

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 25, 1916

NO. 21

BELOVED, LET US LOVE ONE ANOTHER; FOR LOVE IS OF GOD; AND EVERY ONE THAT LOVETH IS BORN OF GOD, AND KNOWETH GOD. HE THAT LOVETH NOT KNOWETH NOT GOD; FOR GOD IS LOVE.—1 John 4:7-8.

THE UNIFICATION OF METHODISM.

At Saratoga Springs, N. Y., the General Conference of the Methodist Episcopal Church on May 16 approved the fundamental principles of the "Plan for the Unification of Methodism by Reorganization." When our own General Conference two years ago, by enthusiastic and unanimous vote, approved the Plan presented by the Joint Commission of three Methodist Churches, we rejoiced with exceeding joy, believing that the beginning of a united American Methodism was in sight. It was everywhere remarked that the Northern Church, having for years lamented division, could not now refuse to accept the tentative Plan recommended by its own Commissioners acting jointly with Commissioners of the Methodist Protestant Church and our own Church. However, the Northern papers were soon crowded with articles discussing the "Plan." While many approved, still there was much dissent from many of its features, and it was often referred to as the "Southern Plan," as if it ought to be rejected on that ground. In view of these critical opinions we were persuaded six months ago that there might be strong opposition, and that approval might fail. However, Bishop Cranston had become the ardent advocate of unification, and by his writing and speaking had created a strong favorable sentiment. He became a real prophet, interpreting the true spirit of Christian unity and pointing to the world opportunity of a united Methodism. Hence when his General Conference met, a reaction had begun, and when he was made chairman of a special Committee of Sixty on Unification the success of the movement was practically assured. When the report was presented the Conference was ready. There was no debate, but Dr. J. F. Goucher commented briefly on the character and purpose of the recommendations, the question was put, and, as at our own General Conference, the vote was unanimous. Bishop Hendrix, the senior effective Bishop of our Church and the senior effective Bishop in all Methodism, was present. He had just read our Lord's prayer for unity and had occupied the chair for a few moments. When he and Bishop Cranston, the senior Bishop of the other Church, stood together and clasped hands, it seemed that the real union had been consummated. It was a thrilling moment fraught with far-reaching consequences.

In the General Conference letter on another page the complete report of the Committee as adopted by the General Conference is given. It will be seen that while the Plan is approved as a working basis for unification, several very important recommendations were made, suggesting the nature of the modifications and details desired. As our own General Conference made a suggestion, the actions of the two Conferences are the same in effect—approval of the general principle of unification. The recommendations, doubtless, will have great weight, but failure to follow them in every particular need not bar final acceptance. We are much better pleased with this action than we would have been if no recommendations had been offered. The original Plan was good, but susceptible of improvement. We did not think it wise even to offer a suggestion while the matter was pending, but now that the whole question of details is before the two Churches, we are free to say that the plan of one General Conference with a sufficient number of Quadrennial Conferences to provide adequately for the needs of different sections and races is admirable. The suggestion in the original Plan of three Quadrennial Conferences offered a practical solution of the vexing problem of a larger and a

smaller Church coming together without danger of absorption to the smaller. The later idea, no doubt growing out of the suggestion, is more adequate for all purposes. Under the broader plan there may be ten or twelve groups of homogeneous Annual Conferences with like interests, all agreeing on the fundamentals, all Methodists, but each legislating with reference to its own needs and respecting local sentiment and traditions. These Quadrennial Conferences will sustain the same relation to the General Conference that the several States of our nation do to the Federal Government. In this way it will be possible for the Northern groups to retain the status which they have given to women, while the Southern groups might maintain their present attitude toward the relation of women to official position. One group might abolish the time limit, while another might retain it. One group might change the character of church and quarterly conferences without forcing these changes upon other groups. While we shall all belong to one Church, we may hold our present customs and institutions intact. Thus, except along the border, there may be scarcely any modifications. Most people will never notice any difference in local church affairs. The General Conference may be reduced in size even for the larger Church, and its business much simplified by removing consideration of all minor matters to the Quadrennial Conferences. It is probable that many things which ought to be changed in each Church will be readily modified by the spirit of mutual concessions.

The attitude of our Church may already be judged by the utterances of leaders. Bishop A. W. Wilson, who was originally a member of the Northern Church, later a member of an independent Conference, now senior Bishop of our own Church, telegraphed: "Congratulations. We are all one in Jesus Christ. May the work of your hands be established." Bishop Hendrix says: "The stage of discussion and of approach with reference to the matter of unification between the two Episcopal Methodisms has now reached a point of virtual agreement. The two General Conferences have each passed the measure of concord, and what remains is to throw the question into a joint conference of the two bodies, who will adjust any remaining differences and report their concurrent action through the Joint Commission. The singular unanimity of the General Conference of the Methodist Episcopal Church, South, of two years ago was met by like hearty unanimity of the General Conference of the Methodist Episcopal Church yesterday. We hail the organic union of the two great bodies of Episcopal Methodism as an event of early accomplishment and world-wide influence." Dr. T. N. Ivey, editor of our chief organ, writes: "The general order for the filling up of the gulf that has been separating the great branches of Methodism since 1844 was given effect on last Tuesday, May 16, when the General Conference of the Methodist Episcopal Church adopted resolutions pledging the Church to an acceptance of the proposition of the General Conference of the Methodist Episcopal Church, South, and to an earnest effort to bring about the glorious unification of the American Methodisms. I heartily rejoice at what has taken place. The thought thrills me that unification is not far off, but is at our very gates. My earnest prayer is that these gates may be speedily opened, and that our united hosts may march forward to new and greater victories for Christ." Dr. James Cannon, Jr., editor of the Richmond Christian Advocate, who was present, after recalling the unfriendly relations of his boyhood days in a border State, said: "Our aims and our doctrines are one. The only question between the Churches are questions of administration. I believe that there is a great desire in both Churches for a union of forces to accomplish greater things for God, and I believe

that there is wisdom enough and grace enough in the two Churches to formulate such a plan of union as will glorify God."

Under the form of unification proposed neither Church makes any concession nor apology for the past. It is now admitted on both sides that the division of 1844 was the providential means of preserving Methodism in strength both in North and South. If there had been no division and the Methodist Church had adopted either the Northern or the Southern position, its influence would have vanished in the other section. Each has had its mission; each has developed according to the genius of its people; each has wrought well; each could maintain its autonomy indefinitely and flourish; but just as surely as division was once proper and providential, now as surely the signs of the times suggest unification, and the reorganization of the united forces for leadership in the conquest of the world for Christ. The tragedy of the world war makes our responsibility vastly greater. Now is the psychological moment for the mobilization of our forces to meet the crisis with the conquering cross. We of the South will cheerfully respond to the challenge of our Christ.

THE STUDENT PASTORATE.

Rev. H. M. Whaling, Jr., who is at Drew Theological Seminary, Madison, N. J., preparing himself for the chair of Church History and Missions in Southern Methodist University, has written an interesting letter to the Texas Christian Advocate, describing phases of student life at Drew. He says that one of the most striking features is the presence of a large number of students who are at the same time pastors. There are 170 enrolled, and few of them could take the course without the support provided by a small charge. While most of the men spend three days in pastoral work and only four in the Seminary, the work is so arranged that recitations and lectures are not missed, and the spirit of the institution secures results. The charges themselves seem benefited, as the small charges get abler men than they would otherwise, and these men, under the stimulus of the institution, do faithful service, resulting in more conversions than in other similar charges. The presiding elders within reach of the Seminary co-operate and seem pleased to have these student pastors because they can thus supply small stations with superior men. Preachers are at Drew from all parts of the country, and many of them are married and have considerable experience as pastors. Some of them preach at places a hundred miles away, and a few are pastors of churches other than Methodist. The writer concludes by saying: "The student pastorate is quite a remarkable development of recent years, common to seminaries in the North, but particularly to Drew because of the painstaking attention given to the welfare of the men and their work by the faculty of the institution." It is ardently to be hoped that similar conditions may prevail at Dallas and Atlanta, so that great bodies of our ministers may be drawn to our new theological schools.

Efficiency should not be an end in itself, but should be sought as a means to a worthy utilization of self in realizing love as the law of life.

The stress and strain of this strenuous age demand men of self-reliance and self-control.

The father who feeds a family of fools may finally find food for reflection.

God is good and goodness is of God.

Thin thinking threatens thought.

Pull and pay and pray.

Arkansas Methodist

PUBLISHED EVERY THURSDAY

A. C. MILLAR.....Editor

WESTERN METHODIST PUBLISHING CO.,
Publishers.One Year, Cash in Advance.....\$1.50
To Preachers.....1.00Office of Publication: 200 East Sixth Street, Little
Rock, Ark.Entered as second-class matter, January 31, 1908,
at the Post Office at Little Rock, Ark., under the Act
of Congress of March 3, 1897.Make all money orders or drafts payable to West-
ern Methodist Publishing Co.1. All subscribers are counted as permanent un-
less 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.

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

N. Ark. Conf. Ep. Lg. Conf. at Newport, June 26.

Prescott Dist. Conf. at Blevens, June 29-July 2.

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.

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.

Rev. J. T. Dedman preached the graduating ser-
mon at Thornton May 12.Dr. J. H. Reynolds of Hendrix College will
speak at Crossett Sunday, May 28.Last Friday Mr. T. D. Wynne of Fordyce deliv-
ered the address at the Thornton High School.Last Sunday Rev. W. B. Hays of Newport
preached the sermon for the High School of his
city.In the Northern General Conference are thirty
women delegates, and thirty-seven were elected as
reserves.Mr. S. C. Reynolds of Ashdown made the liter-
ary address at the close of the Stephens school
last Wednesday.Rev. W. C. Watson, commissioner for Galloway
College, preached at Bentonville last Sunday on
Christian education.Dr. Stonewall Anderson, General Secretary of
Education, preached the closing sermon for Boone-
ville High School last Sunday.Married—On May 14, 1916, at Black Oak, Mr.
Carl Sparks and Miss Mary Lee Ray, both of Mo-
nette, Ark., Rev. C. F. Wilson officiating.A dainty card has been received announcing the
advent of Marion Stinson Monk, Jr., at the home of
Rev. and Mrs. Marion S. Monk, at Camden, May
16.Rev. S. T. Baugh of College Hill Church, Texar-
kana, adds much to the value of his weekly bul-
letin by quoting liberally from the Arkansas Meth-
odist.Rev. Forney Hutchinson of First Church, Little
Rock, delivered the address for the England High
School May 9 and for the Dardanelle High School
May 19.Sending in his third round Rev. W. F. Evans of
Helena District reports very hopeful conditions.
Many new members are being received and chil-
dren baptized.Dr. Theodore Copeland of Central Church, Hot
Springs, is assisting in a meeting at Pryor, Okla.
All the churches are co-operating and a great re-
vival is expected.An invitation to the commencement exercises of
Galloway College, June 6, is hereby acknowledged
with regret that the pleasure of attendance must
be foregone.Prof. W. N. Pittman, principal of Aubrey High
School and a Hendrix graduate, called last Satur-
day. We regret that absence from the city caused
us to miss his appreciated visit.Dr. B. A. Few, presiding elder of Arkadelphia
District, has found it necessary to change several
of his quarterly conference dates. Brethren should
see the revised round elsewhere.Rev. P. Q. Rorie writes from Atlanta, Ga., that
it had become necessary to cancel his engagementfor meetings beginning fourth Sunday in May,
hence he would be glad to hear from any of the
brethren who can use him on that date or in June.
Address him now at Arkadelphia, Ark.May 8, before the General Conference at Sara-
toga Springs, Dr. J. W. Lee of St. Louis delivered
a great address on "The Bible and Life."The Sunday school at Thornton is pressing to-
ward the mark of the standard of efficiency under
the supervision of Mr. T. W. Hardman. Rev. C.
N. Baker, the secretary, has visited it.Rev. E. T. Wayland reports that everything
moves on well at Waldron. His work is in better
condition than it has been during his pastorate.
He is issuing a very interesting church bulletin.Rev. J. F. Jernigan writes that his meeting
starts well at East Side, Paragould. Rev. J. G.
Parker of Mt. View is helping, and is characterized
as "a preacher, a prayer, a singer, and a shouter."Mrs. S. H. C. Burgin, formerly Miss Elizabeth
Kilpatrick of Corinth, Miss., has donated to The
Lamar School of Law, Emory University, the large
and valuable law library of her illustrious father,
the late Judge W. H. Kilpatrick.Among those recently appointed by our Bishops
to represent our Church in the Federal Council of
the Churches of Christ in America are Rev. J. K.
Farris of North Arkansas Conference and Rev. W.
P. Whaley of Little Rock Conference.We acknowledge receipt of the invitation of the
senior class of Trinity College to the commence-
ment exercises, June 4-7. Rev. J. H. Randall, D. D.,
of New York, will preach the baccalaureate ser-
mon, and Bishop J. C. Kilgo will deliver the ad-
dress.Rev. H. H. Griffin announces that the \$15,000
church building is almost completed at Heber
Springs and he is planning to build a parsonage.
His congregations are good and Sunday school
reached high water mark on Easter with 282 in
attendance.May 10, at Lexington, Ky., Prof. W. D. Batson,
long time business manager of the Central Metho-
dist, passed away. His colleagues eloquently testi-
fy of his beautiful and useful Christian life. He
was a good and true man and will be missed in
Kentucky Methodism.For the accomodation of the crowds at the Cul-
pepper meeting at Jonesboro, a tabernacle capable
of seating 5,000 people was erected in one day,
May 5. Seventy-five men were employed, and the
work was done under the direction of our efficient
layman, Mr. W. R. Stuck.Rev. E. S. Harris of Bigelow writes that his in-
jured ankle, hurt over four weeks ago, is no bet-
ter, but rather worse. He has gone to Memphis
for X-ray examination and expert surgical atten-
tion. President Reynolds of Hendrix College was
with him Sunday at both services."I am not much of a mathematician," said the
cigarette, "but I can add nervous troubles to a
boy, I can subtract from his physical energy, I
can multiply his aches and pains, I can divide his
mental powers, I can take interest from his work
and discount his chances for success."—Anon.The Crossett Park was opened Tuesday, May 16,
at 8 p. m. Most all the people of Crossett were
out and a number of people came from other com-
munities to be at the opening of the park. The
Crossett Band furnished the music. There were
speeches by Mayor Lawson, Prof. Owens and Mr.
A. Trieschmann.Rev. Grover Cleveland, the new pastor at Alt-
heimer, writes that his work at that place and
Wabbaseka is progressing. Mothers' Day was ob-
served at Altheimer last Sunday morning, and at
Wabbaseka at night. Both services were good.
The churches were beautifully decorated and were
crowded with people.One of the most beautiful incidents in the North-
ern General Conference was the presentation of a
bouquet to Mrs. Nancy J. McConnell, the mother
of Bishop F. J. McConnell, in recognition of the fact
that this was the first time a Bishop had ever pre-
sided over a General Conference in which his
mother was a delegate.While at Siloam Springs last Sunday the editor
visited our own Sunday school and found Brother
Cline and his collaborators busy efficiently managing
a good small school in our neat little building. Our
society there is not large, but is vigorous and ag-gressive, and full of faith and courage. Brother
Cline with satisfaction pointed out the new church
lot strategically and beautifully located near the
principal park in the very heart of the city. Plans
are forming for the erection of a commodious mod-
ern building which will command the situation.Rev. C. F. Mitchell, an Arkansas man, now the
efficient presiding elder of Chickasha District, West
Oklahoma Conference, renewing his subscription,
writes that he has just closed the best district con-
ference that he had ever attended. Four hundred
and fifty accessions have been reported this year,
and everything is prospering.Dr. W. M. Hayes, presiding elder of Prescott Dis-
trict, called on his return from the Confederate
Veterans' Reunion, which he pronounced in every
way the most pleasant and successful which he had
ever attended. He also visited Atlanta and saw
the campus of the new Emory University, about
which he is very properly enthusiastic.Rev. A. E. Holloway writes that he has just be-
gun his meeting at Marianna with Rev. V. T. Mc-
Caffery of Parkin to do the preaching and Mr. G.
C. Thomas of Nashville, Tenn., to lead the singing.
Brother Thomas has been there several days, and
is making a good impression. He would like to
make a few engagements in Arkansas.President J. M. Workman reports a great Sun-
day school gathering at Arkadelphia Church Sun-
day, May 14. There were 118 in the men's class
and 703 in the entire school. The average for the
year is about 450. There were about 1,000 at the
Children's Day service at eleven o'clock. Dr. A.
O. Evans, the pastor, is doing fine work.Rev. S. B. Mann of Bright Star Circuit writes
that he had a Children's Day program last Sunday
at Doddridge well rendered and a collection of
\$6.52. He also observed Children's Day the Sun-
day before at the Canal with a good program and
collection of \$1.25. Everything moves on well. He
claims many good people on the charge, and ex-
pects a great year.By the passage of the Bankhead bill in the Senate
there is reasonable assurance of the construction of
a system of national highways, and if provision
is made for roads through forest reserves Arkansas
may derive large benefit from the construction of
first-class roads through our almost inaccessible
and impassible mountains. This will open our
scenic regions to tourists.We haven't much respect for a man who writes
savage essays on the other class who are not any
more ready to die for their country than he is.
About three-fourths of the dying that is done in the
name of patriotism actually comes about by the
devilish greed for power, or territory, or business
extension; selfishness and not patriotism is the
root of it.—Methodist Protestant.The craze for entertainment has invaded the
Church. The fact that such reliance is placed upon
securing noted singers in our large city churches,
and professional violinists, cellists and harpists,
goes to show that in these churches the preaching
of the Gospel is not considered enough of a draw-
ing card. This accommodation to public taste
speaks well neither for the Church nor the public.—
Christian Intelligencer.Bishop W. B. Murrah, of Memphis, Tenn., who
has been suffering with rheumatism for some time,
has cancelled all his engagements up to the Mill-
saps Commencement and has gone to Hot Springs,
Ark., to take a course of baths. We trust that this
honored servant of the Church will be greatly bene-
fited by his stay at that famous health resort.
Bishop Murrah will preach the Commencement
sermon of Washington and Lee University (Lex-
ington, Va.) on Sunday, June 10.—N. O. Christian
Advocate.At the regular chapel service recently the stu-
dent body of Ohio Wesleyan University gave Pres-
ident Herbert Welch a handsomely bound booklet
which contained a petition signed by the several
hundred members of the student body, stating that
it was their wish that he remain as President of
Ohio Wesleyan, and not accept any other position
that might be offered. It is their wish that he may
be in his "field of greatest service," and all feel
that it is in his present position.—Western Chris-
tian Advocate.The annual meeting of the Epworth League
Board was held in Nashville May 17. The report
of the General Secretary, Dr. F. S. Parker, showed

that during the past year there had been chartered 301 Senior Leagues and 66 Junior Leagues, these new Leagues having a total membership of 10,295. The net gain in League membership for the year, as shown by the General Minutes, was 9,013, the total number of League members now being 153,044. The present circulation of the Epworth Era is 21,000, and this publication makes a better showing for the fiscal year just closed than for 1914-15. The Epworth Leagues of the Church paid last year for missions, on assessments and specials, a little more than \$30,000, and the total paid for all purposes was \$100,592.77. The Board of Missions requests the Epworth Leagues to continue to raise the amounts needed for the support of our mission in Africa.

Last Sunday evening Rev. S. F. Brown and two fine laymen came to Siloam Springs, captured the editor, who had been roaming at large, confined him in an automobile, and in thirty-five minutes conveyed him without serious bodily injury to Gentry, seven miles north. After a bountiful supper and brief rest permission was given to preach to a fine congregation in our own church. At the close an informal conference was held to consider local school matters. Many old friends were met and past memories revived. Rev. T. A. Martin, one of our most honored and beloved superannuates, lives there, and Sisters Maxwell and Bull, widows of noble preachers who have joined the hosts triumphant, still abide. All these are praying for the peace and prosperity of Zion and communion with them was a benediction. Brother Brown, a seasoned "swamp angel," is enjoying the atmosphere of the hills, and is flourishing. He and his brave little band are busy and happy. They need and soon must have an adequate church building to replace the old original. During the fourteen years since the editor's last visit Gentry had not grown to be a city, but has become one of the best improved and most substantial towns of that ideal section of our State. Roads are good, farms are well kept, and the people generally appear to be prosperous. The fruit prospect is not flattering, but the farmers diversify and are independent. If there is a finer country in which to live this side of Heaven, this editor, being originally from Missouri, would like to be "shown."

