- Number reporting this quarter, 19.
- Number added during quarter, 3.
- Number of members in entire Conference, 423.
- Number of members added during quarter, 160.
- Subscribers to Missionary Voice, 41.
- Subscribers to Young Christian Worker, 10.
- Number of mission study classes this quarter, 10.
- Books used: "Comrades in Service," "The King's Highway," "New Light in an Old Land," and "Rise of the Churches in Non-Christian Lands."
- Number of auxiliaries presenting Christian stewardship, 7.
- Number auxiliaries having committee on social service, 8.
- Number of auxiliaries presenting social service topic, 8.
- Number of boxes of supplies sent this quarter, 1.
- Number of auxiliaries using press, 11.

Financial Report.

Membership offering for quarter,	\$59.15.
Retirement Fund for quarter,	\$1.30.
Total for missions,	\$108.75.
Conference Expense Fund,	\$6.10.
Total sent to Conference treasurers,	\$114.85.
Local Work and Social Service.	
Amount expended in giving relief,	\$58.75.
Amount expended on parsonage,	\$3.40.
Amount expended on church,	\$10.00.

Value of boxes of supplies reported to superintendent, \$48.00.
Delegate's expenses, \$70.61.
Total, \$190.76.
Grand total for first quarter, \$305.61.

ATTENTION, YOUNG PEOPLE!

Already the new year has brought us 160 new members, which is 41 more than our entire gain for the year 1915. Our financial record has improved 200 per cent over the first quarter of last year. Exactly three times as many missionary magazines are being read, and more than twice as many study classes are reporting work. How can I tell you how much I appreciate the splendid work you leaders of young people's work in Little Rock Conference are doing! Along with this word of praise we send this word of request: "Make your pledge larger (we have increased our Conference Y. P. pledge), and raise it quarterly." Don't wait till the last quarter. Again, may we, as missionary societies, remember that our first obligation is to extend the kingdom. Make your gifts to missions sent to your conference treasurer larger in proportion to your local work. Be careful hereafter to say whether the amounts reported are already paid or are pledged, that we may avoid discrepancies between my report and that of the Conference treasurer.—Mrs. C. F. Elza, First Vice President, Little Rock Conference.

ITEMS FROM AUXILIARIES.

England.

Mrs. J. B. Gray, corresponding secretary of the auxiliary at England, writes that good work is being accomplished there, under the leadership of the president, Mrs. J. B. Portis. Mrs. Gray finds each page of the Arkansas Methodist interesting and valuable, and even says "the paper is worth its price, just to read the Missionary page."

From Mrs. W. P. Jones, secretary of Batesville District, we learn that the adult auxiliary of the First Methodist Church, Batesville, has added 18 new members the first quarter, making the enrollment 70. The average attendance at the meetings has been

FRECKLE-FACE

Sun and Wind Bring Out Ugly Spots. How to Remove Easily

Here's a chance, Miss Freckle-face to try a remedy for freckles with the guarantee of a reliable dealer that it will not cost you a penny unless it removes the freckles; while if it does give you a clear complexion the expense is trifling.

Simply get an ounce—double strength from any druggist and a few applications should show you how easy it is to rid yourself of the homely freckles and get a beautiful complexion. Rarely is more than one ounce needed for the worst case.

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

EDUCATIONAL.

We want a good man or woman, School Directors, Teachers or Preachers preferred, to represent us in every School District in Arkansas with a high class Educational Work that is recommended by leading educators, and which deserves a place in every school and home. The price is only \$1.50, with a valuable premium. Commission allowed 50 per cent. For further information address Parker & Robertson, 408 West Markham St., Little Rock, Ark.

about 40. The members are much interested and willing to do what is asked of them. They paid one-fourth of all dues and the pledge the first quarter.

The Juvenile Missionary Society of First Church, Batesville, has added 30 new members the first quarter, and has the entire membership of 50 enrolled in the mission study class. They are going to pay \$25 on the pledge this year, and have paid one-fourth of this the first quarter.

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The Auxiliary at Central Church, Batesville, has every member in their mission study class, and is starting the year with much interest and enthusiasm.

Camden.

Camden Auxiliary reports an interesting meeting after Conference. Mrs. Rushing, the delegate to Warren, brought a report to her hearers which transmitted some of the enthusiasm she had imbibed at the Conference in Warren, and those who heard it felt they must go to work with renewed energy and zeal to accomplish more this year than ever before. We hope many delegates to the Conference will inspire their auxiliaries with the same desire."

Texarkana.

The young ladies of the Delta Alpha Missionary Circle of First (Arkansas) Methodist Church had a most interesting meeting yesterday at the home of Miss Claire Payne. The society welcomed Miss Allye B. Wadley, the president, who has spent quite a while in Hot Springs.

After a short business hour, a most delightful and interesting discussion was led by Miss Bess McKay on "Why I Believe in Home Missions." Miss Beatrice Sims led the study of first chapter of "Comrades in Service," relating the life of Jacob Riis. Miss Aline Hodges gave a piano solo. Rev. and Mrs. P. C. Fletcher and Mrs. J. M. McGregor were visitors.

Misses Cornelia and Ellen Bacon assisted Miss Payne in serving refreshments.

INTERESTING LETTERS ABOUT THE COUNCIL.

Mrs. H. H. Watson, alternate for Mrs. J. M. Hawley, writes:

"Having just returned from the Woman's Missionary Council in Atlanta, I am full of enthusiasm and want to pass it on. Being the first

BETTER THAN SPANKING

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 205 South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child—the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

ARKANSAS SONG LEAFLET.

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

vice president from the North Arkansas Conference, I naturally had in mind things that would interest young people. I wish all the young people of our Conference could know the Council first vice president, Mrs. J. E. Grubbs, of Kentucky. She is a most charming woman, both in personal appearance and manner, and has the young people of the Southland on her heart. With such a consecrated leader our young people should go forward in leaps and bounds this year.

On Sunday afternoon a meeting was held for the young people with Mrs. Grubbs as leader. Mrs. Steele, the educational secretary, led the devotional. Then the Atlanta young people sang the rally song:

On to victory, on to victory,
Cries our great commander; on
We'll move at his command,
We'll soon possess the land,
Through loyalty, loyalty, yes loyalty
to Christ.

We hope every auxiliary of young people in Arkansas will learn this song and use it as a rally song.

"Mrs. Stephens, who was the young people's Council vice president last year, then made a talk, telling how this part of the work has grown since its organization, six years ago. At the end of the first year 10,000 members were reported, with \$3,000 collected for all purposes; in 1915 were reported 27,000 members, with \$25,000 collected. She then explained the meaning of the pin and pennant. The pin is in the shape of a shield, 'His truth shall be thy shield.' The colors, white, green and gold; the green and gold indicate the green and gold of youth, and the white is purity. The pennant, white and green, with the word 'Loyalty,' makes a beautiful emblem for the young people. We then had interesting talks from returned missionaries and deaconesses. Miss Ellasue Wagner, principal of Holston Institute, Songdo, Korea, told of the beautiful work she has been doing there in the school, of her visiting, and some evangelistic work. She told of a missionary society of Korean women, who, by real self-denial, are supporting two Bible women. The Koreans want to know of Jesus, and Jesus is depending on you and me to tell them the old, old story.

"Next Miss Fuess, a deaconess from Kansas City, told of her work and how thankful she was for the privilege of teaching girls who were not so fortunate as some of us to make their homes bright. In the settlement work she has helped many to a personal knowledge of Jesus. On Wednesday evening twelve young women from the Scarritt Bible and Training School were consecrated by Bishop McCoy. This was perhaps the most impressive service held during the Council. Three of these bright young women have volunteered for service in Africa.

"Let us North Arkansas young people remember these young women daily at the Throne of Grace. Let us pray the Lord of the harvest that He send forth laborers into his harvest, for many, many more workers are needed.

