

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, JUNE 15, 1916

NO. 24

FOR NONE OF US LIVETH TO HIMSELF, AND NO MAN DIETH TO HIMSELF. FOR WHETHER WE LIVE, WE LIVE UNTO THE LORD; AND WHETHER WE DIE, WE DIE UNTO THE LORD; WHETHER WE LIVE, THEREFORE, OR DIE, WE ARE THE LORD'S.—Romans 14:7-8.

"TEMPORA MUTANTUR."

As they looked back to earlier days even the ancients could say, "Tempora mutantur," "the times are changed." Each age as related to preceding ages recognizes that conditions of life are different. Usually the youths claim that the new era is better, while the old, remembering only the best things or glorying in the hardships endured, argue that "the former days were better than these." Both are partly right, both are in a measure wrong. Fortunately each generation has its virtues; unfortunately each has its vices. As we emphasize or ignore these, our view-point, and consequently our estimate, varies. Happy are they who revere the memory and honor the virtues of their ancestors. Wise are they who recognize their own as a day of opportunity and cultivate manners and habits which utilize for good the changing environment. Weeping over reminiscences and vanished virtues will not restore them, and committing our ancestors will not make amends for our failure to adjust our methods to the urgent needs of our own age. A generation is good or evil, worthy or worthless, not so much as it is measured by former or future generations as it is when tried in its relations to the opportunities and obligations of the present. The conditions into which we are born are accidents over which we exercise no control. Our conduct in our environment determines our character and becomes the measure of our merit. In the pioneer period he is the hero who vanquishes his savage assailants, fells forests, subdues the sod, and for his family hews a homely hut. In the period of plenty and progress the hero is he who eludes the social snares, plants trees, saves the soil, and makes a real home in the handsome house. Contentment in a land where all alike are prosperous or all are poor, where extremes are absent, is easy; but where peasant and prince may exchange stations, where Lazarus and Dives alternate, contentment is rare and envy enters and abounds. When books were scarce and all were good, ravenous reading was rewarded with rich fulness; but when lustful literature lies on every lap, restraint and careful choice alone prevent perilous plethora. When concerts and entertainments were few, their use for recreation was praiseworthy; but when shows and games thrust themselves through the thought and the work of every day, they threaten thoroughness and menace morals. When in primeval forest the soul became selfish and sullen in its solitude, the search for social solace was seemly; but when formal function or crazy crowd or merry multitude lures to license, kills conscience, perverts principle, and woos to wantonness, the gregarious instinct needs inhibition. When primitive simplicity prevailed in raiment, slight variation for differentiation of individuality or for solemnizing feasts or fasts or day tended to broaden and enrich the life; but now the dare of decoration, the flare and flame of fashion, the fling and flaunt of fantastic finery rage and revel and run riot until the body is bound and burdened with its bedeckment, and the soul is stifled and still under the soft spell of siren silk and soothing satin. In days when commerce was limited to trading horses and trafficking in peltry, honesty was restraint of shrewdness; but when prices depend on combinations and profits on multiplex and remote manipulations, honesty involves the deeper and more delicate relations of mill and mart, of merchandise and mortgage, so that the man who would shrink from a tricky trade may direct the move-

ments of a system or a corporation for the subversion of a state or the corruption of a continent. When killing in defense of home was a necessity, the knightly disposition was uplifting; but when the slaughter of inoffensive millions grows out of racial rivalries, dynastic differences, and cormorant commercialism, the military spirit is demoralizing. When, without railroad and steamship, telegraph and press, men were limited in range of influence to settlement or village, a quiet life, a good example, the right rearing of his own children, loyal citizenship, and the maintenance of the local church were the chief characteristics of a true follower of Jesus Christ; and he obeyed the Master's command to disciple the nations by promoting the cause of the kingdom of God in limited bounds; but today, under changed conditions, his neighborhood, his school district is not his world. Whether he has himself contributed to the enlargement of his sphere matters not; the barriers have been broken, and through the inventions of genius and the machinery of commerce the ends of the earth converge upon him. Whether he will or not, even in spite of him, he is a citizen of the whole world, and what he eats and wears and the objects of his meditation are often dependent on the conduct of his neighbors in Germany, in Brazil, in China. He is a part of a vast complex cosmos, by his corn or his cotton or his steel settling the destiny of nations across the sea, and by their coffee or their coca or their silk lured to luxury. With changed physical, industrial, commercial, intellectual environment, we became, like Saint Paul, "debtors both to the Greeks, and to the Barbarians; both to the wise, and to the unwise," and, in order to execute the Master's commission to disciple the nations, we must be ready to preach the gospel to those who are in Rome, and China, and India, and Africa, and South America. The imperial edict of the Master to whom we have promised eternal fealty is, "Go." The meaning of this command can not be slurred or softened without sterilizing the very message which brought salvation to us. If it is not now our duty to go, it was never the duty of the ministers of old to carry the gospel to our heathen ancestors—it is not the duty of the preacher across the way to minister to us. Emasculate "go" of its foreign missionary significance, and you pauperize and paralyze it for home consumption. "Go" to be virile and vital means simply that we must go in person or contribute of our means and of our influence so that by remaining at home we are offering a full equivalent for personal service. Are we thus co-operating? The times are changed, and our responsibility is greater today than it has ever been. God himself has said: "It is he that giveth thee power to get wealth." Our King has declared: "Every beast of the forest is mine, and the cattle upon a thousand hills." Jesus, the great teacher, announced: "Unto whomsoever much is given, of him shall be much required." After God gave his only begotten Son to die for us, and after that heroic Son had made the supreme sacrifice for us, and had risen triumphant, asserting his universal authority, he commanded that we should go and disciple the nations. Are we obeying? Using our Lord's wealth to gratify our fleshly appetites and satisfy our pride, are we not in danger of indictment for treason to the Kingdom? With our five talents wrapped in the napkin of wilfulness and hidden in the earth of selfishness, we may hear the judge say: "Wicked and slothful servants, ye ought to have put my money into the nations that I sought to save that I might have mine own with increase. Surrender these talents and let them be given to those who will use them for me; and let the unprofitable servants be cast into outer darkness. There shall be weeping and gnashing of teeth." We are living in luxury, saying: "Soul, thou hast much goods laid up for many years; take thine ease, eat,

drink, and be merry." But God may to each one of us, poor as well as rich, if immersed in worldliness, say: "Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich (using his riches for) toward God." Verily, verily, the times are changed, and are full of peril to us unless we recognize the call of duty in the new conditions.

DR. IVEY ON UNIFICATION.

The genial, generous and gifted editor of our great Connectional Organ, congenitally an intense Southerner and chivalrously loyal to the best traditions of honored Dixie, is nevertheless and also an ardent advocate of the merging and remodeling of the Methodisms of America. Exultantly he writes: "That which in 1845 seemed hardly possible, which in the latter 60's seemed hardly desirable, which in the middle 70's seemed barely possible, which in late years seemed faintly probable, that which became more probable at Oklahoma City two years ago, came within the range of the actual about three weeks ago at Saratoga Springs through a famous action of the General Conference of the Methodist Episcopal Church."

After referring to his feelings in reconstruction days, he confesses: "He thought then that he would never forget the past. But in later years, when he caught a vision of Christ looking down with sad, brooding eyes on the Methodism of the North and the Methodism of the South, and saying to them, 'My children of a common heritage and a common destiny, you can no longer willingly stay apart and please me,' he lost his heartburnings, and, turning his eyes to the future, began to believe that in God's own time there would be but one American Methodism. God's great syllogism had been enunciated. Each premise was stern and eternal truth. The inevitability of some kind of union was the divine conclusion. We knew that there would be immense difficulties from a human viewpoint in the way of union, but we chose to look at divine love and power rather than at human obstacles. So in public and in private, in pulpit and in editorial office we have bathed our faith in the glow of that coming day and have tried to pray, speak, and write so as to hasten its golden dawning."

Then he utters these brave sentiments: "If as a private individual of the Church the writer had been inclined to regard with disfavor rather than with favor the idea of a unified Methodism, he would have felt compelled under the circumstances by a sense of responsibility as an editor of the official organ either to become converted to the idea or to retire from the editorship. In saying this he speaks only for himself, without any intention of measuring any other man's Church loyalty by the same measure. As he sees it, the Methodist Episcopal Church, South, in spirit, purpose and legislative action, stands openly and strongly committed to an earnest, concrete effort in behalf of Methodist unification. He feels that as an official servant of the Church he cannot do less than give his voice and pen in aid of the accomplishment of his Church's great purpose."

After briefly reciting the history of the movement for unification Dr. Ivey succinctly and clearly states the present status and offers certain observations, in sum, as follows: The present proposition does not involve organic union as commonly understood, but provides for a connectional and jurisdictional union which would give American Methodism a federation fashioned on the principle of the United States government. All the great common interests would be under the control of a Connectional Conference, while all local matters would be in the hands of jurisdictional or sectional conferences. Thus the principle of elasticity or ad-

(Continued on Page 3, Column 3.)

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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.

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

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

Batesville Dist. Conf., at First Church, Batesville, July 10.

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

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

Monticello Dist. Conf., at Hermitage, July 14-16.

PERSONAL AND OTHER ITEMS.

Rev. Burk Culpepper is holding a great meeting at Covington, Ky.

Rev. Y. A. Gilmore reports three good Children's Day services on Pottsville charge.

Rev. G. M. Yearwood reports everything moving along nicely on the Mt. Ida charge.

Rev. P. Q. Rorie is in a good meeting with Rev. W. R. Harrison at Glenwood, and is expecting great results.

Sunday, June 4, Rev. R. W. McKay of Warren preached the closing sermon for Portland High School.

Wesleyan College, Georgia's great woman's college at Macon, enrolled 468 students during the year just closed.

Dr. Stonewall Anderson, General Secretary of Education, preached the two sermons for Hendrix College last Sunday.

Hon. J. A. Macdonald, the great Canadian editor, delivered the commencement address at Upper Iowa University.

In the Christian Advocate of June 9 is a very illuminating article on "Reconstruction in Mexico," by Dr. Geo. B. Winton.

Prof. J. I. McClurkin of Hendrix College has gone to Nashville, Tenn., to attend the Peabody College Summer School.

This week Prof. C. J. Greene completes his contribution of the Sunday school lesson notes. His valuable service is highly appreciated.

Prof. Thornwell Haynes of High Point, N. C., has been elected president of Birmingham College to succeed Dr. J. D. Simpson, who had resigned.

The Texas Press Association has accepted the invitation of the Arkansas Press Association to hold a joint meeting at Texarkana next year.

Rev. and Mrs. W. B. Hubbell of Hendrix College leave this week for New York, where he will pursue his graduate studies in Columbia University.

The announcement by the faculty and classes of the first commencement exercises of Southern Methodist University, June 13, has been received.

Too late for publication this week we received a communication from Mr. Frank Reedy, Secretary-Bursar of Southern Methodist University. It will appear in our next issue.

Rev. R. L. Selle, D. D., Superintendent of Little Rock District, received 137 votes for editor of the Methodist Advocate-Journal at the General Conference at Saratoga Springs.

Invitation has been received from Mrs. Laura Cox to the marriage of her granddaughter, Miss Nina Ellis, to Mr. John H. Johnston, June 21, at her home in Marked Tree, Ark.

While returning from a memorial service in honor of Capt. W. W. Martin, June 5, the car of Dr. F. S. H. Johnston, pastor at Conway, was overturned, painfully injuring Mrs. V. G. Craig and

slightly injuring other occupants of the car, but Dr. Johnston himself escaped without a scratch. The cause of the accident was the blowing out of a tire and skidding.

The Seventeenth National Convention of the Anti-Saloon League of America will be held at Indianapolis, June 25-29. An attractive program is announced and a great occasion is expected.

By request, in the absence of the pastor, the Missionary Society of East Argenta Mission had charge of the Sunday evening service, May 28, and ably rendered an interesting instructive program.

At the last meeting of the trustees of Memphis Conference Female Institute, Jackson, Tenn., a deed was accepted which conforms to the Memphis Conference requirements. Dr. H. G. Hawkins continues in the presidency.

Rev. A. G. Cason reports the death of Dr. N. F. Haltom of Buena Vista, June 1, and says that the family, the church, the preacher and the community have lost one of their best friends in the death of this good man.

At the recent commencement of the University of Arkansas the degree of Doctor of Laws was conferred on State Superintendent Geo. B. Cook and upon Dean R. H. Miller, head of the Department of Education of the University of Missouri.

Rev. John P. Lowry closed a successful meeting last week at Wilnot, and went from there to Holly Grove, where he is assisting in a meeting. He will go from there to Marvell. Brother Miller is accompanying him to assist in the singing.

Last Saturday Miss Judith L. Steele, of Fairmont Seminary, Washington, D. C., visited our city and met several of her old students. She is representing the Seminary in Arkansas. The editor regrets that absence from the city deprived him of the pleasure of meeting her.

On Monday, just from Benton, Dr. B. A. Few, presiding elder of Arkadelphia District, called. He reports plans forming for a new, modern church building at Benton. At Hot Springs the recent storm demolished the old Malvern Avenue Church, and as it had been abandoned it will not be rebuilt. The Woodlawn Church was badly wrecked, but steps will be taken immediately to repair and probably to enlarge it.

The Preachers' Conference of San Antonio, Tex., adopted resolutions expressing their sympathy with Rev. R. B. McSwain and Rev. H. D. McKinnon on the loss of the wife and daughter, Mrs. Mary McKinnon McSwain, and their appreciation of her fidelity to her family, her life of consecration to Christ and the Church, and her large service with her pen, which has been a blessing to the lives of many whom her ministries have reached.

Be broad-minded enough to see all sides of a question at one glance. When you realize that our school system is suffering for funds, and see what it has meant to other States to levy a larger tax, you will be strong for Amendment No. 12. Why should we drag along, when Kansas levies 24 mills and Nebraska 35 mills? Does it look reasonable that a seven-mill tax will produce adequate school funds for the great State of Arkansas?—Arkansas Farmer (Conway).

America today is a marked nation. All the eyes of the world are turned upon her. Millions of people are wondering if in America there is a true idealism, a faith that is unquestionably unselfish and all-conquering. The temptation that challenged the sincerity and devotion of Christ now challenges America. The material world is at our feet, fabulous wealth and power are within our grasp. What are we going to do for Christ's suffering, pleading millions?—Dr. B. M. Tipple, President College Monte Mario, Rome.

President Ray Lyman Wilber of Stanford University makes a gratifying announcement of virtual increase in salaries. It is a somewhat unusual classification. It will be possible for every professor to receive at least the minimum salary as fixed by the board two years ago as the ultimate aim of the university. Minimum and maximum salaries have been granted as follows: Instructor, \$1,200 to \$1,800 a year; assistant professor, \$2,000 to \$2,500 a year; associate professor, \$2,750 to \$3,250 a year; full professor, \$3,500 to \$4,000 a year; pre-eminent professor, \$4,250 to \$6,000 a year.—Journal of Ed.

After the paper was ready for the press last week fuller information was received from Rev. H. L. Wade of Clarksville, about the accident to

Mrs. Wade. It seems that she was thrown from a buggy and both arms were broken and the left wrist dislocated. The physician was at hand in a few minutes and a trained nurse assisted. She is quite helpless and suffers much, but the doctor thinks there are no internal injuries and will be no deformities, although months will be required for complete recovery. Their baby escaped unhurt, but another lady, Mrs. Ed Shirley, who was also in the runaway, suffered a broken and crushed knee.

West Virginia, dry for just two years, has announced a reduction in her tax rate from 14 to 10 cents on \$100. Wet Maryland, her near neighbor, bound hand and foot by the Baltimore liquor interests, raised her tax rate from 32.03 cents to 35 cents on \$100, and next year it is to go still higher. The announcement of the tax reduction in West Virginia by Governor Hatfield gives the lie absolutely to all those friends of the liquor traffic who have been howling about hard times in West Virginia, bankruptcy of the State and other horrible burdens which were being imposed on the people by reason of the State's having voted dry.—American Issue.

Last Sunday evening, returning from New Liberty Circuit, the editor preached to a fair congregation at East Side, Paragould. The house is a good small building and the parsonage is neat and the grounds are attractive. Rev. J. F. Jernigan, the active pastor, is rejoicing over the results of the good meeting in which he was ably assisted by Rev. J. G. Parker of Mountain View. As departure early next morning was necessary, the night was spent at the hotel, and opportunity for a good visit with Brother Jernigan was not found. The editor hopes to be able to return and stay longer and become better acquainted with the good people who made him feel so welcome by their greeting at close of the service.

July 11-21 Oklahoma Methodism will look toward Guthrie in the meeting of the Summer Assembly and School of Theology. Church officials are arranging an elegant program, and Guthrie is already extending her arms to welcome every attendant. A record-breaking crowd is expected, as no better place could have been selected than Guthrie. The coolest, cleanest city in the State, with seven miles of paved streets, nine railroads, interurban to Oklahoma City open June 1, auditorium costing \$5,000, camp ground in Island Park under primeval trees of great age and beauty, mineral water of peculiar and beneficial kinds, medical baths, swimming, boating, fishing, and a hospitality that excels the best—these are the attractions.—Bulletin.

"One Korean widow who supports her old parents and two children, by severest economy had been able to save five sen" (about five cents), writes a native pastor, S. R. Yun, to the Methodist Board of Foreign Missions. "This money she brought to me with tears in her eyes. It was the first contribution toward our new church in Seoul. Another woman, who had never been six miles from home, started out to sell sieves. She wandered around several hundred miles, sometimes with frozen feet. But she earned a little money for the new church and smilingly brought it to her pastor. A poor man, who had promised ten yen (\$5), had no money to fulfill this pledge, so he brought his large rice kettle to the church, and we ring it instead of a bell."

The General Conference of the Methodist Protestant Church, just adjourned, enacted some constructive legislation, as follows: A four year forward movement was inaugurated to intensify development, increase membership, and improve finances and education. A General Board of Education was organized with a view to correlate the colleges. A commission was appointed to study and cultivate the field of social service. The following were elected: Dr. F. C. Klein, Secretary for Foreign Missions; Dr. G. H. Miller, Secretary for Education; Dr. H. L. Freeman, re-elected Secretary for Young People's Work; Dr. F. T. Benson, elected editor of the Methodist Protestant in place of Dr. F. A. Tagg, who voluntarily retired; Dr. C. S. Johnson, chairman of the Committee on Forward Movement.