Last Sunday morning the editor preached the baccalaureate sermon for the Arkansas Conference College at Siloam Springs to a large congregation in the Northern Methodist Church. Our own church suspended its services and many of our people were present. President C. B. Larrabee had just returned from his General Conference and all were rejoicing over the prospect of unification. As the editor was probably the first Southern Methodist preacher to preach the baccalaureate sermon for a Northern Methodist college after this significant action the occasion was a very auspicious one. Many of the auditors were kind enough to say that they appreciated the sermon. On account of shortage of funds this admirably located college has had a strenuous year, but a campaign has been inaugurated for \$100,000 endowment, and President Larrabee reports splendid progress, several large gifts having been conditionally promised. This is his first year, and he has made a good impression. As it is just thirty years since the writer, then in charge of Neosho (Mo.) Collegiate Institute, had first seen Siloam Springs, he could readily recognize progress in this truly beautiful town of 2,500. It is a place of comfortable, cozy, attractive homes, and headquarters of a group of wonderfully successful evangelists. A few old acquaintances were found and many new ones formed. The occasion was one of profound pleasure to the editor, who regretted that another engagement prevented his hearing the night sermon by Dr. J. D. Taber, the gifted pastor of the Northern Church at Fort Smith.

The editor spent Friday at the Arkadelphia District Conference at Sparkman. Arriving just as Rev. W. A. Steel was beginning to preach, he heard a warm helpful sermon on the "Hope of the Gospel." Business was progressing rapidly and much was dispatched after dinner before the editor spoke. All the pastors were present except Brother A. M. Robertson, who was detained by the serious illness of his wife. The attendance of local preachers and lay delegates was small, owing to farming conditions and the remoteness of the place. Dr. B. A. Few, the new presiding elder,

seemed to have affairs well in hand, and under his administration the work of the year had begun with vigor and hopefulness. The pastors were making good reports and large results are expected to follow the revival efforts planned. Sparkman is a new town on the Camden branch of the Rock Island. It has about 600 people, good stores, several mills, an electric light plant, a splendid school building, a newspaper, and good buildings for the Baptist and Methodist churches. Under the active leadership of Rev. T. D. Spruce an unusually good house has been erected, and lacks only a few finishing touches. It cost \$1,500 and is nearly paid for, although the membership is small. Brother Spruce and the loyal people gave royal entertainment. Plans were maturing for special Sunday services. In order to meet a distant engagement the editor reluctantly left before the close of the afternoon session, but promised to return and go with Brother Spruce to all of his appointments to study the phenomenal progress of this rapidly developing field.

PASTORS, ATTENTION!

In order that we may get the results of the State-wide Evangelistic Campaign, we earnestly request all our pastors immediately on reading this to fill in blanks and send the following letter to Rev. J. D. Hammons, 1504 Center Street, Little Rock, Ark.

Dear Brother Hammons—The results of the "One-to-Win-One" Campaign in _____ Charge are as follows: Number received into Church by letter, _____; by vows, _____. Number admitted to Sunday school, _____. _____, Pastor.

CHANGE OF DATE FOR LITTLE ROCK CONFERENCE.

Bishop McCoy, who is to hold the Little Rock Conference, authorizes the announcement that the date of the conference is changed from December 6 to November 29. This change has been made necessary by conflict of dates with the State Baptist Convention, which is also to be held at Malvern. This change fixes the two conferences of Arkansas at the same time. It is to be hoped that other changes will obviate this difficulty.

THE NEW BISHOPS.

The Northern General Conference has elected seven new Bishops. The following brief sketches may be of interest to our readers. Although several had clear majorities on many ballots, the rule requiring a two-thirds majority of the votes cast necessitated seventeen ballots before all were elected.

Bishop Herbert Welch was born in New York City, November 2, 1862. He was educated in Brooklyn Collegiate and Polytechnic Institute, Wesleyan University and Drew Theological Seminary, completing in the latter in 1890. He served important churches in and near New York, and in 1905 succeeded Bishop Bashford as president of Ohio Wesleyan University. He spent 1903 abroad studying at Oxford University.

Bishop Thomas Nicholson was born at Woodburn, Ontario, Canada, January 27, 1862. Receiving his preliminary education in the Toronto Normal School, he graduated at Northwestern University and Garrett Biblical Institute. After a brief experience in the pastorate in Chicago and Michigan, he became a teacher in Cornell College, Mount Vernon, Iowa, and in 1903 was elected president of Dakota Wesleyan University, where he remained until in 1908 he was elected General Secretary of Education, a position which he has filled with credit up to his election to the episcopacy.

Bishop Adna Wright Leonard, the son of the late Dr. A. B. Leonard, the illustrious Missionary Secretary, was born at Morristown, N. J., November 2, 1875. He was educated in Pennington Seminary, New York University, and Drew Theological Seminary, and spent a year in the American School of Archaeology while serving as a pastor at Rome. Returning, he joined the Cincinnati Conference and served at Piqua and Springfield, Ohio, Walnut Hills Church, Cincinnati, and then, transferring, was appointed to First Church, Seattle, Wash., in 1910, where he has remained until his recent election. He is pre-eminently a pastor, but like his father, has been a leader in Anti-Saloon League work.

Bishop Matthew Simpson Hughes, the son of Rev. and Mrs. T. B. Hughes, who are still living,

was born in West Union, Va., February 2, 1863, and was educated in Linsley Institute and West Virginia University. He has been a pastor in Iowa, Maine, Minnesota, Missouri and California, having for many years had charge of First Church, Pasadena. He has been a member of the General Conferences of 1904, 1908, 1912, and 1916, and was fraternal delegate to our General Conference at Oklahoma City, where he delivered a great address. He is a brother of Bishop E. H. Hughes.

Bishop W. F. Oldham was born in Bangalore, India, December 15, 1854, and is a character referred to in Kipling's "Bridge Builders." He was educated in Allegheny College and Boston University, preached in Ohio and Pittsburgh Conferences, and occupied the chair of missions in Ohio Wesleyan University. In 1904 he was elected Missionary Bishop for Southern Asia, continuing in that work until in 1912 he was elected Missionary Secretary. He is a writer of missionary literature and an ardent advocate of foreign missions.

Bishop Charles Bayard Mitchell, son of Rev. D. P. Mitchell, was born in Pittsburgh, Pa., August 27, 1857. He is a graduate of Mt. Union College and Allegheny College, and has had important pastorates in Kansas, Pennsylvania, Missouri, Minnesota, Ohio, and Illinois, his last being St. James Church, Chicago, where he succeeded Bishop Quayle. He is an author, lecturer, and traveler.

Bishop Franklin Elmer Ellsworth Hamilton, the son of Rev. W. P. Hamilton and brother of Bishop J. W. Hamilton, was born in Pleasant Valley, Ohio, August 6, 1866, and was educated in Boston Latin School, Harvard University, Boston University, and the University of Berlin. After holding several pastorates in Massachusetts, he became chancellor of the American University at Washington, D. C., in 1907, and has held that position until his election to the episcopacy.

These sketches show that all of the new Bishops are highly educated, three have been pre-eminently pastors, three are primarily educators, and one has been a missionary. Two are brothers of Bishops, and one had been a missionary Bishop. Four are sons of Methodist parsonages. All are men of the highest character and have the elements of leadership. As all of them may be bishops of a united Methodism, we hail them as our Bishops.

BOOK REVIEWS.

Francis Asbury, Pioneer Bishop of American Methodism; by Edwin D. Mouzon, one of the Bishops of the Methodist Episcopal Church, South; published by Smith & Lamar, Agents, Nashville, Dallas, Richmond; price, 25 cents.

There is nothing small about this production except its size. At this time it is proper to magnify the work of Bishop Asbury, to whom American Methodism is chiefly indebted for its sane and saintly beginnings. Bishop Mouzon has made a sympathetic study of his subject and presents him in admirable style. It would be hard to pack more and better material into small compass. Having shown himself to be a great preacher and a wise administrator, Bishop Mouzon now commands confidence as a student and writer of history. It is to be hoped that he will often give the Church the results of his studies. This brochure contains the following subdivisions: Portrait and Pen-picture, Asbury and the Organizing Conference of American Methodism, The Christian, The Preacher, The Bishop, Pioneer and Martyr.

America Fallen! The Sequel to the European War; by J. Bernard Walker, editor of Scientific American; published by Dodd, Mead & Co., New York; price, 75 cents.

In the form of fiction this is a prophecy of events which under certain circumstances might be expected to follow the conclusion of the world war. It is intended to show the real situation in the event that our country should, unprepared, be attacked by a great power fully prepared. Admiral Dewey, of Spanish war fame, says: "I have read your excellent book, 'America Fallen,' with a great deal of interest, but I cannot say pleasure, as it describes a state of affairs which might well exist if our country is not prepared to maintain itself at peace with the world." We heartily recommend the reading of this book to those who can see no reason for better preparation for defense. If they are not convinced of the need, they will at least be better able to discuss the situation intelligently.

CONTRIBUTIONS.

THE GENERAL CONFERENCE.

Nothing occurring at the General Conference of the Methodist Episcopal Church now in session can equal in interest to the readers of the Arkansas Methodist the action of this body on organic union.

The committee of sixty made its report on Tuesday, May 16. Bishop Cranston, Senior Bishop and chairman of the committee, was in the chair. Bishop E. R. Hendrix was also present, and, by invitation of Bishop Cranston, occupied the chair for a while.

We herewith give the report as it was submitted and adopted, unanimously, by rising vote, amid great enthusiasm, chautauqua salutes, handshakings, tears, and the singing of the doxology and "Blest Be the Tie That Binds." During the singing of these songs Bishops Cranston and Hendrix stood side by side on the platform—each grasping tightly the other's hand. The scene beggars all description. Four thousand people were present.

The report complete is as follows:

Committee of Sixty on Unification.

Preamble.

The Methodist Episcopal Church, in General Conference assembled, hails with joy the prospect of an early reunion with the Methodist Episcopal Church, South.

We believe that the united church will have greatly increased power in its conflict with evil in all lands, that it will be able to lay a more effective emphasis on the fundamentals of Christianity and that it will be more potent in developing the higher loyalty to the supremacy of our common Lord and Master Jesus Christ.

We believe that such a union will hasten the development of a truly world-church, which makes for the rapid advancement and final triumph of the kingdom of God in the world.

Reply to the Methodist Episcopal Church, South.

Your Committee on Unification therefore recommends that the General Conference make the following declarations:

Committee of Sixty on Unification.

1. The Methodist Episcopal Church considers the plan outlined in the suggestions that were adopted by the Joint Commission representing the Methodist Episcopal Church, the Methodist Protestant Church, and the Methodist Episcopal Church, South, and approved by the General Conference of the Methodist Episcopal Church, South, with one modifying recommendation as tentative, but nevertheless as containing the basic principles of a genuine unification of the Methodist bodies in the United States, and especially of the Methodist Episcopal Church and the Methodist Episcopal Church, South, by the method of reorganization.

2. The Methodist Episcopal Church regards the unification of the Methodist Episcopal Church, South, the Methodist Protestant Church, and the Methodist Episcopal Church, by the plan proposed by the Joint Commission on Federation, as feasible and desirable, and hereby declares itself in favor of the unification of the Methodist Episcopal Church, South, and the Methodist Episcopal Church, in ac-

ecutive, and judicial body of the Church under constitutional provisions and restrictions.

(b) That the number of Quadrennial Conferences as stated in the proposed plan be so increased as to provide more adequately for the needs of the reorganized church both at home and abroad.

(c) That the General Conference consist of a single house, made up of delegates elected by the Quadrennial or Annual Conferences, or both.

We also favor the unification of all or any Methodist bodies who accept this proposed plan after it has been accepted and perfected by both the Methodist Episcopal Church, South, and the Methodist Episcopal Church.

(d) That, conforming to the suggestion of the Joint Commission the colored membership of the reorganized church be constituted into one or more Quadrennial or Jurisdictional Conferences.

3. The Board of Bishops of the Methodist Episcopal Church is hereby authorized and instructed to appoint a Commission of twenty-five members, five Bishops, ten ministers and ten laymen, to confer with Commissioners of the Methodist Episcopal Church, South, the Methodist Protestant Church, and other Methodist bodies in the United States, in elaborating and perfecting the tentative plan that has been proposed, and in carrying forward such negotiations as have for their purpose, and shall result in, the consummation of the proposed unification in accordance with the basic principles enunciated in the suggestions which were adopted by the Joint Commission and approved by the General Conference of the Methodist Episcopal Church, South, and the Methodist Episcopal Church. So sincerely do we believe that the union of the two Episcopal Methodisms is the will of God, and so earnestly and devotedly do we desire that these two churches may be one that we hereby authorize and instruct the Commissioners in the Methodist Episcopal Church to conduct the negotiations in a generous and brotherly spirit.

This Commission shall report to the next General Conference the full details of the plan of unification which may be agreed upon by the Joint Commission on Unification for its consideration and final determination.

EARL CRANSTON,

Chairman,

JOHN J. WALLACE,

Secretary.

(Adopted by the General Conference, May 16.)

For more than a generation the one sure thing in Methodism has been the closer affiliation of the two separated churches and their ultimate amalgamation. The fraternal messengers from both churches have been projecting their addresses in this direction. At first it was a timid suggestion, then a hope, then a desire, then a deliberate declaration of purpose, and at last, the inauguration of a propaganda to bring about the desired result. There were some in both churches who declared the thing could not be done without the surrender of matters that might be regarded as essential and fundamental. But, when the beat of the common Methodist heart was harmonious with the pulse of the common Methodist reason, it was

trains, trade at the same stores, vote at the same polls, get mail from the same postoffice, read the same Bible and sing the same hymns; our children go to the same schools and we are all going to the same cemetery. Why is it that we have to worship God in different churches? A better day is dawning.

United Methodism during its first quadrennium ought to win ten million souls to Jesus Christ.—R. L. Selle. Saratoga Springs, N. Y.

FRATERNAL ADDRESS.

Fraternal Address to the General Conference of the Methodist Episcopal Church in Session at Saratoga, New York, May, 1916. Delivered by Rev. E. B. Chappell, D. D., Fraternal Messenger From the Methodist Episcopal Church, South.

I count myself happy in being permitted to bring to you on this auspicious occasion fraternal greeting from your sister in the household of faith, the Methodist Episcopal Church, South. My joy in this privilege is all the greater because I am sure that with the passing of the years the doubts and questionings that once separated us have been gradually supplanted by sentiments of mutual confidence and affection and that the note of real tenderness and heartiness in our greetings has been growing more and more pronounced. So certain am I of your brotherly interest that if I deemed it best to use the time you so graciously grant me in telling you about our own plans and achievements I should feel no embarrassment whatever in doing so. After due consideration, however, I have decided that it will perhaps be more profitable for me to devote the hour to a study of a few of the important aspects of the large common task which confronts American Methodism at this crucial moment in our national life.

In the discussion I propose I shall speak of Methodism as one, as indeed it is in a real and deep sense the world round. The things about which we differ belong to the category of mere accidents. The things in which we agree are fundamental. We have a common inheritance of doctrine and of heroic and holy memories; and in spite of the fact that the different branches of our big family have long lived in separate houses, we still preserve in a remarkable way in genius, spirit, and language the marks of our common spiritual lineage. I am confident, therefore, that you will agree that I am not indulging in mere sentiment when I speak of the common task of American Methodism.

I trust I shall be able to speak as not to lay myself open to the charge of ecclesiastical bigotry. I gladly recognize the fact that the sharp differences which once separated the various branches of Protestant Christianity have largely disappeared. The high walls which polemical theology had erected between them have given place to flower borders, across which there are constant interchanges of neighborly greeting, and as a result of this intimate and friendly fellowship they have come much nearer to each other than they once were in doctrine, in spirit, and in ideals. They have learned one of another until most of the beliefs by which men live are held by them in common. There is a sense, therefore, in which the things I shall speak of as belonging to the common task of American Methodism belong to the common task of American Christianity. But while in the broadest sense and in the long run the mission of the Church is one, special responsibility for certain aspects of this common mission may for a time be laid upon this or that group of disciples. There can be nothing indelicate, therefore, in a Methodist speaking of some of the peculiar responsibilities of Methodism.

I wish to relate my message directly to the great national and world crisis through which we are

threaten our national life and for a worthy opportunity the stupendous struggle now going on in Europe may bring to us. I would insist, however, that all our dangers do not lie in armed forces beyond our borders, nor all our opportunities in the direction of commercial expansion; and that, therefore, we need to consider other kinds of preparation besides the raising of armies, the building of forts, submarines, and battleships, and the mobilizing of our industries.

1. It is evident that the bewildering calamity which has fallen upon Europe has provoked a vast deal of serious thinking in the United States. We are by no means so self-satisfied and so cocksure about ourselves as we were two years ago. And yet I fear that we have not honestly and with wide-open eyes faced the whole truth concerning ourselves. Most of us are doubtless convinced that the causes which lie back of the barbaric struggle which today threatens the ruin of European civilization are mainly moral. We believe it is the result of selfish ambition, of exaggerated emphasis upon material possessions, of the suspicious and unbrotherly attitude of the nations toward each other and of that fatal moral blindness which invariably results from persistent disregard of moral law. And it is becoming increasingly clear to us that, unless some moral corrective can be applied, unless the peoples of the earth can be imbued with new ideals and a new spirit, the world has nothing better to look forward to than an indefinite succession of bloody and destructive wars only separated from one another by periods of wearisome debt-paying and feverish military preparation. That would mean the failure of civilization and the complete and final disappointment of the hopes in which the light bearers of the world, the saints, sages, poets, and prophets of all ages have found motive and inspiration. For we may as well face the fact that, if there is nothing better in store for humanity than the fitful and uncertain peace that must be maintained by world-wide militarism, there is no escape from the conclusions of the blackest pessimism.

We mourn over the sad plight of Europe and the gloomy outlook that is before her, but what about our own land? Let us not beguile ourselves with the pleasing thought that we in this great Western republic, separated by oceans from the nations of the Old World, are in a measure free from the vices that afflict them and the dangers that threaten them. The facts, if we would only look at them, warrant no such conclusion. We are the victims of the same narrowness, the same selfishness, the same vulgar and blighting materialism from which they are suffering. Those who have made a careful study of conditions as they exist today among us, who have observed our intense and absorbing interest in material concerns, our feverish haste to get rich, the sordid methods that are all too common both in our business and our politics, the pitiful spectacle of our congressional pork barrel, the dismal failure of our city governments, the hideous depravity that makes possible the white slave traffic, and other equally deplorable features of our national life cannot possibly maintain that we have anything of which to boast over our smitten and bleeding neighbors. On the contrary, they must feel that we should do well to consider the solemn words spoken by our Lord to certain pious pretenders who came telling him with hands upraised in holy horror about some wicked wretches whose blood Pilate had mingled with their sacrifices: "Or those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but, except ye repent, ye shall all likewise perish."

And at this particular crisis our danger is increased by a fact which I am sure has not escaped your observation. The war which is destroying the manhood and the resources of other nations has brought to us financial advantages which we could not

of neighbors, it is time for all who have its true welfare at heart to sound the note of warning. For it must be clear even to the most superficial observer that such a situation must of necessity immensely exaggerate the dangers which are the ordinary accompaniments of an era of great prosperity. Because, added to the ever-present temptation to avarice and materialism, there is in this case the temptation to a kind of selfishness which may easily degenerate into inhuman barbarism. Perhaps the most despicable character in Victor Hugo's great masterpiece is the man whom he pictures as crawling about under cover of night among the dead bodies that lay strewn on the field of Waterloo in search of such chance possessions as might have been left upon them. It would not be difficult for America at this sad crisis in our human affairs to play a part but little more honorable or admirable.