"The Committee on Young People's Work recommended that the Y. P.'s Council pledge be \$25,000, and that the fund be prorated between the Oriental work on the Pacific coast and the Japan Mission; also, that in our proposed membership campaign we hold a young people's rally day in each district, and that the young people take as their membership goal 10,000 of the proposed 50,000 increase by the Council."

FROM MRS. F. M. WILLIAMS, PRESIDENT L. R. CONFERENCE SOCIETY.

Dear Friends:

It is with grateful heart and crowded brain that I arrived safe at home from the Council meeting in Atlanta; grateful to God for His mercies, grateful that the womanhood of our great Church is so marvelously aiding in establishing Christ's kingdom in the earth, and also grateful to my own body of faithful workers who "tarried by the stuff" while we journeyed to serve as well as be filled with the good things in store for us. And I am no less grateful for the splendid report of the first quarter, which shows you have been up and doing, and am sure we will have a fine year ahead.

The well edited annual reports also greeted me on my return, and again we are proud and thank our splendid recording secretary, Mrs. Elliott, for the haste in which her work was done and the perfection of the records. These are precious records, which I hope will be read and passed on, committee reports studied, and with reports of officers, read at auxiliary meetings.

But I must return to the Council and tell you some of the good things that came to us there. Already many things have been told you, but the best news that came to me while there was that the \$30,000 debt, which we owed to ourselves) had been wiped out. I am sure you will rejoice to know that we are no longer one department in debt to another. Another was the glad news of the sale price of a \$250,000 piece of property being lowered to \$150,000, enabling us to purchase the splendid property at Rio, Brazil, for which many of our women have worked and prayed for some years.

The glad tone of union was heard all through the meeting, it occasionally sounding the minor strain when attention was called to the loss at Scarritt. A new policy was outlined for the management of Scarritt, which will put it under direct control of the Woman's Missionary Council, as the other schools, instead of being governed by a board of trustees, as in past years.

Again "faith has become sight" in the new work in Japan, and all needed funds were in hand and the work went smoothly on. Being encouraged by the success of this last enterprise, it was with little hesitancy that Africa was entered this year and three young women assigned to that new field, for again and again Miss Bennett would say she believed that men and women should work together, and the work in Africa is now as well established in our missionary thought as China or Japan.

Another glad note was the realization of a great university where our young men may become "polished shafts" by the Christian training received at Emory. As the artist sees in the rough stone before him, the angel or the delicate flower, so the founders of Emory see in the broken wildwood the perspective of finished temples and artistic grounds that will make Emory University live long in the hearts of our people who in the centuries will rise up and call Mr. Asa G. Candler blessed. Through his gracious hospitality we were carried in limousines or other splendid autos over the ten miles, where we wandered over the picturesque grounds.

Dr. S. D. Gordon brought messages of cheer in his noonday Bible "quiet talks" when he said that God would

perform an act of creation or a miracle to answer a spirit-directed prayer. That prayer is always answered, though sometimes delayed; that prayer does not change God's purpose for us, but His action toward us. A holy hush was felt when Dr. Gordon led the prayer for divine guidance for President Wilson in the hour as he entered Congress to give his message concerning the grave situation of our nation and those now engaged in war. "Peace with honor, peace with righteousness," was the burden of his prayer, and we asked the Father to lead our leaders in the paths of peace.

It was a great meeting, and all cannot be told in one article unless the whole issue of the Arkansas Methodist be turned over to us.

As your representatives, Mrs. Elza and I tried to serve as "workmen that need not be ashamed," and will be glad to render return service you may ask of us. Realizing the rare efficiency of the editor of our missionary page in the Arkansas Methodist, we ignored her urgent request to be relieved this year, and re-elected Mrs. W. H. Pemberton to serve us another year. Many complimentary words were heard of her from other Conferences, and we rejoice that she continues to serve us.

The only disappointment I know came to St. Louis when numerous telegrams, flowery speeches and the work of a year were lost in the call of need from New Orleans and the Council voted to meet there next year.

The Woman's Missionary Society is a great company that has gained such momentum in these thirty-eight years that its march is now onward to victory, and not many cycles hence the glad news may be heard, "Lord we have finished our task, the nations of the earth know Thee, and now proclaim Thee Lord of all."—Sincerely, your President, Mrs. F. M. Williams.

Hot Springs, Ark.

THE YEAR'S WORK.

There are those throughout the Church who may be interested in a condensed statement of the work of the Board of Church Extension for the fiscal year closing March 31, 1916, and for the benefit of such the following is given:

Receipts on Church Extension as

HAS A CURE FOR PELLAGRA

Parric Nicholas, Laurel, Miss., writes: "Seems to me if I had not obtained your remedy when I did I would not have lived much longer. I am glad you discovered this wonderful remedy that will cure Pellagra. When I began taking Baughn's Pellagra Remedy my weight was 60-odd pounds; now it is 90-odd. I would like to have this published and sent to sufferers of Pellagra."

This is published at her request. If you suffer from Pellagra or know of any one who suffers from Pellagra, it is your duty to consult the resourceful Baughn, who has fought and conquered the dreaded malady right in the Pellagra Belt of Alabama.

The symptoms—hands red like sun-burn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red, with much mucus and choking; indigestion and nausea; either diarrhoea or constipation. There is hope. If you have Pellagra you can be cured by Baughn's Pellagra Remedy. Get big free book on Pellagra. Address American Compounding Co., Box 3090, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.

BORDEN'S
EAGLE BRAND
CONDENSED MILK

—that name on the label of Eagle Brand Condensed Milk is your guarantee of purity and high quality. Thousands of healthy babies have been raised on it. Easily digested—rich, pure, and nourishing.

assessment, \$205,112.41, an increase over the preceding year of \$17,096.72.

Receipts on Specials, \$56,968.78, an increase over the preceding year of \$41,011.62.

Increase in Loan Fund capital, \$133,192.89, an increase of \$22,339.33 over the preceding year.

Principal repaid on loans, \$155,022.51, an increase of \$91,197.42 over the preceding year.

Receipts from miscellaneous sources, \$17,383.35, an increase of \$6,622.55 from the preceding year.

Donations refunded, \$3,427.85, a decrease of \$2,622.55 from the preceding year.

Total receipts, \$571,107.79.

Total receipts last year, \$395,798.90.

Net increase for the year, \$175,308.89.—W. F. McMurry, Corresponding Secretary.

FROM ANNUAL REPORT OF MRS. F. H. E. ROSS, TREASURER OF THE MISSIONARY COUNCIL.

Cash received	\$505,089.64
City Mission work, reported by voucher	76,584.95
Boxes, supplies	30,337.64
Local work by auxiliaries reported	206,953.55
	\$818,965.78

Foreign Work.

Brazil	\$ 37,753.80
China	62,578.64
Cuba	11,294.19
Japan	2,710.94
Korea	26,531.50
Mexico	7,023.76
	\$147,892.83

Home Work.

Brevard Institute	\$ 11,556.50
Conference enterprises	8,324.97
Gulf Coast Work.....	9,461.72
Holding Institute	12,321.81
Pacific Coast	10,008.52
Ruth Hargrove Institute.....	19,431.46
Sue Bennett Memorial.....	19,477.90
Vashti Home'	8,034.10
Virginia K. Johnson Home..	9,873.36
West Tampa	1,461.64
Wolf Mission	2,724.47
	\$113,276.45
Paien Annex	\$ 2,701.09
Bethlehem Houses	5,299.14
	\$ 8,000.23
City Missions	\$ 7,734.74

—Council Daily.

TEACHER'S POSITION WANTED.

Graduate of one of the best academies in the State. One year of college training. Two years of successful work in teaching. Can give good references. Address: Teacher, Box 16, Grays, Ark.

WOMEN WANTED

Full time, salary \$15, selling guaranteed hosiery to wearer; 25c an hour, spare time. Permanent; experience unnecessary. International, Box 122, Norristown, Pa.