The second installment of the annual report of the General Education Board, gives a list of appropriations made during the past year to colleges, as follows: Vanderbilt University, Nashville, Tenn., \$300,000 toward a total fund of \$1,000,000; Goucher College, Baltimore, Md., \$250,000 toward a total

fund of \$1,000,000; Vassar College, Poughkeepsie, New York, \$200,000 toward a total fund of \$1,000,000; Ohio Wesleyan University, Delaware, Ohio, \$150,000 toward a total fund of \$600,000; Denison University, Granville, Ohio, \$125,000 toward a total fund of \$500,000; Colorado College, Colorado Springs, Colorado, \$125,000 toward a total fund of \$500,000; Pomona College, Claremont, California, \$100,000 toward a total fund of \$500,000; Davidson College, Davidson, North Carolina, \$25,000 towards a total fund of \$100,000.

Think of all the horrible things that happen to a human being in this world and pick out the very worst. What would it be? Listen to wise old Charles Kingsley: "The very worst calamity, I should say, which could befall any human being would be this—to have his own way from the cradle to the grave; to have everything he liked for the asking, or even for the buying; never forced to say, 'I should like that, but I can't afford it; I should like this, but I must not do it.' Never to deny himself, never to exert himself, never to work, and never to want. That man's soul would be in as great danger as if he were committing great crimes."—Biblical Recorder.

The Bishop of Newark, in his diocesan paper, says: "There has always been more danger to the Church from within than from without. To save us from controversies and discord, we need great plans and great undertakings to use our energy, to keep us from thinking of minor matters. Such objects are: The conversion of the world to the obedience of Jesus Christ; the creation of a sense of brotherhood among nations which shall make this the last of great wars; the removal of unchristian industrial, social and political conditions; the development of our own diocese so that it shall take possession of new fields and use opportunities in a strong way. It would be most helpful if we tried to understand those who differ from us, and tried to take their point of view. Most of us fail through narrowness in judgment and inability to see anything, or do anything, except in our own way."

The following is the text of the resolution adopted by the Democratic State Convention, with reference to Amendment No. 12: "Whereas, many school districts of the state are in such financial straits that they will soon be compelled to close their schools and deprive their children of the advantages of an education unless some remedy is found; and, whereas, the only feasible remedy proposed is that offered in Amendment No. 12, which raises the maximum limit of local school district tax from the present rate of 7 mills to the proposed limit of 12 mills; and, whereas, this Amendment does not fix a tax upon any one, but simply gives local communities greater liberty in voting upon themselves a greater or less tax of any mill rate up to 12 mills, thus enabling local districts to provide for their own maintenance as they see fit, therefore, be it resolved, that we give Amendment No. 12, commonly known as the Educational Amendment, our hearty endorsement."

Keeping an engagement of long standing, the editor spent last Friday, Saturday and Sunday on New Liberty Circuit with the pastor, Rev. T. H. Wright, preaching Friday and Saturday nights to large congregations, and Sunday at 3 o'clock, on account of being prevented by rain in the morning. This circuit lies east of Paragould along St. Francis River. The parsonage, a neat cottage, is at New Liberty Church, about eight miles southeast of Paragould, and has an acre for lot and garden. The country is mostly a fertile bottom, much of it being under cultivation. There is enough sand in the soil to make culture easy. Cotton, corn, clover, alfalfa, peas and wheat are raised, and all thrive, and are looking unusually well now. The farmers are generally thrifty, and many live on their own farms. There are no negroes in that community. It is a rapidly improving country of great promise. Our church, under the faithful leadership of Brother Wright, is becoming stronger. Floods kept him from his work in January. The St. Francis backwater was at his door, and he had to wade sometimes. Pastor and editor took boat Saturday, and, paddling several miles through tall grass, sought the St. Francis River and fish, but found neither. The river and lake together are some three miles wide there. The opportunity to see this good land and to preach a series of sermons to an appreciative people was thoroughly enjoyed.

THE TEXAS ADVOCATE AND "THE VANDERBILT ISSUE."

In the Texas Advocate of June 8 the editor publishes Dr. James A. Anderson's report to the North Arkansas Conference and comments on Dr. Anderson's arguments. On another page we reproduce the editorial, which is headed "The Vanderbilt Issue." We trust that all of our readers who are interested have already sent stamps to Dallas with request for the Advocate containing the report. For the present, at least, we shall not discuss the issues raised by the Texas editor with Dr. Anderson, leaving the discussion of these issues, which we did not raise, to Dr. James A. Anderson and the editor who raised them. However, we call upon the editor to fulfill his promise of an opinion on the right of the North Arkansas Conference to hear Dr. Anderson's report, as he was "willing to arbitrate, but asked first to be allowed to see the document."

Then we insist that he shall answer the four questions which we have asked, three in our issue of May 11, and one in the issue of June 8. If he does not understand our reason for this insistence, we now give it. We have been engaged in a debate, and the Texas editor has used language that would be unparliamentary on the floor of a Conference. As we would have a right in a Conference debate to rise to a question of personal privilege and as the presiding officer would not permit the debate to continue until an explanation of the offensive words had been given, we rise to a "question of personal privilege" and ask the Texas editor to make his meaning clear. When he has done that we are ready to continue co-operating with him in "uncovering the bottom facts." We believe that editors should observe the usual rules of debate.

THE ORPHANAGE.

Since my last report in the Methodist I have received special gifts for the Orphanage as follows: W. B. Plunkett, Sr., Little Rock, \$10; one box containing sheets, dresses and underwear, all new and extra nice, from the Missionary Society at Heber Springs, by Mrs. W. L. Thompson; five gallons of ice cream from the Epworth League, First Church, Little Rock, by Russell Snyder, secretary; ten gallons molasses from W. E. Sloan, Womble. I am sorry that Brother Sanders found the place as superintendent at the Orphanage too much for his physical strength, and had to resign. This was a disappointment to us, as we were expecting much from his good influence with the children. No sweeter spirit lives among us than J. R. Sanders. —Geo. Thornburgh, President.

BOOK REVIEWS.

Character Through Recreation; by Howard Palmer Young of the Nebraska Conference; published by the American Sunday School Union, Philadelphia; price, 75 cents; by mail, 85 cents.

This book won first prize for the best manuscript on "Amusements: How Can They Be Made to Promote the Highest Well-Being of Society." It treats a subject of general interest to church people, parents, and teachers. There is a newly awakened interest in play which deserves to be studied so that it may be properly guided and utilized. If our age is "amusement mad," what is the cure for the madness? Perusal of this volume will help to answer the question. The treatment is sane, scientific, and suggestive. The theme is discussed under the following captions: Play a Universal Instinct, The New Value of Play, The Era of Amusement, Sports That Kill, The Gambling Mania, The Supervision of Play, The Profit of the Playground, Play and Patriotism, Education and Play, In the Field of Athletics, The Sports of Boys, The Girl and Her Recreations, The Lure of Outdoor Life, Amusements and the Modern Church, The Joys of Home, Retrospect and Prospect. We strongly recommend this book to parents and preachers if they would understand the age in which we live and desire to co-operate in the proper training of youth.

The Orangeman; by John H. Finlay; published by Monfort & Co. Press, Cincinnati, Ohio.

Of this book the publishers say: "The Orangeman is a story of North Ireland. It depicts the troublous times that prevailed between Orangemen and Ribbonmen during the first half of the nineteenth century, presenting an entertaining and valuable study of the conditions that have led to the present situation in Ireland. The narrative is rich

in historic incident and in legend. The humor and pathos of the Irish character are sympathetically portrayed, and the 'yarns' are strong in native flavor. Seldom in fiction does one find so undiluted an Irishman-at-home. The brogue is rich and racy, although it may be a little overdone. In view of the Irish crisis, the book will prove interesting.

Missions Versus Militarism; by Richard Taylor Stevenson, Ohio Wesleyan University; published by the Abingdon Press, New York and Cincinnati; price 50 cents.

The discussion of peace and war is carried on under the following heads: Rival Imperialisms; Is War to Be Abolished? The Role of the Prophet; Missions, the Only Alternative; Crisis for America; The Patience of Faith; The Peace Program. The author, after analyzing the present tragic situation, offers a missionary program as a substitute for war. When all Christians emphasize the essentials of faith, when the Christian forces, both at home and abroad, unite in consecration of our multiplied powers for service; when the several branches of the kingdom of God select their fields and respect the fields and efforts of others; when Christianity mobilizes for the triumphs of the Gospel; when the resources of the professed disciples of Christ are freely offered as munitions of a holy war; when love shall prevail, and when moral law grows strong—then may come world peace. "America," it is said, "stands now in a crisis in which all her wisdom, patriotism, capacity for reform, democratic instincts, inventive ability, new obligations with neighbors for trade, for education, for evangelization—in sum, all the vast complex by which the world has come to distinguish her from Europe—must be emphasized afresh, not to enmesh her in quarrels foreign to her life and consistent future, but to give her that eminence which now, as never before, belongs to her, the Hope of the World. Let her free herself from every form of selfishness, private, public, political, which may interfere with her greatest usefulness while the Old World painfully emerges from an awful sickness, and turns in her ache to some source of relief." "Militarism with its coarse interpretation of history has had right of way both for record and prediction. Yet we cannot rid our minds of the belief that we are slowly emerging into an era of missions with its benign interpretation of history—the only power qualified to supplant its hoary antagonist." This appeal for the destruction of militarism through the exaltation of Christ's purpose deserves serious consideration.

DR. IVEY ON UNIFICATION.

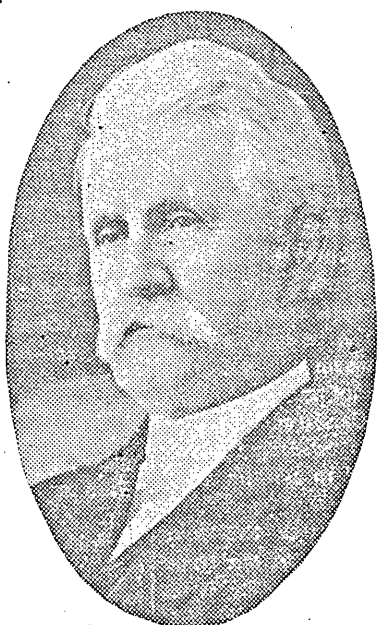
(Continued from Page 1, Column 3.)

justment would meet the geographical, social, and historical needs. While details of the plan will be worked out by the Joint Commission, the plan will not become operative until approved by the General Conferences of both Churches and then ratified by three-fourths of the members of the Annual Conferences. It is thus impossible to precipitate unification by hasty or ill considered action. The consummation cannot be under cover or in a corner. Undue haste is deprecated. While much of the proposition submitted by our General Conference was accepted by the Northern General Conference and suggestions were proposed, nothing in the plan has been positively rejected. The fundamental principles of the plan are accepted, and the field is open for the full and free consideration of details in the most kindly and fraternal spirit. There are difficulties here that cannot be blinked, but they are not necessarily insuperable. The Northern Church has shown genuine sincerity in its desire for unification, and has assumed our own sincerity, and their resolutions are surcharged with the spirit of brotherly concession. He feels greatly encouraged, and believes that we can go forward hopefully, and that as we advance a larger place should be left for faith in divine wisdom and love. "We can do so by minimizing our disagreements and magnifying our agreements." "In trusting God for the consummation of his great purpose to unify our Methodisms as separate branches we must trust each other. Such a trust is the beginning point of our journey. If we cannot begin the journey there, we should not begin at all. Such a trust is a large part of the base of our unification structure. If we build on anything else we build on a false foundation. If the Spirit of Christ have his way with us, the glowing picture of a reunited Methodism will be realized in God's own good time."

Gospel Talks



By
BISHOP H. C. MORRISON



DRAFTS ON THE UNSEEN.

Text: "Whereby are given unto us exceeding great and precious promises." I. Peter 1:4.

A promise is a pledge of future good, and its value is in proportion to its magnitude and the character of its author. There is a vast difference between a county bond and a United States bond. We have real property in promises according to size and solidity.

Design of the Divine Promises.—We are neither what nor where God ultimately wants us. He is seeking to lift us from the natural to the supernatural. The heritage in store for us cannot be shoved down into this narrow state. Hence he would enlarge us and bring us up to the inheritance. The promises guarantee the future good and thus become a property to us.

I employ a laborer but give him nothing in advance. He goes to the toil but sees no reward. My promise is his hope. It nerves him to labor and he works by faith. God's promises are all that is in sight to us. We see no angel nor any outline of heaven. No far-off light. We see nothing but his promise. That makes the unseen real. They are "the substance of things hoped for; the evidence of things not seen." These bonds on the divine government are interest-bearing, and their interest is equal to life's emergencies. The coupons are neither annual nor semi-annual; but daily. They mature day by day, and by them we have our daily bread.

They Are the Only Safe Property.—A man sells home and farm and appurtenances, and invests all in United States bonds. He gives all that is visible for a simple pledge from the Government. Thus when a man turns to God, he sells all, renounces the world, parts with the things that are seen, and takes God's promise for the "things that are not seen."

We get an idea of values when we compare our property in the promises with our best material property. Real estate is our very best. It cannot be stolen, burnt up, or destroyed. Our lands are fire-proof, burglar-proof, and rust-proof. But are they fraud-proof? Fraud can do what flood or fire cannot do. It can find a flaw in the title, bring out a long-buried claim, or hatch out a new claim at the point of pretended law; of landed lords; princely palaces, that from the

possession you vainly called your own.

There were Southern homes at the outbreak of the civil war—residences of landed-lords-princely palaces, that would command fabulous figures. Four short years swept away their beauty and value, and left them worthless as the untamed lands of the west.

My first land investment was taken from me by a prior claim. But God's freeholders—through the promises—are in no danger of such happenings. I have no such fear where I am now investing. There are no prior claims. Our titles run back beyond possibility of loss. The abstracts not only run back to the patentee; but back to him who made the property and gave us the deeds. "By him were all things made." These divine deeds don't come to us second-hand, nor fourth-hand, nor ten thousand-hand but direct from him who made it, and who says, "It was prepared for you."

The Elements Affect All Material Properties.—Our best possessions are subject to the caprice of the clouds. The landlord may cultivate on a princely scale, and the most ethereal elements may blight him. If the clouds decline to water his fields, and the air grows hot and angry, his farms blister, his stock perish, and he sits a pauper, with his desk full of deeds. And all because the winds and the clouds refused to sign his papers and make his income sure. What ownership has he, after all, unless God make the elements endorse his claim?

But the promises lie up above the capricious air-currents. They originate away back of the uncertain clouds. They are the same in famine or in plenty. They are deeper than the rain-fountains. As good in Sahara as in the "well-watered plains." As valid under the juniper as on Carmel.

See Moses yonder at Horeb! Faming Israel at his feet. Crying, clamoring, cursing. Their very tongues stiff and cleaving to the roofs of their mouths. The heavens are brass; the sun a furnace. No cloudlet of a hand-size on the horizon. But look! He has the promises of God, and they never dry up. They live where vegetation is parched and dead. See! He rests upon them; strikes the hot and dusty rock; the cool waters gush, clear as crystal, out of the promise; independent of sky or cloud, or air. The skies may mock and the winds tantalize; but they are drinking, drinking! Dipping it with the cups of the promises, and looking up to laugh at the elements over which they have triumphed.

This is what is meant by promises "exceeding great and precious."

Promises that carry a man up above nature. Up where nature has put him down, like Ishmael under the bramble, and left him to die. Promises that take him up in the extreme hours, and give him water out of the rock at noonday, and bread out of the skies at night.

The Promises Are Always Redeemable.—You may have drafts for a million, and be in a strange land where you can neither negotiate nor discount them; and you may die of want with all your claims. But you can cash the promises anywhere and at any time. They are not payable only in somebody's bank; but anywhere in the universe of God. In heaven or on earth. Payable anywhere except in hell. God redeems nothing there! Transacts no business, nor has so much as a branch-office in hell. But anywhere out of hell and at any hour, you have the privilege to present and have his promise honored.

There Are No Set Hours.—The banks in your town transact no business on the streets, nor in the bank between certain hours. But God's promises are cashed anywhere at any time. In the wilderness or in the street; on the land or on the sea; at noonday or at midnight; at the marriage altar or the bed of death; in the furnace or in the den; in the whirlwind or in the whale's belly. The gates of grace are never closed. The lock is not set to a certain hour. You don't have to wait. God's banking hours are from midnight to midnight, and from sun to sun.

Why Need We Wait?—Must our God have time to gather up his forces to meet our drafts? Is he unable to be generous? I have known men whose generosity drove them into bankruptcy. Will God's infinite goodness exhaust his resources? Must he wait to answer us? Must the winds gather force to waft the thistle-down? Or the ocean gather power to toss a feather? Or the sun bring up his resources to dry a dew-drop? Then may our God have to wait before taking our burden or drying our tears. Infinite in resources and eternally real. NOW is his supreme moment. He fills the past and the future; but acts in the present. The eternal activities play into the NOW of time. Sublime focal point. God's opportunity and man's possibility. The point where the two meet in unison. The point of salvation. The greatest day in human history. Time past is time in its tomb. Time to come is time unborn. And he is only less than lunatic who depends upon the buried or the unborn. Then turn to God NOW! "Today is the day, and only day, of salvation."

Firmness of the Promises.—A promise is just worth the ability and integrity which are back of it. We care nothing for the promise of some man, because they are without character and do not mean to keep their word. Others we know, whose promise would be worthless because they have nothing with which to pay. God's promises rest upon his purity and power. Infinite purity and infinite power prop them. They cannot fail while God's character remains unchanged.

"Firm as his throne his promise stands." His resources are pledged. He makes no reserve. No hint of a reserve has ever been detected in his dealings with us. "He gave himself," and now pledges all that he represents to stand good for us.

How To Use the Promises.—We must love them as the miser loves his

gold. We know an old woman, who had a few thousand in United States bonds. We have seen her, as she would sit for hours, handling those bonds and counting the coupons, while her heart rested upon them. Thus are we to love and handle, and daily count, the coupons on those "exceeding great and precious" bonds on the unseen.