In view of the startling emphasis which current world conditions are just now giving to the uniform teaching of history in regard to the vital relation between national stability and safety and national righteousness, it would be folly for us to ignore the fact that the conditions which prevail among us involve dangers which we cannot afford to regard lightly. For the lesson which events are today thundering in our ears is that our armies and navies and our vast material resources will avail us naught if we fail in justice, in integrity, in the spirit of brotherhood, and in that noble idealism which exalts spiritual values to the place of supreme importance.

For heathen heart that puts her trust
In reeking tube and iron shard;
All valiant dust that builds on dust,
And guarding calls not thee to guard;

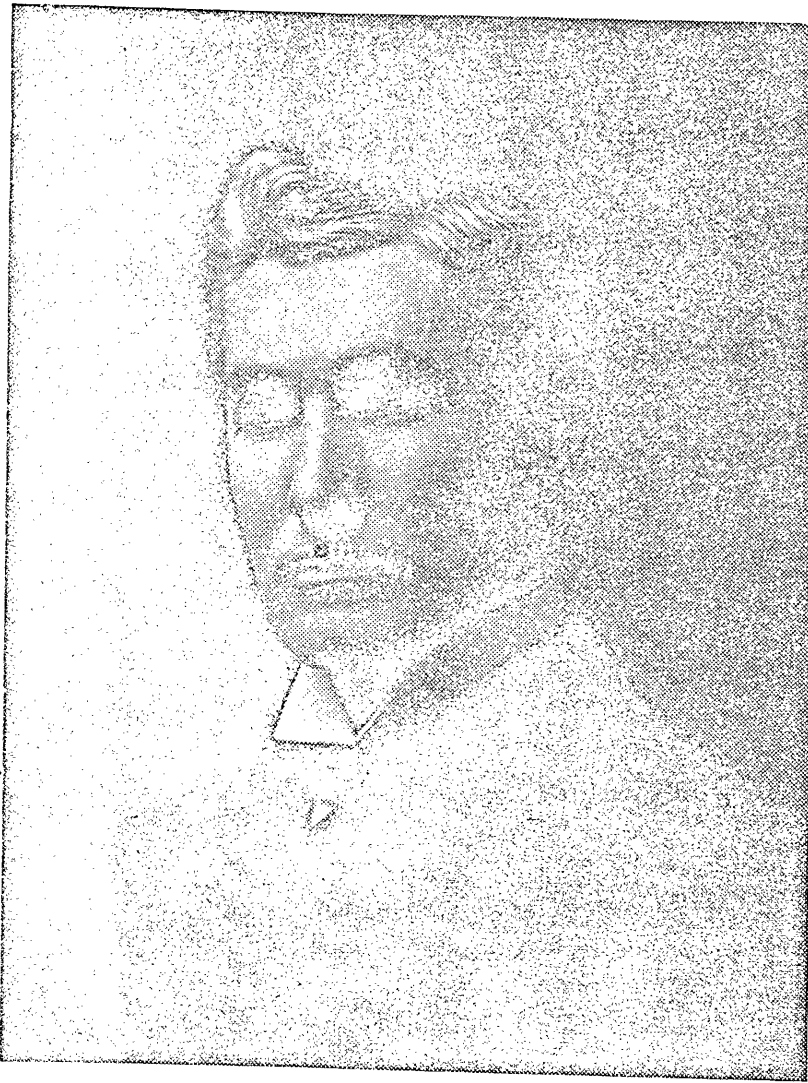
For frantic boast and foolish word,
Thy mercy on thy people, Lord!

Religion is the only force at our command that is sufficient for the purification of society, for its emancipation from narrowness and selfishness, and for its establishment in justice and righteousness. It follows, therefore, that a large share of any rational and effective program of preparedness against the dangers that lie in wait for us must fall upon the Church.

2. But we cannot as a nation afford to plan solely for our own aggrandizement without consideration for the interests and welfare of other nations. In the first place, such a course would be irrational even from the viewpoint of our own interest. For it is no more possible in this age of steam and electricity for a nation to live unto itself than it is for an individual to do so. Our antipodes today are our neighbors and, whether we will it or not, are bound to influence our national life for weal or woe. We cannot hold our councils and determine that we are going to pursue this or that policy regardless of what others may think or do; for what others decide to do may upset all our calculations and put all our plans to naught. In the interest of our national life, therefore, we are bound to consider how we may help to purify and ennoble the ideals of other nations as well as our own.

As Christians, however, we must take a higher view than this consideration suggests. Nations, like individuals, have their duties, duties to other nations as well as to their own subjects. The ignoring of this fundamental fact is partly responsible for the horrible chaos in which Europe is wretling today. Men who stand firmly for the application of Christian principles to the regulation of individual relations have either openly or tacitly denied their application to national relations and acted on the assumption that the only sin of which a nation can be guilty is weakness and that the strong nation owes no debt to its less fortunate neighbors. Against this twentieth century paganism I place the ideal of national responsibility set for Israel in the morning twilight of history: "And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?"

The pertinence of this observation lies in the fact that an opportunity for service will probably confront the



DR. JOHN M. MOORE.

Dr. John M. Moore, assisted by Rev. John A. Siceloff, is to present the rural church problems at the Summer School for Ministers at Hendrix. Heretofore the experience of successful rural church pastors in other States has been given at the Summer School. This year the program forces the attention on practical problems of the Methodist circuit rider and invokes the best experience of our own church. Dr. Moore has given the problems careful thought for many years. He is one of the best equipped men of our church, a B. A. of Lebanon College (Ohio), a Th. D. of Yale University, and a special student of Leipzig and Heidelberg. Moreover, he has had varied experiences in practical church work, as pastor, editor, and missionary secretary.

United States at the close of the present war that is without a parallel in all history. While Europe is being desolated and robbed of the flower of her manhood and while her ideals are being shattered and her very civilization submerged in a sea of blood, we are still at peace with all the world. No monsters of air or ocean harass our coasts and chill the hearts of our people with terror. No war-bred passion of hate poisons and embitters our national life. Our schools are filled with bright-eyed boys and girls and aspiring young men and women. Our commerce is not seriously disturbed, and our wealth is increasing with unparalleled rapidity. And even if that should happen which we all earnestly pray may be averted, if our country should unhappily be forced to become a participator in the hideous conflict, it is still inconceivable that she should suffer after the manner of those nations which have already been bleeding for almost two years.

The clear meaning of the situation is that the close of the war will probably find the United States facing the opportunity of taking the foremost place in the spiritual as well as the financial leadership of the world. And what an opportunity that will be! For men cannot witness, much less pass through, such experiences as the people of Europe are passing through today and come out unchanged. We shall have a new world when this grim conflict is over. Many venerable sophistries will stand hopelessly discredited. Customs and institutions which have been regarded as sacred and permanent will be asked to give a reason for their continued existence. The mighty upheaval will shake open countless prison doors and enable millions of captives to walk out into the open spaces under God's clear sky. And at that time of awakening, of intellectual revolt and emancipation, of chaos and reorganization, of serious questioning and passionate yearning, men will be open to the appeal of new ideals as never before since the breaking up of the Roman Empire. The right kind of influence exerted by the United States at that critical juncture ought to go far toward assuaging the

passions engendered by war and establishing new standards of national morality, a new sense of international dependence and world-wide brotherhood, and a new recognition of the primacy of spiritual values.

But in order that she may be ready for this high service America must make sure that her own life is purged. All of us, I dare say, have felt a glow of national pride as we looked upon that magnificent statue which stands in New York harbor facing eastward and holding aloft the torch of knowledge for the enlightening of the world. We should like to think that our gifted friends in facile, beautiful, heroic France did not flatter us in so depicting us. Grave doubts, however, obtrude themselves. Our limitations are too apparent to be ignored. But at any rate, the statue justly interprets our national aspirations at their best. The Christian forces of America must see that we do not fail of attaining the fulfillment of this noble ambition by the failure of our faith. For it is by the cleansing and quickening power of faith alone that we may be saved from the dishonor and humiliation of such a disaster.

II. I have tried thus briefly to outline the big national task which today confronts the Church in the United States. May I now consider some of the ways in which Methodism seems to me to be particularly fitted for contributing toward its accomplishment?

1. There can be no question as to the fact that just now an exceedingly large proportion of the people of our country have but a slender hold upon the fundamentals of the Christian faith. Many believe only in a meager way, many are indifferent, and some are actually hostile. How are these half-hearted and indifferent and hostile men and women to be brought to a saving faith in Christ and to a whole-hearted adoption of Christian principles and ideals? Perhaps a little study of the causes which lie back of these symptoms may help us to answer the question.

(1) Much is doubtless to be placed to the credit of certain national habits that have been characteristic of us almost from the beginning of our nation-

al existence. That there is a true vein of idealism in our American life there can be no question. As a rule, we have sincerely sought to use our material resources for the accomplishment of spiritual results; but meanwhile the spiritual end has been to most of us something remote and intangible, whereas the material achievement through which it was partly to be brought about was an immediate and absorbing reality. And so it has happened to us as always under similar circumstances: as we wrought at the great task of conquering nature and exploiting her resources for the multiplication of wealth our hands have been subdued to the material in which we worked. Getting and spending, we have wasted our spiritual powers and so lost our hold upon the things which must be spiritually discerned.

(2) But the difficulty is greatly increased by the intellectual confusion into which thoughtful men of our time have been thrown partly by the riot of speculation which has been so strikingly characteristic of our modern life and partly by the magnitude and variety of recent discoveries in every field of knowledge. I do not mean to suggest that anything has been discovered which makes the old faith untenable, but only that the very necessity under which thoughtful men find themselves of reviewing and reinterpreting their creeds in the light of the new facts that have been forced upon them must inevitably have resulted in more or less uncertainty.

(3) In what I shall say as to how this indifference and doubt are to be overcome I do not mean in any way to discredit scholarship or to minimize the importance of the part it is to have in elucidating and defending the Christian faith. That Methodism has so largely escaped the wild vagaries into which men who put special emphasis upon religious experience are always in danger of falling is doubtless largely due to the fact that John Wesley brought to this great evangelistic task broad culture and a thoroughly disciplined mind; and we must guard against the same danger in the same way. There never was a time when fanatical and irrational tendencies needed more to be corrected by clear thinking and sound reasoning than today. There never was a time when arrogant and pretentious ignorance counted for less or when there was greater need for the kind of culture which sees things clearly and sees things whole. Methodism must see that her evangelical fervor is backed up by broad and thorough scholarship. Vision is no substitute for sound judgment based upon a wide and accurate survey of facts.

And yet something more than logic and learning is required to meet the emergency by which the Church is now confronted. Argument apart from living testimony has never been a strikingly effective means of overcoming religious doubt and awakening religious interest. And somehow many of the arguments which were regarded as thoroughly convincing a generation ago do not appeal to those who breathe the atmosphere and speak the language of the twentieth century. Accordingly, we find our psychologists and philosophers as well as our theologians talking a great deal just now about a new apologetic based on experience. "We must insist upon certainty," says Bishop McConnell, "of the same kind as that which we seek in real life—the certainty that comes out of life and issues in life." Dr. Lewis French Stearns declares: "The evidence upon which the Christian believer relies, in the ultimate resort, for the confirmation of his own faith must be the chief argument for the truth of Christianity even to those who are not yet Christians. The assaults of pantheistic and agnostic, as well as of materialistic, unbelief are directed chiefly against the claim of Christianity to be the redeeming power of God in the world today, and must be met by the proof which the individual believer and the Church have in their own experience that the gospel is indeed the power of God unto salvation." And a prominent American psychologist expresses the conviction that religious belief will stand or fall with what he terms "the religion of feeling, of personal inner experience."

This is no strange language to Methodists. It is our own tongue wherein

we were born. For Methodism had its beginning in that memorable experience of fellowship with God which came to John Wesley on the evening of May 24, 1738. "I felt my heart strangely warmed," is his simple and unimpassioned recital of the epoch-making event. "I felt I did trust in Christ alone for salvation, and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death." From that time forth he was a new man. The deep undertone of doubt and despondency which had appeared in all his previous writing now gave place to confidence and triumphant courage. It was henceforth his mission to bring back to the orphaned and lonely world the God of light and love whom theology and philosophy had banished. He believed in the written Word and magnified it in his preaching; but he would not have it that the God who talked with Abraham on the plains of Mamre and with Moses in the solitudes of the Arabian desert is beyond the reach of those of any land or of any age who seek him with the whole heart, that the Spirit who set on fire the hearts of Hebrew bards and prophets kindled no holy ardors in the hearts of Englishmen of the eighteenth century, or that the Christ who was closer and more real than the dearest earthly friends to Paul and John had become a mere tradition for our modern world. It was a skeptical, a cynical, a spiritually exhausted and grossly materialistic and immoral age into which the burning message came. Bishop Butler tells us that it had somehow come to be taken for granted that Christianity was not so much a subject of inquiry, but that it was at length discovered to be fictitious. "Men treat it," he adds, "as if in the present age this were an agreed point amongst all people of discernment, and nothing remained but to set it up as a principal subject for ridicule and mirth." And historians like Knight and Green and Lecky, as well as moralists and preachers, exhaust the resources of language in attempting to describe the complete spiritual paralysis that had overtaken the English nation and the deep degradation into which society had fallen.

Great apologists, like Butler, aided by all sorts of charitable and reforming societies, had sought in vain to stem the awful tide of unbelief and immorality. Their arguments, their philanthropies, and their reform movements alike had proved unavailing. But when Wesley came, not with persuasive words of man's wisdom, but with a living experience and a proclamation in demonstration of the Spirit and of power, there began at once a stirring among the dry bones, and soon a mighty army of living witnesses was raised up in the valley of death.

To those who inquired after the ground of his assurance Wesley answered: "The Spirit himself beareth witness with our spirit that we are the children of God." To those who would have him show his credentials he could say after the manner of the Master: "Go your way, and tell what things ye have seen and heard; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the good news is preached."

It was through such living testimony that the desolating dearth was checked, that spiritual splendors which had been long hidden by clouds of doubt were once more released upon the mist-shrouded earth, and that men were enabled to walk again in the freedom and gladness of faith and hope and love.

And American Methodism in the twentieth century is called upon to repeat the marvelous miracle. Nothing else will answer the obstinate questionings and overcome the deep doubt of our age. For men are weary of our lame and lifeless apologetics, our futile reconciliations of science and religion, and our endless disputings about the authorship and literary structure of books. What they want is the testimony of witnesses who have verified the great teachings of the Book in their own experiences—witnesses who can declare with Paul: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace

wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Or who can sing with our Quaker poet:

No fable old, nor mythic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years;

But warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Gaillee.

The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.

Or who can testify to the truth of what your own Bishop McDowell so finely expresses: "Jesus's pupils can strive to be like him. But he is not helpless in the presence of their high endeavor. He imparts himself to them. He lives in them. They put him on as a garment. He is formed in them. They are transformed into his image." The Church in which such witnesses abound can look without alarm on the battle about names and dates and theories of inspiration, for she knows that the things which are essential and fundamental cannot be shaken.

Of course there are conditions which must be fulfilled in order that this testimony may be effective.

One of them is that the witnesses shall speak in a tongue which those whom they address can understand. The truth they seek to convey is eternal, but the life to which it is addressed is the life of the twentieth century with its peculiar viewpoint and prejudices and catchwords and limitations. The message, therefore, must be clothed in living speech and interpreted in terms of present-day thought.

But what is still more important, the bearers of such testimony must witness through their lives as well as with their lips. Prophetic speech is but as sounding brass or a clanging cymbal unless it is the product of prophetic vision and is shot through with prophetic fervor and backed up by prophetic courage and fidelity. The man who claims to have been in communion with God on the mount must be sure that his testimony is supported by the heavenly light that irradiates his countenance. It is futile for us to speak of the love of God shed abroad in our hearts if our love does not overflow in deeds of heroic and self-forgetting service.

It is no easy task, therefore, that I suggest when I speak of the opportunity confronting American Methodism to rehabilitate the faith and purify the life and ennoble the ideals of our nation by a process similar to that by which the Methodism of the eighteenth century brought back the power and joy of religion into the life of England. Of course none of us is satisfied either with our past record or our present condition. For we are bound to confess that we have too often allowed the chill of the world in our age of doubt to cool our ardor, that we have not been wholly free from the curse of worldly ambition, and that the splendor of wealth and the allurements of luxury have sometimes been more inviting to us than the simple and lowly ways of service. But I believe that in spite of all the temptations that have come to us the old-time fire still burns upon our altars and some measure of the holy zeal and spiritual power which started Methodism on her adventurous career of conquest still abides with us. We have not forgotten, nor shall we forget, the heroic history that lies back of us. Voices out of the past, as well as voices out of the heavens, call to us, bidding us rise up in the strength of the God of our fathers and gird ourselves with power for the sublime task which greets us in this great crisis in human history. I cannot be persuaded, my brethren, that we shall betray our trust by failing to show ourselves equal to the sublime occasion. If mayhap we have allowed the sobering

experiences of life and the benumbing influence of the world to rob us of some measure of our youthful ardor, it seems to me we cannot fail, in the presence of a challenge like that which comes to us today, to turn again to the fountain of cleansing and power for such a renewal of our life as shall fit us for the work to which God is calling us.

2. One of the striking characteristics of our age is the awakening of the social consciousness. By this I mean not only that there is among us a larger appreciation of the fact of social solidarity than ever existed before, but also a new sense of social responsibility. The religion which takes hold of the men of our day must justify itself by its social results. For the best among us are no longer satisfied with the salvation of their own souls and those of a few of their discreet and fortunate neighbors. They want to see the whole earth, with all its faculties and affairs, lifted up into heavenly places in Christ Jesus, and they will be content with nothing short of a social program that aims at complete social redemption. All this seems to me a clear indication of a growing understanding of the message and mission of Jesus. Our Lord dealt with individuals and in his teaching magnifies the value of the individual life. But he was not an individualist. The phrase "kingdom of God," which was constantly on his lips, carries with it a multitude of vastly significant social implications. The kingdom of God is a social order whose law is the law of love, and the clear expectation of Jesus is that this social order is ere long to become a worldwide social ideal. This is implied in the prayer which he taught his disciples: "Thy kingdom come. Thy will be done in earth as it is in heaven." And it is the consummation of this anticipation which is portrayed in the apocalyptic picture of "the holy city, New Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband." The demand, therefore, that social and economic as well as individual life shall be regulated by the principles set forth in the teachings and illustrated in the life of Christ is at once Scriptural and reasonable.

The modern Church must begin where Jesus began—that is, with the individual—for society is made up of individual units, and nothing can redeem the social life that does not carry with it power to cleanse and ennoble and energize the life of the individual. But she can no longer be satisfied with throwing out the line to a limited number of those who are in immediate peril. She must seek to save the imperiled vessel, with all its crew and cargo. For to the kingdom belong not only all human beings, but all that is vitally related to human life—art, literature, science, government, and all institutions that make for the increase of the wealth and joy of the earth. The Church, therefore, must send her converts back to the world not only aflame with social passion, but also with an adequate appreciation of what social duty requires. She must send them forth definitely and enthusiastically committed to the purpose of working together for the abolition of the saloon, of city slums, of helpless ignorance, of hopeless poverty, of economic injustice, of political oppression, and of intentional suspicion and hatred; and for the bringing in of the reign of righteousness and peace and worldwide co-operation in the one great human task of making godlike men and women.

This task of social redemption will be particularly urgent during the next few decades in the United States. For our rapidly increasing wealth involves tremendous possibilities of abuse; and our government, with its exaggerated emphasis upon individualism, affords but slight protection against it. A comparison of our economic chaos and our helplessness in the face of social ills with the magnificent efficiency of Germany has recently led some thoughtful men among us to question whether the solution of our problems may not after all be found in some form of benevolent feudalism. But the suggestion is altogether futile, since there is not the remotest chance that the people of the United States, having become thoroughly imbued with

the spirit of democracy, will ever consent to go back to feudalism. We may as well face the fact that our destiny as a nation must be worked out on the basis of government by the people. And this means that either the people must become enlightened and just and brotherly, or else that chaos and decay await us. The call, therefore, to purify and ennoble the social, industrial, and political life of our country is one which the Church is bound to face with a seriousness commensurate with its magnitude and importance.