Sunday School Department

Contributors:

- A. L. DIETRICH.....Field Secretary, Gulf Division
1414 Twenty-third Ave., Meridian, Miss.
- REV. C. N. BAKER.....Field Secretary, Little Rock Conference
207 Masonic Temple, Little Rock, Ark.
- REV. W. A. LINDSEY.....Field Secretary, North Arkansas Conference
Batesville, Ark.

SUNDAY SCHOOL LESSON FOR MAY 14.

By Rev. C. J. Greene.

"Lo, we turn to the Gentiles"—Acts 13:13-52.

Golden Text—"I have set thee for a light of the Gentiles, that thou shouldst be for salvation unto the uttermost part of the earth.—Acts 13:47.

Time—Probably in the summer of A. D. 47, extending through the fall and winter.

Place.—Perga, the capital of Pamphylia, and Antioch, the capital of Pisidia.

Our last Sunday's lesson left Paul, Barnabas and John Mark at Paphos. From there they sailed about a hundred and seventy-five miles north to Perga. The only recorded incident connected with this place is the departure of Mark for Jerusalem. At a later time Paul looked back upon this action as showing unfitness for further missionary service, though Barnabas did not so consider it.

The next stage in their journey was Antioch, ninety miles northeast of Perga. On the Sabbath they went into the synagogue and sat down. Being invited by the rulers to speak, Paul stood up and preached the first missionary sermon of which there is any record. They were asked to preach again the next Sabbath, and when the services closed many followed the missionaries and received their instruction. The presence of "almost the whole city on the next Sabbath excited the envy of the Jewish leaders, and they openly and violently opposed the teaching of the apostles. Then Paul and Barnabas said to them: "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." The Gentiles were glad, but the Jewish leaders continued to grow more bitter and determined in their opposition.

The apostles must have continued their work for several months, for "the word of the Lord was published throughout all the region." The Jews, however, finally succeeded in arousing such opposition that the apostles were "expelled out of their coasts."

Significant Facts and Events.

Mark returns to Jerusalem from Perga. The reason for his declining farther journey with Paul and Barnabas is not given. It is most commonly supposed that he was unwilling to put aside his Jewish scruples and plunge deeper into the Gentile world, or that he would not face the hardships ahead. The journey was one of the most difficult and dangerous of Paul's life. There was constant danger from robbers, and the way was beset with "boulders, landslides, huge gulfs washed out in the track by winter floods sweeping down from the heights, a precipitous descent here, an almost perpendicular ascent there, between rocks, through forests, across swamps; a hundred fordings of ice-cold, arrow-swift torrents." Whatever the cause of Mark's departure, it convinced Paul that he was unsuited for foreign missionary work.

2. To the Jew first, Jesus said of

himself that he was not sent save to the lost sheep of Israel. His parting command to those who should continue his work was that they should begin at Jerusalem and extend their ministry to all the world. Paul felt himself called to be an apostle to the Gentiles, but into whatsoever city he entered, he first went to the synagogue and offered salvation through Jesus to the Jews. These facts are not to be taken as showing divine partiality to the Jews; but rather, divine insight into religious susceptibility, and divine election to the high service of making the true God known to the world.

3. Paul's Sermon.—The sermon, as recorded in Acts, may be read in two or three minutes, whereas Paul must have preached an hour or two to so impress a congregation of strangers that they followed him away and begged to hear more. The record then is probably an outline only, but gives the substance of what Paul said. The sermon recounts the providential origin and guidance of the Hebrews, their hope of a Messiah, and the fulfillment of that hope in Jesus, who lived, died, rose from the dead, and is able and willing to forgive sins.

4. Turning to the Gentiles. (1) The reason for this turning from the Jews to the Gentiles has already been noticed. Citizenship in the kingdom is entirely voluntary; the union is of the heart, and not of nation or circumstance; there are no hyphenated Christians. The purpose of God is that the gospel shall be preached to every creature in all the world, and the waters of salvation poured upon the earth first fill the lowlands of humble and receptive hearts; (2) The spirit of Paul toward those from whom he withdrew the offer of salvation is worthy of note and emulation; the title of this lesson is regarded as the announcement that Paul considers his mission to be henceforth especially to the Gentile world, he does not withdraw his interest in or sympathy from the Jews. His hardest fights and bitterest experiences arise from efforts of Jews to unravel the robe of saving truth which he has woven to cover his young converts. And yet it appears to be his unvarying custom, wherever he went, to preach first to the Jews. In his letters to the churches he established he does not fail to recognize the high place of opportunity and service given to them in God's plan for saving the world. And in Rom. 9:3-4 he says, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh; who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Here he exhibits the spirit of Moses, who prayed that he might be destroyed with his people if they could not be saved, and of Jesus, who prayed for his crucifiers, "Father, forgive them; they know not what they do."

WHEN WRITING OUR ADVERSISERS PLEASE MENTION THIS PUBLICATION

SUNDAY SCHOOL INSTITUTE OF TEXARKANA DISTRICT.

The Institute was held in First Church, Texarkana, April 27-28. The speakers present during these days were Rev. C. N. Baker, Mrs. W. B. Ferguson, Rev. M.N. Waldrip, Mr. Caughey Hayes, Mr. A. L. Dietrich, Rev. J. W. Shackelford. Out-of-town delegates present were Mr. C. L. Cabe, Mrs. D. Percer, Mrs. A. C. Kelley, Mrs. A. S. Hoover and Rev. M. J. Rhodes of Stamps; Rev. F. N. Brewer of DeQueen, Rev. A. N. Youngblood of Paraloma and Miss Ada, Bessie and Mr. D. R. Akin of Fouke. Fairview and College Hill were represented and quite a number of First Church people. The crowds would have been larger but for the fact that Dr. James M. Gray, dean of Moody Bible Institute, Chicago, is holding a Bible conference in the city at this time which had been thoroughly advertised. The Institute was fine. We gather from the speeches made that our people are awakening to the importance of making Christian character above everything else. To do this we must have equipment. If we can't get it all at once, we do the best we can with what we have. The importance of the teacher training course in every Sunday school was presented very forcibly by Rev. J. W. Shackford. Mrs. W. B. Ferguson emphasized the grading of the school and the necessity of using the Graded Literature. Thursday night Rev. W. N. Waldrip spoke to an appreciative audience on "God's World and God's Word," which was fine, as usual. The Institute was worth while. We may read books, but hearing the man tell how he did it, is worth more to us.—S. T. Baugh, Secretary.

REPORT OF CENTRAL M. E. SUNDAY SCHOOL, HOT SPRINGS, ARK.

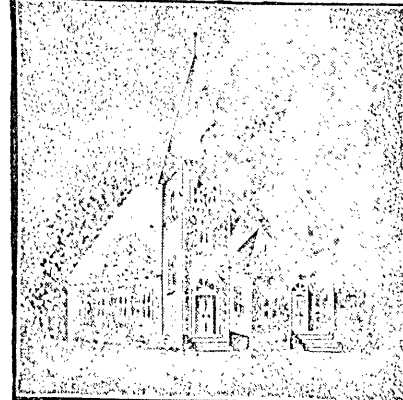
F. M. Sigler, Superintendent.
Allen Hotchkiss, Secretary.

Month, 1916.	Officers & Teachers Present.	Scholars.	Visitors.	Total.	Collection.
Jan. 2	26	209	16	251	\$7.28
Jan. 9	25	216	22	263	7.31
Jan. 16	31	243	21	295	8.41
Jan. 23	31	288	35	351	9.22
Jan. 30	24	137	16	177	8.50
Feb. 6	28	250	24	302	9.21
Feb. 13	33	235	23	291	9.35
Feb. 20	33	275	25	333	8.50
Feb. 27	22	149	12	183	5.87
March 5	33	242	18	293	7.96
March 12	33	275	25	333	8.50
March 19	30	249	25	304	9.61
March 26	33	238	29	300	9.76

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic.

WHEN IT COMES, BE PREPARED.