"They are sweeter than honey and the honey-comb." The comb may drop some sweetness of itself; but handle and press it, and you get the flow. Squeeze and press the promises with the miser's devotion, and you get their full sweetness. The grapes left on the vine will not exultate; but gathered, and pressed, they yield the wine that makes glad the heart. God's grapes must not be left on the inspired vine; but we must gather, and press, and drink their soul-cheering juices. They are ripe at all seasons. It is always the "time of the gathering of grapes" in this vineyard of the Lord. But alas! the taste for these heavenly fruits is often destroyed by indulgence in the trashy sweets of the world.

Learn to Wait on the Lord.—While he always cashes our drafts for present needs, we must learn to wait for the future good. The maple buds in the early springtime, while the mulberry remains unchanged, and is late and last to put forth its leaves; yet we do not get impatient waiting for the mulberry. Some of God's promises are speedily fulfilled while others are later in the life-season. Haven't we had some promises fulfilled? Haven't we had the early almond and the maple in bloom? Then can we not wait on the mulberry promises? They will bloom in season. Later on in life, but at the proper time. If the trees never bloom out of time will his promises ever fail in their time?

The Promises Are the Pavement for the Life-Walk.—Broad, deep, everlasting. "Exceeding great." Yet we hesitate, and totter, as if walking the slender wire. Whereas we ought to run, and leap, and laugh and rejoice. His word beneath us; his grace our supply; connection with his throne at all points and at all hours. As in the street car, we have only to lift the hand and pull the bell! God's promises, like the car straps, dangle about us. And while I must rise to reach the car strap, I need not rise to pray; but simply lift the faith-hand, and grasp the promise. Life, with the child of God is a street car excursion, and the promises are ever in reach.

THE GO OR SEND THEORY.

When the Master gave the world a true philosophy of life, he gave us a philosophy of helpful service rendered to others. He did not come to tear down, but to build up. In this he gave us the true philosophy of a right life, a hand of sympathy reached down to the weak, helpless and needy; and this philosophy followed out by us guarantees a successful, useful, happy life. And when the Master gave a theory for the government of his church, he gave us the "go or send" theory, so he says, "Go, and lo, I am with you always even to the end of the world." His presence and power with us is conditioned on faithful going and faithful teaching, so we hear the Master in the Great Commission, go, and teach all nations. This command given by the Lord is only the expression of God the Father in his desire to bring the world back to himself. Every expression of the gospel is an expression of God's love to

lost man, with a ringing invitation to him to return and be saved. The highest expression of God's love is in the gift of his Son, and the highest expression of the love of the son was in his willingness to give himself to die for us that we might be lifted up from a life of sin into a life of righteousness. This go theory, given to us, is heaven born, not born from beneath, nor of the will of man, but of God, and every person born of God has this Spirit in him. Every preacher called of God to preach the Gospel of Jesus Christ has this go spirit in him. It is the energy of God himself in the man saying unto him, Go. It is the power that created the world, and the same interest that God has in the movement of all worlds is the interest that God has in man. The same interest that God has in every man is the interest that he has in the falling sparrow. As he watches it in its agony and death so he watches anxiously every interest of man. Every man is useful and happy and successful as he is possessed and controlled by this go spirit, manifest by him for fallen man. And as we allow some other spirit to come in and possess us, we lose our power, backslide and grow cold and become indifferent to the interests of the church and begin to find fault with the church, and complain that the church is losing her power, when the real fact is that we have lost the Go spirit and therefore have lost our power. This Go spirit is the real missionary spirit. Many a preacher wonders why he is no longer sought after. If he was only conscious of the fact, it is because he has lost the Missionary or Go spirit, and he wonders why people are no longer saved under his preaching, when all the trouble is with the preacher; he has lost the Go spirit and is dead himself and not conscious of it. Many members of the church wonder why they are no longer soul-winners and why they are not as happy Christians as they once were. This all grows out of the fact that they have lost this Go or missionary spirit. They sometimes imagine that they have crossed the dead line, because this spirit no longer burns within them. It did not cease to burn in Dr. Matthews when he was 80 years of age, it did not cease to burn in Dr. Pierce at the same age. This Go or Missionary spirit was all ablaze in my father when he was 80, preaching with the same vigor and interest and enthusiasm as he did at the age of 50. No, brother, if you want to preach a live gospel that will burn into the hearts of men, keep full of the Go or Missionary spirit yourself. And if you have grown cold and your ministry is no longer fruitful, get the missionary or Go spirit in you and God will give you a new commission and fire you afresh to preach the gospel, and give you a broader vision of this great commission to Go and Preach. Selfishness is the curse of the world, and when we allow our own selfish interest to crowd out the interest of the church we suffer a great mistake for us to think that labor bestowed on others is lost in ourselves. When the fact is the only way to develop ourselves is by the constant

giving out to others of the love and spirit that we ourselves enjoy, the more we give, the more we have to give, the more we go, the more we love to go; the more we serve, the better we are prepared to serve, and the happier we are in the rendering of this service. Any society or organization that expends all of its force on itself must soon die. The interest of the church is much larger than my interest, the work assigned to me to do is much larger than I am. It is a great mistake for a preacher to get the impression that he is too big for his job. A preacher or a church member with this impression will grow smaller and the job will suffer. We should remember that we belong to a great connectional church and the interest of the church in one place is the interest of the church throughout the whole church and this church is organized on the "Go or Send" theory, and this "Go or Send" theory is the prominent characteristic in every part of the government of our church, and all you have to do to be a good Methodist is to be full of the "Go or Send" spirit, which is the true missionary spirit. If we harmonize ourselves perfectly with this spirit we will be in perfect harmony with God. I am very much surprised sometimes that our membership knows so little about the workings of the church, and how we raise our money. Some of them seem to think that there is somewhere an artesian fountain where money flows into the treasury of the church. If all our members could understand how some of our members are sacrificing to furnish the money to the church they certainly would do more themselves. If I am correct in my opinion, people who are able to support the gospel and will not do it, would die under the gospel furnished to them by people who are less able to furnish it. The law of obligation or responsibility, is regulated only by ability, and if we have the ability and refuse to respond, then we must suffer because we wilfully disobey the law of life. This "Go or Send" spirit gives every member of the church an opportunity to work and render service, according to his ability, and if we really have this spirit in us and we cannot go ourselves, we will be anxious to help send somebody that can go; and if we refuse either to go or send, we must necessarily lose our power, for the power is conditioned on going. All the churches of the world that have observed this spirit have prospered. All who have disobeyed it have failed, and died out. So the individual and the church alike rise or fall just as they observe this spirit. Why will you die? There is no prescribed way of going to do this work, but we are to exercise our judgment as to the best way of doing it. The fact is God is not confined to modes and methods of carrying on his great work. The validity is not in the mode, or manner, of rendering the service, but in the spirit in which it is rendered. If God had given us an iron-clad rule of doing our work, or going to preach this gospel, this rule might not harmonize with the rules or laws of every land, and the same God that commanded us to Go into all the nations of the world, commanded us to be subject to rulers, and so he did not give us a prescribed rule of doing the work, but left that open for the circumstances governing, that we might keep the law of God, both in going and obeying the authorities of all the nations of the world.—J. A. Biggs.

THE SIGNS OF THE TIMES.

Some years ago I read "The Old South," a monograph by H. M. Hamill, D. D. The author at sixteen, after spending a year under General Lee, received his parole at Appomattox. He adds: "Whatever is good or evil in me, I owe chiefly to the Old South. My life work as a man has been wrought under the New South, but inspiration and aspiration to it came out of the Old South. We old boys never can forget that memorable April day in 1865 when General Lee rode down the line of stacked guns, and halting his old gray war-horse Traveler, tried to comfort our hearts by saying, 'It is all over. Never mind, men, you have done your best. Go to your homes and be as brave and true as you have been with me.' It was a hard task for the North and South to become truly friendly again; but in the providence of God it is being done. The Spanish-American war helped to create a more fraternal feeling between the two sections, and now the great European war, in referring to which President Wilson says: 'The world is on fire and no one can say what an hour may bring forth,' is tending to renew a spirit of brotherhood in the nations, that never before existed in the history of the world. In our Congress questions have been decided by a national and not by a partisan vote. The sentiment is, when our country calls we are all Americans; and not Democrats or Republicans. At Birmingham the other day I moved in the atmosphere of the New South.

Old Glory and the Stars and Bars were everywhere to be seen, and the spirit of true altruism seemed to reign supreme. One who wore the Blue in the sixties addressed me as a U. C. V. and said: "We will have a new North for you when you visit us; we were once enemies, but we are now typical Americans, and therefore friends."

And now the spirit of fraternalism and co-operation seems to be growing in the Church as never before. Does it take these great and cruel wars to bring us back to God? It seems to this scribe that America has received the opportunity of the ages as a world power to help all Europe to come to an honorable and fair adjustment of the great war. Will the great struggle result in a victory for Imperialism or for Republicanism?—W. H. Blankinship.

"LET THERE BE LIGHT."

Many parents do not think how little they provide in their homes for their children. I am not thinking now about expensive provisions. I am thinking of only two things—reading matter and an inducement to read. The kind of reading children should have is of great importance. Many parents do not read anything, and, of course, cannot be judges as to what their children are reading or should read. Parents should judge not only the moral tone of the literature, but also its adaptability to the mental development of the child. I visited a home once where there were two boys thirteen and fifteen years old. I was looking through the books in the home. I found among them several Yearbooks of the Government, a half-molished copy of Clarke's Commentary and a very good copy of Watson's Institutes. They said they had tried to get the boys interested in reading these books, but could not. Now these books were about as well suited to these boys as Wentworth's Geome-

try would have been. Such parents ought to seek the advice of their pastor or some one who is capable of suggesting the literature appropriate to their children. It is no little task to provide the kind of literature for a family of children and suit it to the age, advancement, and peculiar bent of each child. This is something to be thought about more than many parents realize. We ought to know our children so well that by the time they are ready for it we shall have selected the proper literature.

In many homes there is no inducement to read. Many parents do not urge their children to read anything. They do not even provide proper lights in the home. What inducement is there for a child to read after supper by one dim lamp light or by a pine-knot fire? I have been in many homes where there were several children, and for all this family there was only one lamp, the chimney of which looked like it had been dipped in sweet milk or smoked in a furnace. Every home ought to have from two to four good lamps, and they should be cleaned every day or as soon as they fail to give a good light.

I know some will plead poverty. I have known the father in this one-lamp home to direct the one bringing the lamp from the kitchen after the supper dishes had been washed to blow out the light and save burning so much oil. We would sit around a fire place alternately burning a rich pine knot and then the glimmer of a few hot coals. In fact, it was a struggle for the fire to burn at all with the flow of tobacco and snuff juice that were constantly pouring into it from the family. The cost of the tobacco and snuff they spit into that fire that night after supper would have more than paid for the oil the lamp would have burned, and we would not have had to sit in the dark half the time. No, it is not poverty it is loving other things more than light. A well-lighted room is a great inducement for a child to read.—J. F. Simmons.

"SOME FELL BY THE WAYSIDE."

It is not necessary to confine the interpretation of that part of the Parable of the Sower which speaks of the seed sown by the wayside to the hearer whose mind is hardened, as it were, like a beaten path by the constant passage through it of wordly thoughts. A more general sense may be given to the words. The seed may lie on the surface without being appropriated. It may not find a place in the inner life, where it should take root and grow and bear fruit.

One of the reasons why the seed sown by the wayside fails to germinate and grow is because the heart which receives it is not brought into fellowship with the Church and under its inspiration and instruction. The seed, left to chance consequences, falls of the nourishing care truth requires in order to be brought to life and maturity. Yet the wicked one does not always succeed in catching away that which is sown by the wayside. The image of Stephen's face may have fallen upon the mind of Saul, at whose feet were laid the clothes of those who cast the stone which inflicted death upon the first martyr of the Church—may have lingered there as a potential or a disturbing presence, at last producing conviction and surrender.

As an illustration of the words of Jesus, and of the strange circumstances by which conversion is often brought about, a most interesting in-

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.

stance came to my attention a few days ago. I was in Kanazawa, on the northern coast of Japan, in an evangelistic campaign conducted by the Canadian Methodist Mission in that part of the country. It was my first visit to Kanazawa, famed for its public park and its Kutani porcelain wares. Besides the missionaries and pastors, I scarcely had an acquaintance in this field. The faces in the congregation were unfamiliar, though it was a Methodist gathering.

At the close of the service in the Hirosaka Church on Sunday morning, May 14, where about two hundred and fifty were present, a lady came to me who was connected with the congregation as "Bible woman" or as deaconess, as we should say at home. Her story of the way she was led into the church gave a fresh example of the many directions in which the gospel often produces effects. She said that she was six years old when we lived at Oita, our first Mission station in Japan, and that the home of her father and mother was next door to our residence. One's next door neighbors on the Mission field are not as a rule his most sympathetic supporters. It is scarcely to be wondered at. A newcomer from afar settling down in a quiet neighborhood, whose customs have been uniform and undisturbed for ages, arouses a certain degree of unfriendliness, if not distrust and opposition, in his immediate vicinity. His next door neighbors are least likely to give a hearty welcome to so unexpected and strange an innovation. During our two years in Oita we had no communication whatever with the family in which the Bible woman was a six-year-old child. The son, a mere lad, from the neighboring house on the opposite side of us, found his way into our night school and became baptized. But he was driven from home and wandered in the street two days and nights without food or shelter. In Oita we had church in our residence, where preaching, singing and praying were kept up almost daily for a space of two years.

One who is brought up in a Christian land may find the Christian religion not only in his surroundings, but also in himself. Receptiveness and responsiveness of soul are determined in his case partly by Christian influences already acquired and partly by his own inherent nature. Impressions gathered and lessons conveyed are not matters of chance or fancy. One's native temperament and inborn needs, and the moulding influences of tradition, not to speak of the grace of God, have weight in all the responses of his soul. It is a severe test to which any religion is subjected when it must be adjusted to the primary needs of the human heart without adventitious or contributory aid of any sort. It is in its adjustment to a new environment, producing effects subtle and unexpected, that the Christian religion shows its remarkable vitality.

Mrs. Yoshiharu, the Bible woman at Kanazawa, said that her mother was impressed favorably, though she never came near our place of worship. Our songs floated out into the surrounding neighborhood and became a testimony to those who never crossed the threshold and joined our small company of believers. It was to the singing of our congregation that Mrs. Yoshiharu traced her conversion or the friendly attitude of her mother which led to her conversion. Though she knew nothing whatever of the Christian religion, there was one verse in our

hymns, a chorus to which the congregation returned in sweet and recurring refrain, that found its way into the soul of her mother. It is significant that it was the ethical note of redemption that awakened a response. It was that in the Christian religion which after all gives expression to its most characteristic principle and power. It is that by which its victories are being won over other faiths, less effective in bringing to sin-burdened souls the cleansing and emancipating blessing of spiritual deliverance. With light in her countenance, reflecting joy in her heart, Mrs. Yoshiharu said to me on the Sunday morning occasion of which I have spoken: "My mother was very fond of one verse which says, 'Whiter than snow, yes, whiter than snow; Now wash me and I shall be whiter than snow.'"

—S. H. Wainwright.

THE VANDERBILT ISSUE.

We present in other columns the voluminous report of Dr. James A. Anderson, Commissioner of the North Arkansas Conference for interests of Vanderbilt University. That our readers may see the Vanderbilt matter whole we give also the report of the Educational Commission on Vanderbilt University and the action of the General Conference at Oklahoma City and its instructions to the Educational Commission concerning that institution. We reproduce, in addition, the report of Rev. J. K. Farris to the North Arkansas Conference.

Dr. Anderson's paper clearly defines the issue which is now squarely before the Church and that issue is: Shall we continue our efforts to recover Vanderbilt University to the Church? Dr. Anderson concludes his report with the contention that the status of the Vanderbilt question at present is just what it was at the late General Conference in Oklahoma City and in his letter (which we published last week) openly avows that his report was written with the purpose of reopening the whole question of the Church's relation to Vanderbilt University.

It may appear to some of our readers that we take Dr. Anderson's paper and the avowed purpose in its production too seriously. Our readers may be disposed to remind us that all of the original patronizing Conferences of Vanderbilt University, save the two Arkansas Conferences, have accepted the action of the Educational Commission as final. And it is true that only the Arkansas Conferences now remain out of harmony with the action of the Educational Commission. But, it is also true that individuals throughout the Connection, here and there, are in sympathy with Dr. Anderson's contentions. It is also true that even some of our connectional men in Nashville are in sympathy with the contentions in the Anderson paper.

As we see it, therefore, it would be entirely possible for an adroit secret propaganda in the interest of reviving the Vanderbilt question to give trouble in the Church and even seriously embarrass us in our efforts to foster and maintain our new universities. The Church, therefore, ought not to suffer itself to be taken unawares in this matter. We ought not to go to another General Conference to be confronted with another powerful Vanderbilt lobby. It were better to force an open fight and make up our minds now whether the Vanderbilt question shall continually interrupt our work.

In our judgment, the issue can no longer be disguised—nor evaded. The issue is: Shall we continue our efforts to recover Vanderbilt University to the Church? And upon this issue, for our part, we unhesitatingly take our stand and unequivocally say, No.

Dr. James A. Anderson's paper quickly dissolves upon careful analysis. He quotes many individual speeches and arrays documents of many kinds. We remind him, however, that what the General Conference intended cannot be determined by speeches of individual members of the Conference, but must be determined by the final and completed action of the Conference itself, and this final and completed action is report number 2 of the Special Committee on Vanderbilt University which was adopted by the Conference. How erroneous are Dr. Anderson's conclusion may be seen by applying the provisions of the report to his paper.

(1) The contention of Dr. Anderson that valuable rights in Vanderbilt University were left to the Church by the decision of the Supreme Court is answered by the General Conference itself in the following words: "We are also of the opinion that under said decision of the Supreme Court of Tennessee the control of the General Conference of Vanderbilt University is so small and remote as to be difficult of effective enforcement."

(2) The contention of Dr. Anderson of the desirability of maintaining relations with Vanderbilt University is answered by the General Conference itself in the following words: "We believe that the differences that have arisen between the Vanderbilt Board of Trustees and the General Conference of the Methodist Episcopal Church, South, so long as conditions remain as they are, are irreconcilable."