And it is not out of place to observe in passing that nothing else that the Church could do just now would make a stronger appeal to the great masses of the American people than the manifestation of an earnest purpose to be true to the social implications of the message of Jesus. For if you will take the pains to inquire into the grounds of the unbelief that is so widely prevalent among the wage-earning classes of our country, you will find that it is largely due to the fact that they believe that the Church is in league with the lords of trade who build huge fortunes by robbery and oppression. As a general rule, they are mistaken; and yet it cannot be denied that the Church does not stand for social justice and righteousness in the same positive and unequivocal way in which Jesus and the great prophets of Israel stood for it. But that is precisely what the Church must do—she is to regain her place of spiritual leadership among the common people. Leaving to the unbelieving world the cynical scepticism which maintains that the horrible social ills that prevail among us are to be regarded as necessary and permanent, she must stand boldly and without compromise for the social ideal which is set forth in the gospel of the Son of God.

And here again, it seems to me, Methodism should be able to render a peculiar service. For one of the most striking and significant features of the revival in which Methodism was born was the social awakening that resulted from it. It was in a profound and vital sense a democratic movement. It may be said of Wesley as was said of Jesus: "The common people heard him gladly." And the reason in the one case was like that in the other. In the first place, he had a message for them, a message of redemption, of hope, of possible enfranchisement in the kingdom of God; and in the second place, he loved them with a Christlike love, a love which impelled him to devote to their service all the strength and resources of his rich life. Being a Christian idealist, he sought first of all to meet their deepest need by bringing to them the power of spiritual emancipation. But he did not stop with this. He knew that physical needs are very real and that men's physical conditions and surroundings may have a profound and in some cases even a determining influence upon their characters. Therefore his interest in the material welfare of the people was subordinate only to his concern for their moral welfare. He was an advocate and a liberal dispenser of charity, but he was also much more. He was a pioneer in inaugurating organized philanthropies and movements for promoting independence and co-operation among the poor; and his scathing condemnation of greed and robbery and oppression and his passionate advocacy of economic and political justice and righteousness are unsurpassed even by those of the most ardent modern champions of social reform.

That his work in behalf of social amelioration was immensely successful is the uniform testimony of English historians. Knight says he saved England from the fate of those nations which have become the victims of their vices. Green, in his "History of the English People," thus describes the social results of the Wesleyan revival: "In the nation at large appeared a new moral enthusiasm which, rigid and pedantic as it often seemed, was still healthy in its social tone and whose power was seen in the disappearance of the promiscuity which had disgraced the upper classes and the foulness which had infected literature ever since the Reformation. A new philanthropy reformed our prisons, infused clemency and wisdom into our penal law, abolished the slave trade, and gave the first impulse to popular

education." Lecky speaks of it in terms still more emphatic, declaring that the experience which came to Wesley in Aldersgate "forms an epoch in English history."

Surely the possessors of a heritage like this ought to be foremost, not only in generating the spiritual dynamic without which society cannot be transformed, but also in showing the world how all its social problems are to be solved by a broad and vital application of the principles set forth in the teaching of Jesus. For I dare believe we have not altogether lost that social passion and that fine spirit of democracy which so strikingly characterized our spiritual ancestors. Methodism can no longer say, as St. Paul said of the primitive Church, "not many wise men after the flesh, not many mighty, not many noble are called"; but, thank God! the vast majority of her members are still poor, and she is still close to the heart and life of the common people. Fortunately, therefore, her situation is especially favorable for taking the place of leadership for which her whole history has been a providential training in carrying out a program of social regeneration that will help to renew and vitalize the faith of our country and to fit her for her providential destiny.

3. May I speak briefly of one more field of service in which I feel that Methodism ought to have a leading place?

It is not an accident that a vast majority of Christians are converted between the ages of ten and eighteen and that almost all of them are found to have been under religious influences and to have received some measure of religious instruction in childhood. In spite of the clear implications of our Lord's great parables of the kingdom, the hope seems to have arisen early in the history of the Church that God would soon intervene in some miraculous way to overcome the obstinacy and selfishness and blindness of men and by a mighty display of his power bring about the immediate triumph of his kingdom on the earth. And this hope has been rekindled again and again during subsequent ages by social and political upheavals and by revivals of wide sweep and great power. But in every case it has been doomed in the end to disappointment. In the course of a few months or a few years at most the revolution passed away or the revival came to an end, having reached but a small proportion of the adult population of the country in which it had prevailed. And there is no reason for believing that this record will ever be radically changed, for the causes which lie back of it have their basis in the fundamental and permanent facts of human nature. It is the plain duty of the Church, therefore, to endeavor to adjust her plans and operations to the lesson which this record teaches. And there can be no doubt as to its meaning. The chief factor in the divine plan for fulfilling our Lord's command to go and make disciples of all the nations is the religious nurture and discipline of childhood.

If the Churches of the United States could this year double the attendance upon their Sunday schools and increase the efficiency of these schools in the same proportion, it would mean an additional annual increase in their membership of more than a million. No revival or series of revivals has ever approached so marvelous a growth; and yet this is only a vague suggestion of what might be accomplished if Church and home could be brought into vital and intelligent co-operation in the religious training of the young.

But a thoroughgoing adoption by the Church of the viewpoint of religious education would mean even more in the improvement it would bring about in the quality of Church membership than in the growth in members which would result from it. And all of us understand how important this is. Under existing conditions an immense proportion of our converts fall away. Many more become victims of arrested spiritual development. Only a small per cent of them ever even approximate St. Paul's ideal for the follower of Christ—a complete man, furnished completely unto every good work. One of the deep reproaches of the Church in all ages has been the fact that so many Church members were so sadly lacking in those moral

and spiritual qualities which are commended in the teaching and illustrated in the life of our Lord. Many of them are socially indifferent, partly because they do not understand what social duty, according to Christian standards, requires and partly because they are destitute of broad, vital human interest. Their chief concern is about things that perish with the using, and in their business and social relations they are guided mainly by the low maxims of vulgar prudence which prevail in the world's market places. No wonder the Church hobbles on tottering limbs when she ought to mount up with wings as eagles. No wonder the unbaptized multitudes, who see Christianity only as it is revealed through the Church, look askance and shake their heads in doubt when we talk about the gospel of divine fatherhood, human brotherhood, and redemption from the power of sin.

There is but one way for the Church to stop this fearful spiritual death rate and to wipe out this reproach of inconsistency and inefficiency, and that is by attending diligently and faithfully to the religious instruction and training of her children. There is a sense in which education continues throughout life; but the education which enthrones ideals and establishes permanent mental and moral attitudes belongs entirely to the plastic period of childhood and youth. Professor James tells us that the average man is already an old fogey by the time he has reached the age of twenty-five, by which he means that even thus early in life our neglected capacities have become partially atrophied and our habits and prejudices so thoroughly established that the probability of any radical change in the general trend of our lives is exceedingly small.

If, therefore, our country is to be saved from the blighting materialism and the insane selfishness that threaten her life and made fit for the sublime task of healing and restoration to which she will be called when the present war is over, the religious forces of the nation must give to the moral and religious training of the young the emphatic attention which its importance demands. They must raise up an army for maintaining peace and accomplishing the moral and spiritual emancipation of the world by a process similar to that by which one of our sister nations in Europe has developed a fighting machine that is perhaps without a parallel in human history. That is, taking the boys and girls of the land, they must teach them to trust in God and love him with the whole heart, lead them to a passionate adoption of Christian principles and ideals, kindle in their hearts the patriotism of the kingdom, and prepare them by wise and diligent training for the service of the kingdom. I am a firm believer in revivals. I thank God for a gospel that is the power of God unto salvation to every one that believeth; and because we have such a gospel, I feel that we cannot place too much emphasis upon adult evangelism. There is something too glorious to be neglected in a power that can take an ignorant and vulgar tinker and turn him into a John Bunyan or an atheistical and conscienceless slave trader and make of him a John Newton. The Church that no longer magnifies this power, that no longer goes out to seek the maimed and halt and blind and constrain them by the appeal of the cross to come to the feast of life has lost her right to her divine credentials. But there is a vast difference between the obligation which our Lord places upon us to try to rescue the perishing and depending upon snatching brands from the burning as the chief method to be employed for saving the world.

The Church must do her duty in every direction, but she must put first things first. She must learn to see things in their right proportions and their proper relations and then to adjust her plans and methods to the facts as they exist. If her supreme opportunity is in the field of religious education, then it behooves her to address herself to the task with an earnestness and whole-heartedness which bear some relation to its importance.

And the doctrines of Methodism as well as her historic attitude toward childhood mark her out as a providen-

tial leader in the great undertaking.

It must be evident to the impartial student of Church history that the uncertain attitude of Protestantism toward religious education has been largely due to the fact that until very recent times Protestant denominations were dominated by a theology which, if they had been thoroughly consistent, would have compelled them to pronounce any kind of moral and religious education absurd and impossible. But Methodism, having from the beginning definitely renounced Augustinianism, is hampered by no unscriptural theories in regard to child nature or the relation of the child to the kingdom. She accepts literally the statement of the Master that the kingdom of heaven belongs to the child. She believes in the fact of depravity, but denies that it involves the complete destruction of moral and spiritual capacity. She holds that the child, as it comes from the hand of God, is endowed with a religious nature, and that this religious nature is subject to the same laws that govern its other capacities. That is, it may be starved and neglected and so become atrophied; or it may be so nurtured by proper food and atmosphere that under the influence of divine grace it will develop healthfully and harmoniously and in the end ripen into the rich and full fruition of Christian character.

A word of caution may be added here. Methodism, as I understand it, does not hold that the attainment of

sainthood is possible without faith and the quickening and cleansing of the divine Spirit. She believes that every man must be born from above before he can see the kingdom of God. But she does not believe that this divine quickening must wait on the comprehension and adoption of a system of theology or that its beginning must always be marked by spiritual cataclysm. On the contrary, she holds that the beginning of faith and of spiritual life may be as imperceptible as the beginning of the love of the child for its mother and that from this silent beginning growth in grace and in the knowledge of Christ may be as natural and continuous as growth in stature, and starting with these assumptions she finds the way wide open for a rational and thoroughgoing process of religious education.

Therefore no body of Christians ever faced a rarer opportunity for leadership in a work that had in it such possibilities for human betterment than the Methodists of America face today, and we are bound by the most sacred obligation to make sure that we are ready to meet the responsibility to which the occasion so clearly calls us. We must have a well-defined educational policy and a rational and comprehensive educational program. I wish I had time to speak of some of the things this policy and program should include, such, for instance, as provision for developing the Sunday school and the revival of religious

Health for Sick Women

For Forty Years Lydia E. Pinkham's Vegetable Compound Has Been Woman's Most Reliable Medicine—Here is More Proof.

To women who are suffering from some form of woman's special ills, and have a constant fear of breaking down, the three following letters ought to bring hope:—



Pinkham remedies."—Mrs. MAYME ASBACH, North Crandon, Wis.

Testimony from Oklahoma.

Lawton, Okla.—"When I began to take Lydia E. Pinkham's Vegetable Compound I seemed to be good for nothing. I tired easily and had headaches much of the time and was irregular. I took it again before my little child was born and it did me a wonderful amount of good at that time. I never fail to recommend Lydia E. Pinkham's Vegetable Compound to ailing women because it has done so much for me."—Mrs. A. L. McCASLAND, 509 Have St., Lawton, Okla.

From a Grateful Massachusetts Woman.

Roxbury, Mass.—"I was suffering from inflammation and was examined by a physician who found that my trouble was caused by a displacement. My symptoms were bearing down pains, backache, and sluggish liver. I tried several kinds of medicine; then I was asked to try Lydia E. Pinkham's Vegetable Compound. It has cured me and I am pleased to be in my usual good health by using it and highly recommend it."—Mrs. B. M. OSGOOD, 1 Haynes Park, Roxbury, Mass.

If you want special advice write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.



training in the home. I must content myself, however, with a brief reference to a single item. In the Methodist Episcopal Church, South, we have come to the conclusion that an indispensable requisite for carrying out a thoroughgoing policy of religious education is a specially trained leadership, lay as well as clerical, and this conclusion has greatly changed our attitude toward the Church college. During recent years the Church college has occupied a somewhat anomalous position. In the face of the growing strength and influence of institutions amply endowed and equipped by the state, it has been somewhat at a loss for a satisfactory reason for its existence. But we are now beginning to see that the reason for this conclusion lay in the fact that the Church college had not yet come to a clear understanding of its place in the new order. In a general way it meant to be religious and to help its students to develop their religious life; but it had no plan either for continuing the process of religious education begun in the home and the Sunday school or for training students for religious leadership. It is becoming increasingly apparent, however, that in the provision it may make for these two kinds of service is to be found not only the justification, but also the imperative demand for its existence. For in the time upon which we are come the Church cannot perform its great task of educational evangelism and training for Christian service without such a leadership as can be provided through no other agency except the Christian college. The church school is, therefore, under the strongest possible obligation not only to maintain in every department a vital and dominating Christian spirit, but also to give definite preparation for the kind of religious and social leadership which the times demand.

You have perhaps heard that the Methodist Episcopal Church, South, during recent years has had some trouble about the right to control certain of her higher educational institutions. The report has been circulated that it was a conflict between medievalism and the spirit of the twentieth century. But those who understand the situation know how utterly false this representation is. Instead of a battle for the revival of medievalism, it has been a battle for modernism in one of its most vital forms. We do not want to control our schools in the interest of narrow sectarianism, but solely in the interest of vital catholic Christianity. We feel that we must have schools of religious leadership, and we do not mean to have our purposes thwarted by boards of trust who may yield to the temptation to sacrifice their spiritual birthright for the sake of larger endowments. We are determined that our colleges shall not fall under the influence, much less under the dominance, of corporations which owe their foundation to some of the most sinister agencies in our modern life. In other words, our purpose to keep our colleges under the control of the Church is simply a part of a comprehensive plan of religious education which we are trying to carry out.

The fact that during the last two years we have established and are now successfully operating two new universities with an enrollment of more than thirteen hundred students and property worth more than five millions of dollars may be taken as a mark of the earnestness with which we have set ourselves to this great undertaking.

I note with gladness that in this important department of work the two leading branches of American Methodism are moving in the same direction. Here, as in many other things, we seem to be of one mind. God grant we may be so guided that we may not fail in our efforts to make the great, glorious dream we are dreaming of a kingdom of God brought nigh by the training of the young an accomplished fact.

For the only hope for the Church and for civilization is in the opportunity that lies in the fact that the life of the world is being perpetually renewed. Behind each generation of weary men and women comes trooping up a multitude of bright-eyed boys and girls with their unspoiled souls and their sublime possibilities. To them we turn with hope from our failures and disappointments, determined that by God's help we will see that

they live nobler and happier and more useful lives than we have lived. Thus we would hasten the coming of the kingdom, the realization of the prophecy of peace and good will which the angels sang over Bethlehem and which in spite of war and tumult echoes still in the wondrous and troubled heart of humanity. "One generation," says Frances Hodgson Burnett, "one entire generation of all the world of children, understood as they should be, loved as they ask to be, and so developed as they might be would more than begin the millennium." So may we banish darkness and sin and renew the earth in the radiance of love and the beauty of holiness.

III. In view of the fact that during your present sitting you are to vote on a plan of union recommended by a joint commission of three branches of American Methodism and already adopted by the branch which I have the honor to represent, it would be manifestly indelicate for me to offer any definite suggestions as to how the Methodist Episcopal Church and the Methodist Episcopal Church, South, ought to relate themselves one to the other in accomplishing their common task. But there can be no impropriety in my saying that if we are to meet the providential opportunity which is before us as our Lord expects us to meet it we must work together. Military critics tell us that one of the chief difficulties in the way of the allied armies during the present war in Europe has been their lack of co-operation. They have fought with one aim and with sublime courage, but have failed to co-ordinate their efforts and to support one another at critical junctures. Hence much of their strength has gone to waste, thousands of precious lives have been sacrificed in vain, and the cause for which they made the tremendous sacrifice has been put in jeopardy.

On the other hand, modern industrial life has been largely reorganized on a basis of co-operation. Having discovered how much more they can accomplish by working together than by working against one another or in disregard one of another, business men have invented all sorts of schemes for increasing their efficiency by uniting their forces.

With such striking illustrations before them, surely the sundred branches of American Methodism cannot fail to give heed to the lesson they teach, and so persist in wasting their precious resources in needless competition. For there is certainly no adequate reason why there should not be the most cordial and harmonious co-operation between us, since we have the same message, the same ideals, and practically the same polity. It is true there are episodes in our history about which we shall probably never be able to agree, but there is no reason for continually dragging them forth to vex and divide those of us who face the tremendous responsibilities of today. Of course we shall not be expected on either side to purchase harmony by surrendering our convictions or by showing ourselves disloyal to the memory of those who in their day fought for what we believe to have been right. But since our opinions in regard to these matters are not of fundamental importance, we can at least hold them in entire respect one for another and refuse to permit them to become hindrances to the work to which in the providence of God we are called. It is not necessary that men shall agree about everything in heaven and earth in order that they may work together. Indeed, if the cause for which they work is big enough and important enough, they can afford for the sake of it to lay aside many of their preferences and all of their prejudices. What the present situation means for American Methodism as regards both motive and opportunity I have already tried to make clear to you. The task which confronts us is one in comparison with which the most ambitious schemes of military conquerors and commercial world builders sink into insignificance. It appeals to all that is noble and heroic in us, and it calls for the sacrifice of all that is mean and narrow and selfish. How contemptible in the face of such a responsibility are our ecclesiastical and sectional pride and our petty ambitions and prejudices! Surely

by the thrilling vision which rises before us cannot fail to rebuke and banish them.

The vision is transcendentally glorious, and yet a solemn awe falls upon us as we think of the magnitude of our task and the difficulties which lie in the way of its accomplishment. For we will not deceive ourselves in regard to the situation by which we are confronted or permit ourselves to become the victims of vain dreams. It is no easy undertaking to which God is calling us. The world powers of darkness seem to have massed themselves for a final onslaught upon the Kingdom of Light. We live in the saddest hour that has fallen since the Son of God suffered and died on Calvary. The song of peace and good will is drowned by the sullen roar of cannon. Grim messengers of death fly through the heavens and lurk in the depths of the ocean. The air is rent by mingled shrieks and curses and darkened by the smoke of bursting shells and burning cities. It is not strange that in the face of such a spectacle of mingled horror and terror the hearts of many fail them and their faith and hope tremble almost on the brink of death.

In such a time of chaos and darkness and deep despondency we are called upon not only to believe and hope for the sake of the world, but also to re-establish the trembling faith and hope of the world. We are called upon to renew the zeal and confidence which sent the leaders of the apostolic Church forth on their daring mission and to reaffirm the message by which they were enabled to turn the Roman world upside down. We are called upon to lead the bewildered and disheartened world back to sanity, and to set men to singing once more about a coming golden age, a new earth wherein dwelleth righteousness and in which war shall cease and men shall beat their swords into plowshares and their spears into pruning hooks. We dare not face such a task except in the strength of God, and we dare not claim God's help unless we are willing to lay aside every hindrance and to put ourselves in a position to make the best possible use of all the resources at our command.

That the Church will fail in this sad crisis I cannot believe. On the contrary, I feel sure that millions of loyal hearts will respond to the call which is coming to them out of the awful chaos, saying each for himself: "Here am I, Lord; send me." Many will doubtless fall away before these bitter experiences are over, but many others will be chastened by them and led to a deeper consecration. The Church that remains at the close of the war will probably not be so large as the Church that witnessed its beginning, but she will be clothed with new power, and her whole life will be set to diviner music. And God will be with her in time of need and will work through her for the cleansing of the nations, for their emancipation from hatred, jealousy, suspicion, greed, and all the hideous breed of evil demons that blind and curse and divide, and for their establishment in justice and truth and their enfranchisement in the kingdom of God. And Methodism will not fail of her share in the labor and sacrifice that shall be required to bring in the new day of peace and brotherhood that shall dawn when the dreadful night is over. So I verily believe, and so believing, I see visions and dream dreams. Behold a new heaven and a new earth; for the first heaven and the first earth are passed away, and the sea is no more. And I see the holy city, New Jerusalem, coming down from God out of heaven prepared as a bride for her husband. And I hear a great voice out of the heavens saying, Behold, the tabernacle of God is with men, and shall dwell with them, and they shall be his people, and God himself shall be with them and be their God. It will not be realized tomorrow, but as God lives it is true, and by that vision splendid we steer our course through this night of tumult and darkness toward that far-off divine event to which the whole creation moves.