The SAFE and SAVING WAY of Insuring Church and Pastor's property is with The National Mutual Church Insurance Co., of Chicago, Ill. THE METHODIST MUTUAL. Now in successful operation for years. Business at highest point ever attained, and constantly increasing. Protects against FIRE, LIGHTNING and TORNADO. No assessments. For particulars address HENRY D. MAGILL, Secretary and Manager, Insurance Exchange, Chicago, Ill. Mrs. Alice Hargrove Barclay, Agent N. E. Church South, 314 Norton Building, Fourth and Jefferson, Louisville, Ky.

EPWORTH LEAGUE.

THE EPWORTH LEAGUE LESSON NOTES FOR MAY 14.

By Rev. H. C. Hoy.

The Epworth League, Fidelity and Force.

We have again arrived to the time of the Epworth League anniversary day. The League in the past year has meant much to our Church and young people. We have been doing large things. The greatest thing that comes to my mind is the support of the Congo mission.

First, Make the Coming Year a Year of Fidelity.

1. Fidelity is necessary for any successful movement. Fidelity shows where the desires of one's heart is. It is the test of what a person thinks is the greatest. That to which one is loyal is the thing that occupies his thoughts most of the time and inspires to better endeavorment along the line of his thoughts.

2. Leaguers sometimes do not hold the highest estimate of fidelity that they should. I have known them to promise anything and then fail to do it. I have seen Epworth League programs ruined because of the lack of fidelity. The members on the program would

fail to be present. A spirit of such neglect, if continued, will kill a League. On the other hand loyalty to the cause and always doing that which you promise as well as the things you feel should be done will make the League a great inspiration to you, and the community in which you live.

Second, Put Force Into the Work.

1. Half heartedness never gets anywhere. If President Wilson merely attempted the solutions of the great problems of state in a half-hearted manner, he would soon become the laughing stock of the world. If a business man fails to put force and enthusiasm into his work, there will soon be a bankruptcy.

2. The Epworth Leaguers should put force into their work. The League work is the work of God, and thus deserves the best there is in us. God's work is large enough to command all of our energy. I sometimes think that the League is run with too little enthusiasm. We take too much for granted, or else think the work is of secondary interest. I would suggest that each League make this a time for new plans, and seek to put greater earnestness into the work of the coming year.

CHILDREN'S DEPARTMENT.

A FELLOW-FEELING.

I never liked young Tommy Brown, For Tommy Brown, you see, Is just the kind my people think As good as good can be.

They say to me, "Now, Tommy Brown Would never muss his hair, Nor stamp his feet when things go wrong, Nor strew things everywhere."

How tired I grew of Tommy Brown, He seemed so very good! The things he should not—never did, But did the things he should.

Then once I went to Tommy's house And heard his mother say: "Now, Tommy, stop! Why, Teddy White Would never act that way!

"You'd never see him leave his shoes Around the floor like that, Nor cry when asked to pick them up, Nor tease the poor old cat."

So when I now meet Tommy Brown I try to be polite; I like him better than I did, For I am Teddy White. —Harper's Monthly.

JEMMY'S MOTHER'S BONNET.

"I want you to put jes' as many vi-lets on as you ken for twenty cents, right there in the front, so they'll stick up an' look kind o' stylish." It was a thin, sickly-looking little boy that spoke. The young girl behind the counter smiled, but there were tears in her eyes as the grimy fingers undid the ungainly newspaper bundle, and took out a rusty black straw bonnet, which had seen a great deal of service.

"It's fur my mother," he continued, "an' it's a surprise. Do you think you ken git it done fur me by the time I take my papers down to the office and git back?"

"Oh, yes," said the girl; "only don't hurry too much. What is your name?" "Jem," answered the boy; "an' I won't. An' there's the twenty cents.

I'd wait fur it a couple of hours, if I had to."

He passed out, whistling cheerily. The clerk opened her shopping bag, and, taking out a bottle of shoe polish, she began applying it vigorously to the faded straw.

"Are you really going to try to fix up that old thing?" inquired another clerk, "and take your noon hour, too? Catch me! Why didn't you give him the violets and let him go? Twenty cents' worth—humph!"

"Indeed, I am going to fix it up for the poor little fellow," was the earnest reply. "Just think, Mary; I suppose he's saved up twenty cents for weeks! I'm so glad I happened to get this blacking this morning. You can't tell the bonnet when I get through with it; see if you can!"

She hummed a happy little song as she went, putting on coat after coat, deftly turning the straw up here and down there.

"Mrs. Brown," she said, as the proprietor of the store entered, "will you give me thirty-five cents' worth of violets at wholesale? A poor little boy has brought me his mother's bonnet to trim, and I want to add a few violets to what he has ordered, and make it just as pretty as I can."

"Indeed, I will," the proprietor answered, "and good measure at that!" And so it came about that the poor black bonnet was transformed into a beautiful "shiny" one, with bunches of violets peeping out here and there from the ribbons so cunningly arranged that the worn, faded parts could hardly be discerned.

"Oh, you don't mean it; you don't mean that's my mother's bunit, and all fur twenty cents?" exclaimed Jem, coming back just as the finishing touch was being given. "Oh, what lots o' vi-lets! How did you git it so shiny? Oh, she'll be jest tickled to death!"

It was a wonderfully happy little boy who gazed from the bonnet into the clerk's face.—Selected.

TWO APPLES.

Such nice rosy apples as they were! Bennett fondled them lovingly. His mother had set the dish upon the study table just before she left to make an evening call. Bennett select-

ed the rosiest one he could find and handed it to his father. Then he sat looking at the rest.

"I'll take the next rosiest one myself, he finally said, "but I won't eat it tonight. I'll take it to school with me tomorrow."

"That is a good idea. I'll not eat mine, either," Mr. Rockwell observed, handling his apple thoughtfully. "I'll take it to the office with me tomorrow. Then we'll both report tomorrow night how they tasted," he added.

The next morning both left the house, each with a rosy-cheeked apple stowed away in his pocket.

"Good-bye, son; hope you'll enjoy your apple." Mr. Rockwell called back as he ran to catch a passing electric car.

Bennett had polished his apple until it was so slippery it slid around in his pocket like a big marble.

Recess time came. He had been thinking so constantly about the rosy apple in his pocket that it fairly slid into his hand when he filed out behind Jimmy Fagan, who never was known to have anything in his pocket, unless it might happen to be a hole.

Suddenly a bright thought popped into Bennett's head. And quick as the thought, the apple popped from his hand into Jimmy's pocket. When Jimmy discovered it, the boys were playing tag.

Then that apple slid out of Jimmy's pocket just as easily as it had slipped into it, the polishing that Bennett had given it had been so thorough. It disappeared, too, just about as quickly. For when a little boy hasn't tasted an apple for weeks and weeks, and then suddenly finds one in his pocket, he doesn't stop long to wonder how it got there; he just goes to eating.

"Well, son, how did the apple taste?" Mr. Rockwell queried when the two were alone in the study together at the twilight hour.

"I—I didn't eat it," Bennett stammered, hanging his head. "Didn't eat it? What did you do with it?"

"I—I slipped it into Jimmy Fagan's pocket, papa. Jimmy never has an apple, and I thought perhaps he'd like one. How did yours taste?" Bennett asked.

"I didn't eat mine either, son; I gave it to a newsboy," his father confessed.

Then a smile lit up both faces, as both thought how they had enjoyed those two apples.—Selected.

THE CHILD MARTYRS OF BIBLE LANDS

An Urgent Message to the Sunday Schools.

All Sunday school members are interested in the Lands of the Bible.

And they are also interested in children everywhere — especially Christian children.

Now, at this very time, while you are reading these words, there are tens of thousands of Armenian and Syrian Christian children, whose homes are in Bible Lands, who are actually suffering for shelter and clothes and food.

They have been driven away from their homes, some of them into the deserts and some into the mountains and some into other shelterless places. The fathers of most of these boys and girls have been killed, having refused to accept Mohammedanism.