(3) The contention of Dr. Anderson that the Educational Commission was unqualifiedly directed to reconvey to the original patronizing Conferences of Vanderbilt University the rights of the General Conference in that institution is answered by the General Conference itself in the following words: "In case it be found impossible to effect this transfer we hereby authorize and instruct the Commission herein named to take such steps as in their opinion may be necessary to preserve and defend the interests and honor of the Church."

(4) The contention of Dr. Anderson that the Commission was not authorized to make the possibility of further successful suit against the Board of Trust of Vanderbilt University a condition of its action is answered by the General Conference itself in the following words: "The patronizing Conferences of the Vanderbilt University are requested to elect one Commissioner each to work in co-operation with the Educational Commission * * * in the accomplishment of the transfer * * * and the legal procedure necessary to enforce the same." This contention is answered also in the following language: "Should said recommendation be favorably acted upon by said patronizing Conferences, the expenses of such litigation shall be paid by the Board of Education * * * under the direction and supervision of the Commission hereinbefore provided for."

Could the Educational Commission, entertaining the views expressed in its report, consent to "direct" and "supervise" the expenditure of large sums of the Church's money in the prosecution of a hopeless suit at law?

Would such a course "preserve and defend the interests and honor of the Church?" The General Conference never intended that the question of bringing suit should be left exclusively to the Commissioners of the patronizing Conferences, but that the Educational Commission itself should "co-operate" in whatever action should be taken. Could a Commission of sane men, therefore, be expected to "co-operate" in a procedure which the best legal talent in the land pronounced would be futile? And how can Dr. Anderson get his consent to assail the Commission for its refusal to entangle the Church in a hopeless suit at law when even the Vanderbilt Commissioners themselves, at the Memphis meeting, expressed grave doubts that anything of value remained, after the decision of the Court, which the Commission could convey to the Commissioners of the original patronizing Conferences of Vanderbilt University? Thus it is seen, we think, how the report of Dr. Anderson dissolves into mere empty words when tested by the final and completed action of the General Conference which is found in report number 2 of the special committee on Vanderbilt University.

But this is not all. That the purpose of the leaders of Arkansas Methodism to reopen the Vanderbilt question has seriously affected the interest of our new universities in Arkansas is very clear. First of all, our General Secretary of Education, even before the Commission could complete its work, sent broadcast to the Church his criticism of the Commission's work both as to Vanderbilt and the new universities. Then followed the action of the North Arkansas Conference in reconsidering the resolution of Rev. J. K. Farris which pledged the Conference to the support of our new universities. Then followed a second action of the Conference in which it declined to elect representatives to the Board of Trustees of Southern Methodist University as requested by the Educational Commission.

We recite these facts simply to show that interest in our new educational program is in an inverse ratio to interest in Vanderbilt University. That is, Southern Methodist University has little chance in Arkansas while the leaders of Arkansas are pledged to the reopening of litigation for the recovery of Vanderbilt University to the Church. And should the purpose to reopen the Vanderbilt question become general throughout the Church, we may well prepare ourselves for results like to those in Arkansas.

We now feel that we have performed our task. We have uncovered the bottom facts in our educational difficulties and have disclosed the real issue which confronts the Church. If at any time we have needlessly offended our brethren who differ with us, we are sorry. We have not said that they are bad men. Their judgment only do we assail and the issue which they have forced on the Church we now commit to our brethren.—Texas Christian Advocate.

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AMERICAN UNIVERSITY'S GREAT CONVOCATION.

Bishop John W. Hamilton has been elected chancellor of the American University to succeed his brother, Franklin Hamilton, who resigned to take up his new work as a bishop of the Methodist Episcopal Church. Bishop Earl Cranston was tendered a fine testimonial at the convocation exercises in the afternoon, at which he was presented with an automobile. In the evening the city of Washington joined in a true love feast banquet, at which, among many other notable guests, there were present and spoke Secretary Daniels and the president of the United States.

Bishop Cranston and the new chancellor, together, were honored at the hands of the university trustees, who conferred upon the two bishops the degree of L. H. D. Bishop Quayle made a remarkable convocation address on the subject, "The Scholar and His Times." Those who have heard this post-preacher know how useless is the effort to give adequate reporting of his utterances. Suffice to say that the bishop, in discoursing on John Milton and the quickening lessons drawn from his career, never was more eloquent, happy or effective. The hearers were enraptured.

A great company had filled the new open-air amphitheater in the romantic tulip grove on the university campus to mark this second convocation of the American University. It was Friday, June 2, in the afternoon. Many notable citizens of the national capital were present. Seven bishops were on the platform and took part in the exercises. The weather was the caressing breath of a perfect day in June. The sylvan shade, the green slopes reaching upward to form a natural amphitheater, the bright academic costumes of those participating in the convocation, the historical significance of the hour which was witness-

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ing the first assignment of degrees in the life of a new university, the noble spaciousness of the university campus itself, all helped to make the occasion memorable and to give a sense of exaltation to those who were so fortunate as to be present. It was a record day in the life of the American University.

Ten fellowships were granted on the recommendation of the University Board of Awards. In addition to the two honorary degrees given, three degrees were conferred upon candidates in course. The work of the three students thus honored has been pronounced to be of the most brilliant character, each candidate having added constructively to the sum of human knowledge. One discovered three laws of agriculture which will serve to enrich millions of acres of farming land in this country. The second has made clear the methods of nitrogenous enrichment of the soil. The third has created a more economical way of producing "baby beef."—Albert Osborn, Assistant Secretary.

COMMENCEMENT AT GALLOWAY.

The commencement exercises at Galloway College, June 2 to 6 inclusive, presented many delightful features, and several eminent speakers not heard before by a Galloway audience. The calendar was as follows:

The exhibit from the Department of Domestic Science—Friday afternoon.

The exhibit from the Department of Art—Friday evening.

Concert from the Schools of Music and Expression—Saturday evening.

Commencement sermon by Dr. J. M. Moore—Sunday morning.

Sermon before the Y. W. C. A., by Rev. C. M. Reves—Sunday evening.

Reception by the Lanier Literary Society—Monday afternoon.

Annual concert—Monday evening.

Class day exercises—Tuesday morning.

Graduating exercises and literary address by Dr. Edwin Mims, Tuesday evening, followed by the Irving Society promenade.

The president, Mr. J. M. Williams, expressed himself as having completed the most satisfactory year of his administration. The dormitories have been taxed to their limit, and faculty and students have done thorough work. With the check left for the library as a memorial by the class of 1915, a substantial addition of many valuable volumes has been made to the library, and as many more will be added with the memorial check of the class of the present year.

Plans for a greater Galloway are maturing, and the time is confidently expected when the institution will compare with any east of the Mississippi, offering courses for the most advanced and thoroughly progressive grade of scholarship for young women.

The sermon on Sunday morning by Dr. Moore on the "Sovereignty of the Kingdom of God" reached high-water mark in thought and cogency of expression. "God's in his heaven, all's right with the world," was the climax of his splendid message. The sermon by Rev. C. M. Reves on a similar text compared most favorably with that of the more mature speaker of the morning, and the address by Dr. Mims on "The Art of Thinking" was logical, clear, and forceful.

Almost all the graduates have been sought for positions in the schools of Arkansas, and thus the educational leaders of the State set their approval upon Galloway students, who go out well equipped to contribute to the ed-

ucational and religious upbuilding of the lives of others.

Homeward Bound.—A special train bore the students and guests homeward on the morning of the 7th. With several teachers the writer went to Kensett in the afternoon to go to Memphis. As the machine passed over a bridge a flash of blue darted across the road from the woods that a bluebird flew from last year on a like occasion. Possibly the same bird. Who knows? But "how absurd," says the skeptical one, who would make the same remark of the oriole, clad in the gorgeous livery of Lord Baltimore, that has built his nest in the same tree near one of the Galloway cottages for at least two years. I can see him whistling now to his beautiful, but more demurely clad mate—"Where are you hiding at, Lovely! Sweet! Sweet!"

Strange how some people, having eyes, see not, and having ears, hear not! As strange as it was two thousand years ago to the One whose ear was attuned to every lyrical note in the universe, and whose eye caught all of the wonderful color scheme of flower and sky.

We followed the track of the cyclone for miles, and saw the broken and uprooted trees and unroofed houses. As we approached the Mississippi River wonderful fields of alfalfa, corn, cotton, wheat and oats made us forget the devastation of the storm. Apart from its productiveness, the natural beauty of the country was picturesque and attractive. Bonneted women by the side of the men and boys in blue overalls, chopping cotton, reminded me of familiar scenes on Georgia soil.

Great embankments of flaming butterfly weed delighted the eye; miles of the feathery white carrot, waving plumes of elderberry, a profusion of the lovely iris and wild phlox, leaves of the water lily floating in careless gracefulness on the streams, and suggesting future loveliness of bloom, scarlet trumpet flowers clambering over rock and tree; yellow primroses, gaudy brown-eyed Susans, and myriad others of our field flowers, blooming in riotous luxuriance along streams and in the lush grass, made the trip to Memphis all too short.

I waked Thursday morning early as the train slowed down, and, peering out into the gray dawn, discovered that I was nearing Lookout Mountain. A thrush trilled his matin in a clump of trees near by; a redbird whistled across the cornfield; wild roses clambered over gray boulders, and behind the hills, rich in historic lore, the sun was rising in gorgeous splendor, and soon I was on Georgia's soil where Wesley first planted Methodism in our South and (let New York and Baltimore settle the priority as to permanency of organization as they may), and where the writer's grandfather was very nearly scorched by the derision of a High Church Episcopalian father because he had dared to think for himself and cast his lot with the followers of the reactionary leader of the movement for a more fervid type of Christianity.

Atlanta is getting ready to entertain two thousand delegates at the approaching Sunday School Convention. Emory University is offering courses to summer students that compare favorably with those given in Chicago and in New York. I shall attend those offered on Religious Education.—Kate J. Bigham, Chair of Bible and Psychology, Galloway College. Atlanta, Ga.

REPORT OF THE PRESIDENT OF HENDRIX COLLEGE ON INTRA-MURAL WORK.

During the last twelve months much attention has been given to strictly intra-mural problems. The faculty has adopted progressive measures designed to stimulate scholarship among the students. A general criticism by Oxford professors upon American Rhodes scholars is that, while they know something about many things, they are superficial and are not as capable of sustained effort as is the English scholar. These weaknesses are traceable to the choppy character of American education. We divide the school year into short terms, assign to each term a single subdivision of a subject, and at the close of the term have the student to stand a brief examination on it, never to return to that part again. In contrast with this English and European students are required to study the same subject for two or three years, and before graduation to stand a thorough, comprehensive examination on all of his college course. The American practice, however, makes for intellectual flabbiness and fails to develop intellectual fiber and capacity for sustained effort. To correct these evils and to stimulate scholarship our faculty has introduced several changes. The semester system has taken the place of the term plan. Instead of a course reciting three times a week throughout the year, it now recites five times a week, for a semester. Instead of a subject being divided into three parts, one for each of three terms with a separate examination for each part, it is now treated as a unit, is completed in half a year, and the student is required to stand a thorough examination on the whole subject at the close of the semester. It is hoped through these changes to develop a high order of intellectual power. Moreover, the faculty has introduced a system of general scholarship and graduation honors. After 1918, students will graduate as first, second or third honor or pass men, depending upon their average scholarship throughout the college course.

The Church has always been a conservative institution, and frequently God has had to force changes by revolutionary methods through a reformer like Huss, Luther, or Wesley. The church college shows the same conservative tendency that the Church itself manifests. The college's ultra conservatism is responsible for its failure to adapt itself to the changing spirit of the age. The last century has witnessed many sweeping changes, one of which was the marvelous development of science and its thousands of applications in manufacturing, transportation, agriculture, and in all of the arts and applied sciences. The development in the field of social science and applied science

Can You Write a Letter Like This?

Mrs. Theo. Kuker, Florence, S. C., writes us under date of Aug. 29, 1915, as follows: "I have ordered 'RENEWAL' for several people and many others come to me for the name and address. As my recovery has been so wonderful I am happy to recommend such a sure remedy. It has never failed to relieve those who used it." This is only one of such letters received by us almost every day. You, too, can be well, if you will. "Renewal" relieves rheumatism by removing the cause, uric acid, from the blood. For sale by all druggists, 50c per bottle, or sent postpaid on receipt of price if your druggist cannot supply you. WARNER DRUG CO., Nashville, Tenn.

and education has been no less phenomenal than that in the field of science. The modern languages, French, German, Italian and Spanish, have come forward as strong rivals of the ancient languages, Greek and Latin. These fundamental changes have revolutionized modern life, have given man a new setting, a new environment, and have enriched life many fold. These changes have therefore revolutionized education, for the task of education is to adjust man to his environment. Education must change with any important change in man's environment. The big privately endowed and State universities responded to this change more quickly than the college, and that is probably an important reason why the church college has lost relatively in patronage and the universities have gained.

Among the alterations in the curriculum which these changes in the scientific and economic worlds have forced on the college are the elective principle and the major and minor system. The church college was the last to yield to the elective system, and it has been slowest in recognizing the force of the demand for the major and minor system. The Hendrix faculty introduced some years ago the elective principle. They have this year adopted the major and minor system. In brief, the system requires of each student that he select a major and a minor subject, that he, under the guidance of his major professor, make out his course, that he take a large amount of work in his major subject and a considerable amount in his minor subject.

The advantages of the system are (1) that the student has the sympathetic advice and counsel throughout his college course of the professor in his major field; (2) that in mastering some one field, his major subject, he is prepared for effective work, either in the professional or graduate school; (3) that by specializing in one field the student can often save a year in professional schools. For instance, the prospective doctor can save a year in the medical college by specializing during his college course in biology and chemistry; the prospective lawyer, by doing advance work in constitutional history and political science.

The faculty has also had under consideration the advisability of a department of Education at Hendrix College, and has recommended the creation of the department. The considerations leading the faculty to this conclusion are well worth the consideration of the Board. Hendrix is committed to the cause of Christian education. One of her most effective ways of promoting it is in training high school teachers and principals, city, county and State superintendents and normal school and college teachers. The only way to make our public schools Christian is to put teachers thoroughly imbued with Christian ideals in charge of them. In doing this service the church college will be multiplying its influence in the field of education.

But the rapid development of State normals and strong teacher-training departments in State and privately endowed universities is having the effect of drawing to these institutions practically the entire student population looking to teaching as a career. As a result, the church colleges are not educating anything like as large a per cent of the leading educators as formerly. If this condition continues, will it not show itself in a more materialistic spirit in our public schools? Will not our public schools

Woman's Missionary Department

Edited by

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

PRÉSS 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.

THE BOOK OF BOOKS.

The more you cleave to God and commit yourself to His word and counsel, the more steadfast you will stand. Let the Word be your food. Strive by it to think what God thinks, be what He wills. If the Word of God is thus the Rock of your confidence, you will be just as little moved as there is variability or shadow of turning with God.—Andrew Murray.

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LET'S GROW GREATER IN FINANCE.

From comparative reports we learn for the first quarter of 1915 Little Rock Conference Woman's Missionary Society sent to Mrs. F. H. E. Ross, treasurer Woman's Missionary Council, \$2,218.26, and for the first quarter of 1916, \$2,840.92.

North Arkansas Conference W. M. Society sent to Mrs. F. H. E. Ross, treasurer Woman's Missionary Council, for first quarter of 1915, \$1,841.33, and for first quarter of 1916 \$2,613.99. We are improving some, but need to grow faster in order to show our faith by our works.

HAS YOUR AUXILIARY REPORT BEEN SENT TO YOUR DISTRICT SECRETARY.

With June, the second quarter of our fiscal year closes and we shall await reports from all missionary auxiliary.

become less and less Christian? So impressed with the force of this reasoning are some educators that they feel that the church colleges alone can stem the tide of materialism and introduce a distinctive Christian tone in the public schools.

But before this can be done, strong departments of teacher training must be introduced into our church colleges. Many of our leading church colleges have already entered upon this work.

The plan worked out by the Hendrix faculty calls for the selection for the head of the department of education of a man of ripe scholarship and of recognized standing in education, and for using the academy as a school for the training of cadet teachers. That means that much of the teaching in the academy would be done by seniors who are prospective teachers. This teaching would be a part of the student's course in education, for which he would receive credit towards his degree. The cadet teaching would be done under the supervision of some professor. The academy students would not suffer on account of inferior teaching. Experience shows that such teaching is equal or superior to the ordinary high school or academy instruction. I submit this action of the faculty with my most hearty endorsement and with the recommendation that it be carried into operation at the earliest moment.

iliaries with anxiety and expectation. The anxiety is due to knowing how greatly the Woman's Missionary Council needs every dollar we owe on membership dues, Conference pledges, the Relief and Retirement Fund. We have good expectation because we believe our women in Arkansas are much in earnest in this work for our Lord. More or less, we all realize that when an auxiliary reports a certain number of members she obligates herself to use every effort to collect her proportion of money for the Conference expense fund and support of our missionaries, missionary schools, rescue homes, and for the Relief and Retirement Fund, which is needed for our workers who must rest a while from the beloved employ.

But so swiftly do the weeks glide into months, one year may be half gone before we realize it. This is a reminder to every member of the Woman's Missionary Society to look into the financial standing of her auxiliary and discover her relation to it. Let us immediately bestir ourselves to make up any financial deficit and then see that full and accurate reports are sent to the district secretaries by June 30. Every auxiliary is a cog which helps or hinders our machinery.

NORTH ARKANSAS CONFERENCE.

Report for first quarter from Mrs. H. H. Watson, Conference first vice president.

Of our 22 young people's auxiliaries, 19 reported first quarter; added during quarter, 2; mission study classes, 9; membership offering, \$42.21; Retirement and Relief Fund, \$10.15; pledge, \$79.27; local, \$35.78. Quarterly letters have been sent to each auxiliary.

Comparative Report in Finances.

	1st Qr., 1915.	1st Qr., 1916.
Membership offering.....	\$48.24	\$42.21
Pledge	19.45	79.37
Relief and Retirement Fund	5.95	9.10
Conference expense.....	11.30	12.95
Total	\$84.94	\$143.63
Gain		58.69

Mrs. H. H. Watson,
First Vice Pres., N. Ark. W. M. S.

THREE NEW YOUNG PEOPLE'S AUXILIARIES.