Pastors: WE publish Books, Pamphlets, Minutes, Sermons, Church Directories, Manuals and reprint books and magazines. Specialists in Church Envelopes. Write us for prices. 409 S. Third St. MAYES PRINTING CO., Inc. Louisville, Ky.

GALLOWAY COLLEGE.

The education of womanhood has long been one of the uppermost questions before the world, but the leaders and thinkers of today are agreed that the education of our young women is of as much importance as the education of our young men, for at last we have learned that our states, nations and churches are no stronger than our womanhood. In this movement, as in all other great movements, we have had our pioneers.

Arkansas is a great state and has in it many great institutions, but when the greatest institutions of the state are marshalled out Galloway College takes her rightful place at the head of the list, for wherever you find a product of Galloway, you find a leader in church and in state. This is true because this splendid institution molds ideals, shapes characters and sends her students out with visions as well as polished minds and warm consecrated hearts and lives. However, this does not just happen to be that way because this institution is located in the beautiful little city of Searcy, but because Galloway has been in the hands of great men and women, but there has never been a time in the history of this great institution when it had a more capable president than now. President Williams was a great school man when he took charge nine years ago, but during this time he has thrown his splendid manhood into the work and proved to all who have studied him and his work that he is one of the greatest college presidents in the South. We expected great things of him when he took charge, but he has

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 Little Rock, Ark.

THE WRITINGS OF
REV. ROBERT L. SELLE, D. D.

FOOD FOR THE SOUL.

224 pages, cloth.....\$1.00

WHICH CHURCH WOULD JESUS JOIN?

148 pages, cloth.....50c

WINNING MEN TO CHRIST.

112 pages, cloth.....50c

SIN: ITS ORIGIN, PURPOSE, POWER, RESULT, AND CURE.

Cloth 50c

OLD-TIME RELIGION.

Paper 10c

These books are new, fresh, strong; attractive, inspirational; highly commended by Bishops and editors of religious papers. They richly deserve the large circulation which they are having.

Singly, postpaid to any address on receipt of price, or the full set, \$2.50.

Address all orders to

EAGLEBARGER PRINTING
COMPANY

703½ Main Street
Little Rock, - - - Arkansas

surpassed our fondest expectations.

It is high time that the whole church in Arkansas is waking up and coming to the aid of Galloway College. We must have more buildings and better equipment as well as a good large endowment.

The Church asked Rev. W. C. Watson to leave one of the best churches in the Conference and go out over the state in the interest of the needs of this institution. This he has done with splendid results, but as a church, we have not yet begun to do our duty. Galloway needs our prayers and good will, but she also needs the debt that we owe her, paid, so she can go unhampered in her work. The school is great. The president is capable and alert. The commissioner is doing a heroic work, what have you done? Let us answer today with prayer, co-operation, and a good substantial check and say to the school and these leaders, "We are with you."—H. H. Griffin, Commissioner of Searcy District.

AN OPEN LETTER.

Nashville, Tenn., May 16, 1916.

My Dear Brother:—

I wish to call your special attention to a book which has just been issued from the press and to commend it to you for more than one reason.

The book to which I refer is entitled, "The Fraters," by Rev. John R. Stewart of the Tennessee Conference, whom you will readily recall as the representative of the Superannuate Endowment Fund. In commending this book to you I am very certain that I invite you to a feast which you will enjoy.

It is full of human interest and forms a captivating romance which will hold you to the end if you begin to read. This opinion grows out of my own experience in reading the manuscript before publication had been decided on.

It is well conceived, charmingly written, and as a story will give pleasure to its reader.

Underneath and intertwined with invigorating to the pale and sickly. The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children, 50c.

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. Millar, 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."

Write a post card for the book. If you do not like it, return it. If you do like it, send \$1.25. Address

ARKANSAS METHODIST,
Little Rock, Ark.

Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON.....303 East Sixth St., Little Rock, Ark.

Press Superintendents:

North Arkansas Conference, Mrs. A. B. Haltom....Walnut Ridge, Ark.

Little Rock Conference, Mrs. H. C. Rule.....Crossett, Ark.

Communications should reach us Friday for publication next week.

OUR LIVES AGAINST YOUR MONEY!

A missionary writes from China: "Brethren, we put our lives against your money! I leave it to your own good judgment to decide whether or not we are as eager for the building up of Christ's kingdom in China as you are. We are here on 'business for our King,' as fellow-workers with you. The returns from the business far exceed the returns from the Standard Oil Company. What are you willing to invest?"

FARE-YOU-WELL!

Many friends in Arkansas regret the removal of Mr. and Mrs. B. P. Elliott from Texarkana to Texas, and they unite in all good wishes for them in their new home. Mrs. Elliott served most efficiently as Recording Secretary of the Little Rock Conference Woman's Missionary Society and greatly endeared herself to her co-workers who heartily commend her to the women of church and social circles in Texas.

JUST AMONG OURSELVES.

As it is helpful to discuss with other homekeepers our plans and the methods for reaching certain ends in domestic life, we mission workers may learn much through interchange of experiences. Through this department in the Arkansas Methodist we may not only help one another, but should interest others who are not yet enlisted in the work. One step towards this end is to think of our unenlisted friends whenever we send communications to any paper (this one included) for publication. We should pray that our messages may be read and that they who read may understand.

Our space is limited, it is true, but there's always room for the names of people, our periodicals and institutions and to make ourselves clear. Sometimes abbreviations are admissible, but often they are confusing. Some people might balk at "A. J. M. S." and read no farther, whereas they'd be interested and glad to know a Junior Missionary Society had been organized or was doing good work in their

the narrative is an attractive presentation of the claim of the superannuate preacher upon the church to which he has devoted his life, but, unlike most fiction written with a moral purpose, this does not detract from its merit as a story.

Dr. Stewart has given his work to the Superannuate Endowment Fund without money and without price. The publishing agents have made no profit in the manufacture of the book. No one will profit by its sale except the superannuate preacher.

But laying this aside, you will give yourself a treat by purchasing and reading "The Fraters," and will do a good work by commending it to your people and inducing them to buy it.

The price is 50 cents postpaid, and should be ordered of Rev. J. R. Stewart, 810 Broadway, Nashville, Tenn., who handles the sales for the custodians of the Fund.

Affectionately, Your Brother,
A. J. Lamar.

community. Who could guess that money sent for "B. W." means a Bible Woman who is supported in China or Japan that our Lord's name may be glorified? Does anybody think "R. and R." fund means Rough and Ready? In reality it is money for the Relief and Retirement fund to be used for our faithful deaconesses and missionaries in their time of need for recuperation.

With abbreviations used cautiously, proper names written distinctly, repetition always shunned and adjectives used sparingly we shall have learned our first lesson in the Publicity Department of the Woman's Missionary Society. It is the duty of every member of our organization to try to interest men and women who are indifferent and "see no good in missions." Our printed page may be an evangelist to those whom we may never meet on the shores of time.

ITEMS FROM AUXILIARIES.

Walnut Ridge.

The Young People's Auxiliary used a unique method in presenting the Bulletin at the April meeting. The members took an imaginary auto trip to Latin America and came back with their cars loaded with information about these countries and about the Congress on Christian Work that was held in Panama.

Pictures of automobiles were cut out and items from the Bulletin were pasted on the backs. These were given to the members and the items were read aloud. The cars made very nice souvenirs.

Texarkana.

From Mrs. C. S. Swartzel.

The Woman's Missionary Society of the First (Ark.) Methodist Church met in the church parlors Monday at 3 p. m. with an unusually large attendance. Mrs. Margaret Baird was the hostess for the day and Mrs. O. P. McDonald conducted the Bible lesson.

The mission study lesson was taken from "Rising Churches in Non-Christian Lands," and was discussed by Mesdames C. S. Swartzel and A. S. DeLamar.

Following the program a farewell service was tendered Mrs. B. P. Elliott, who soon goes to Corpus Christi, Texas, to reside.

Mrs. A. B. Ross spoke of Mrs. Elliott's beautiful service in First Church, the Missionary Society, and the Conference, and assured her that their love and prayers would follow her to her new home.

The society sang together, "Blest be the tie that binds," and Mrs. Pratt P. Bacon lightened the sadness by reading in her gifted way a humorous farewell poem, her own composition.

Mrs. W. H. Arnold presented Mrs. Elliott with a lovely bouquet in behalf of the society. After the singing of one verse of "God Be With You Till We Meet Again," the meeting adjourned with prayer led by Rev. P. C. Fletcher invoking the Heavenly Father's blessings on Mr. and Mrs. Elliott.

Fort Smith District Meeting.

Mrs. W. A. Steele writes:

May 12-14 the second annual District Meeting of the Missionary Society of the Fort Smith District was held

in Central Methodist Church, Fort Smith, Mrs. W. A. Steele, District Secretary, presiding.

Mrs. B. W. Lipscombe, Home Base Secretary, Nashville, Tenn., gave an address on "What We Should Do This Year." Her address was very instructive and helpful to all interested in missionary work.

Saturday 9 a. m. the devotional service was led by Mrs. Wm. Sherman.

The Bible lesson, the fifth chapter Matthew.

Mrs. W. A. Steele took the chair. Mrs. John W. Bell of Greenwood was elected Recording Secretary. An address on "Young People's Work," by Mrs. B. W. Lipscomb proved her an intelligent, enthusiastic talker, well informed in all the different departments of the work.

A solo was sung by Miss Gretchen Youman. Mrs. M. J. Johnson of Midland Heights, assisted by Mrs. Beard and little Opal Beard presented Missionary Voice.

A talk on "Social Service" by Miss Nellie Denton was thoroughly appreciated by all present.

The "half hour" with the delegates was spent very profitably. Mrs. Lipscombe in her charming manner made suggestions on the different topics after reports from the different auxiliaries. Mrs. Lipscombe conducted the "quiet hour." Her topic was "Preparation of the Heart for the Work of the Kingdom."

The delegates and visitors were served a delicious luncheon in the annex by the ladies of Central Church.

The afternoon session was called to order at 2 p. m.

Song—"He Leadeth Me."

Prayer—Rev. J. M. Hughey.

Devotional service led by Mrs. Leon Catron.

To Mrs. J. W. Bell, recording secretary, seventy-four delegates and visitors.

RUB-MY-TISM

Will cure your Rheumatism, Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. Antiseptic Anodyne, used internally and externally. Price 25c.

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.

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.

TENT FOR SALE.

As I am going to take a course of lectures during August, and need the money, I have for sale one tent fly 50x70, used only eight weeks last summer, which cost \$125, but will sell for \$75 cash. Tent is in very good condition. Address P. Q. Rorie, 190 Peachtree St., Atlanta, Ga. until May 20th. After this summer's use, the tent can be sold for almost the amount for cotton sacks.

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.

ors responded, after which the reports of delegates were continued.

"Presentation of Children's Work" was ably given by Mrs. Oliver, Conference Second Vice President.

Vocal Solo—Mrs. Whiteneck.

Talk on "Mission Study and Publicity," by Mrs. J. L. Brady, assisted by Mesdames Hughey and Denton.

"Christian Stewardship," by Mrs. Lipscombe.

The Conference voted to meet next year at Ozark.

At 11 a. m. Sunday Rev. Wm. Sherman delivered an address on Woman's Work.

Address by Mrs. B. W. Lipscombe in the evening.

New Auxiliaries at Bolding, Parkers and Hampton.

Mrs. B. M. Bowles, Secretary of Camden District writes:

On April 8 I went to Bolding and with the assistance of Rev. A. C. Rogers organized an adult auxiliary with 12 members.

It was the occasion of our Presiding Elders' Quarterly Conference and he had planned a very interesting all-day program with dinner on the ground. Quite a number of the missionary ladies from Strong and Lawson were there, and all enjoyed the meeting very much.

On April 29 I went to Parker's Chapel and there we had another all-day meeting. The ladies were very anxious for a Missionary Society and with the co-operation of Rev. W. P. Whaley and Rev. C. F. Messer we organized an adult missionary with 18 members. The prospects are very bright for some more members to come in later. It was a pleasure to have some of the El Dorado ladies with me at this meeting.

On May 3 I went to Hampton and organized an adult auxiliary with 16 members. We had a very interesting meeting and all were enthusiastic over the work I am sure we can expect great things from the Hampton Society this year.

Brother Scott organized an adult auxiliary at Wesson in the early spring, so this makes four new adult auxiliaries for Camden District this year.

I think the work is progressing nicely and it is indeed an inspiration and a pleasure to work among these people. Rev. W. P. Whaley, our Presiding Elder, has given us much help. You may expect to hear good news in the near future from Camden District."

District Meeting in Fayetteville.
A friend writes:

"Our District Missionary Conference on May 10-11 was in every way a success. The meeting was presided over by Mrs. N. F. Drake, our District Secretary. Mrs. Lipscomb failed to come which we regretted very much, but Mrs. R. B. Willis, well known in the state as a splendid speaker, addressed the meeting Wednesday evening.

Eight of the twelve auxiliaries in

the district sent delegates and two others sent reports. Wednesday was an all-day session with noon lunch at the church.

Mrs. N. F. Drake, our District Secretary, was a missionary in China for eighteen years, and Mrs. W. J. Callahan came to us from Japan two years ago. She has worked there as a missionary for twenty-five years, so these two were instrumental in arousing a fine spirit for Foreign Missions.

The program I'm enclosing proved to be worth using, bringing out definite and timely remarks. The talk on Christian Stewardship was splendid and through Mrs. E. F. Ellis' efforts our meeting did the good thing of adopting the resolutions passed by the Missionary Council at the meeting in Atlanta, to the effect that we advocate and practice tithing as the way to get our church money, and condemn bazaars, dinners, rumage sales, etc., as things which place the church before the public as a money-making institution. Our next meeting will be held at Siloam Springs in May of 1917."

Outline of Program Fayetteville District Meeting W. M. S.

Wednesday Afternoon—
Devotional Service—Rev. W. E. Boggs.

How We Do in Our Auxiliary—
To Secure New Members.
To Secure Prompt Payment of Dues and Pledges.
To Secure Interest in Missions.
To Raise Money for Local Work.
Mission Work in Korea—Mrs. Jos. Trice.

Vesper Hymn and Prayer.
Worker's Prayer Meeting.
Organ Voluntary.
Prayer—Rev. W. E. Boggs.
Address.

Hymn—Benediction.
Thursday Morning—
Devotional Service.
Report of Secretary.
Supplies and Scarritt Institute—Mrs. H. Zellner.

Mission Study—Its Value to Work and Workers—Mrs. Chas. McKinney.
Publicity—Mrs. Boggs.
Christian Stewardship—Mrs. E. F. Ellis.

Our Plan of Campaign—Mrs. Lipscomb.
How to Advance District Work.
Every Member Get a Member.
Every Auxiliary Get An Auxiliary—Mrs. Oliver.

Quiet Half Hour.
Thursday Afternoon—
Devotional Service—Mrs. H. Zellner.
Report of Secretary.
Institute of Social Service—Mrs. Murphy.

The Best Investment of a Dollar—Mrs. W. J. Callahan.
What a Dollar will do in Japan.
What a Dollar will do in Korea.
What a Dollar will do in China.
What a Dollar will do in Brazil.
Young Peoples' Hour—Leader, Mrs. Davidson.

Why I Am Interested in Missions—Miss Webb.

Why I Am a Volunteer—Miss Car-gile.

Consecration Service.

IN JAPAN.

Annual Conference For Christian Women Workers, Lambuth Memorial Bible Woman's Training School, Kobe, September 22-27, 1915.

Through Miss Maud Bonnell we learn the Annual Conference for the Japanese Christian Women Workers

of our Southern Methodist Mission opened in Kobe on the afternoon of September 22. Including the teachers there was a congregation of 45 present at the welcome meeting. The pastor of the Kobe Methodist Church, Rev. Z. Hinehara, led the service. From that meeting forward it seemed evident that the atmosphere was to be one of confidence in God, that He was to be present to bless and refresh these workers for the difficult task which awaits them in the large cities and the country towns and villages, in breaking down the strongholds of ignorance and prejudice against the truth which Satan has built up in all the lands which know not God. The morning prayer meeting from 6 to 7 o'clock and the Bible Reading from 9:30 to 10:30 were very precious meetings. Both were planned to bring the workers near to God in prayer and in re-dedication of themselves to Him. In the first prayer meeting God's abundant pardon, Isaiah 55-7; His abundant loving kindness, Psalms 86:5, and his abundant life, John 10:10, were presented to the women and they were encouraged to draw near to Him. In the first Bible Reading they were pointed to Paul as a loving slave of Jesus Christ.

The next Bible Reading of the morning was on the worker's service taken from the book of Acts. Mr. Yoshizaki's Bible studies dealt with "Evangelism through the Holy Spirit"; "The Message of the Workers of the Apostolic Age"; "The Call of the Apostle," and "The Apostle's Sacrifice." These helpful talks were well calculated to bring the workers to a dependence on the Holy Spirit for power and for their message, and to keep the call of God to preach the Gospel to every creature clear in every mind.

The main speaker for the afternoon was Rev. Yamaka, who has spent his life in the Methodist ministry. For the last three years he has been the head Japanese teacher in the Northern Methodist Bible Woman's Training School for women in Yokohama. His long experience in the ministry, together with his work as a teacher of Bible women, fits him to be a particularly helpful speaker on the practical phases of the work of the Bible women. His sympathy with their real problems and his practical suggestions about how to do their work, will remain to all the women as one of the most helpful figures of the Conference. Mr. Minski's Bible Readings brought the women in living touch with the all-powerful, sympathetic God, their Father, and they drank freely of the Fountain of Life.

At the conclusion of the Conference the Annual Alumnae Meeting was held, at which plans were made for providing some means for caring for sick members of the association. Each member pledged to give eighty sen (40 cents) a year to build up a fund for this purpose; it was also further decided that each teacher should secure, if possible, private subscriptions for this fund.

The usual committee for the circulating library made its report and was asked to continue its duties for another year.

A HELPFUL BOOK ON JAPAN.

Many women will be wanting helpful literature about Japan, because of their larger interest growing out of the Week of Prayer. A new book has just been published by the Missionary Education Movement dealing with a phase of woman's life that is not usually given in the general books on Ja-

pan. It is "Working Women of Japan," by Sidney L. Gulick. The price is fifty cents. Order from Smith & Lamar, Nashville, Tenn., Dallas, Tex., or Richmond, Va. The book deals first of all with the social classes in Japan, new and old, then takes up the question of women in industry under the head of domestic industries, silk workers, hotel and tea house girls, factory girls, geisha girls, etc. A study of this book will open up a number of social service topics.

NOTES FROM MISSIONARY COUNCIL.

Miss Mabel Head, the Foreign Department Secretary said we are hoping that soon we may purchase property for our Rio School, and asked that we all pray for just the right women to make up the new faculty which must be chosen.

One Noon Devotional.

Miss Bennett, in the Quiet Hour, used as a lesson the profound message from the Book of Job found in the twenty-second chapter, beginning with the twenty-first verse, "Acquaintance With Jesus" was the subject. It matters little to us when, why or by whom, the great book of Job was written, but it brings to us a vital message given under the inspiration of God Himself. Acquaintance comes in many ways, but Henry Drummond says that it is a blessed acquaintance which comes through service. The circle of our acquaintance in service is an ever-widening one. We may have become acquainted with Jesus through the message of a preacher under the guidance of the Spirit, or through the instruction of a consecrated mother. However it may have come to us, we have the blessed privilege of extending the service to others. We must receive and obey the word. The Psalmist said, "Thy word have I hid in my heart that I might not sin against thee." Dean Wright has beautifully styled God's word, "His love letter to us." Have any of us failed to love His word and wandered away in word, thought or deed? The condition of our return is that we "put unrighteousness far away from us." No treasure—neither children, nor other loved ones, must come between us and God. There must be no worldliness to which we cling. Then shall we delight ourselves in the Almighty, and we shall know that he is present when we pray—that He will answer our prayers in His own way, in the best way. Are

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 205, South Bend, Ind.