A million Christian Armenians have

been slain within a year, or else put in imminent danger of death.

The Americans who are trying to save the lives of the Armenians who remain, have asked the Sunday schools of this country to try to feed and clothe the children who survive. May 28 has been set apart as Armenian Day in the churches and Sunday schools.

Ten cents will keep a boy or girl alive for a week.

If every member of the Sunday School will give ten cents (and many will be able to give much more)—and give it soon—it will be possible to save the lives of many thousands of Armenian boys and girls.

Every Sunday school and every one of its classes should consider how much it can do for the Armenian Christians. American children sing,— "I think when I read that sweet story of old,

When Jesus was here among men; How he took little children, like lambs, to his fold,

I wish I had been with him then."

Well, He has told us how we may do more for Him than we could have done in his lifetime. Jesus has gone to Heaven, but in the Land that He loved, the Land of His boyhood, there

HUSBAND OBJECTS TO OPERATION

Wife Cured by Lydia E. Pinkham's Vegetable Compound

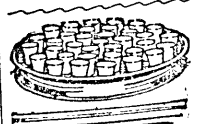
Des Moines, Iowa.—"Four years ago I was very sick and my life was nearly spent. The doctors stated that I would never get well without an operation and that without it I would not live one year. My husband objected to any operation and got me some of Lydia E. Pinkham's Vegetable Compound. I took it and commenced



to get better and am now well, am stout and able to do my own housework. I can recommend the Vegetable Compound to any woman who is sick and run down as a wonderful strength and health restorer. My husband says I would have been in my grave ere this if it had not been for your Vegetable Compound."—Mrs. BLANCHE JEFFERSON, 703 Lyon St., Des Moines, Iowa.

Before submitting to a surgical operation it is wise to try to build up the female system and cure its derangements with Lydia E. Pinkham's Vegetable Compound; it has saved many women from surgical operations.

Write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for advice—it will be confidential.



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THE BEST CATECHISM.

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

are a great company of His little friends, who bear His name, ragged, homeless, orphaned and starving. Concerning them, Jesus said,

"Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me."

We are running a race with death. Only haste will enable us to save the Armenian Christian boys and girls. So give quickly, quickly, quickly; and the money will be cabled to the Bible Lands.

Every penny will go to feed and clothe the suffering; the expense of collecting the money and sending it to the needy is all borne by a generous friend.

Send all money to Mr. Charles R. Crane, Treasurer American Committee for Armenian and Syrian Relief, 70 Fifth Avenue, New York City; do not give it to any agents.

H. J. Heinz,
Frank L. Brown,
John Wanamaker,

For World's Sunday School Association.

E. K. Warren,
Fred A. Wells,
Marion Lawrence,

For International Sunday School Association.

John B. Calvert,
Edward L. Smith,
William T. Ellis,

For American Committee For Armenian and Syrian Relief.

DANGER FROM LITTLE WOUNDS.

A little cut or wound that looks trivial frequently develops into a serious and possibly fatal case of blood poisoning. Don't take any risk. Apply a little Gray's Ointment—it speedily heals the wound and leaves you safe and sound. Gray's Ointment is the time-tested cure for sores, boils, carbuncles, cuts, bruises, burns, and all skin abrasions and eruptions. It was discovered in 1820—for nearly a century an indispensable household remedy the country over. Keep a box in the house. It heals the little troubles and prevents the big ones. Only 25c a box—at druggists—and it will save you many an ache and possibly a life. Get a free sample by writing W. F. Gray & Co., 830 Gray Bldg., Nashville, Tenn.

WHAT IS THE MATTER WITH THE CHURCH?

By W. P. Whaley.

A new book. Just off the press.

"Each reader of the Methodist needs this book. It is cause for congratulation that the author is one of our Arkansas boys, a member of the Little Rock Conference."—A. C. Miller, D. D.

"I enjoyed it thoroughly. I was especially struck with its soundness on the one hand, and its modernness on the other. I think your book should be read by all our preachers and people."—Stonewall Anderson, D. D.

"Your views of religion and of the Church I regard as sound and clear; and I think you see the Church as it is and have the right ideal of what it ought to be. The book is stimulating and inspiring, and will do good."—J. E. Godbey, D. D.

Many are reading it now and writing the author in these terms: "Very fine;" "a masterpiece;" "the best thing I ever read on the subject;" "the best contribution to religious literature in two decades."

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NEWS OF THE CHURCHES.

REV. S. S. KEY BEREAVED.

Our hearts and home are flooded with sorrow and sadness because of the taking away of our dear boy, Eugene B. Key, in the very prime of his manhood. His railroad boss was here on the 16th (his birthday) and chartered the new steam ferryboat and took all of his employes on an excursion up the river 30 or 40 miles. While on the trip my son took a hard chill, came home, went to bed, and never got up, but grew worse every day. It developed into pneumonia. We had four physicians and a trained nurse, but all to no avail. He passed away at 4 p. m. April 27. He leaves a young heart-broken wife, two small children, two sisters—a brother, and many loved ones to mourn his untimely death. He was of a kindly disposition, and all who knew him loved him, both white and black. The first flowers that reached his sick room came from his colored friends who seem solitious about him. He was born in Dardanelle April 16, 1881. We dedicated him to God in holy baptism when he was three years old. Several years ago he made a public profession of faith in Christ and joined the Methodist Church at Mansfield, Ark.—His Bereaved Father, S. S. Key.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Only a few of the preachers met on account of the Sunday School Institute being held at the Winfield Church.

Dr. F. W. Gee reported a good prayer meeting. Sunday school above the average.

Dr. C. N. Baker preached a fine sermon for the people of Capitol View at the 11 o'clock hour. Had a good League and congregation at night.

Brother Fitzhugh reports a good prayer meeting at Henderson; 136 in Sunday school. Brother Harwell preached at the morning hour; very good League and good service at night.

Brother Hundley reports an excellent prayer meeting at Pulaski Heights; good congregations at both hours; \$22.60 Children's Day offering. The children had charge of the 11 o'clock hour. Had good Junior and Senior Leagues, and congregation at night.

J. D. Baker reports over 150 in Sunday school; 46 in prayer meeting. Fine services and an excellent crowd at night. Three conversions at evening service and four accessions.

Dr. Monk reported being on the Benton Circuit Saturday and Sunday. Had the best quarterly conference that he has ever seen on that work. Brother Fitzhugh preached Saturday night—this being his old home. Dr. Monk preached Sunday at 11 o'clock to large congregations, administered the sacrament, and baptized one infant.

We have heard good reports, through Brother Hively of the meeting being conducted by Brothers Holder and Wilkinson at First Church, Argenta, over 60 conversions being already reported. Rains are hindering the meeting some.

HAMBURG STATION.

Twenty were received into the church April 30. Quite a number of new pupils added to the Sunday school. School doing well. Sixty-five in Epworth League. Good crowds at church. Average at prayer meeting, about 45. Finances in full to date.

New cooking stove in parsonage, by Woman's Missionary Society. The debt on our new brick church, \$3,200, all paid since February. Expect to dedicate it as soon as a Bishop can be secured. All of the former pastors are urgently requested and cordially invited to be with us on that occasion. This invitation is extended by the pastor, official board and congregation. Editor also invited.—S. C. Dean, Pastor.

WILMAR.

Our One-to-Win-One campaign has done us great good, and our church is in much better condition than it was two months ago. Thirteen have been received into the church, and we have the names of others to be received soon. Our Sunday school superintendent and teachers co-operated in the campaign, and the committee for the work did well; while our whole church was in harmony with the movement. We rejoice and go forward, realizing that we are better prepared for future work.—R. A. McClintock.

FORT SMITH DISTRICT CONFERENCE.

The forty-eighth session of the Fort Smith District Conference was held at Van Buren April 26-28. Every pastor in the district was present and there was a splendid force of laymen present. The Conference was very busy and the sessions were interesting from beginning to end.