Mrs. C. F. Elza, first vice president of Little Rock Conference W. M. S., says of the Prescott District meeting:

It was a great pleasure to be with the auxiliaries of Prescott District in their meeting at Nashville. Mrs. R. M. Briant of Hope, the new district secretary, had her work well planned, and we feel that this early meeting will give Prescott District a decided advantage in the coming membership campaign. We expect to see her forge ahead along many lines. Already, in 1916, we have gained three new auxiliaries for young people in this district, and several more will soon be added. Nashville and Emmet have their plans laid and leaders chosen. Mrs. Briant is putting love, prayer and effort into this work, and results are assured. I enclose a synopsis of the program, which proved helpful and stimulating:

May 31-June 1.

9 o'clock Wednesday morning:
Devotional—Rev. Z. D. Lindsay.
Key-word for the entire meeting, "Christian Service."

1. "How Can We Help the District Secretary Bring Prescott District Where It Ought to Be?"—Mesdames Hill, A. L. Johnson Griesse, Okolona, Womble, Glenwood and Emmett.

2. Committee on Courtesies—Mesdames Broach, R. T. White, Bush, W. W. Johnson.

Address of Welcome—Mrs. J. S. Hopkins.

Response—Mrs. Briant.

Quiet Hour—Mrs. J. E. Dixon.

Afternoon:

Devotional Service—Mrs. Cannon.

A Word from the District Secretary. Reports from delegates.

"Our Day of Opportunity"—Mrs. W. W. Johnson.

Echoes from Annual Meeting—Mrs. A. L. Johnson.

Evening:

Devotional—Rev. Z. D. Lindsay.

Solo—Mrs. Geo. H. Bell.

"Preparedness"—Mrs. C. F. Elza.

Thursday morning:

Devotional—Mrs. C. F. Elza.

Our Young People—Mrs. C. F. Elza, leader. Discussion by first vice presidents present.

Juniors and Babies—Mrs. Green.

Mission Study—Mrs. J. O. A. Bush.

Afternoon:

Devotional—Mrs. Briant.

Minutes.

Chart Talk, "Stewardship"—Mrs. Broach.

"What the Missionary Society Has Done for Me"—Discussion led by Mrs. T. R. Billingsley.

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LETTER FROM. MRS. H. C. RULE, CONF. SUPT. PUBLICITY AND MISSION STUDY.

Dear Friends—The June, September and December literature is sent out by the Social Service superintendent of Little Rock Conference W. M. S., Mrs. Barkman, of Arkadelphia. If for any reason you fail to receive literature for these months, apply to her. Perhaps she has never received the address of your Social Service Superintendent. Several requests for June leaflets have come to me, and I would advise the president of each auxiliary to see that the address of her publicity superintendent is sent to Mrs. Barkman immediately. I would again advise auxiliary superintendents of publicity that we are all depending upon them for items of interest for our Missionary Department in the Arkansas Methodist.

Recently a reader of the paper wrote our editor: "I enjoy reading your page every week. North Arkansas is about to get ahead of us in reporting news." Shall we not be more diligent in our publicity work?

The Bulletin, which is a magazine published quarterly by the Federation of the Women's Board of North America, in its last issue publishes an article by Mrs. Marian Steel concerning the publicity work of the Woman's Missionary Council of the Southern Methodist Church. This publication commends this department of our work as follows: "The publicity work of the Women's Council of the Southern Methodist Church is of immense importance, and worthy of imitation in all sections."

ITEMS FROM AUXILIARIES. Lonoke.

From Mrs. Will Keith, auxiliary corresponding secretary:

A word from our Lonoke auxiliary, which is a real live society at present, with a membership of forty. Our young people's society is doing good work; the junior society also. More than half the members of our Mission Study Class are enjoying the "King's Highway" under Mrs. John Koonce, our most worthy superintendent of mission study. We also have twenty members on the cradle roll.

The district meeting here July last was an inspiration to our membership. We were on the honor roll this last quarter. We sent the Conference treasurer \$64.30 for first quarter. More than the \$200 pledged for furnishing the new parsonage, which is soon to be built, has been turned over to the local treasurer.

Conway District Meeting.

The women of the Conway District were indeed fortunate in having with

them at their second annual meeting, at Russellville, Mrs. B. W. Lipscomb of Nashville, Tenn. Mrs. Lipscomb's opening address Monday night was most inspiring, and those who heard her feel strengthened for the work. Through the business discussions of the following day her advice and explanations were invaluable. Miss Nellie Denton, one of our Conference officers, was with us also, ever ready and anxious to help. The workers of this district extend to them both our hearty appreciation. Since the N. A. Conference is so large, the auxiliaries find it hard, often impossible, to send delegates to the annual meeting, so the district meeting must be emphasized and made strong.

Too much cannot be said for the work of the Russellville women in this meeting, not only for the entertainment given the visitors, but their earnest co-operation in the business and work before us. We feel that good seeds were planted at this coming together.

The session was opened Tuesday at 9 a. m. with song and prayer by Mrs. Smith, followed by the Scripture lesson, read by Miss Denton of Fort Smith.

The girls' trio of the Russellville church favored the audience with an appropriate selection.

Mrs. R. L. Smith of Russellville was chosen secretary.

The following delegates were then enrolled: Mrs. Simmons, Miss Huddleston and Miss Mary Higgins of Conway, Mrs. Haigwood and Miss Katherine Kaufman of Clarksville, Mrs. Drummond of Russellville and Mrs. Rye of London.

Mrs. Smith made an appropriate short talk on institute work and the benefit to be derived from it.

Throughout delegates' reports there were interesting discussions, and many valuable and helpful suggestions were made from time to time by Mrs. Lipscomb, our Home Base secretary, from Nashville, Tenn., and Miss Denton of Fort Smith.

The only juvenile society report was made by Katherine Kaufman of Clarksville, which was followed by a beautiful song given by the ten children of that society, who were in attendance at the Institute.

Mrs. Haigwood of Clarksville read an inspiring paper on "The Duties of the Officers of the Woman's Missionary Society." Miss Denton of Fort Smith enlarged upon this subject and gave valuable instruction on "Duties of All Officers, and How and When to Hold Executive Meetings." At this point the children's and young people's work was discussed, and Mrs. Lipscomb gave us many good ideas as dealing with our juveniles and young people.

Brother Womack of Russellville conducted devotional exercises, and the meeting adjourned for lunch.

The afternoon session was opened with an appropriate suggestion from Mrs. Lipscomb for a circulating library for the district. Then she very ably presented plans for organizing new societies and urged the need of forming circles of prayer in all the societies to pray specially for the success of our Methodist women this year in all their departments of missionary work. The District Secretary, Mrs. S. G. Smith urged making plans now for our October campaign for new members and for signing of the prayer pledges. She had a map of the district showing where there were societies and where there were none. She asked that six new societies be organized

by older societies closest to them. Russellville Society agreed to organize at Pottsville; Clarksville at Spadra and Hartman; London at Knoxville; Conway at Lamar, and Morrillton at Altus.

Mrs. Lipscomb told very impressively of the work of our recent Missionary Council of our new missionaries to Africa, our girls' school in Rio-Brazil, the new home in California for working girls, and of our school at Laredo, and closed with an appeal for all societies to observe the Week of Prayer.

Mrs. Smith told how they, as a society, observed the Week of Prayer and made it a success.

Mrs. Simmons of Conway presented the cause of the mission study class in a most excellent paper.

Conway and Clarksville extended invitations for the next annual district meeting; Clarksville being the place selected.

Mrs. Lipscomb gave a beautiful reading which closed the program for the day.

The Institute adjourned to meet at Clarksville next year.

Mrs. R. L. Smith, Sec.

Prescott District Meeting.

A friend writes:

"Our district meeting was held at Nashville May 30 to June 2. Mrs. R. M. Briant, District Secretary, presided with her usual grace and saw to it that not a dull moment was allowed during the entire meeting. The spiritual note was dominant. We congratulated ourselves on having with us our Conference First Vice President, Mrs. C. F. Elza, of Benton. The Nashville Missionary Society was unstinted in their hospitality. On Tuesday evening at the home of Mrs. Wepfer a "get-together meeting" was held, where the delegates, visitors and hostess enjoyed a delightful evening in Christian fellowship. Dainty refreshments added much to the enjoyment of the occasion.

On Wednesday morning Rev. Z. D. Lindsay opened the meeting with a consecration service that was helpful throughout the meeting. The welcome address given by Mrs. J. S. Hopkins in her gracious manner made all feel that it was good to be there. Wednesday and Thursday were spent in discussing the different phases of the work and we believe that this meeting marks a step forward for Prescott District along all lines.

The most inspiring service was held on Wednesday evening. Rev. Z. D. Lindsay opened the meeting with a very impressive devotional service, followed by a solo, "Just As I Am," by Mrs. George Bell.

Mrs. C. F. Elza inspired the audience with a soul-stirring message in the interest of our young people. An offering was taken for the Lou A. Hotchkiss Endowment Fund. The meeting adjourned to meet at Gurdon next year."

OUR GREATEST NEED.

A Prayer Circle of the entire organization of which every auxiliary shall be an arc. To pray for our Church and her leaders, the missionary cause at home and abroad, the campaign for new members and organizations, gifts of money for the kingdom, our nation and world peace. Enlist every praying heart. He is counting on you—On a love that will share In His burden of prayer For the souls He has bought With his lifeblood and sought, Through his sorrow and pain

To win home again.
He is counting on you;
If you fail Him,
What then?

Everybody Must Work and Pray To-get-her.

Fifty thousand new members in 1916.

Organize a society in your neighboring Church.

Win the unenlisted women, young people, and children in your own Church.

Your Conference officers have a good plan for this, which they will pass on to you.

The results of the enterprise are largely with your society.

Make it a glorious success!

A Half Million Dollars.

This is the aim for 1916 for the Conference collections.

It is fifty thousand dollars' increase over 1915.

We have made a good start in the first quarter with \$10,964.14 excess over the first quarter last year.

We must work for an excess of \$14,035.86 in the second quarter.

Collect dues and pledges in full this quarter in your society.

Bring into the treasury every dollar that is due.

Let us—

Pray as we have never prayed before.
Work as we have never worked before.
Give as we have never given before.
And we shall succeed!

—Bulletin.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

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

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."

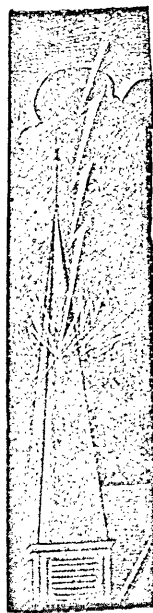
Write a post card for the book. If you do not like it, return it. If you do like it, send \$1.45 address

ARKANSAS METHODIST,
Little Rock, Ark.

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.



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That is the story of many churches, and yet many are damaged or destroyed—and no insurance whatever. This latter number is decreasing and has been since our

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The National Mutual
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Co., of Chicago**

began to impress upon church officials the importance of insurance and sufficient insurance, and to furnish it on such terms that none could afford to put it off. Just think of it! Protection for a few cents or less a day on easy payments, and no assessments. Write for particulars.

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Fourth and Jefferson, Louisville, Ky.

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 25.

By Rev. C. J. Greene.

Another Macedonian Call. Acts
16:1-12.

The scripture selected as a basis of the lesson for Southern Methodist Sunday schools today is a part of the scripture lesson for the first Sunday in June. In the former lesson we studied the facts and the principles that guided Paul in his going into new territory on his second missionary journey. It is hoped by our Sunday school leaders that the lesson for today will help us to catch the motive and the spirit of Paul that they may become actual working forces in our lives.

It is easily possible for a Sunday school lesson, carefully studied or well taught, to serve, like a book of fiction as a mere pleasing entertainment. High motive, heroic suffering and triumph of character over circumstance, stir the imagination and by sympathy awake noble sentiment. We may hear a great missionary address, and feel ourselves thrill with missionary zeal. To stop with this feeling is to engage in a form of religious indulgence and dissipation that leaves one weakened and less Christ-like. Again, one hearing the missionary appeal may have a genuine desire and purpose to lend a hand; but the needs are so vast and widely scattered that he is confused and discouraged by comparing field with field and the greatness of the need with the smallness of his ability to help.

To save our Sunday schools from such misspent energy our Sunday school and missionary leaders have combined in centering upon China as the field for missionary study, sympathy and effort in Sunday schools this year, and they have centered upon Sunday, June 25, as China Day.

In the light of these facts we can see that it is the aim of those who

NOT EQUIPMENT BUT THE MAN MAKES THE DIFFERENCE IN SCHOOLS.

A man to whom you may trust your boy with absolute confidence is Mr. Robert K. Morgan, Principal of the Morgan School, Fayetteville, Tenn.

During the past twenty-five years, Mr. Morgan has built up this training school for boys, around his own long experience, and his study of boy nature and of the problems of giving the boy the mental preparation, physical well-being and spiritual strength for an honorable, manly, successful life. He has chosen his faculty, equipped his school, and ordered its conduct, with one purpose in view.

Mr. Morgan is a graduate of the Webb School, Bell Buckle, Tenn., and the Vanderbilt University. He is a man of strong, wholesome personality and deep Christian character—an inspiration to every boy who comes under his care. His close, personal relations with his boy students, his attention to their work, their talents, their special needs, have given his school a position of high distinction. The citizens of Fayetteville have recently presented him with a \$15,000 building as an addition to his school.

A postal card to Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tenn., will bring you a catalog and full information about this school.

have selected this lesson that it shall awake the Pauline spirit of eager, aggressive, self-sacrificing service, and open the way for that spirit to work. Through Paul we are to see and feel the spirit of our Lord yearning to carry the gospel of life to those who have it not, the spirit of sensitiveness and yielding to the guidance of the Holy Spirit, through the Macedonian call for help we are to see and feel the cry of Jesus as he identified himself with our brother-people of China, and assures us, "Inasmuch as ye have ministered to one of the least of these, ye have ministered to me." Then we are to pray, to learn, to go, or help others to go.

A glance at a few of the facts in the call and the field of our text may throw light upon our call and the field from which it comes.

1. The Call. The call that comes to us is the same in spirit and urgency as the call of the apostle. It is as authoritative as the voice of God can make it. It is as urgent as the great black cloud of all sorts of abject but relievable human needs can make it. It is the world-old call of the Creator for men and women to exercise and cultivate the highest faculties of their souls. You don't believe in carrying the gospel to China? Then you don't believe in God; you don't believe in humanity; you don't believe in the divinest capabilities of yourself. To become in spirit and in action a carrier of the gospel to mankind is to eat the flesh and drink the blood of the Son of God; it is to receive into one's character the divine nature, the supreme pledge of moral victory on every battlefield, and of resurrection from the dead.

2. The Field. (1) The call to Macedonia was a call to Greece, "the richest of all lands in philosophy, art, beauty, culture, gayety." Philippi, once Greek, is now a Roman colony, and having such a history, it carries in its life the glory of Greece and grandeur of Rome. And yet, it lacked one thing—knowledge of the true God and reconciliation to Him. The land from which our call comes lacks everything except resourcefulness and capability of its lands and its peoples. It is a land of poverty and famine and disease; its educational theory and method are such as allow vast resources of human energy to run to waste; its government is unstable and much of its official life is rotten; its gods are dead and its religions are dying. The light of the gospel shed on China will dispel its fogs of superstition, ignorance and disease, hearten its hords that are now little more than beasts of burden, and set their energies free; it will open their mines of iron and coal, thread their lands with railroads, deepen their waterways, save their lands from ruinous floods, and make of it a new earth wherein dwelleth righteousness. We need to learn to pray and to pay; for every ounce of energy thus expended will help to lengthen the beams and intensify the glow of light from the face of Him who is the Father of the spirits of all flesh. The heaven of the gospel is already at work, and China feels her

need as she has not felt it before. She is reaching out her hands for help, and to make this the day of her salvation, the church has but to awake and strengthen and equip the thin lines of her heroes of faith.

3. Conditions and Outlook. As far as we know Paul and his party were the first missionaries in Europe; missionaries have been at work more than a century in China. Paul went at his own expense, without direction or support from any source; but he was a Roman citizen, and that gave him protection, and he had a trade upon which he could depend for his support. Our missionaries go into a far country whose language they do not know and where they could hardly make a living; but they have the protection of our government, and they are directed and supported by a great church organization. Paul was moving toward Rome, the political heart of the world, and, when he evangelized Caesar's household he planted the seeds that made Europe Christian. We are moving toward China, the heart of the East, and as goes China, so goes half the world. Japan may dominate China and control her national resources; so did the Teutonic peoples of the north dominate Rome, but with all their getting they got

Christianity, and their virility gave Christianity to all Europe and all America.

The church at Philippi followed Paul even to Rome with sympathy and prayer and material aid, and thereby it lent heart and vigor to his gospel there. What if the church planted by humble missionaries should set the heart of China aglow with new life, and through China, the heart of Japan. It might do more than all the

A REMARKABLE COLLEGE.

The Meridian College-Conservatory is unique in many respects. It aspires to be a "character factory" for making all-around, sensible men and women. It is a standard college requiring fourteen entrance units. Four years of work in all branches of Art, Music, Education, or Expression, or Oratory, Domestic Science and Business, leading to degrees of B. A., B. S., B. L., and B. Mus. It safeguards its pupils as few other colleges do. It is a careful school for careful parents, located on a high plateau among the health-giving pines, three and one-half miles from Meridian, Miss. The table is supplied from a 200-acre farm owned and operated by the college. For catalog, rates and special information, address J. W. BEESON, A. M., LL. D., President, Meridian, Miss.

MARY BALDWIN SEMINARY FOR YOUNG LADIES.

Established 1842. Term begins September 14. In the beautiful and historic Shenandoah Valley of Virginia. Unsurpassed climate; modern equipment; students from 35 States. Courses—Collegiate (3 years); Preparatory (4 years), with certificate privileges. Music, Art and Domestic Science. Catalog, Staunton, Va.

Randolph-Macon Woman's College

Lynchburg, Va. One of the leading colleges for women in the United States, offering courses for A. B. and A. M.; also Music and Art. Four laboratories, library, astronomical observatory, new and modern residence halls. Scientific course in physical development. \$20,000 gymnasium with swimming pool; large athletic field. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by \$250,000, makes possible very moderate charges. Officers and instructors, 60; students 624 from 35 states and foreign countries. For student life address WILLIAM A. WEBB, President, Box 20.