WINTERSMITH'S CHILL TONIC

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

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.

Estey Tone
doesn't just happen

The wonderful tone of an Estey organ is not an accident. It is the result of seventy years of ability and integrity in organ building—of knowing how to make pipe and reed organs that have never been equaled for delicacy and purity of tone.

ESTEY ORGAN COMPANY
Brattleboro Vermont

there any vows which we have not kept? Are there any broken friendships? Have we ever prayed for a little more time in order that we might heal the wounded feelings or soothe the hurt which we may have inflicted upon another? May we pay these vows which we have made at any price! Not until our vows are kept can we hope that the light and the joy of acquaintance with Jesus shall shine upon our ways. Light will shine around us if we walk with God. Some one in our homes, or in our immediate circle of friends will become acquainted with Jesus.

Miss Bennett told of a dear little niece whom the mother had had consecrated to missions. The last time Miss Bennett visited in her home, the little one looked up with radiant face and said: "I am your missionary girl." The light had shined upon the young life because those around her were partners with God.

How we sometimes fear to ask others to give their hearts to God! Sin, sorrow and suffering shall be relieved by the cleanness of our hands. Personal work shall become a joy. Every one present has probably known the great happiness of leading some life into the light. May we know this joy still more abundantly. But first of all, we must know Him in whom we have believed, and have a perfect faith that he is able to keep that which we have committed unto Him.

It was an inspiring message.—Council Daily.

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.

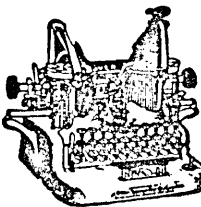
Simply get an ounce of othine—double strength from any druggist and a few applications should show you how easy it is to rid yourself of the homely freckles and get a beautiful complexion. Rarely is more than one ounce needed for the worst case.

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.

HELP IN MEETINGS.

Am an evangelist of many years successful experience in revival work. I hold a certificate from the North Mississippi Conference to do general evangelistic work. Have from the 27th of May till 24th of June vacant, also September, that I would like to place with pastors in Arkansas. Write W. D. Bass, Corinth, Miss.

\$2.00 A MONTH



These less-than-rent buying terms are the easiest ever known in the typewriter business. And the total price—\$42.50—is the lowest price today on this standard machine—the

OLIVER No. 5 VISIBLE TYPEWRITER

All of the famous Oliver features are found on this machine—visible writing, U-shaped type bar, built in tabulator, back-spacer, marginal release, color writing, ruling device, disappearing indicator, universal keyboard with 8 extra characters, metal case, tools and instruction book.

10 DAY TRIAL, 10 YEAR GUARANTEE

Only a small number of machines will be sold at the present price and terms. Write quick for free catalog, which will be sent without obligation to you.

SIGEL TAYLOR, Little Rock, Ark.

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 JUNE 4.

By Rev. C. J. Greene.

The Call of the West.—Acts 15:36-16:15.

Golden Text.—Come over into Macedonia and help us. Acts 16:9.

Time. Probably A. D. '50.

Places. From Antioch through Syria, Cilicia, Galatia, across the Aegean Sea, to Philippi in Macedonia.

Note: The full lesson text should be read in the Bible, because the lesson helps do not usually print the whole text. The journeyings of Paul should be followed and the places named identified on the map. Without this these lesson notes will be little more than a catalog of names and facts. Suitable maps may be found in the back of teachers' Bibles and in the front of lesson helps.

After Paul and Barnabas had labored some time in Antioch, Paul proposed that they visit the churches established on their first missionary tour. Barnabas wanted to take Mark, who had abandoned the first tour at Perga and returned to Jerusalem, and who was now in Antioch. Paul objected to Mark, and the contention was so sharp that the old friends and co-laborers separated. Barnabas went to Cyprus, taking Mark with him, and Paul took as his companion Silas, one of the delegates from Jerusalem to the church at Antioch. The author of the Acts follows the course of Paul. He passed through Syria and Cilicia, where he worked before he went to aid Barnabas at Antioch, and then he went to Lystra and Derba, and probably also to Iconium and Antioch of Pisidia. He delivered to the churches in these places the "decrees" of the Jerusalem council in regard to gentile freedom from the ceremonial law of the Jews. At Lystra Timothy joined the missionaries.

Although Paul apparently did not plan to go into new territory on this journey, when he had completed the tour of the churches he thought of going west into the Roman province of Asia, whose capital, Ephesus, was about 200 miles from Antioch. As he thought on this course, he became convinced that it was not God's will that he should preach in Asia at this time. He, therefore, with his two companions, went northward through some part of Phrygia and Galatia. No mention is made of any halt between Antioch and Troas, except that when Mysia was reached the missionaries thought of going north into Bithynia, but were forbidden by the Holy Ghost. However, there are reasons to believe that the narrative of this lesson covers several months, that the missionaries were delayed in Galatia, and that while there they established several churches. Many Bible students think that Paul's letter to the Galatians was addressed, not to the South Galatia churches established on the first tour, but to another group in North Galatia churches; and if this view be correct, the North Galatia churches must have been established at this time.

The narrative of the Acts gives but fragments and outlines of Paul's tour,

and we next find him at Troas. At this place, which is a seaport on the north-west coast of Asia, Paul had the vision of a man praying him, "Come over into Macedonia and help us." Without delay the party took ship for Neapolis, and the second day they had crossed the Aegean Sea, a distance of 140 miles, and landed on European soil. They walked ten miles inland to Philippi, the chief city of that part of Macedonia.

On the Sabbath the missionaries went out of the city to a place of prayer by the river, and there they spoke to the women gathered for worship. One of them, Lydia, whose home was at Thyatira, a province of Asia, but who was now in Philippi engaged in business, received the message of the gospel, and she insisted that the missionaries make her house their home while they were in Philippi.

Significant Facts and Events.

1. A Sharp Contention. Barnabas determined to take Mark on this journey. Paul objected. Mark had left Barnabas and Paul at Perga on the first tour, and so he had missed most of its hardships and dangers and triumphs. For this reason Paul thought it would be unwise to take him over the territory where the dangers had been experienced. The word used to express Mark's leaving the apostles at Perga is the Greek word *apostatize*—backslide. Paul considered the act as having a moral significance. Another such act might have a depressing effect on the faith and courage of the new converts. Barnabas believed in his nephew Mark, and with his noble and gracious nature, he thought the young man deserved another chance to show his mettle. "Contention" is literally our word "paroxysm," and indicates an angry dispute. Here is the sort of spring from which the bitter waters of religion's party, sect, and division flow. Paul lost Barnabas, to whom he probably owed more than to any other man; Barnabas lost fellowship with Paul, one of the greatest souls in history. God overruled—not destroyed—the evil by making two missionary parties instead of one. Barnabas with Mark went to Cyprus and disappears, though tradition says he did a great work there. History follows the course of Paul. We are glad that later the breach was healed and Mark became a trusted companion of Paul. See Col. 4:10-11; Philem. 24.

2. Forbidden By the Holy Ghost. Twice on this tour, it is said, the Holy Ghost forbade Paul to go whither he had thought of going. The tour of the churches finished, Paul and his two companions found themselves far inland, with undiminished zeal to carry the gospel. They thought of Asia, at whose border they were, but were forbidden to enter it. They turned northward, like Abraham, not knowing where they were going. It is thought that Paul was stricken with illness in North Galatia and remained there some time preaching and establishing churches. See Galatians 4:13-14. When they had come to Mysia

they thought of going into Bithynia, a rich province to the east, which contained many large cities. But the Spirit suffered them not. But for this prohibition Paul might "never have lifted up his voice in Athens; never have preached the riches of his Savior beside the Roman palace of the Caesars." "So with our childhood dreams, our maturer hopes, our baffled attempts at self-expression, the denied cravings of our hearts, our worthy ambitions that are not realized—all these are Bithynias from which God turns us away because he had a far more glorious Macedonia in view for us."

3. The Vision at Troas. At two points in this tour the guiding of the Spirit has been negative; here it is positive. It may be that Paul's vision was caused by his seeing and learning of Macedonians in Troas; it may be that he met Luke here, who, some students think, was a citizen of Philippi, and that he told Paul of conditions in Macedonia. The vision is recorded in verse 9, and in verse 10 we have the first of the "we" passages in Acts, where Luke, the author, speaks in the first person, and it is supposed the passages were taken from Luke's diary. "At only four miles' distance lay the Plain of Troy, where Europe and Asia encountered each other in the struggle celebrated in Homer's immortal song. Not far off Xerxes, sitting on a marble throne, reviewed three millions of Asiatics with which he meant to bring Europe to his feet. On the other side of the narrow strait lay Greece and Rome, the centers from which issued the learning, the commerce, and the armies which governed the world." It was a scene well fitted to rouse the ambition of Paul, that eager soldier of the cross. Whatever the cause of the vision, Paul considered the call as the voice of God, and "immediately" the missionaries prepared to set sail for Europe, taking Luke, the physician with them. Xerxes with three millions failed to conquer Europe; Paul with his three—Silas, Timothy and Luke—succeeded.

4. At Philippi. The gospel in Europe was first preached and bore its first fruit at a prayer meeting, where a few women were gathered at a rude structure outside the city by the river. Ten persons were required to form a

HAS A CURE

FOR PELLAGRA

Parrie 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 sunburn, 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.

synagogue. Probably fewer were at this prayer meeting. Bible narratives often report incidents as if they followed one another with lightning rapidity, and we may get the impression that God worked his will without let or hindrance, but Bible characters were normal, and processes usually gradual. The word "heard," applied to Lydia, indicates continued or repeated action, and it may be that Lydia heard more than once before her conversion. At any rate, the Lord opened her heart, and she with her household was baptized. Her experience was genuine, for it created within her a desire to give as well as to receive. The word "constrained" suggests that Paul's independent spirit caused him at first to decline Lydia's hospitality. But she had her way, and furnished a home for the four missionaries while they were in Philippi. This brief account marks the beginning of a long, uninterrupted mutual ministry between Paul and the church at Philippi. The beauty and value of this ministry are reflected in Paul's letter to the church at this place. As it can not be known how much the world owes to Luke, the beloved physician, for his care of Paul's body and for his supporting Christian influence, so eternity alone can make known the value of Lydia's and her churches' ministry to Paul. His great soul had an abiding hunger for understanding sympathy and fellowship, and the supply of this need by the church at Philippi lent tone and vigor to all the work of his future life. It will be helpful to read the entire epistle to the Philippians. See especially 1:3-7 and 4:3, 10, 14-17.

APRIL TEACHER-TRAINING ENROLLMENT.

Rev. John W. Shackford, superintendent of the Teacher-Training Department of our Church, reports the enrollment of teacher-training classes from the Gulf Division for the month of April as follows:

Alabama Conference—One class, at Dayton, with five members; North Alabama Conference, sixteen classes, at Johns, Hargrove, Milltown, Five Points, Chapel Hill (Buffalo), Lafayette, Crestline, Chandler Springs, Millerville, Piedmont, Ashland (2), Lowell (Roanoke), Woodstock, Holt and Gordo, with 243 members; Mississippi Conference, three classes, at Hermansville, Bogue Chitto, and Pleasant Hill (Basin), with thirty-seven members; North Mississippi Conference, six classes, at Oxford, Mt. Pleasant, Batesville, Horn Lake, Sena-

The Creoles of Louisiana, the descendants of the original Spanish and French settlers, prided themselves upon their hair—and rightly they should—for it was they who first knew the secret of beautiful hair, the one great successful remedy for hair diseases and the greatest of all hair foods: La Creole Hair Dressing. The recipe was kept a profound secret by the race until about fifty years ago, but now you can reap the benefits of their early discoveries by using "La Creole" hair dressing, the very best dressing for keeping the hair fluffy, light and beautiful.

This wonderful preparation of the Creole race not only cleanses the scalp from all disease and filth, but also renews the life of the hair; makes it light and fluffy; restores to the hair its natural color and original lustre and supplies the hair with oil, food which it requires. No house should be without it. Ask your dealer for it. Price \$1.00. Manufactured by VAN VLEET-MANSFIELD CO., Memphis, Tenn.

tobia and Starkville, with sixty-one members; Louisiana Conference, three classes, at Houma, Kentwood and Bayou Scie (Noble), with thirty-seven members; Little Rock Conference, two classes, at Stuttgart and Stephens, with twenty members; North Arkansas Conference, four classes, at Bigelow, Central (Rogers), Lake Village and Huntington, with forty-three members. The total enrollment for the Division was thirty-five classes, and 451 students—the last figures including five individual students. The aggregate enrollment for the entire church was ninety-one classes and 1,227 students, which includes fifty-nine individual students, the largest single month's enrollment yet, I believe. The North Alabama Conference leads the church in number of classes and students enrolled—due to the faithful work of Brother Wolford, the Conference Sunday School Field Secretary.—A. L. Dietrich.

NORTH ARKANSAS CONFERENCE SUNDAY SCHOOL BOARD.

The following payments on assessment had been reported to the treasurer of the Board on May 4:

Trinity Sunday School.....	\$.70
Helena	23.78
Booneville	15.00
Dardanelle	15.00
Harrison	7.50
Waldron	11.00
Gravelley	11.00
First Church, Ft. Smith.....	10.00
Carden's Bottom	10.35
Adona	4.00
Fisher Street, Jonesboro.....	9.00
Perryville	3.00
Charleston	6.00
Wynne	5.00
McCrory	10.00
Danville	11.00
Harrisburg	11.00
Belleville	10.50
Prairie View	5.15
Marble	1.00
Marion	5.00
Dardanelle Circuit	6.00

Total

It is useless to say that the above sum has been inadequate for the operating expense of the Board. Brethren, make some remittance as soon as possible to Rev. C. W. Lester, Harrison, Ark., who is treasurer of the Board. If you can not pay the whole of your assessment send in a part of it. The Board is in a strait. Send in your Children's Day collection as soon as you hold the service. Do not wait till Annual Conference. A remittance now saves interest on borrowed money. Do not order any supplies from the chairman of the Board or from the Publishing House, where the Board is to pay the bill. Send all orders to our treasurer and remit all money to him. This will save delay in filling your orders.—W. T. Martin, Chairman.

WINFIELD CHURCH OBSERVES CHILDREN'S DAY.

Children's Day was observed last Sunday at the morning service by Winfield Memorial Sunday School. The church was filled to overflowing with many people who were standing. The platform was beautifully and artistically arranged to represent "The King's Garden." Oak branches and pink roses were used in profusion to make a background for the children. A fence of ivy and sweet peas circled the platform.

Eighty children took part in a program carrying out the theme of "The

EPWORTH LEAGUE.

THE EPWORTH LEAGUE LESSON NOTES FOR JUNE 4.

By Rev. H. C. Hoy.

The Consecration of Money.

Have you ever observed the fact that in all great revivals mentioned in the Bible it is significantly stated that the people, in regard to their possessions, acted as stewards of God, showing that God's gracious favor is inseparably connected with, if not conditioned upon, a consecration on our part that includes our property? Note first the period of power in Israel, when, under King David great religious enthusiasm, brotherly love and prosperity prevailed as never before. At this time principles were inculcated and the seed sown which yielded the abundant harvest of riches and glory in the days of Solomon.

Read the last chapter of First Chronicles. How wonderful it is! "The people rejoiced, for they offered willingly to the Lord; and David, the king, also rejoiced with great joy and said: 'O, Lord, our God, all this store that we have prepared to build Thee an house for thine holy name cometh of thine hand, and is all thine own, in the uprightness of mine heart I have willingly offered all these things, and now have I seen with joy thy people, which are present here to offer willingly unto thee. And David said to all the congregation, now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and did eat and drink before the Lord on that day with great gladness.' These are glimpses of those days. With such recognition of God's ownership and man's stewardship, from the kingdom, we do not wonder at the marvelous victories, temporal and spiritual, of the people of God at that time, ushered in a reign of peace, prosperity and great rejoicing.

After the division of the kingdom, disobedience led to idol worship and the desecration of the house of God and all sacred things.

Revival Under Hezekiah.

Then came the great revival under Hezekiah, who walked in the ways of David, his father, recorded in Second

King's Garden." The beautiful world, with its blue sky, green grass, flowers and birds, was likened to His garden. The children were the blossoms, the older boys and girls the helpers. Twelve babies made the "Cradle Roll Service" an attractive feature.

An offering of \$105 was made to be used by the Conference Sunday School Board to promote Sunday school work in Arkansas.

Mr. C. E. Hayes, superintendent, Mrs. Walter Morris, chairman, and her committee of teachers deserve credit for excellent program rendered and the beautiful service.—Reporter.

CHILDREN'S DAY AT CROSSETT.

Our Children's Day at Crossett was a success. Our church was artistically decorated with beautiful flowers and ferns. Over the altar hung in beautiful large letters, "The King's Garden." Every department in our Sunday school was represented in the program from the Cradle Roll up. Our attendance was 375; the collection \$20. The young men's class and the young ladies' class had charge of Mother's Day program. The music was grand and the talks on the origin and object of Mother's Day were excellent. At the close of the program they pinned a beautiful white flower on every mother and father there.—J. A. Henderson.

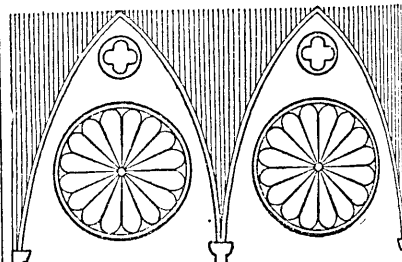
Chronicles 29-31. The king commanded the people, saying, "Be ye not stiff-necked, as your fathers were, but yield yourselves unto the Lord." Then the people made confession unto God "and brought in abundance, the first fruits of corn, wine and oil and honey, and of all the increase of the fields; and the tithe of all the things brought they in abundantly. And Azariah the chief priest of the house of Zadok answered him and said, "Since the people began to bring the offering into the house of the Lord, we have had enough to eat and have left plenty, for the Lord has blessed his people; and that which is left is this great store. So there was great joy in Jerusalem; for since the time of Solomon the son of David, King of Israel there was not the like in Jerusalem."

Nehemiah's Revival.

But following this came disobedience again, Jeremiah and Ezekiel relate the real cause which led to the captivity of God's people: "Thine eyes and thine heart are not but for thy covetousness, with their mouth they show much love, but their heart goeth after covetousness. For they hear thy words, but they do them not." After the return from captivity the poor, homeless Jews were wonderfully revived. The temple and walls of the city were repaired, the Sabbath once more became a holy day, and religious worship was again restored. The record says that the people joined in a covenant to bring first fruits, tithes, and first born herds and flocks to the Lord saying, "We will not forsake the house of our God."

The First Great New Testament Revival.

In the New Testament the same truth is clearly and forcefully illustrated in the great revival record in Acts 4, where the number of men converted was about five thousand. And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common. And distribution was made to every



Worship Church

deserves the best organ music you can secure. Do not be satisfied with a cheap organ; when, for a little more, you can have an organ of great delicacy and refinement of tone—an

Estey

Write us and let us show you.
ESTEY ORGAN COMPANY
Brattleboro Vermont

No. 666

This is a prescription prepared especially for **MALARIA or CHILLS & FEVER.** Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

man according as he had need. Neither was there any among them that lacked; and great grace was upon them all."

High Water Mark.

Here we have seen the four high water marks of God's favor with his people in all the ages of the past—the revivals under the apostles after Pentecost, and under Nehemiah, Hezekiah and David. Man's part in every one of them stands for a letting go of mammon, a recognition of God's ownership of all property, and a joyous giving to God's cause, ranging in amount from one-tenth to probably two-tenths, and closing with all placed at the apostles' feet, to be distributed according to the need.