The opening sermon was preached by Rev. F. E. Dodson, pastor at Greenwood. Rev. J. S. Seneker preached the missionary sermon for the Conference, Rev. J. M. Hughey preached the Asbury Memorial sermon, and Rev. E. R. Steele of Pine Bluff just gave us straight gospel on the second night of the Conference. Brother Steele's presence among us was greatly appreciated. Brother Forney Hutchison was with us one afternoon and evening.

Rev. D. H. Colquette represented the American Bible Society and Rev. W. T. Martin, chairman of the Conference Sunday School Board, spoke on the Sunday school work.

Dr. Johnston represented Hendrix College, the Summer School, and the Arkansas Methodist.

Reports on finances, Woman's work and Missionary work in the Sunday schools show that about 31 per cent of salaries has been paid, \$1,320 paid on claims and eleven charges, with good prospect for paying out in full, and only a few doubtful; 13 Woman's Missionary societies, 13 Sunday schools observing Missionary Day, and in 13 charges sermons on missions have been preached.

There have been 416 conversions in meetings held to date and 322 additions to the church.

W. A. Lowe was licensed to preach. P. W. Furry, F. P. Bossett, J. W. Maddux and R. T. Hunt were elected delegates to the Annual Conference, and S. W. Morris, district lay leader.

An impressive memorial service was held on the last day of the Conference in honor of Rev. A. H. Lark and Rev. John Hammons. Rev. E. R. Steele made the memorial address.

Brother Sherman, our Presiding Elder, presided lovingly and firmly and kept us busy. He himself conducted the devotional services each morning and stirred our hearts as he talked to us of our relation to Christ and our duty to truly represent Him in the world. The previously arranged pro-

gram was carried out and the addresses of the preachers and laymen were of a high order.

The Conference will meet next year at Lavaca.

The entertainment given by the people of Van Buren was excellent—couldn't have been any better.—Geo. E. Patchell.

CEDAR GLADES MISSION.

Cedar Glades is coming to the front very fast. We have two Sunday schools of our own, and one that is using the David C. Cook literature. My school at Cedar Glades is flourishing. We are now preparing for our Children's Day, and everyone seems interested. We have forty-two pupils on the roll. The Sunday school is clear of any debts, with about one dollar in the treasury to buy next quarter's literature. When the school was organized I was elected superintendent and served until the first quarterly conference, when Mr. L. C. Golden was elected superintendent. We have one church near enough completion to hold services in and one other that is just started at Buttram's Chapel, and one at New Hope, with part of the material on the ground. Cedar Glades is on the boom. We have an excellent choir at Cedar Glades, Ebenezer and New Hope. About a month ago the good people of Cedar Glades gave us a pounding, which we certainly appreciated. Cedar Glades Sunday school certainly has a fine secretary, also some excellent teachers. Mr. W. C. Ray knows how to keep the record book. Messrs. Roy and Ruey Ault, also their father, Mr. B. A. Ault, are being successful with their classes. Mrs. Ada Thornton, teacher of the juniors, is very successful Miss Verdie Pemberton, who is succeeded in the card class by Mr. Ruey Ault, also was a very fine teacher. Sorry we lost her.—Marion C. Gentry, Supt.; G. M. Gentry, P. C.

RUSSELLVILLE AND THE MEETING.

We had truly a great meeting. This is my second experience of team work with another man in another man's charge. My first was at Jonesboro when Rev. W. D. Matthews was pastor and the good and great Dr. Hunter and I were matched for a campaign against sin. I say, "matched." I mean by this that I had "the long end of the yoke," for it took that much advantage in leverage for me to pull at all with the great Doctor. I found in Rev. W. C. Watson a strong gospel preacher, with no sensationalism at all, a genial, brotherly

CHILLS

and fever though not immediately dangerous, are extremely unpleasant and if neglected may prove fatal. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice why not safeguard yourself against such discomforts and avoid a possible fatality? Use only that which has been tried and proclaimed efficient by others. Plantation Chill & Fever Tonic and Liver Regulator is a well known reliable remedy. Harmless but effective. Contains no calomel, arsenic or other dangerous drugs. For sale by best dealers everywhere, price 50c. Manufactured by The Van Fleet-Mansfield Drug Co., Memphis, Tenn.

HELP IN MEETINGS.

If in need of help in the conduct of your meetings Rev. John P. Lowry, 708 East Seventh street, this city, has large experience in evangelistic work and can serve you on short notice.

brother, and in Rev. Jno. A. Womack, a truly noble, lofty spirit, popular and efficient. And the people—well, the best, and refined and religious and hospitable to the end of the word. If it were not for the sake of a secret I would say a word just here. And for fear some may guess wrong about it, I will venture to say it anyhow. My, how those people can feed! I held my own with Brother Watson in everything except "greens." I put up my "sideboards" every time, and then he would go me one better. Anyhow, our meeting resulted in forty-one additions, all converts, but a few, and a joyful uplift to our church and the town as well. I met some old friends I had lost sight of. It was refreshing indeed to see them again. My home while there was with that genial, kind couple, Mr. and Mrs. J. F. Munday. No preacher ever had a better home, nor more beautiful, nor bountiful hospitality. Russellville is a beautiful little city, with broad streets, shaded by large majestic oaks, elms and poplars.—Jas. F. Jernigan.

ALPINE, TEXAS.

We closed last Sunday our campaign of "One-to-Win-One" with week's service twice a day. The crowds were good at all the services, and it was the general opinion that our church here is stronger and more religious than for many years past. At the closing service we received ten persons into the church.

Our church work has suffered all along this border for past three months because of the Mexican situation. For various reasons in this district, we have several churches without pastors just now.

I believe at this time Alpine is the only town from El Paso to Del Rio, Texas, a distance of 443 miles, which has a resident pastor, and up the Orient Railroad it is more than 300 miles before you would find a Methodist preacher living.

This whole section is a stock-raising country, and very few people live here save in the towns.

Last fall I was invited to Rankin, Texas, to preach a dedicatory sermon for their new \$35,000 school building.

While there they made me promise I would come back and assist in meeting. We have a bright young man, a graduate from one of our best small colleges, traveling over two large West Texas counties with only one organized church in the circuit, and last year he received only \$138.50 for the whole year's work.

At Rankin, the only town in this county, with the only church build-

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If you have tried to get relief and failed take "RENWAR," the one sure remedy for Rheumatism, and be well. "RENWAR" is a scientific formula that goes directly to the root of the trouble and kills Rheumatism by neutralizing the uric acid in the blood, thereby removing the cause of the trouble. It is a non-effervescent salts, easy and pleasant to take and sure and quick in results. Guaranteed to give relief or your money back. Mr. W. P. Williams, Bank Cashier, of Irving, Ky., writes: "Renwar" is the best remedy for rheumatism I have ever found." For sale by all druggists, 50c or sent postpaid on receipt of price. WARNER DRUG CO., Nashville, Tenn.

Sunday schools that have used the Thornburgh Catechisms will be pleased to know that they may be had at 50 cents a dozen from A. C. Millar, 200 East Sixth street, Little Rock.

OBITUARY.

RUBOTTOM.—Alvin Rubottom was born December 5, 1892, at Bald Knob, Ark., and died at his home near De-view, Ark., March 28, 1916, after a lingering illness. He was converted at the age of 21 and joined the Methodist Church, living a very consecrated life.

A short time before passing from this earth he was instrumental in the salvation of his brother, who was the only one of the family not a Christian.

He suffered much, but was ever patient and submissive, and frequently spoke of his hope in the other world. It is blessed even to witness a death as he died. He leaves a father, mother, four brothers and three sisters. We extend to them our sympathy.—J. F. Carter, Pastor.