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A Training School for Boys. Thorough preparatory course for college. Most healthful section of Middle Tennessee. A school that builds up Christian character and makes manly boys.

Fall Term begins September 6, 1916.

Tuition, \$75.00 for session of thirty-eight weeks. Board at reasonable rates. For full information, address E. T. PRICE, Principal, : : : : Lewisburg, Tenn.

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Regular and special courses. Four years of Academic and two years of advanced courses for High School graduates. Music, Art, Expression, Household Economics.

The school was founded in Washington by Mr. and Mrs. Arthur Ramsay in 1899. Miss Judith Leroy Steele, who is so favorably known through her years of connection with Galloway College, has been associated with the school since 1900.

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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,

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tinkerings of Congress to settle the Oriental problems of the Pacific Coast and of the needs of military preparedness. It certainly would save China.

Do we catch the vision and hear this other Macedonian call? And do we assuredly gather that the Lord has called us to preach the gospel unto China also? Shall we immediately endeavor to go?

LITTLE ROCK CONFERENCE SUNDAY SCHOOL BOARD.

Report of Treasurer, June 13, 1916.
Previously reported\$547.08
First Methodist Church, City (Appt.) 50.00
Berean Class, Methodist S. S., Arkadelphia 3.00

Total\$600.08

Children's Day Receipts.

Previously reported\$301.54
Winfield Memorial, city..... 100.70
Monticello Sunday School..... 8.25
Mauumelle Sunday School..... 2.02
Delight Sunday School..... 7.07
Holly Grove S. S., Emmet..... 4.88
Social Hill Sunday School..... 2.15
Antoine S. S., Delight..... 4.10
Lake Village S. S. 2.53
Methodist Church, Arkadelphia 19.00
Warren Sunday School..... 13.72
First Methodist Ch., city..... 13.00
Forest Park Ch., city 5.15
Carthage Sunday School..... 8.00

Total\$492.11

R. E. Overman, Treasurer.

HELP FOR WORKING WOMEN

Some Have to Keep on Until They Almost Drop. How Mrs. Conley Got Help.

Here is a letter from a woman who had to work, but was too weak and suffered too much to continue. How she regained health:—

Frankfort, Ky.—“I suffered so much with female weakness that I could not do my own work, had to hire it done. I heard so much about Lydia E. Pinkham's Vegetable Compound that I tried it. I took three bottles and I found it to be all you claim. Now I feel as well as ever I did and am able to do all my own work again. I recommend it to any woman suffering from female weakness. You may publish my letter if you wish.”—Mrs. JAMES CONLEY, 516 St. Clair St., Frankfort, Ky.

No woman suffering from any form of female troubles should lose hope until she has given Lydia E. Pinkham's Vegetable Compound a fair trial.

This famous remedy, the medicinal ingredients of which are derived from native roots and herbs, has for forty years proved to be a most valuable tonic and invigorator of the female organism.

All women are invited to write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special advice,—it will be confidential.

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.

EPWORTH LEAGUE.

THE EPWORTH LEAGUE LESSON FOR JUNE 25.

By Rev. H. C. Hoy.

What Is the Purpose of Our Life On Earth?

Scripture References, Eph. 11:1-10.
The purpose of our life on earth is to preach the gospel. It is to make the world Christian. It is to bring happiness to all people and to see that the Word of God is observed by all people.

First, The Purpose of Life Is to Overcome the Carnal by Spiritual Life.

1. Overcome evil with good. The person who knows that text by memory knows the secret of a life that is both strenuous and simple. He knows the key to a successful Christian life and a method that will do more to convince the world of the power of the gospel of Christ than any other one thing in the power of man. Here is the call to a real battle of life. And here is a promise of a final victory for Christ which will help the person who uses the weapon of righteousness.

2. The warfare is not carnal but spiritual. The warfare in this life is the evil against good. The attempt to ignore this fact has befogged the brain of many a good man and hindered the working power of the Christ. The theory that sin does not mean death is false and can not be sustained by actual conditions of life. Now it is our business to meet sin in actual life as we see it and to conquer it. Sometimes people speak of the spirit of the age as the secular spirit and they seem to think that that excuses them from responsibility. It only makes us more responsible, for we must overcome the spirit of the age with spiritual life as demonstrated in good Christian lives lived as directed by Jesus and the Holy Spirit. Evil is as real as the fire that burns you, evil is negative—yes; but it is a real negative, and a negative as dark as night. Regret and condemnation bear witness in the human heart of the evil that has taken hold of one. Now the purpose of life is to overcome the evil thus shown in one's life and this can be done only by the grace of God.

3. Religion helps us to perform our purpose in life. Religion teaches us the facts. There is no greater portrayal of sin than the Bible. No man can come into touch with the divine personality of Jesus Christ, no man can listen to his teachings without feeling that the distinction between good and evil to Him is vital and everlasting. The conflict between good and evil is the great conflict. Evil is the one thing that God never willed. Good is the one thing that He willed forever. Now religion gives one power to overcome sin by giving one a power in his own life to overcome. It gives one a peace and happiness that is not known to the sinner. It is a lever that enables a person to pry out the sins of the heart. There is no doubt but that the purpose of one's life is accomplished when he has realized that power in his life, for he will make others to feel that force in his work. No man is more powerful than the one who is filled with the power of the Holy Spirit. The men who are filled with the Holy Ghost are almost irresistible. People are converted under their influence everywhere. It is a great pity that all the Leaguers are not spirit-filled and thus enabled to fulfill the purpose of life.

Second, What Contribution Are You Making?

1. What are you going to do for the higher side of human life? What contribution are you going to make of your strength, your time, your influence, your money, yourself, to make cleaner, fuller, happier, larger, nobler life possible for some of your fellow men? I do not ask you how you are going to do it. You may do it in business, law, in medicine, the ministry, teaching, in literature. But this is the question: What are you going to give personally to make human life of the place where you do your work purer, stronger, brighter, better, and more worth living? That will be your best in the purpose of life.

2. The positive method is the only way to combat intellectual error and spiritual evil. False doctrines are never argued out of the world. They are pushed back by the incoming of the truth as the darkness is pushed back by the dawn. Phillips Brooks was right. It is not worth while to cross the street to break a man's idol. It is worth while to cross the ocean to tell him the truth. The skillful fencer who attacks your doubts and drives you from corner to corner of unbelief and leaves you at last in doubt whether you doubt or not, does you a certain service. But the man who lays hold of the real faith that is hidden in underneath your doubt—the silent longing for God is the man that has done something worth while and helped the person so held in doubt to fulfill the purpose of life. The world needs more nourishment for faith.

Lastly, no man can accomplish the purpose of life without Christ. If the world could have saved itself the coming of Jesus would have been foolish. But the world had tried to save itself for thousands of years and only stumbled deeper into sin. Not until Jesus came and men accepted Him as their savior did the world begin to advance to new stages of civilization. Man cannot help himself without Christ. With Christ all things are possible.

If you do not know Christ you are out of harmony with our civilization. The progress of today is based on Christ. We are proud of Christ. We would not be able to continue without Jesus. My friend, you are not a good citizen until you allow Jesus to dominate your life. You may pay your taxes and do other things, but the force of Christ sustains our civilization and you are allowing others to do your part in sustaining it while you are deriving its benefit. Now the

thing for you to do is not to allow your energy to be wasted in a false purpose, but take Jesus into your heart and follow Him and thus accomplish the mission of life.

TO THE VOLUNTEERS FROM EPWORTH LEAGUES OF NORTH ARKANSAS CONFERENCE.

All races, heathen and Christian, express their ability in some practical form. Indians and Orientals give their lives through their hand-work, their pottery, and their rugs. Home-makers of civilization also express their ability in their hand-work, in their homes from garret to cellar, and in the training they give their children. Artists give of their best through their paintings; authors through their writings; and so on we might name the different talents God bestows on us by means of which we are to give ourselves and Him to each other.

It is absolutely necessary for young people to learn that they must express their lives intelligently or lose all. Christ gave and gained his life, not only on the Cross, but as he lived each day.

There are two types in our church when there should be only one. Each member should train herself to be a Mary and a Martha. Christ, perhaps had the trials of each, he was we know the embodiment of each, therefore a perfect character. He lived up to the standard of ancient philosophers—that of learning and being. He also lived up to measurement of public opinion—that of doing and working.

Volunteers, from the Epworth Leagues of the North Arkansas Conference, let me insist that you become missionaries to Christ's own dear friends, the Marys and Marthas. The latter's needs are obvious. As she is, so was her elder brother pressed for service. But no! He must away to a desert place to be caressed, taught and strengthened by our loving Father. Wisdom and comfort are awaiting Martha if she will choose “that good part” at regular intervals. Have each of you not seen her in the Leagues, and especially the missionary societies, tired, soul-sore, consequently inefficient, because “cumbered about much serving”? How irritable she becomes over trials and temptations! Volunteers, let ye become Marthas, sit often with your Savior at the feet of the Father, who “giveth wisdom and upbraideth not,” who giveth rest to the weary. Show the Marthas of your acquaintance how to become also Marys.

Any time is the right time for a glass of

Coca-Cola

Morning, noon, or night—for a thirst-quencher, or just for a delicious healthful beverage—you will find a new pleasure in every refreshing glass.

THE COCA-COLA CO.
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9c
Demand the genuine by full name—
nicknames encourage substitution.

Where is Christ's beloved Mary? In helping her your task becomes more difficult for her struggles are hidden. You need insight, foresight, and tact. Let us study conditions and see why Mary is not serving. Of course we know the lady of our story wanted to stay as long as possible with her Lord, but there comes a time when she must practice his teachings. She remains dormant only because she has not yet found herself. Going by Christ's instructions she makes a choice between things worldly and spiritual. The world demands that she put her soul into all of life's interests, except—religion. It tolerates only enough of this to make her respectable. Society has the head of a spreading-adder, and the nature of sap-sucker. It spreads its ideas all about Mary and would if possible sap her very life. It takes courage to listen only to the "Still Small Voice," to live her better self, but this she is determined to do. Her character is developing, but her light is not shining as it should. Let us study your friend more closely and we shall see that her weak point is fear of failure, and the criticism which follows. This fear almost paralyzes her motor habits. She has heard with her ears, but not her understanding, that we fall but to rise again. She does not realize that by degrees she must learn to express her impressions or by degrees her nature will become dwarfed. Call her attention to the fact that our beloved president is arraigned, that the only way to "escape criticism is to say nothing, do nothing, be nothing." Mary as we have seen possesses all the "courage of the commonplace," and once you convince her she must express her life or lose all then begins a struggle; the later this realization comes the greater the struggle because of inhibitory habits.

Have you no sympathy? Have you never been a Mary having the natural desire to be appreciated, longing to give the good in you to your fellow creatures? Do you suppose during the thirty years preceding Christ's public ministry he ever read "Thou wilt show me the path of life," was tempted to long for his time to come, was ever tempted to grow restless to begin his life work? Do you see another temptation, just the opposite to the latter? Mary has spent her life gathering impressions, is very resourceful, and is almost persuaded by Satan that she can get along without the world, which thinks because she has been so long inactive there is nothing to her, that she can never accomplish anything worth while.

But this is not true, as all men and women are God's children, she can no more grow broader living to herself than can the Chinese nation living without intercourse with other nations. Therefore it is your duty to a human being and to the world, for God

YOUR HEART

is closely connected with your nerves, so close in fact that anything which affects your nerves must necessarily effect your heart and vice versa.

If you are troubled with palpitation, dizziness, shortness of breath, swelling of ankles, pain on either side of the chest, or weak and irregular pulse, symptoms of a nervous breakdown, the best way to remedy the trouble is by giving your heart and nerves the proper tonic. Renovine for the heart and nerves is the best tonic for soothing and restoring a shattered nervous system. For sale by all reliable dealers, 50c and \$1.00. Manufactured by The Van Vleet-Mansfield Drug Co., Memphis, Tenn.

CHILDREN'S DEPARTMENT.

WHAT TOMMIE LOST.

When Tommy came down to breakfast,
Oh, my, but he was a sight!
And we wondered what had happened to him
During the night.

He must have lost it when dressing,
Or maybe left it in bed;
We asked him what he had done with it—
He shook his head.

We had lived with him seven summers,
But never missed it before;
So mamma sent him up-stairs again,
To look on the floor."

We heard him up there rummaging
For, it seemed, a long, long while,
But when he came down he had it on—
That sweet old smile!

Some folks wouldn't think it a great find,
I suppose, nor much of a loss—
But they don't know how Tommy looks
When he is cross!
—Robert Warren Gilbert in Christian Observer.

JIM CROW'S MISTAKE.

"Billy, did you notice where I put my spectacles?" said Grandfather Brown as he looked around the sitting room. "I'm just sure I left them on the table."

"No, grandpa," answered the little boy; "I have not seen them, but I'll help you hunt for them."

They searched the room thoroughly and then the entire house, the porch, and finally looked about the yard, but could not find the lost glasses.

"Caw! caw!" came the shrill voice of Jim Crow.

Billy turned around in time to see his pet crow come from under the corner of the house.

may make of Mary a great blessing, to show her that failure to express life will cost her personality, her rightful place in the world, her life here and hereafter.

In every community keep your eyes open to discover the Marys. She is such a long time finding herself, in making her light burn that blind prejudice public opinion clamps the bushel measure, dried by the use of generations, "Can any good thing come out of Nazareth?" "Is not this the carpenter's son?" over the tiny flicker which seemingly has not caught a single breath. Imagine the struggle going on under the wooden vessel. A mistake has been made. Burn that light must and will for in Mary's candle is a faith wick drawing assiduously from tallow of the gospel and feeding a light determined to shine. Can you see it gasping for a breath of Christian atmosphere which barely can squeeze in through the cracks? Watch longer, you'll glimpse smoke. Rush to it, fan it, with your advice and praise. Finally the old measure, public opinion, is a mass of flames and because of its very dryness, is soon reduced to ashes, and Mary's light shines forth in splendor.

Help, I pray you, the Marys to become hearers of the word as well as doers, and the Marys to become doers of the word as well as hearers.—Mabel Kelsie Stayton.

Jim Crow was a beautiful bird, and Grandpa Brown had brought him from the sunny Southland to his little grandson Billy, for a birthday present when Billy was five years old and the crow was a tiny little baby bird. But Billy cared for him so well that the bird was glad he had been transported from the South to a little colder climate; and now he was a very strong bird of three years, and his black feathers glistened in the sunshine when he would spread his shape-ly wings and sail over the farm, returning with bits of things which he stored under the house. Billy often laughed at his little pet's possessions.

A few mornings after grandfather's glasses disappeared grandmother gazed at her workbasket with a perplexed look on her sweet old face.

"Billy," she said softly, "have you seen grandmother's silver thimble? I had it here in this basket when I went to answer the telephone."

"No, grandmother," answered Billy; "I have not seen it. Maybe you dropped it on the floor when you got up."

But a good search did not reveal the thimble; it, like the glasses, had disappeared in a mysterious way.

As time passed every few days something would disappear, and nobody could account for it. Grandpa would look at grandma, and then both would look at Billy; but neither or them said a word, and Billy began to feel uneasy. He had been there for a month, and it was nearly time for his return home; but he felt like his grandparents suspected him of misplacing their things, and he was distressed over it and had spent hours trying to find the lost articles.

On the last day of his visit he went into the sitting room just in time to catch Jim Crow hopping out the window, and he noticed a slender, white, flat tape slipping over the window sill. Examining the tape, he saw that it was coming from grandmother's workbasket, and, sticking his head out the window, Billy saw Jim Crow disappear under the house. Calling his grandparents to his side, they watched the tape slip through the window and over the grass until it went under the house.

"Ah, ha!" said grandpa. "Jim Crow has made a mistake and been caught. There's the fellow, I suspect, who has been taking the things that disappeared lately."

And, sure enough, it was; for Billy a little later crawled from under the house with a number of little articles that had been hidden there by his pet.

"And, grandpa," said Billy, laughing, as he returned the glasses, "we might never have known what became of the lost things if it hadn't been for that mistake Jim Crow made."

"No," answered grandpa, "we would not; but a thief, whether he's a bird or man, will some day make a mistake that leads to discovery."—Alice L. Whitson.

LIKE A BEAVER.

"If you will work like a beaver this morning, Albert," said father one fine Saturday morning, "you can get all of the weeds out of your garden; then this afternoon we will ask mother for some lunch, and we will go fishing down in the big brook."

Albert worked hard and fast. There wasn't a weed to be seen when father looked over the fence at noon. Instead there were clean rows of beets and onions and radishes.

"How does a beaver work?" asked

Albert as they trudged away with fishing rods and lunch basket.

"He works very hard for long hours at a time, without stopping," answered father. "Did you ever see a beaver?"

"No, father. How does a beaver look?" asked Albert curiously.

"A beaver has gray-brown fur," father told him. "His legs are so short that he cannot run fast, but he can swim and dive easily. A beaver is about two feet long and a foot high. His tail is the oddest thing about him. It is long and broad and flat and is covered with scales instead of with fur. He has four sharp front teeth, which he uses in cutting down trees."

"Can a beaver cut down a tree?" asked Albert.

"Indeed he can," declared father. "I once watched one while he gnawed down a tree that was as big around as my arm. He gnawed for one hour and twenty minutes. Then he scampered away just in time to keep from getting hurt by the falling tree."

"What made him cut the tree down, anyway?" asked Albert.

"Perhaps he was building a house," said father. "Beavers build houses of mud and sticks. I saw a beaver house once that was taller than I am and that was bigger around than our dining room table. Beavers build dams, too. You thought it took you a long time to build that dam for your water wheel, but beavers build dams many times bigger than that. Here we are in sight of the brook, and we must stop talking, or we won't catch a single fish for supper."—Martha Garner Owen.

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JELL-O ICE CREAM POWDER

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A Methodist home for three orphan boys, ages 9, 12 and 15, all brothers. I prefer a home where they can all be together. Must be a home where they will be lawfully adopted and given good chances for an education. For particulars write or come to see J. G. Ditterline, Springdale, Ark.

NEWS OF THE CHURCHES.

HOT SPRINGS METHODISM.

Present: Steele, Holland, Duckworth.