Now such seasons of grace give us the truest vision of God's mind for His Church. The conditions which prevailed at these times, and enabled God to make His Church a praise in the earth, should be the standard for all times and all places. We often defeat God by consulting the average church in the community or denomination for a standard, instead of tak-

ing a firm stand on God's work keeping the best conditions and greatest work of grace before us for incentives. "When we bring in the tithes the heavens will be opened, the grasshopper and the mildew and the locust, that are feeding upon spiritual prosperity of the Church, and eating the very heart out of it, will be swept away by a great flood of spiritual outpouring." For God has said it, and it shall be done.

Great and Precious Promises for the Faithful Steward. Every promise in the word of God may be, and ought to be reduced to an experience. Let us study some of the rich promises of the Bible, the fulfillment of which is conditioned on our entering with our possessions into partnership with God.

A Never-failing Spring. Here is one in Isa. 59:11: "The Lord shall guide thee continually and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water whose waters fail not." Notice the scope of this promise: 1. Continual guidance by God. 2. Soul satisfaction at all times. 3. Rich fruitage likened to a watered garden. 4. An inexhaustible supply of grace, like a spring of water whose waters fail not.

To secure this healthy, resourceful, rich life, in the same chapter we read we must have a disposition to loose the bands of wickedness, to deal bread to the hungry, and bring the poor that are cast out to thy house; "then shall thy light break forth as the morning, and thine health shall bring forth; and thy righteousness shall go before thee."

An Outlet to Your Life. God's help is for those only who work with Him for the saving and uplifting of this wretched world. Such persons have an outlet to their lives, distributing knowledge, sympathy, money, and a helping hand, according to the need

and their ability; and the infinite God, who inaugurated the plan of salvation to reclaim this wicked world, stands back of these, his servants, and supplies them with all needed resources.

They who do not enter into partnership to work with God, but have selfish ends in view, with no outlet to their lives, have no promise in the Word of God. Instead of being like a sparkling, refreshing, life-giving, never-failing spring of water, they are like an isolated stagnant pool, which breeds malaria and is a menace to its surroundings.

Says Dr. Gordon: "The health of a human body depends upon its exhalations as well as upon its inhalations. It is reported that a boy who was to impersonate a shining cherub in a play, on being covered over with a coating of gold leaf, which entirely closed the pores of the skin, died in consequence before relief could be afforded. Woe to the Christian who gets so gold-leaved over with his wealth that the pores of his sympathy are shut and the outgoings of his charity restrained. He is henceforth dead spiritually, though he may have a name to live."

God says, "Thy barns shall be filled with plenty" to one who honors Him in the use of what he already has; but to the one who withholdeth more than is meet—to make himself rich. He says, "It tendeth to poverty," and at last it shall be that he hath nothing."—By S. S. Hough.

ARKADELPHIA DISTRICT CONFERENCE.

The Arkadelphia District Conference closed Sunday afternoon last, after a most enjoyable, and very profitable session, under the able direction of Dr. B. A. Few, P. E. The attendance was possibly unprecedented, and many expressions were heard of the very pleasant fellowship and the hospitality of the little city of Sparkman enjoyed at this Conference. The session was entirely harmonious, and encouraging reports were heard from practically all sections of the District. All departments of our great Church were given emphasis in a fitting manner, and Sunday afternoon was given especially to the Epworth League. Addresses were given by Gay Morrison, J. L. Leonard and Dr. Few. The Arkadelphia District Epworth League was organized, with the following officers:

President—Gay Morrison, Malvern.
Vice President—T. D. Spruce, Willow.

Secretary—Edith Folden, Pine Grove.

Treasurer—J. L. Leonard, Leola.
Supt. First Department—Lucile Thomas, Arkadelphia.

Supt. Second Department—Edna Miller, Malvern.

Supt. Third Department—Beulah Loyd, Hot Springs.

Supt. Fourth Department—Sadie Griswold, Pine Grove.

Era Agent—Callie Nix, Nix.

A Sunday School-Epworth League rally for the District is being planned, to be held at some central location within a short time.

Brother Spruce and the very loyal people of Sparkman, both Methodists and others, are to be especially commended for the splendid church house they have built, in double quick time, at a cost of over \$1,500, on which they only owe a very small amount, with most of that already pledged. Spruce is doing a work that will count for many years to come—constructive.—Gay Morrison.

CHILDREN'S DEPARTMENT.

MOTHER'S COMFORT.

I know a little girlie,
With loving eyes so blue,
And lips just made for smiling,
And heart that's kind and true.
She wears no dainty dresses,
No jewels does she own;
But the greatest of all treasures
Is her little self alone.

Her name is "Mother's Comfort,"
For all the livelong day
Her busy little fingers
Help mother's cares away.
The sunshine loves to glisten
And hide in her soft hair,
And dimples chase each other
About her cheeks so fair.

O, this darling little girlie,
With the diamonds in her eyes,
Makes in mother's heart a sunshine
Better far than floods the skies!
But the name that suits her better,
And makes her glad eyes shine,
Is the name of "Mother's Comfort,"
This little treasure, mine.

—Children at Work.

ERNST, THE TYROLESE GUIDE.

"And is this the guide you promised us, Frau Anselm—this bare-legged stripling? Upon my word, I think he will need us to take care of him!"

Fortunately Ernst did not understand a word of the American lady's speech. I am not sure that her landlady, good Frau Anselm, understood much; but the traveler's dissatisfied expression gave her the clue to her rapid words, and in no less rapid utterance Frau Anselm took up Ernst's defense.

Mrs. Beebe was not convinced and would have delayed for a change of guides, had not her husband insisted upon setting out at once for their expedition over the Wild Alp.

"I fancy these guides are pretty much humbugs at any rate," said the ignorant American, carelessly, "if this chap has climbed about here a while, he will know the way as well as another."

The party set out—father, mother, Jerry (a boy of twelve) and little ten-year-old Ethel—with their active young guide springing along in front. He carried a butterfly-net on the end of his alpenstock and a woven rustic basket at his side; and so nimble were his movements that without delaying his party, rather while seeming to wait for their slower steps, this young naturalist gathered his spoils along every path.

There was no climbing to do at first, for their way lay over the sloping hills covered with beech and maple, where the peasants stopped the busy threshing-flail to greet them. But presently they entered upon the vast forest of pine fir that stretched up, and up, and up, as if it had no end. After hours of this ascending the travelers reached the heights from which they caught their first glimpse of the long row of glaciers, and their delight was unbounded. More and more wild and rugged now grew the way, until they reached the bare walls of rock that crown the mountain's summit, from which they could look down on the green, rock-bound lake of the Wild Alp, which is supplied by secret springs and drained by hidden channels.

The party descended to the lake, and the lady, who was no mean botanist, forgot that it was time to spread

C. P. Curry,

Edits

World Wide Revival Songs

Used exclusively in

BROWN-CURRY MEETINGS

Also in

Progressive Sunday Schools and Religious gatherings in United States.

The use of this book insures new life in all departments of church work.

Cloth 30c, \$25.00 per 100. Manila 20c, \$15.00 per 100. O. B. Sample returnable copy on request.

Special Rates to Ministers

Order of

REVIVAL PUBLISHING CO.

Siloam Springs

Arkansas.

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.



"Long Distance" Covers the Country

THE Bell Telephone unites seventy thousand cities, towns and villages. Your telephone whether it be on a farm or in a city office is a center of this universal system.

You can reach anyone anywhere at any time by Bell Telephone.

Long distance rates are low.



The Southwestern Telegraph
and Telephone Company

the dinner napkins, in her joyful surprise at finding a wealth of new and delicate flowers around the untrodden banks of the mysterious lake.

"Oh, mother, we are almost starved!" cried the children, eyeing ravenously the knapsack which had been given to Ernst to carry, and which now lay upon the grass.

"Go to work, then, little travelers," said the mother laughingly, "and spread the luncheon, while I gather a few more of these wonderful flowers pushing up through the moss. But where is Ernst to help you?"

Just then Ernst bounded into their midst.

"Milord, milady," he cried—for to Ernst every one who spoke the English tongue must needs be a grandee—"you have no time for eating; a storm is coming, and we have barely time to cross the waterfall before it will burst. Once across the falls, we will find huts in which to take refuge."

But, to the young guide's dismay, the gentleman of the party refused to stir from the lake until he had dined. In vain Ernst warned, implored, threatened. Mr. Beebe only half understood what he said, and being both ignorant and conceited, only half-believed what he did understand. The guide, finding it impossible to move him, begged "milady" to hurry as much as possible, and anxiously watched the white mists that were now rapidly hiding glacier and mountain-top from view.

CALOMEL SELDOM SOLD HERE NOW

**Nasty Drug Salivates, Makes
You Sick and You Lose
a Day's Work.**

Every druggist in town—your druggist and everybody's druggist has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine. No biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

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.

By the time the party were to start a leaden gloom had settled over all around them, relieved only by the fierce flashes of lightning, and soon the rain began to pour upon them in torrents. But the rain was the smallest part of the evil; the wind also burst upon them with fury, and as they crept fearfully along a narrow path, with a wall of rock on one hand and a deep gorge on the other, little Ethel, the lightest of the party, was blown from her foothold, and the distracted parents saw their darling slipping down to what seemed a dreadful death. With a cry, the mother would have followed her child, but the young guide seized and held her fast.

"Would you hasten her fall?" Ernst cried, almost angrily.

Frantic with grief and terror, the travelers now listened submissively to their boy-guide as he gave them careful directions how to reach the nearest sennar (cowboy) hut, and bade them wait there until he came to their rescue, or—Ernst's face grew still paler, but his voice was steady as he continued—"if I do not come up again, until the searching party shall be sent to find you. But on no account attempt to descend without a guide, for after such a storm the safest-looking places may be dangerous."

"But, my child! my child!" moaned the mother. "How are you going to reach her?"

"I shall follow her," answered the guide, calmly.

"Not surely, down the precipice?" cried Mr. Beebe. "Why, boy, it would be death. She, alas! has perished, but I will not consent to you throwing your life after hers."

"You cannot prevent me," answered the boy, with proud firmness. "The Alpine guide takes his life in his hand; he is responsible for those in his care; I will bring back the little Fraulein, living or dead, or I will perish in the attempt."

"But this was not your fault," groaned Ethel's father; "if I had listened to you, we would all have been in a place of safety before this. Oh, no; you shall not throw away your life."

"How can an Alpine guide die better," asked the boy, throwing back his head, "than in trying to rescue a little maid? Farewell! Remember my directions."

Throwing off his outer garments and the burdensome haversack, Ernst grasped his alpenstock fast and began the fearful slide—down, down, down, until lost to sight and sound from above.

On Frau Anselm's softest bed, late that evening, little Ethel lay, sore and bruised, but uninjured, while Ernst had slipped away to be rid of the embarrassing praises.

"I don't know how he did it," said a weak voice in answer to the eager questions; it all seems like a dream; first, a dark part of going down, down away from you all, and never stopping; and then a bright part of being carried up, up in Ernst's arms, across great rocks and over high places where I could never have gone on my own feet. Once, after the storm was over and the sun shone on the great white glaciers and the air tasted so sweet, I thought maybe he was carrying me to heaven."

"Frau Anselm," said Ethel's mother, with a joyous mist in her eyes, "I rebuked you for giving us a boy, an ignorant sennar, for a guide. My good friend, it was one of God's creatures you provided us with—a hero!"—Elizabeth P. Allan, in Forward.

*It's Fun
to be
Thirsty* when you can get
Coca-Cola



There's the fun of quenching the thirst—and the deliciousness of the thirst quencher to give you double pleasure. But you don't even have to be thirsty to enjoy Coca-Cola—it's a treat, whatever your reason for drinking it. Demand the genuine by full name—nicknames encourage substitution. THE COCA-COLA CO. Atlanta, Ga.

NEWS OF THE CHURCHES.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Dr. Monk led the devotional service. The preachers voted to give the street meetings proposed by the Ministerial Alliance their support in every way.

Brother Hundley reported about forty at prayer meeting at Pulaski Heights last Wednesday evening. Leagues well attended Sunday and very good services throughout the Sabbath. He has been helping Brother Ridling in a meeting the last week.

Brother Fizer reports his Sunday school and morning service off some in attendance, but fine League service and an excellent congregation at evening preaching service.

Brother Hutchinson reports a good day at First Church—Children's Day being observed at morning hour; large crowd at night, one young man joining the church. Had a very good crowd at prayer meeting.

Dr. Ryan of Scott Street Church was present and reported a good day at his church. The W. C. T. U. had charge of the evening service, Brother Eaglebarger preaching in the morning.

Brother Fitzhugh reports a good prayer meeting at Henderson and a good day. Sunday services well attended. Good League and Sunday school up to its usual standard.

Brother Harwell reports things moving along very well with him. Doing visiting to a great extent.

Highland Church observed Children's Day Sunday morning. Brother Rodgers reports four accessions since last report. Good day Sunday. Ready for District Conference.

Brother Hammons reports a great day Sunday at his church. Winfield observed Children's Day at the 11 o'clock hour, the collection being \$105. Good night service. Prayer service well attended. Brother Hammons was in Pine Bluff last week attending meetings of Y. M. C. A. Also was in Crossett on Business.

J. D. Baker reports a good meeting with Brother Harrison at Roseboro. This meeting was held within one mile of his birth place. Had about thirty at prayer meeting. Sunday school about the average; 139 present. Large crowd at night.

Dr. Gee is in campaign to raise church debt at Capitol View. He is ready to accept money from any brother who will open up his heart and pocketbook for a most worthy cause. Had 169 in Sunday school, and

good services Sunday and a well attended prayer meeting. Brother Key preached for him Sunday night.

Dr. Monk was at England Sunday. Preached at Keo Sunday evening; work is prospering in that part of the district.

Brother C. N. Baker was present and reported being out on the circuits with the preachers, in Sunday school work. He also reports a good peach and water melon crop.

Dr. Hayes, Presiding Elder of the Prescott District, was a welcome visitor. He told of his trip to the Reunion at Birmingham, and the pleasant visit he had to Atlanta, and Emory University. He says his district is or was in fine shape when he left, preachers in harmony and brotherly love.

Dr. Stonewall Anderson was also present, being in the city to attend

LIGHTS AND SHADOWS OF SEVENTY YEARS.

Many of my friends in Arkansas have bought this book. To any who desire it I will send it by mail for \$1.

J. E. Godbey,
Kirkwood, Mo.

SOUTHERN SOCIOLOGICAL CONGRESS.

The Arkansas Methodist has always been in sympathy with the Southern Sociological Congress, which has as its slogan, "The Solid South For a Better Nation." This organization is making an earnest effort for Health, Justice and Community co-operation. Bishop Bratton, of Mississippi, says of the Congress: "It is the sanest effort to study social problems that I know of." The Congress publishes a book each year making a study of social, civic and economic conditions in the South. The volume issued last year, entitled "The New Chivalry Health," is a book of over five hundred pages, brim full of facts and ideas about conditions and the conservation of human life in the South. The volume to be printed this year will be even larger than last year's report. Regular members of the Congress are furnished a copy of the Annual Report, and also receive the bulletins that are to be published here after monthly. The membership fee in the Congress is \$2.00 annually.

Purely as a friendly act to this great movement, this office will receive applications for membership during the next four weeks and forward the same to the Congress headquarters. Friends who wish to become members of the Congress should send their names and addresses and \$2.00 to cover membership fee for one year.

WHEN WRITING OUR ADVERSISERS
PLEASE MENTION THIS PUBLICATION

the District Conference. He made a few remarks to the preachers. Dr. Anderson is always a welcome visitor in our midst.—J. D. Baker, Secretary.

HOT SPRINGS METHODISM.

Present: Steele, Holland, Duckworth, Forsythe (Ussery Circuit) and Hughes.

C. O. Steele—Preached at Central at both hours yesterday, Dr. Copeland being absent. Congregation very good at morning hour and splendid at night. Both services were interesting and inspiring.

Robertson—Very good day at Park Avenue. Received nine on profession of faith. We are very much gratified to be able to state that wife is improving, but not beyond the danger line yet.

Holland—Our services at Third Street were well attended and results encouraging. Sunday school good, but League not so well attended. Prayer meeting well attended; more than thirty present last Wednesday night. The study of the Acts of the Apostles is creating a great deal of interest. The finances are better than at this time last year. Taking everything into consideration, Third Street is moving along line of improvement.

Duckworth—One hundred and twenty-five at last prayer meeting. Had one of Billy Sunday's converts present who made a very fine and impressive talk, relative to his conversion and the great work he has attempted to do since his conversion; 126 in

HOT WATER AND "ANURIC"

BEFORE MEALS—AND HEALTH
All people in America and especially those who are past middle age are prone to eat too much meat and in consequence deposit lime-salts in their arteries, veins and joints. They often suffer from twinges of rheumatism or lumbago, sometimes from gout, swollen hands or feet. Such people are not always able to exercise sufficiently in the outdoor air or drink enough pure water in order to sweat freely and excrete impurities through the skin. Dr. Pierce has conducted experiments and thoroughly tested a uric acid solvent at his Invalids' Hotel and Surgical Institute which he is convinced is many times more potent than lithia—this he named "Anuric." It can be had at almost all drug stores by simply asking for Dr. Pierce's Anuric for kidneys or backache. It will overcome such conditions as rheumatism, dropsical swellings, cold extremities, scalding and burning urine and sleeplessness due to constant need of getting out of bed at night.

Our grandmothers have told our mothers and our mothers have in turn instructed us that in case of sickness, resort to Dr. Pierce's dependable household prescriptions. These remedies as put up for sale by druggists have never been recommended as "cure-alls," but only as superior remedies for certain common and easily-recognized diseases. Had these medicines been adopted to all classes and forms of chronic diseases there would have been no necessity for organizing a competent staff of expert physicians and surgeons, to act in the treatment of difficult, obscure and complicated cases of chronic diseases, as Dr. Pierce maintains in his Invalids' Hotel and Surgical Institute. Of his home remedies the most widely known are his "Favorite Prescription" for womanly troubles and run-down conditions peculiar to the womanly sex; his "Golden Medical Discovery," the greatest of all herbal system tonics and vitalizers, for stomach, liver and blood disorders, as well as his "Pleasant Pellets," the tiny, tonic laxatives, overcoming constipation and cleansing the system of poisons and accumulations in the bowels.

Sunday school; splendid collection; good congregations at both hours.

Forsythe—(Ussery)—Moving things on Ussery Circuit. Congregations growing. Sunday school increased 50 per cent. Finances above average. Am hopeful of good year.

Hughes—Returned from District Conference at Sparkman. Had one of the best ever attended. Weather delightful; entertainment unsurpassed by any town or city; attendance good, and results gratifying to all members.—F. F. Hughes, Acting Secretary.

ARCADELPHIA DISTRICT CONFERENCE.

The Arkadelphia District Conference met at Sparkman Thursday morning, May 18. Rev. J. H. Glass preached the opening sermon at 11 o'clock from the text, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." This was indeed a very helpful sermon, on a high plane. Yes, the preacher brought new light to his congregation on this old-time subject.

At two o'clock Dr. Few took the chair and called the Conference to order, and the roll of preachers and delegates was called and the great number answering to roll call was very gratifying indeed.

Owing to the preparation already made by our Presiding Elder much of the business of the Conference was transacted the first afternoon.

At eight o'clock Rev. C. N. Baker preached a very fine sermon and caught his crowd. Dr. Workman of Henderson-Brown was with us and made a very enthusiastic speech for the College.

On Friday we had other visitors, Rev. W. P. Whaley, Presiding Elder of the Camden District, and Rev. A. G. Cason, pastor of Buena Vista Circuit, also Dr. Millar of the Arkansas Methodist. It is the consensus of opinion that the Doctor made the speech of his life. Like Paul, "he cried aloud" so that all within reasonable distance could hear, and did hear. Come again, Doctor, we need such speeches all over the land.

At eleven o'clock Friday, Brother Steel of Benton gave us a very sweet message, but this is nothing new for Brother Steel, he is a very sweet-spirited man.