MELTON.—Miss Jeffie M. Melton, daughter of N. H. and India Melton, was born July 6, 1895, in Izard County, Ark., died March 20, 1916. Her remains were laid to rest in Forest Chapel Cemetery March 21, 1916, in the presence of a large concourse of sorrowing friends and relatives. The funeral services were conducted by her pastor, the Rev. J. W. Black. She was converted under the pastorate of L. B. Hankins and joined the M. E. Church, South, at Forest Chapel August 20, 1913, and lived a consistent member of the same until she was called to the celestial church above. She was sick only about four hours. She had been Sunday school secretary for the last three years and a faithful worker in the church from the time of her conversion. About four hours before her death she was found in the yard near the home in an unconscious condition. She revived, however, and talked freely of her departure. Said she had seen into heaven, had talked with her grandfather, told her only brother farewell and requested all her friends and loved

ones to meet her in heaven. She said heaven was a beautiful place. Jeffie was a sweet-spirited and very promising young lady, the pride of her father and mother, loved and respected by all who knew her as was evidenced by the large congregation and many tears shed at her funeral. It was so hard to give her up, but we will know where to find her.—A loving cousin, Lochie Forrest.

LINDSAY.—William Franklin Lindsay was born in Kentucky May 9, 1851, and died at his home in Randolph County, Ark., April 2, 1916. He was laid to rest in the Siloam Cemetery. Truly he was a good man, and the appreciation of his godly life was shown by the multitude of sorrowing friends who attended his funeral, which was held by the writer, assisted by Rev. J. A. Spence.

Brother Lindsay professed faith in Christ in his early manhood and united with the M. E. Church, South, at Siloam Church on the Pocahontas Circuit, where he lived a consistent and efficient member until his death. He was for many years a faithful steward, and was ever present at the services of the church. He was married to Miss Lucinda C. Thompson January 24, 1878. To this union were born six children, all of whom are still living, and together with their mother, are left to mourn the loss of father and husband. To these and sorrowing friends I shall say, you know where to find Brother Lindsay.

Be faithful to the end and you shall meet him where no sad partings are known.—His Pastor, H. H. Blevins.

EVANS.—James Sewell Evans was born September 10, 1854; died March 7, 1916. He was converted and joined the M. E. Church about 30 years ago. More than half of this time he was Sunday school superintendent and spent many years as steward and class leader. He was always willing to serve his Master in any way he could. For many years he held family prayer even after he could not see to read. He would ask some of the family to read and he would pray. He was a kind father. He always attended church and Sunday school as long as his health permitted. He taught his children to love God. It was his earnest desire to see them all Christians. He lived to see them all converted and join the church except one. For two years he had been almost an invalid, having had a stroke of paralysis more than two years before he died, but he always said he

was willing to meet God, that he had no fear of death. He leaves a wife and seven children and three grandchildren, and one sister and a host of friends.—T. O. Rorie.

ROBERTS.—Capt. George P. Roberts was born in Tennessee February 21, 1840, and died at his home, 1720 Peach street, Little Rock, March 8, 1916. He was a civil war veteran, having served as a captain under General Marmaduke. During the last year of the war he was military marshal of Little Rock. He was happily married to Miss Jennie Kimbrough September 24, 1868, and to their union were given four children, all of whom are living useful lives. Brother Roberts and wife had lived together about 48 years, and they were contemplating celebrating their golden wedding with the writer present as the minister of the occasion. Brother Roberts and his wife had been faithful members of the Methodist Church since their marriage. It was my privilege to be with him in his last illness and to see what comfort the Christian religion gave him, and how sweetly he passed away to his home in Glory. I will say to his aged and devoted wife

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that it will not be long till we will all be gathered to our Heavenly Home, where God will wipe away all tears and be our Father, and we will be His people forever. I loved Brother Roberts and he loved me at our first meeting, hence we were together very much and his triumphant hope in his last hours made me more determined to preach the Gospel of Christ till my latest breath. May the peace of God abide with his broken-hearted widow and children and grandchildren, is the prayer of his friend and ex-pastor.

—A. C. Graham.

PERKINS.—Sacred to the memory of little Chester Clark Perkins, the one-year-old son of Charles and Mary Perkins, who died Sunday, March 26, 1916, after ten days of untold suffering. He came only to stay a season when God said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

His little soul took its flight to higher and holier climes, and today he rests in the arms of his Savior, where there is no more pain and sorrow, but life eternal. May God always abide with those who are left and may they so live that when the summons comes they shall be so well prepared to go as little Chester and meet him in the home of God's redeemed, where sadness never comes, but where the family circle will be reunited in joy and peace and happiness.—A Friend.

BELL.—J. K. Bell, son of Henry and Susan Bell, was born near Clarksville, Ark., August 11, 1845, and died at his home in Benton, Ark., March 30, 1916.

In 1871 Dr. Bell married Miss Zella A. Caldwell of Fort Smith and settled first in Salem City. He went into the drug business and opened a line of stores at Salem City, Paris and Waldron of this state. In this business he was successful. But he studied medicine and easily reached proficiency in it.

In 1884 he moved with his family to Benton, Ark., where he erected his home, went into the mercantile business, and settled for life. He succeeded in every business enterprise he touched.

Dr. Bell was a great Christian. This fact explains his force of character everywhere else. He loved the church and its institutions, and reared his family in the atmosphere of Christian truth and love. He filled every position on a Methodist official board with efficiency. This fact explains how it was that when I first became acquainted with him, he and one son were members of the Quarterly Conference, a daughter was organist, another daughter taught a class in Sunday school, while yet another sang in the choir.

Every preacher who has preached in Benton at any time during the past thirty years, will recall many tokens of kindness shown him by Dr. Bell and his family. A tall "cedar has fallen on the mountains of Lebanon."—J. L. Cannon.

GRISHAM.—Elizabeth C. Grisham was born in 1837 in the State of Georgia; died January 9, 1916, near Mount Tabor Church, where she had spent practically all her life. She, being one of the charter members of Mt. Tabor, contributed much to the upbuilding of the church. A woman of strong personality and great faith, she was the preacher's helper and the people's friend. Ever true to her Lord, she busied herself about her Master's business. The development of young Christians into stalwart men and women of God was her chief concern. To her we owe much; without her we are weaker. We thank God for the influence of her life and look forward to that happy meeting when our Lord shall come to make up His jewels.—H. E. Van Camp, P. C.

SHUFORD.—Jesse W. Shuford was born at Grand Glaize, Ark., August 2, 1859. He was the only son of W. S. and Ellen Shuford, who lived at Auvergne for years, Mr. Shuford being treasurer of Jackson county for sixteen years. The subject of this sketch was converted when a mere boy under the ministry of Rev. J. F. Jernigan of Sand Hill Church, and always lived a consistent Christian life. February 9, 1886, he was married to Miss Lizzie Lee, to whom he gave unstinted devotion, and his last thought was for her. After a lingering illness covering many months, he died February 27, 1916, surrounded by relatives and friends. He and his good wife had lived in Newport since 1902, where he had the good will of everyone. He was a man without an enemy. Although of strong convictions, yet he was quiet, gentle and unassuming. As a citizen, no pressure could be brought to bear to keep him from voting for and advocating the right. He was always charitable and made no distinctions between rich and poor. In all his sufferings there was not a murmur of complaint, and he passed quietly to his reward, leaving, besides his wife, two sisters, Mrs. Fannie Robinson of Newport and Mrs. Mattie Walker of Vanndale. Truly, "the day of death is better than the day of life."—W. B. Hays.

YOUNG.—William L. Young was born at Smith Falls, Canada, March 7, 1840; died at his home near Dover, Ark., October 6, 1915. The writer has many reasons for cherishing the memory of Brother Young. On my first circuit he was one of my stewards, and the only supporter of the church at the Young's Mill appointment. He was a great Christian, a great Methodist in all that constitutes such terms. He was always on hand at the official meetings of his church. At all the conferences of his church, from the quarterly to the annual, he could be found in his seat. His love for his pastor was next to that for his own children. Brother Young followed the lumber business for over sixty years. He was one of the most sincere men in business affairs the writer has ever known. His wife, Sara E. Young, and six sons and three daughters survive him. Truly, he was a good and great man.—W. T. Thompson.