Holland—(Third Street). Yesterday was a great day for Third Street. Children's Day was observed and there were 211 present at the Sunday school. The program was very fine, being missionary in its teaching. At the evening hour we had about an average congregation, but a very fine and helpful service. The finances of the church are better than last year and the general spiritual state of the church has improved. Our people are more hopeful of the future than they have been since the European war has been raging.

Steele—Was at Central in the morning and stayed at home at night. Brother and Sister Steele have both been ill, but are better. We are glad to see them moving among us again. Both of these people are a benediction to Hot Springs Methodism, especially to the ministry.

Duckworth—(Oaklawn). Our church was blown down by the storm last week and we are at the mercy of the school board for a meeting place. These good men have been kind and have granted us the use of the school building for the summer. There were some very narrow escapes in this storm. Prof. Barton and his wife ran into the old skating rink out of the storm and the whole building was blown to pieces except the room where they stood. It is a mystery to those who know not God, but we who have trusted him can see through it all. Mr. and Mrs. Barton are two of our very best workers and we have all been rejoicing since the storm that they escaped. Other narrow escapes were an old couple who lived in an old store near the church. The building was blown to pieces and both escaped with only slight injuries. Our home was not hurt and we are rejoicing in the fact that we are not in any way injured.

We must build a new house now and, of course, with a small congrega-

tion and all people of small means we are just a little puzzled as to how to begin. We have a membership of 172 and a Sunday school of 206 in a community where there are more than seven hundred people untouched by the church. If there is a field anywhere for great service and hard work we have that field. Hot Springs needs the gospel worse than any place I have ever seen.

We had good services at our church yesterday; about a normal Sunday school. Small congregation at eleven o'clock, but very fine congregation at night. The best League service we have ever had.

I preached at eleven o'clock yesterday and got in a buggy and drove ten miles in the country to attend a Children's Day service and Sunday school rally. I did not get there for the Children's Day exercises, but got there in time to make a speech to one of the largest and most attentive crowds I ever spoke to.

This was on Brother Hughen's work, one of the best young men in our church. He is certainly making things hum out there with his seven churches. His people all love him and sing his praises on every hand. Hughen is laying the foundation for some very effective work. He has the Sunday schools of his charge all at work and is organizing them in the right way. You can see Cradle Rolls and Organized Bible Class certificates hanging on the walls of his churches and can find some very choice people engaged in the work he is trying to do. Hughen never gets tired and seems to know what a circuit rider's horse is intended to do. I missed my trip to Hope and had my system so full of Sunday school work that I found no trouble in pouring it all out at New Salem yesterday. The people seemed to take the medicine pretty well.

Sister Robertson is not doing so well. She had to undergo the second operation last Saturday. The physicians are encouraged over her condition though.

STRONG.

We have just closed our meeting at Strong. Brother Hilliard of Eldorado did the preaching for us, and our people were greatly helped. The church was praying for a great meeting, and it was a great meeting with the church, but we did not accomplish much on the outside. Yet there were many who were greatly interested that before never gave much time to going to church.

We are serving this people our second year, and this is by far the better of the two. We have a great people here and they are doing things in a good substantial way. During our first year the parsonage was made new throughout, and is now one of the nicest in the district for a charge of its strength. This year we have added a grocery room 8x12 feet to the parsonage.

We have done something over three hundred dollars worth of work on the church at Strong. We have lowered the ceiling four and a half feet and then papered the house. This was done for the meeting. Since the meeting we have undertaken the building a rostrum for pulpit and a choir stand, both of which will be completed in a few days.

Our Sunday schools are much better now than at any time since the good Bishop Morrison gave us the charge. We have five schools in the work, one at each appointment, three

of which are observing Missionary day (Bolding, Strong and Rhodes Chapel) leaving two that are not (Wesley Chapel and Craig's Schoolhouse).

Griffin was in the charge when we took the work, but the mill finished its cut and moved away. We shall always remember those dear people who so faithfully stood by their boy preacher and did their best for him. We want to say that wherever Brother A. P. Green and family go that the preacher will have a great steward and Sunday school superintendent, one that will push things to the front. Griffin never fell behind with her preacher's salary any one month during the whole year. Her Sunday school was the best on the work.

We are glad to say that the tracks of Brother James R. Rhodes are still easily found, he still lives in the hearts of this people. He did a great work while here. I love to hear my predecessor spoken of in loving words, for then I feel that there is a chance for us to be loved.—Alva C. Rogers.

RURAL LIFE PROGRAM.

One of the most splendid country occasions we have had the opportunity of attending was the Rural Life Program in connection with the Second Quarterly Conference on the Kingsland charge. Presiding Elder W. P. Whaley arranged the program and June 3, at Old Camp Spring Church, made some explanatory remarks regarding the program and its purposes. He made some far reaching statements, and related the church to every movement that is good. He made it clear that all necessary work is religious work and should be done religiously.

Prof. J. L. Bond of Little Rock made a very fine speech on the conditions of the country schools and offered a remedy for many of the present ills. He showed himself to be a master workman in his special line.

Judge W. E. Galloway then made an enthusiastic speech on the problem of roads and showed that the progress of schools, churches, and all human interests really depended on the roads of that particular community.

The Camp Spring choir had arranged special music and had on hand plenty of fresh cut flowers from the gardens of the members.

At the close of Judge Galloway's address the ladies served a sumptuous dinner on the ground.

At 2 o'clock the business of the Quarterly Conference was transacted. The reports of the officials and the pastor were optimistic in the extreme, and in a general way it was the best known for many years on this circuit. Two members had been received, the Sunday schools largely increased in numbers, Cradle Roll introduced at Kingsland, \$3.50 collected for the Arkansas Methodist, and \$158.15 for preacher and Presiding Elder. Thirty-two Arkansas Methodists are taken on the charge.

Following the business session Mr. Kapp of Little Rock and Miss Archer addressed the people along agricultural lines.

The Lord blessed us with a much needed rain at night, and Sunday at 11 o'clock the Presiding Elder preached a sermon fully up to the standard of his great preaching, closing with the sacrament of the Lord's Supper, which was a very sweet service. All in all it was a great occasion and one that will be long remembered.

There is more interest in the church on this circuit than for some time in the past, and the brethren who so

ably took care of the interests of this occasion deserve much commendation. The ladies will be remembered for the fine dinner, and the young ladies will be remembered especially for the music and decorations. Miss Mittie Mitchell was organist, and Miss Odie Mitchell played the violin.

The revival meetings are planned with the following brethren to assist: Frank Hopkins, W. H. Hansford, Warren Barnett, and S. R. Twitty. Pray for the coming revivals.

The Missionary committees are working an educational campaign and the Sunday schools are trying to reach all on the circuit from the cradle to the grave. You say it is a big job, and you are certainly correct, but with a big people a big job is possible of accomplishment.—R. L. Cabe, P. C.

SHERIDAN METHODISM.

On Friday evening, May 26, I reached Sheridan and began a series of services which continued for ten days. Rev. L. W. Evans, pastor, made all necessary arrangements, and we had a crowded house at the first service. Extra seats were placed in the church, and then the congregation could not be seated. Methodism has been overshadowed there by a strong Landmark Baptist Church, and for quite a while had withstood the repeated assaults of a Baptist preacher who had proclaimed his denomination to be the only church of Christ, and that ours was but a society, and in no sense entitled to be called a church at all. His high claim was that Christ was baptized by a Baptist preacher, by which he became a Baptist. That Christ, as a Baptist preacher, selected the apostles and ordained them, thus making them to become Baptist preachers, and that the first church was a Baptist Church.

Our Methodist people had been insulted with such slush so repeatedly that they became tired of it and de-

REVIVALIST TELLS OF RELIEF FROM PAIN.

St. John the Divine, in his vividly drawn picture of Heaven, as his closing and most convincing argument of its glories states: "And there shall be no more pain." Rev. 21:22. In making this assertion St. John felt that no more glorious prospect could be placed before the human mind.

Pain saps our strength in the battle of life. It is the strongest helper of disease.

Dr. Miles' Anti-Pain Pills bring wonderful relief from all pain. For the past 20 years these pills have been increasing in popularity, until now they are the most generally used remedy in use.

The Rev. R. M. Bentley, of Shelbyville, Ind., the popular revivalist, has the following to say about these pills:

"I feel it my duty to suffering humanity to say something in regard to Dr. Miles' Anti-Pain Pills. I consider them a God-send. For myself I fail to find words to express my gratitude for the relief that they bring. Hundreds of times when it seemed the pain was too great to allow me to go on the platform I have found in them a sweet relief. I have used them for over 10 years and always tell others about the benefit that can be derived from them."

If you suffer from any pain, purchase a box and if you are not perfectly satisfied return the empty box to your druggist and he will be glad to give you your money back.

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**It's Mercury! Attacks the Bones,
Salivates and Makes
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There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant vegetable liquid, which will start your liver just as surely as calomel, but doesn't make you sick and can not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel today and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

sired that I should preach a series of sermons on Bible doctrine. It was for this purpose, mainly, that I went to Sheridan. However, we made our services count in an evangelistic way also. On account of what had been held constantly before the people, I preached the following series of sermons, and with splendid effect: (1) The True Church; (2) Infant Baptism; (3) Mode of Baptism, three sermons; (4) Apostasy, two sermons, and a sermon on Communion. Several infants were baptized and four adults were received into the church. One man and wife, with grown children, were received. We had every reason to believe that this was but the beginning of a great work for our Methodist people at Sheridan.

Rev. J. A. Sage, P. E., was with us two services, and proved himself whole-hearted in his devotion to the work committed to him by the church. Rev. L. W. Evans has a strong hold on the church and a good influence on those who are not of the church, and is doing a good work. He is now in his third year on this charge. This makes the fourth meeting I have held this year, all of this same nature, and from them quite a number were brought into the church. I am to go to Kentucky for two meetings in the fall.

I desire to state that when I am called to hold meetings I never impose these doctrinal sermons on any pastor or congregation. Where they are not called for, I preach along evangelistic lines, looking to a revival both in and out of the church.

Much has been said about "empty pews" in many of our churches, and I want to say that I find that nothing begets such an interest in the preaching of the word and in the church, as to proclaim the great Bible doctrines, gently, but firmly. This should never be with abuse, but with all due courtesy. This saves many from error, and is a great stimulant to the ordinary church member. No preacher should make doctrine a hobby, but when the need comes, our people should know well what they believe and why they believe it.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word,"

which we love to sing, does not mean much to one not versed in that word.

I have had quite a number of persons who had been members of the Methodist Church for years, say to me, "I never heard our doctrines preached before." Our church is more in need of better members than she is in need of more members. But why not work to bring about both? It can be done—it should be done.—T. P. Clark.

YOU CAN AFFORD Familiar Songs of the Gospel (No. 1 or 2). Round or shape notes, \$3 per hundred, samples 6c each. 83 songs, words and music. E. A. K. HACKETT, FORT WAYNE, INDIANA

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

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.

EAST SIDE PARAGOULD.

Just closed a great meeting on the fourth. Began May 14. We launched our campaign against sin with "A Father's Day," and "the dear old dads" did enjoy it. Why not a day for father as well as mother? I have resolved to have one henceforth on the third Sunday in May. On May 16 Rev. Jas. G. Parker of Mountain View came to me and we set to work in dead earnest and about seventy or more souls were won for Jesus. Forty-two united with us, and two with the Baptists. We had one of the greatest meetings ever held in Paragould. The methods were Wesleyan strictly. Men, women, boys and girls came to the mercy seat, and wept, repented, prayed and believed their way through to God. Old-time methods, if you please. Our congregations were large and intense in attention. Brother Parker is "a four square man" and preacher, with the fifth square added in the old-time art of knowing how to "call mourners." He is as strong (if not stronger) in the pulpit as any man I have ever had to help me in a meeting. He prays like a prophet, and his singing is supreme as a gospel songster. Then when he gets happy he can shout like an old-time Methodist preacher. His voice has never been spoiled by cultivation. At the instance of that princely gentleman, Mr. Richard Jackson, and the genial Eli Meiser, and the born mixer and preacher's friend, Albert Wood, the pastor has a \$75 cow in his lot. Mr. Jackson started it. Mr. Meiser said "Yes," and Albert Wood collected the money from East and West Side. I would like to give a list of the donors, but think it not discrimination to leave them off. They all know how deeply I appreciate the gift, and more so the givers. Now a word about the cow. She is two years and six months old, gives five and one-half gallons of milk per day, makes a pound of butter a day. You say, "What stock?" Well, the best I can get is, she is about one-half Holstein, one-quarter Durham, and the other quarter cow, just plain cow. Her hair is as soft as silk. I see that Dr. Johnston's folks at Conway gave him an auto for good measure at the close of the great Culpepper meeting. But Dr. (?) Jernigan's folks gave him a \$75 cow, worth \$125, as good measure at the close of the Parker-Jernigan meeting. And, Dr. J. I would not swap with you and your chauffeur to boot. East Side, Paragould, is moving right up beside her big sister on the West Side. We are working and expecting the best. Our ardent motto is "the top for all things," and we will tell the angels, Jesus did it all.—Jas. F. Jernigan.

ROE.

Sunday night, June 4, we closed a very successful meeting at Roe. Brother Trimble gave us two splendid sermons at the beginning and Rev. Frank Hopkins came to us in the power of the spirit Monday night, and continued with us two weeks, boldly denouncing sin in every form. The faithful few who had prayed together and worked to prepare their hearts and bring about favorable conditions for the meeting were bountifully blessed in all the services and rewarded by a great victory over sin in Roe.

Those who were accustomed to attend a card party instead of a prayer meeting or baseball rather than a Quarterly Conference, were not reached to much advantage, and those who

attended the beer-drinking in sight of the church while the services were held did not like to be branded, for they didn't want to be tormented before their time, but in spite of indifference and opposition we had a great meeting, eight accessions, and the lines are distinctly drawn between sin and righteousness. Any preacher can afford to employ Rev. Frank Hopkins, for he is a strong gospel preacher and the Lord is with him. Thank the Lord that he ever came to Roe.—David Bolls.

DARADNELLE.

Our work is going on splendidly at the present. The congregations are holding up in fine shape for the oncoming summer months. The Sunday school is the largest, in enrollment, in the history of this church. The average attendance is above the top for years. In general, the spirit is good and the outlook is very hopeful. We had Children's Day service last Sunday, and this was the first for some two or three years, and the house was crowded; everybody happy, program excellent, and the collection was \$10.69.

Steps are now being taken to rebuild or remodel the church building. Had a board and mass meeting last Monday evening, and a committee was appointed to secure an architect to prepare plans and specifications with estimated cost, and present the same to the board for inspection. It is hoped that by Conference time we shall have things well on the way with all claims fully paid.—Eli Myers.

HAMBURG STATION.

Good Children's Day service June 11. School attendance 158 (average). Only lacks teacher-training class of being standard. Epworth League enrollment 67, with an attendance of 45. Our pledges to Cedar Glades and Congo Missions are paid. Church prayer meeting attendance from 30 to 60; accessions to the church 25. Finances paid up to date.—S. C. Dean, Pastor.

OBITUARY.

WEST.—L. B. West was born in Fayette County, Alabama, August 29, 1841. November 2, 1865, he was happily married to Miss R. F. Weatherford. Forty-five years ago they settled in Sebastian County, Arkansas, living on their own farm forty-four years. Last November they observed their golden wedding anniversary. God blessed their home with six boys and three girls. Their oldest child, a girl, died at about 18 months of age. The mother, six boys and two girls are all living to mourn their loss. Brother West died very unexpectedly. May 10 found him as well as usual. He came to town early and returned to his home about noon, and spent part of the afternoon working in his garden. About four o'clock he came in to get water and to rest. He talked freely with his wife and a neighbor, for whom he gathered a nice bouquet. Brother West then laid down to rest a little while. Mrs. West soon saw that something was wrong. She ran to him, but before anything could be done, he fell on sleep in Jesus.

The good wife has lost a loving companion, the children a dear father, the church a valuable member, and the county one of its very best citizens. Brother West professed religion and joined the Methodist Church, South, at about twenty years of age. He got a good case of religion and passed it on down to his children. All

of them belong to the church, but one son. Brother West loved the church and served it as steward and died in the triumphs of a living faith. He was honored and loved by all who knew him. He gave to the world one farmer and five merchants. He gave to the church two daughters and five sons, four of whom are stewards. M. L. and P. M. are at Calvin, Okla., in business. L. T. is in business at Lamar, Okla. F. L. is a prosperous farmer near the Oklahoma line. Dona is the wife of Tom White of Heavener, Okla.; Vada is the wife of Jim Babb of Poteau, Okla. Mr. Babb is district clerk. W. E. is in the drug business in Hartford, Ark. Henry N., the baby child, is chairman of the board of stewards in Hartford, Ark., also a prosperous merchant. "Whatsoever a man soweth that shall he also reap." Seven children in the church and four of them stewards. Whoever made a better record? Follow on, follow on, dear loved ones! Father is not dead but sleepeth.—W. F. Campbell, Pastor.

MASON.—Sarah Ann Mason, nee Cagle, was born in DeKalb County, Alabama, October 20, 1840, was converted and joined the M. E. Church, South, at the age of fifteen at Bird's Chapel, Ga., and lived a devoted Christian till death, which came May 20, 1916. She was married to J. W. Mason, December 10, 1857, moved to Izard County, Ark., in 1872. Their desire was to come west, settle on a farm and build a Methodist Church on it. This was accomplished and they became charter members. Six children also became members of this church and remained so till moving away or dying. Six children preceded her to the city of God, three in infancy and three in mature years, these dying in great triumph. Three children survive, W. B. Mason, Bruno, Okla., Geo. M. Mason, near Franklin, Ark., and Mrs. Edward Forrest, wife of the writer, Beebe, Ark., and her husband, with whom she had lived for fifty-nine years. No two people ever lived a more devoted life together than they. She was an ideal wife and mother. During the Civil war she pro-

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 hereafter 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.

vided for her children and sent clothing and many other things that a so-called needs to inspire him, to her husband. She died in great peace and triumph after several weeks of patient suffering. She leaves several grandchildren and a host of friends. Mother is gone where there is perpetual sunshine and joy, but she is not forgotten and will not be for generations to come. Oh, for more mothers of this type! Father and husband of eighty-one years, be faithful a few more days and you shall walk the golden streets together and there you shall have more than fifty-nine years of companionship, but there shall be no end. Children let us imitate her virtues and we shall meet her again and hear her voice of cheerfulness, which shall be as clear as the "clarion call."—Edward Forrest.