Friday night our dear Brother Copeland, of Central Hot Springs, unlimbered and carried with him his congregation to dizzy heights, but being a master in arts he let us down without hurt to any one. It was a great occasion.

Saturday, the closing day of the Conference brought to us Dr. Thomas, Commissioner of Education, also a member of the Commission for the Arkansas Methodist, who gave us a very fine speech. The Arkansas Methodist is now the property of the Methodist Church in Arkansas. Yet, it is our paper and we should stand by and boost it and make it that it be second to none in the Connection.

Dr. A. O. Evans preached a very forceful sermon Saturday at eleven o'clock.

Brother T. O. Roric was announced to preach on Saturday night, but we left and did not get to hear our good brother, but we know from past experience that he gave his congregation a good preaching.

Everything from the very beginning was very harmonious and pleasant. Everybody seemed to be in the very best of spirits. "How good and how

pleasant it is for brethren to dwell together in unity!"

I do not know when I have attended a better District Conference; it was religious from beginning to end. The preaching and the speeches were of a high order. Our "beloved" Presiding Elder presided with great dignity and perfect fairness. I am told they had a great day on Sunday, a great crowd, a great dinner on the ground, and a very splendid sermon by the Presiding Elder.

A District Epworth League was organized, and officers were elected, and a District meeting called, the meeting place to be the Princeton Campground some time in August, during the camp-meeting.

I shall not close this note without reference to our dear old Brother Atchley one of our honored superannuates, who was with us from the very beginning. His presence was a benediction. He gave us a very helpful speech on Church discipline. Let me say in conclusion, that all the interests of the Church were well represented. The next meeting of the District Conference will be with Oaklawn Church in Hot Springs. A brand new delegation was elected to the Annual Conference which will meet in Malvern this fall.—J. W. Harrell.

PROGRAM OF TEXARKANA DISTRICT CONFERENCE TO BE HELD AT HATFIELD JUNE 29-JULY 2.

Thursday, June 29—
8:00 p. m. Preaching—Rev. James Thomas, D. D.

Friday, June 30—
8:30 a. m. Devotional Service—Rev. F. P. Doak.

9:00 a. m. The Unsupplied Territory of the Texarkana District, and How to Supply it—Judge J. S. Steel.

9:30 a. m. What Part the Laymen Should Take in Supplying This Territory—M. A. L. Durham.

9:45 a. m. Loyalty to our Sunday Schools—Mr. C. L. Cabe.

10:00 a. m. How to Interest Our Country People in Sunday School—Miss Etta Heard.

10:15 a. m. Is it Practical to Use the Graded Literature in All Our Sunday Schools?—Mrs. M. J. Rhodes.

10:30 a. m. The importance of Decision Day in the Sunday School—Mr. Ben. F. Smith.

11:00 a. m. Preaching—Rev. J. M. Workman, Ph. D.

2:30 p. m. Devotional Service—Rev. S. B. Mann.

3:00 p. m. Business Session—Rev. J. A. Biggs.

7:30 p. m. Devotional Service—Rev. R. G. Rowland.

8:00 p. m. Preaching—Rev. P. C. Fletcher, D. D.

Saturday, July 1—
8:30 a. m. Devotional Service—Rev. M. K. Rogers.

9:00 a. m. Business Session—Rev. J. A. Biggs.

11:00 a. m. Preaching—Rev. A. C. Millar, D. D.

2:30 p. m. Devotional Service—Rev. J. C. Johnson.

3:00 p. m. Woman's Missionary Work of the Texarkana District—Mrs. Harper and Mrs. Rhodes.

3:30 p. m. Reports From the Epworth Leagues of the District.

4:00 p. m. How to Use the League in Securing Our Conference Claims—Mr. Grover Cobb.

4:15 p. m. The Junior League, Its Organization and Work—Mrs. Lovin Greer.

7:30 p. m. Devotional Service—Rev. J. V. Kelley.

8:00 p. m. Preaching—Rev. W. C. Watson.

Sunday, July 2—
9:30 a. m. Love Feast—Rev. L. C. Beasley.

11:00 a. m. Preaching—Rev. M. J. Rhodes.

3:00 p. m. Young People as an Evangelistic Force—Rev. S. T. Baugh.

3:30 p. m. This Force at Work—Rev. L. C. Beasley.

7:30 p. m. Devotional Service—Mr. W. W. Watts.

8:00 p. m. Preaching—Rev. P. S. Herron.

Examining Committees.

License to Preach—M. K. Rogers, F. N. Brewer, J. R. Dickinson.

Deacon's Orders—J. F. Simmons, S. B. Mann, F. R. Canfield.

Elder's Orders—R. G. Rowland, P. S. Herron, A. J. Ewing.

Admission and Re-admission—P. C. Fletcher, M. J. Rhodes, and J. B. Sims.

Local Preachers—F. P. Doak, L. C. Beasley, S. T. Baugh.

Quarterly Conference Journals—J. C. Johnson, A. L. Durham, M. P. Olney.

SHERRILL.

We have a great work over here in the bottoms, with a great people to back us up and hold our hands up. We have just closed a protracted meeting which was a revival. The work done is far-reaching in its influence. We feel that Sherill Charge has a

WOMEN WANTED

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

HELP IN MEETINGS.—I desire work in revival meetings this summer, and am open to engagements from June 10 to September 1.

M. Thornburgh Workman, Arkadelphia, Ark.

SAMPLE CATECHISMS.

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

WARNING ORDER.

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.

CHAS. F. MARTIN, JR., Clerk. A. L. BUSBY, D. C.

Date—May 3, 1916.
Troy W. Lewis & Wills, Attorneys for Plaintiff.
Wm. W. Threlkald, Attorney Ad Litem.

COMMISSIONER'S SALE.

Notice is hereby given that in pursuance of the authority and directions contained in the decretal order of the Chancery Court of Pulaski county, made and entered on the 4th day of May, A. D. 1916, in a certain cause (No. 19515), then pending therein between People's Building and Loan Association of Little Rock, Ark., complainant, and A. W. Berry et al., defendants, the undersigned, as commissioner of said court, will offer for sale at public vendue, to the highest bidder, at the east door or entrance of the county court house in which said court is held, in the county of Pulaski, within the hours prescribed by law for judicial sales, on Wednesday, the 14th day of June, A. D. 1916, the following described real estate, to-wit: East 33 1/2 feet off of Lots 1 and 2, and east 33 1/2 feet off of the north 40 feet of Lot 3, Block 30, Wright's Addition to the City of Little Rock, in Pulaski County, Arkansas.

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

Given under my hand this 15th day of May, A. D. 1916.

J. S. Maloney,

people, Arkansas so adding \$500, previously

Chris-Arkan-educate we, link so.

0,000.00
0,000.00

0,000.00
being
endrix

N.

311.51
0.00

311.51

0.00
0.00

0.00

y Jo-
cient
nen;
ress,

ok of
Latin
hod,
first

sug-
tle-
ed
for

ong
ool,
not
ual

ool
ise-
gh-
Lat-
who

le,
l's
r's
er-

a
lot
or
od

a

h;
ti;

k-
re
re

s
e
d

r

Bright outlook for the future. The membership of the church feels better toward each other, and nineteen new members were received into the church nine of whom came in by baptism and vows or just by vows; the other ten by letter. Besides these we received five into the church here Easter, making in all during the year so far, twenty-eight for Sherrill and three for Tucker. Brother Buhler rendered us very valuable service in the revival. In his energetic and skillful way he struck fire the first day and it kept burning right up to the close of the meeting. Strong men and women and bright children, all fell in line and made a start for better and more efficient service to mankind and so to God. Brother Buhler's sermons were, spicy, sparkling with live thought, practical and to the point. But he was at his best face to face with men; which I feel is the way Christ would have us be.

We thank God for his presence and blessings here and pray that he may work in the hearts of the people at Tucker during our meeting there, which will be the latter part of the month. Brother Moore of DeWitt will do the preaching for us there. Pray for us, brethren, that this may be a gracious year for the bottoms and especially for Sherrill and Tucker.—Jas. R. Rhodes, P. C.

FROM BROTHER AND SISTER SAUNDERS.

Please change the address of my Methodist from Little Rock to Carlisle, as we are at home here with our daughter and family, Mr. and Mrs. E. L. Crandall.

Because of continued infirmities we felt it best to resign our positions we held at the Methodist Orphanage for the last three months, as the cares and anxieties were too much for us. We tried to do our duties faithfully, and with the good help of Tom Keetan, the janitor, we left a good growing garden. We learned to love the Orphanage, and we tried to be as parents in the home, and hope our prayers will further be answered for all. We want to specially thank Brother Thornburgh for calling us to the work last February and all others there for courtesies extended us.—Mr. and Mrs. J. R. Saunders.

MONETTE AND MACY.

The Monette and Macy Charge is on the up-grade, as you can see the people lining up in all the church work. The Sunday schools are doing good work with prospects for healthy progress in the future. The Sunday schools are growing so fast that it is now a question of room for that great work, and as a rule the Sunday school pupils stay for the regular service.

The people are interested, loyal, and have a "mind to work," and we expect great things in the future. So far we have received over twenty into the church and have others to come in soon by letter and also by profession of faith.

Aside from the regular work the parsonage property has been improved by adding new room and screening the back porch, fencing and putting up outbuilding, all in all amounting to over \$200 and all paid, also some old debts on the parsonage paid.

This parsonage is now in good condition and has five rooms and will compare well with other preachers' homes in the small towns in our Conference. The ladies and young people deserve special mention for the faithful work they have done to help the church enterprise.—C. F. Wilson.

QUARTERLY CONFERENCES NORTH ARKANSAS.

BOONEVILLE DISTRICT. (Third Round.)

Magazine Ct., at Wesley...May 27-28
BigelowJune 3-4
Ola and Perry.....June 10-11
Dardanelle Ct., at Delaware...June 24-25
Dardanelle Sta.June 25-26
Gravelly, at BlufftonJuly 1-2
Plain View, at Rover.....July 2-3
Adona, at Avery's Chapel.....July 8-9
Perryville Ct., at Pleasant Grove.....
.....July 15-16
Carden Bottom, at Mt. View.....July 22-23
Belleville Ct., at Cedar Creek.....
.....July 25-30
Walnut Tree Ct., at Egypt.....Aug. 5-6
Waldron and Cauthron Ct.....Aug. 12-13
Waldron Sta.Aug. 13-14
Danville Sta.Aug. 19-20
J. H. O'BRYANT, P. E.

CONWAY DISTRICT. (Third Round.)

Conway Ct.May 27-28
Quitman Ct.June 3-4
PottsvilleJune 10-11
ConwayJune 13
NaylorJune 17-18
QuitmanJune 24-25
RussellvilleJuly 1-2
AppletonJuly 8-9
LamarJuly 15-16
MorriltonJuly 16-17
DoverJuly 22-23
AtkinsJuly 23-24
GreenbrierAug. 5-6
PlumervilleAug. 29-30
SpringfieldAug. 12-13
Hartman and SpadraAug. 19-20
LondonAug. 26-27
JAS. A. ANDERSON, P. E.

FORT SMITH DISTRICT. (Third Round.)

Midland HeightsJune 3-4
Hackett Ct., at Jenny Lind.....June 10-11
Fort Smith Ct., at Oak G.....June 24-25
Dodson Ave., Fort SmithJune 25
Van Buren Ct., at Bethel.....July 1-2
Van Buren Sta.July 8-9
Ozark Ct., at Pleasant G.....July 15-16
Beech Grove Ct., at Oak G.....July 16-17
Mulberry and Dyer, at M.....July 22-23
Central, Fort Smith.....July 23
Huntington and Mansfield, at H.....
.....July 29-30
Hartford and Midland.....July 30
Greenwood StationAug. 5-6
South Fort Smith.....Aug. 6
Charleston Ct., at Oak G.....Aug. 12-13
Ozark StationAug. 13
Kibler Ct., at Kibler.....Aug. 19-20
Alma StationAug. 20-21
First Church, Ft. Smith.....Aug. 27
WILLIAM SHERMAN, P. E.

HELENA DISTRICT. (Third Round.)

Forrest CityMay 31
Helena, First Church.....June 2
West HelenaJune 3-4
CouncilJune 10-11
HughesJune 11-12
MariannaJune 14
WheatleyJune 17-18
BrinkleyJune 18-19
LaGrangeJune 24-25
ClarendonJune 25-26
KeewillJuly 1-2
Cotton PlantJune 8-9
WynneJuly 9-10
ParkinJuly 12
AubreyJune 15-16
TurnerJuly 16-17
Holly GroveJune 17
ColtJuly 22-23
HaynesJuly 23
Howell and DeViewAugust 19
McCroryAugust 20
HamlinAugust 26-27
MellwoodSept. 2-3
W. F. EVANS, P. E.

LITTLE ROCK.

ARKADELPHIA DISTRICT. (Third Round.)

Hot Springs Ct., at Morning Star...
.....June 3-4
Third StreetJune 4-5
Malvern Ct., at Clear Creek.....June 10-11
Benton StationJune 11-12
Arkadelphia Ct., at Hart's Chapel.....
.....June 17-18
Malvern StationJune 18-19
Traskwood, at Lonsdale.....June 24-25
Central Ave.June 25-26
Friendship, at Midway.....July 1-2
Cedar Glades, at Gladston.....July 8-9
Leola and Carthage, at L.....July 15-16
Ussery Ct., at Piney Grove.....July 22-23
Park AvenueJuly 23-24
Holly Springs Ct., at Mt. Carmel.....
.....Aug. 5-6
Princeton Ct., at Hunter's Chapel.....
.....Aug. 6-7
Dalark Ct., at Friendship.....Aug. 12-13
Arkadelphia StationAug. 13-14
Oak Lawn Station.....Aug. 26-27
B. A. FEW, P. E.

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

Austin Ct., at South Bend.....July 1-2
Hickory Plains, at Rogers' Chapel.....
.....July 8-9
Benton Ct., at Sardis.....July 15-16
Oak Hill Ct., at Paron.....July 22-23
Bryant Ct., at Bryant.....July 29-30
Tomberlin Ct., at Hundley's.....Aug. 5-6
England, P. M.....Aug. 6
Carlisle, A. M.....Aug. 13
Lonoke, P. M.....Aug. 13
DeVall's Bluff and H., at D.....Aug. 19-20
Des Arc, P. M.....Aug. 20
Keo, A. M.....Sept. 3
In order that all may feel free to attend the Summer School at Hendrix I have not arranged any quarterly meetings for June. Pastors will please urge all local preachers and delegates to be promptly on hand at the District Conference to be held at Highland Church, Little Rock, beginning at 8 p. m., May 23. Also, be sure that all Quarterly Conference journals are on hand for examination.
ALONZO MONK, P. E.

PRESCOTT DISTRICT. (Third Round.)

Piccasant Grove, at Sardis.....May 27-28
HopeMay 28-29
Okolona, at Center Grove.....June 3-4
Delight, at Saline.....June 10-11
Shawmut, at Smyrna.....June 12-13
Caddo Gap, at County Line.....June 17-18
AmityJune 18-19
Washington, at Sardis.....June 20-21
Emmet, at Holly Grove.....June 24-25
FultonJune 25-26
Blevins (Dist. Conf.).....June 29-July 2
Orchard View, at Bethel.....July 8-9
MurfreesboroJuly 9-10
Mt. Ida, at OdenJuly 15-16
Columbus, at Saratoga.....July 22-23
Center Point, at Trinity.....July 29-30
GurdonAug. 5-6
Mineral SpringsAug. 12-13
NashvilleAug. 13-14
HarmonyAug. 19-20
BingenAug. 26-27
PrescottSept. 2-3
W. M. HAYES, P. E.

TEXARKANA DISTRICT. (Third Round.)

Bright Star.....June 3-4
LewisvilleJune 10-11
Bradley and Taylor.....June 17-18
Fairview, Texarkana.....June 24-25
College Hill, Texarkana.....June 24-25
FoukeJuly 8-9
PatmosJuly 12-13
Ben Lomond, at Hicks.....July 15-16
Horatio and Wilton, at Mt. Rose.....
.....July 16
De Queen, at night.....July 16
Lockesburg, at Dierks.....July 18-19
StampsJuly 22-23
RichmondJuly 29-30
Ashdown, at night.....July 30
First Church, Texarkana.....Aug. 6
ForemanAug. 12-13
Cherry HillAug. 19-20
Mena, at night.....Aug. 19-20
VandervoortAug. 26-27
UmpireSept. 2-3
District Conference at Hatfield, June 29-July 2. Committees given later.
J. A. BIGGS, P. E.

Almost any one can find fault, criticize, denounce. To beat a horse, to kick a dog, an idiot can do this. To see the good and commend it; to make all living things around you, consciously or unconsciously glad because you are alive—this demands something in a man akin to genius.—Selected.

You look into Christ's life and its influence, you see how it meets your life and you say, I shall follow this teacher and leader. From the time you say that, you are a Christian. You may be a very poor one. A man who enlists is a very poor soldier for the first few years, but he is a soldier as soon as he enlists.—Selected.

THE REAL DEFINITION OF LIFE IS NERVE-FORCE.

People often wonder what the difference really is between the living and dead body. Apparently nothing has been taken away, but still the complicated machinery of the body has stopped and cannot be started again. What is missing is "life" and the modern definition of life is "nerve-force."

This nerve-force must be distributed regularly all over the body. Directly it does not run smoothly ill-health will follow.

Dr. Miles' Nerveine benefits the health by evening up the distribution of this vital force of life, and by taking all the "jars and jolts" out of the system.

In this conjunction the Rev. C. H. Cox, of Mason City, W. Va., has stated:—

"I have found Dr. Miles' Nerveine to be unexcelled in all nervous disorders and I have always recommended it to anyone whom I hear is suffering in this way. We also always keep Dr. Miles' Anti-Pain Pills on hand as we feel they are invaluable. No words can truly express the real merit of Dr. Miles' Restorative Remedies."

Dr. Miles' Nerveine can be used with advantage in all ailments which have a nervous origin or which have affected the nervous system. It is particularly beneficial in case of sleeplessness, nervousness, epilepsy, hysteria, chronic headache and neuralgia.

Dr. Miles' Nerveine is on sale at all drug stores and is strictly guaranteed to benefit you or your money will be refunded by the druggist.

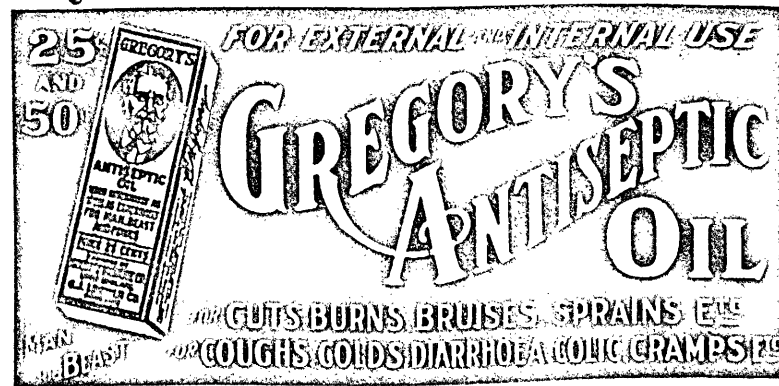
MAILES MEDICAL CO., Elkhart, Ind.

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

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a number of articles by Dr. Biggs treating on Nervous Debility, Melancholia, Sexual Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.
THE BIGGS SANTARIUM, Asheville, N. C.



DEALERS SUPPLIED BY C. J. LINCOLN CO., LITTLE ROCK, ARKANSAS.

JAMES BUSINESS COLLEGE

Solicits the patronage of ambitious young men and young women who are seeking the best in commercial training. Bookkeeping, shorthand, typewriting, salesmanship, civil service, and machine-shorthand.

Low rates; easy terms; best service. Address,

JAMES BUSINESS COLLEGE,
Pine Bluff or Conway, Ark.

Methodist Benevolent Association

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over \$165,000 paid to widows, orphans, and disabled. Over \$50,000 reserve fund. Specially desirable for the young. Write J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.