HARRIS.—On the night of March 15 Sister Cora Harris died the death of the righteous, happy and singing the songs of Zion in triumph of victory. A few days before her death she, like St. John, had a view of the Beautiful City and the great multitude of the redeemed, mostly children, as she saw it. She was nearly forty-five years of

age, and for thirty years had been a member of the Methodist Church and a humble follower of her Lord. For twenty-five years she had been a faithful wife to her now heart-broken companion. Eight children, four sisters, two brothers, a mother and mother-in-law, along with a host of other near relatives, are left to bear this grief and to await the final summons. "Blessed are the dead which die in the Lord." May God's richest blessings rest upon that sad home and comfort all sorrowing friends and loved ones.—Her Pastor, A. O. Graydon.

ADVANTAGES OF THE PRIMARY.

The primary election is great. You call for a certain party ballot containing a dozen or more names you never heard before, and from these you are expected to make your choice. You look them over very carefully, the same as you would the names of those sunk on a battleship or killed by a railroad wreck, and finding no name familiar to you, then select one, two or four, as the case may be, at random, and place an "X" opposite. Have you voted intelligently?—Granite Hill (Minnesota) Tribune.

You spoke right out in "meetin," old man, that time. Yet about nine-tenths of the newspapers, and four-fifths of the orators of our fair land are always explaining our political and economic troubles by telling us that we fail to put good men in office. And just prior to election time, we are told that we will simply live on milk and honey if we will put none but good men in office. We have always contended that the voters have always put in office the men they thought were the best men. The fact is the voters have no way of making good men for office. We must vote for one or the other of the two men who offer for any certain office, and if they both be bad men, is it our fault?

And again, most newspapers will use up reams of paper during the primary abusing some man as one of the biggest, deepest dyed villians unhung, and yet if that man is nominated, they will alternate in using a column and a half a week in telling us that we should support the nominee, and that we should put only good men in office. A whole—lot—of—bosh. — Sheridan Headlight.

THE CHRISTIAN VIEW OF PREPAREDNESS

All go to the Bible for the support of their theories. It is a rare case which can not find the support of Holy Writ. This is not because the Bible lends itself to the support of every cause, good or bad, but because of the manifold methods of interpretation. St. Peter declares that some wrest the scriptures to their own destruction. This, because there are some things in them hard to be understood, and "they that are unlearned and unstable . . . wrest unto their own destruction."

As an example of the difficulty into which some have fallen on the subject of the duty of a nation to be prepared, some one calls attention to Abraham dealing with his nephew, Lot, when friction arose between them. Here, they say, is a conspicuous example of the pacific method of settling disputes. The motto of the advocate of peace as here exemplified is, "let there be no strife between me and thee, etc." It would seem that Abraham's policy was to yield to the landgrabber and thus avoid strife and bloodshed. This was to be sure, a case of friendly arbitration, and it was far better than strife

and bloodshed even though Lot seemed for the time being to be getting the lion's share.

But in the very next chapter we find this noted pacificator at the head of his "trained servants," (soldiers) pursuing the enemies of Lot and others who were his confederates, smiting them hip and thigh, and recovering what had been seized unjustly. On his return he is not only not condemned for his little military exploit, but he is met by Melchizedek, king of Salem—priest of the most high God—and receives his blessing. Again, in refusing to be rewarded by the spoil, he exhibits that magnanimous spirit which stamps him as a man of lofty ideals—one entirely "too proud to fight," except as forced to do so in vindication of the rights of men and in suppression of organized wickedness.

We have called attention to this that our readers may see that one may be a genuine pacifist and yet be consistent in his attitude in advocating a reasonable state of preparedness with such military force as may sometimes be necessary to save our land from the desolating hand of the disloyal at home, or the invader from abroad.—North Carolina Christian Advocate.

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Many have become not only nervous wrecks, but business and domestic failures, owing to the constant drain on their nervous systems by headaches.

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THE UNITY OF MISSIONS.

Time was when people may have felt justified in making a distinction between home and foreign missions, but in this day, when the world has become merely a great neighborhood, there remains no room for such a distinction.

This fact is further emphasized in these times by the multiplicity and closeness of international relationships. Japan, coming rapidly to the front as a world power, will inevitably and its interests conflicting with those of the nations of the West, notably with those of the United States.

China, fast developing national consciousness, and soon to come into its own as one of the greatest nations on the globe, will be a powerful factor in world affairs, whether for good or ill, it is for Christian missions to determine.

By exactly the same line of argument, it is equally clear that home missions, so-called, is no less a foreign mission agency. The impact of our civilization upon the heathen world will be a power for good precisely in proportion as it is truly a Christian civilization.

There is a further consideration of great significance in the fact that, of those who come to us from other lands, there is a constant homeward-going stream of three hundred thousand annually. This is twelve times as many as all the missionaries at work in foreign lands. What a factor

Are You Out of Sorts, impatient, melancholy, pessimistic, down on the world? If so, your liver is out of shape. Healthy people look at the world through rosy glasses. Buy a bottle of Plantation Chill & Fever Tonic and Liver Invigorator, price only 50 cents, and watch your spirits pick up.

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in world evangelization would be these three hundred thousand returning immigrants could we but teach and Christianize them while among us!

From every standpoint it is clear that if ever there was a line of demarcation between home and foreign missions, the line has now been obliterated, and may well be forgotten, except as a matter of convenience.—R. B. Eleazer, Nashville, Tenn.

LEFT HIGH AND DRY SIXTEEN THOUSAND MILES FROM HOME.

"Were you ever set adrift on the sea, out of sight of land, without sail, compass, rudder, or oar? Then perhaps you can imagine a little of what that young man felt that day in Shanghai. A little, but not all. There is a feeling that comes to a man when he finds himself alone on the other side of the earth that you can never imagine until you have been there.

"If Young J. Allen had not been a true hero, he would have gone to pieces. He would have wanted to know what had become of God. He would have wondered why he had been such a fool as to come to China, anyway. There were plenty of souls to save in Georgia. Why had he not stayed in Georgia? Why had he come to China to starve to death? Even if he could find a job—which was by no means probable—why should a fellow come sixteen thousand miles for a job? But, being a true hero, he did not go to pieces.

That sort of a young man is not given to going to pieces, and Young J. Allen only went down on his knees before God instead. He had months of storm and suffering on the trusted God through seven awful months of storm and suffering on the sea, and he could trust Him now. He did trust Him; and when he arose from his knees he showed his faith by putting on his hat and going out to look for a job.

This picture of Young J. Allen at the beginning of his wonderful career in China is one of many striking sketches in Dr. Edward Leigh Pell's "Heroes of Faith in China," one of the little books recently issued by the General Sunday School Board, for special study in Southern Methodist Sunday schools.

ARKANSAS PAPERS.

"As a close reader of more than a hundred Arkansas papers the Times-Record wants to make just one comment. The press of Arkansas is the most loyal aid the state has. In season and out of season the papers keep a bold front, keep urging the best things for the state.

Indulge not in vain regrets for the past, or in vainer resolves for the future—act, act in the present.—F. W. Robertson.

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QUARTERLY CONFERENCES

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Table listing quarterly conferences for Booneville District, North Arkansas, including dates and locations like Booneville Ct., Paris Sta., Magazine Ct., etc.

LITTLE ROCK.

PRESCOTT DISTRICT. (Third Round.)

Table listing quarterly conferences for Little Rock and Prescott District, including dates and locations like Pleasant Grove, Hope, Okolona, etc.

WARNING ORDER.

In the Little Rock Municipal Court, Civil Division. Pettit-Galloway Co., Plaintiff, vs. Miss M. E. Spain, Defendant. The defendant, Miss M. E. Spain, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Pettit-Galloway Co.

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