CUSTER—Emma J. Custer, daughter of Dr. Jacob and Josephine Custer, was born August 16, 1858, died May 19, 1916; joined the Methodist Episcopal Church, South, when a child. Lived a trusting child of God. She leaves one brother, Dr. B. Custer, of Bismark, Ark., three sisters, Mrs. Lillian Narey of Little Rock, Ark., Mrs. Lela Little of Oklahoma, Mrs. J. M. Hughes, Center Point, Ark., and a large number of nephews and nieces to mourn her departure. Look up bereaved ones and remember that heaven is richer to you than ever before; get ready for a happy meeting where sorrow never comes.—J. H. Bradford.

GRIFFIN—Sarah C. Griffin (nee Callaway) was born March 16, 1842, died in great peace May 25, 1916. Was converted and joined the Methodist Episcopal Church, South, when a child. Was married to W. P. Griffin May 24, 1866. Was the mother of eight children, five girls and three boys, all living. The daughters are all members of the church. Sister Griffin was left a widow by the death of her husband eighteen years ago. Her children were very much devoted to her and were all present at the funeral except two sons, living in Oklahoma, who came after she was buried. She leaves thirty-one grandchildren and five great-grandchildren, one half sister, Mrs. J. H. Riggin of Arkadelphia, Ark., one half-brother, Rev. J. C. Callaway, formerly of the Arkansas Conference.

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.

now a member of one of the Texas Conferences. She was a member of Trinity Church and one of the elect women. We will miss her. The presence of a large concourse of people at the funeral and the sympathy tendered by them signified how much she was loved in the community. She loved her church and was loyal to its claims. It was a pleasure to visit her. Even when so sorely afflicted she was cheerful. One of the daughters, Miss Bertha, has never married. She and her mother composed a happy family. The home seems so sad now, but look up, dear weeping ones, your mother is waiting and watching for you in the home not made with hands, where parting never comes.—Your Pastor, J. H. Bradford.

JONES—Lenna Jones (nee Williams) was born June 21, 1884, died May 10, 1916. Embraced religion and joined the Methodist Episcopal Church, South, 1903; was married to D. N. Jones September, 1903, was the mother of five children, one having preceded her to the better land. She was a loving, affectionate wife and mother, loyal and true to God and the church. May God bless the aged mother, brother and sisters, husband and children and give them a happy reunion in the house not made with hands in the City of God.—J. H. Bradford.

SULLIVAN—Rev. E. C. Sullivan was born in Monroe County, Mississippi, October 22, 1827. He was converted and joined M. E. Church, South, when he was twenty-two years old and lived a devoted life. He was married to Miss Rebecca A. Gilpin January 1, 1852. To this union were born twelve children, five of whom survive him.

He was licensed to preach July 14, 1866, and was ordained deacon November 1, 1874. He was as loyal as any man who ever stood in the local ranks, always ready to render any service he could for the uplift of humanity.

He was licensed to practice medicine in 1876. His life as a practitioner and a local preacher has been a great blessing to those whom he served. The end came peacefully February 12, 1916, and his remains were laid to rest in the cemetery at Belleville, Ark. May the surviving children join the happy reunion over yonder.—W. M. Adecock.

JERNIGAN—Mrs. Hildred Crockett Jernigan was born May 4, 1893, and departed this life January 15, 1916. On January 16, 1915, she was married to Mr. G. S. Jernigan Jr., by the Rev. Frank P. Jernigan, her husband's cousin. Her husband having accepted a position as cashier of the Farmers and Merchants' Bank of Amity, Ark., they at once made their home in that little city.

But she was destined to spend only a brief period with her husband, for in one short year God called her home to her eternal reward. Her baby was born about 9 o'clock a. m. and preceded the mother to the glory world just a few hours. The funeral party arrived in Rector from Amity Sunday night with the precious bodies of mother and babe, and were carried to the home of Dr. R. M. Jernigan. The funeral was conducted from the First Baptist Church by Frank P. Jernigan, pastor of the First M. E. Church, South. The great congregation and beautiful floral offering told of the very high esteem in which she was held by the people of Rector.

She was converted in early life and united with the Missionary Baptist Church, in which she lived a consistent life until her going. It can be truthfully recorded that in all the relations of life as daughter, sister and wife, she was faithful. She has gone, but she left behind a host of friends who mourn her going. And she was in every way worthy of the high esteem in which she was held.

She delighted in making their home a paradise on earth. But she is there no longer, and the home is left desolate. Cousin Hildred has entered the "Building of God, a house not made with hands, eternal in the heavens." Death will never knock at the door of that house, and in that home there will be no more parting.

We laid the bodies of mother and babe to rest in Woodland Heights to await God's call. The Lord comfort the husband, mother, brothers and sisters who mourn their loss.—Frank P. Jernigan.

BLACK—Mary Elizabeth Black, little daughter of Mr. and Mrs. E. C. Black, was born October, 1914, died May 27, 1916. She was dedicated to God in baptism April 4, 1915, by Rev. Jesse Lee, enrolled on the Cradle Roll of our Sunday school May 21, 1916. Her illness was of short duration. Stricken on Tuesday she died early Saturday morning. All that physicians, nurses and friends could do to save her failed. Many were the prayers that God would spare the little life because she had a Christian father and mother and grandparents, and it seemed to us that she would have had the best of Christian training, but our Father knows best, and as we pass under the rod, we say, "Thy will, not ours, be done." Heaven will seem closer to father and mother now that little Mary is there.

The remains were laid to rest in Woodlawn Cemetery to await the resurrection morn, when the earth shall give up the bodies committed to her care. In the midst of this sorrow the brightest ray of light is that which comes from the promises of Jesus, "That where I am, there ye may be also." She is at rest with Jesus. May the Lord heal the broken hearts and sanctify this affliction to the good of all who loved her and a deepening of our love and sympathy for the father and mother.—Their Pastor, S. T. Baugh.

MORDEN—D. H. Morden, D. D. S., was born in Saline County February 20, 1886. He was the son of Dr. J. G. and Mrs. E. J. Morden and was reared on his father's farm. He departed this life in peace and went home to heaven Saturday night, April 29, 1916. He was educated at Hendrix College,

and graduated from the St. Louis Dental College in the spring of 1915. He professed saving faith in Christ and joined the M. E. Church, South, in 1900. His father preceded him to the grave in 1889, and he leaves a mother, two brothers and three sisters living to mourn his loss. He was a member in good standing of the Masonic and Odd Fellows fraternities. He came to Bigelow, Arkansas, to practice his profession of dentistry in January, 1916. Immediately upon his arrival in our town he connected himself with the local church and became thoroughly identified with the best elements of our community. His death was tragic, as he was a somnambulist and in the night fell from a second story window and was instantly killed. Dr. Morden was a quiet, affable Christian gentleman, and was universally popular with all our people. He died in the prime of his manhood, but he was prepared to go, as was evidenced by his godly walk and conversation among us. The whole community mourns the loss of this strong, sweet spirited and consistent brother Christian. The remains were carried back to Saline County and interred in the family burial ground at his old home in the presence of a host of sorrowing relatives and friends. We shall meet, know and love him again in our Father's House.—E. S. Harris.

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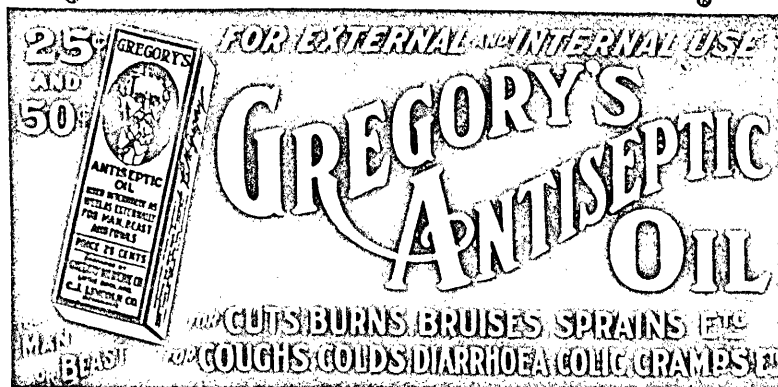
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QUARTERLY CONFERENCES

NORTH ARKANSAS.

DATESVILLE DISTRICT.

(Third Round.)

Kenyon, at Yellow S. H.	June 17-18
Swift and Alicia, Alicia	June 23
Minturn, at Stranger's H.	June 24-25
Newport Sta.	June 26
Cave City, at Cave City	July 1-2
Sulphur Rock, at Gap	July 8-9
Batesville, First Church	July 9-10
Lead Hill, at Protom	July 15-16
Evening Shade, at Sidney	July 22-23
Pyatt, at Eros	July 29-30
Yellville, at Summit	July 30-31
Rush, at Rush	July 31-Aug. 1
Cotter Ct.	Aug. 1-2
Mountain Home	Aug. 2-3
Calico Rock and Macedonia	Aug. 4
Viola Ct., at Viola	Aug. 8-9
Calico Rock, at the tent	Aug. 12
Meibourne Ct., at the tent	Aug. 12
Bexar Ct., at the tent	Aug. 12
Charlotte, at Mt. Hermon	Aug. 15
Salado and Oil T., at S.	Aug. 25
Floral, at Oak Grove	Aug. 26-27
Newport, at Grubbs	Sept. 9-10
Newark Sta.	Sept. 11
Marcella and Guion	Sept. 13
Mountain View Sta.	Sept. 14
B. L. WILFORD, P. E.	

BOONEVILLE DISTRICT.

(Third Round.)

Dardanelle Ct., at Delaware	June 24-25
Dardanelle Sta.	June 25-26
Gravelly, at Bluffton	July 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 28-30
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'BRYAN, P. E.	

CONWAY DISTRICT.

(Third Round.)

Naylor	June 17-18
Quitman	June 24-25
Russellville	July 1-2
Appleton	July 8-9
Lamar	July 15-16
Morrilton	July 22-23
Dover	July 29-30
Atkins	Aug. 5-6
Plumerville	Aug. 12-13
Greenbrier	Aug. 19-20
Springfield	Aug. 26-27
Hartman and Spadra	Aug. 26-27
London	Aug. 26-27
JAS. A. ANDERSON, P. E.	

FAYETTEVILLE DISTRICT.

(Third Round.)

Siloam Springs	June 25-26
Gravette and Decatur	July 1-2
Gentry	July 2-3
Eureka Springs	July 8-9
Berryville	July 9-10
District Conference at Green Forest, July 5-7. (The complete round will appear later.)	
G. G. DAVIDSON, P. E.	

FORT SMITH DISTRICT.

(Third Round.)

Fort Smith Ct., at Oak G.	June 24-25
Dodson Ave., Fort Smith	June 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 Station	Aug. 5-6
South Fort Smith	Aug. 6
Charleston Ct., at Oak G.	Aug. 12-13
Ozark Station	Aug. 13
Kibler Ct., at Kibler	Aug. 19-20
Alma Station	Aug. 20-21
First Church, Ft. Smith	Aug. 27
WILLIAM SHERMAN, P. E.	

HELENA DISTRICT.

(Third Round.)

Wheatley	June 17-18
Brinkley	June 18-19
LaGrange	June 24-25
Clarendon	June 25-26
Keevill	July 1-2
Cotton Plant	July 8-9
Wynne	July 9-10
Parkin	July 12
Aubrey	July 15-16
Turner	July 16-17
Holly Grove	July 17
Colt	July 22-23
Haynes	July 23
Howell and DeView	August 19
McCrary	August 20
Hamlin	August 26-27
Mellwood	Sept. 2-3
W. F. EVANS, P. E.	

JONESBORO DISTRICT.

(Third Round.)

Crawfordsville	June 17-18
Earle	June 18-19
Blytheville	June 25
Blytheville Ct., New Hope	June 24-25
Lake City, Lake V.	July 1-2
Barfield, Tomato	July 2-3
Fisher Street	July 9
Brookland, New Haven	July 9-10
Trinity, Union G.	July 15-16
Marked Tree and Lepanto, Mkd. T.	July 16-17
Harrisburg Ct., Cross Roads	July 22-23
Harrisburg	July 23-24
Nettleton and Bay, at N.	July 29-30

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.

Marion	July 30-31
Monette and Macey	Aug. 5-6
Manila and Dell	Aug. 6-7
Luxora	Aug. 12-13
Osceola	Aug. 13-14
Wilson	Aug. 19-20
Gilmore and Joiner, at J.	Aug. 20-21
Whitton and Tyronza, at T.	Aug. 23
Vanndale	Aug. 26-27
Brethren will please give special attention to Disciplinary Questions 9, 10 and 11.	
F. M. TOLLESON, P. E.	

PARAGOULD DISTRICT.

(Third Round.)

Lorado, at Hunt's C.	June 17-18
Gainesville Ct., at Beech G.	June 24-25
Black Rock, Portia and Hoxie, at Hoxie	July 1-2
Piggott and Rector, at P.	July 8-9
St. Francis Ct., at Mt. Zion	July 9-10
Marmaduke Ct., at Hurricane	July 12-13
Paragould, First Church	July 16-17
Paragould, East Side	July 16-17
New Liberty Ct., at N. L.	July 18-19
Walnut Ridge Ct., at Rich Woods	July 22-23
Walnut Ridge	July 23-24
Pocahontas Ct., at Maynard	July 25-26
Pocahontas	July 27
Reyno, Success and Biggers, at S.	July 28-29
Corning	Aug. 5-6
Peach Orchard, at Peach O.	Aug. 6-7
Salem	Aug. 10-11
Mammoth Spring	Aug. 12-13
Ash Flat Ct., at Pleasant H.	Aug. 15-16
Imboden and Smithville Cts.	Aug. 19-20
Imboden	Aug. 20-21
Paragould District Conference at Hoxie, June 30 to July 2.	
H. H. WATSON, P. E.	

LITTLE ROCK.

ARKADELPHIA DISTRICT.

(Third Round.)

Arkadelphia Ct., at Hart's Chapel	June 17-18
Malvern Station	June 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 Avenue	July 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 Station	Aug. 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.	

MONTICELLO DISTRICT.

(Third Round.)

Watson, at Halley	June 17-18
McGehee	June 18-19
Camps	June 24-25
Dermott	July 2-3
Tillar and Dumas, at N. C.	July 8-9
Hermitage	July 13
Dist. Conf. at Hermitage	July 14-16
Ark. City and Lake Village, at L. V.	July 22-23
Hamburg Ct., at Extra	July 29-30
Snyder and Montrose, at P. G.	Aug. 5-6
Lacy Ct., at Lacy	Aug. 6-7
Crossett	Aug. 12-13
Hamburg	Aug. 13-14
Mt. Pleasant, at Mt. Tabor	Aug. 19-20
Monticello	Aug. 20-21
Portland and Blissville	Aug. 26-27
Parkdale and Wilmot, at W.	Aug. 27-28
Wilmar	Sept. 2-3
Warren	Sept. 3-4
The District Conference, which convenes at Hermitage, it will be observed, has been postponed to July 14-16. The opening sermon will be preached Thursday night at 8:30, July 13, by Rev. H. E. Van Camp. So far as I know of, no one to be examined. However, the following Committee on Examinations is appointed: A. M. Shaw, T. O. Owen and J. H. Cummins. The District Conference has been postponed to accommodate both preachers and laymen. Hence, I want to urge: (1) That all pastors, local preachers and delegates attend the conference and remain till the final adjournment; (2) that all the pastors see that their Quarterly Conference journals are presented at the conference.	
W. C. DAVIDSON, P. E.	

PINE BLUFF DISTRICT.

(Third Round.)

Humphrey, 11 a. m.	July 2
Carr Memorial, 8 p. m.	July 2
New Edinburg Ct., at Good Hope	July 6
Swan Lake Ct., at Reydel	July 6
Rison Ct., at Wofford's Chapel	July 9
Sheridan Ct., at Mt. Carmel	July 15-16
Rowell Ct., at Wesley's Chapel	July 17

Gillett Ct., at Camp Shed	July 23-24
St. Charles Ct., at Pl. Grove	July 29-30
Roe Ct., at Shiloh	July 30-31
Stuttgart, 11 a. m.	August 6
DeWitt, 8 p. m.	Aug. 6
Star City Ct., at Mt. Home	Aug. 12-13
Redfield Ct., at Center C.	Aug. 19-20
Wabbaseka, 11 a. m.	Aug. 27
First Church, Pine Bluff, 8 p. m.	Aug. 27
Grady Ct., at Tamo, 11 a. m.	Sept. 3
Hawley Memorial, Pine Bluff, 8 p. m.	Sept. 3
Pine Bluff Ct., 11 a. m.	Sept. 10
Lakeside, Pine Bluff, 8 p. m.	Sept. 10
Sherrill	Sept. 17
J. A. SAGE, P. E.	

PRESCOTT DISTRICT.

(Third Round.)

Caddo Gap, at County Line	June 17-18
Amity	June 18-19
Washington, at Sardis	June 20-21
Emmet, at Holly Grove	June 24-25
Fulton	June 25-26
Blevins (Dist. Conf.)	June 29-July 2
Orchard View, at Bethel	July 8-9
Murfreesboro	July 9-10
Mt. Ida, at Oden	July 15-16
Columbus, at Saratoga	July 22-23
Center Point, at Trinity	July 29-30
Gurdon	Aug. 5-6
Mineral Springs	Aug. 12-13
Nashville	Aug. 13-14
Harmony	Aug. 19-20
Bingen	Aug. 26-27
Prescott	Sept. 2-3
W. M. HAYES, P. E.	

TEXARKANA DISTRICT.

(Third Round.)

Bradley and Taylor	June 17-18
Fairview, Texarkana	June 24-25
College Hill, Texarkana	June 24-25
Fouke	July 8-9
Patmos	July 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
Stamps	July 22-23
Richmond	July 29-30
Ashdown, at night	July 30
First Church, Texarkana	Aug. 6
Foreman	Aug. 12-13
Cherry Hill	Aug. 19-20
Mena, at night	Aug. 19-20
Vandervoort	Aug. 26-27
Umpire	Sept. 2-3
District Conference at Hatfield, June 29-July 2. Committees given later.	
J. A. BIGGS, P. E.	

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The list of books below is the selection resulting. We therefore unqualifiedly recommend these books as being among those of first importance and value.

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