

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 29, 1916

NO. 26

NOW I BESEECH YOU, BRETHREN, BY THE NAME OF OUR LORD JESUS CHRIST, THAT YE ALL SPEAK THE SAME THING, AND THAT THERE BE NO DIVISIONS AMONG YOU; BUT THAT YE BE PERFECTLY JOINED TOGETHER IN THE SAME MIND AND IN THE SAME JUDGMENT.—I Corinthians 1:10.

A PLEASING PROSPECT.

As may be seen in an article on another page, our contributions to foreign missions last year from all sources approximated a million dollars. We are now urged to improve our collections so that this year the million mark may be reached. It can easily be done. It is almost inconceivable that in this year of plenty and prosperity a single charge should fall below its former record. Surely many charges that have shown deficits will no longer tolerate such failure. Let each pastor whose charge fell behind last year resolve to pay in full this year. Let each presiding elder take up the question with delinquent charges and co-operate with the pastors in making a full report on missions. Other assessments are important and should not be neglected, but the true relation of a church to Christ is revealed in its attitude toward missions; hence pastors should be alarmed over the declension of the Christ spirit shown in deficits on missionary collections, and should seek to stir up the fainting flock. When we reach the million mark it means only the paltry payment of fifty cents a member. To pay a million in the aggregate is pleasing, but to stop at that attainment would be spiritual suicide. By self-denial the poorest widow can give a dollar and the mere child can equal it. The well-to-do can give their tens and hundreds, and the wealthy their thousands. Let us pray and plan and pay until through the giving of our money we are really giving ourselves. Not till we do this are we truly bearing the cross daily. Will Arkansas Methodists meet the Master's expectation in this crucial time?

NO LION IN THE WAY.

In Proverbs the slothful man is represented as excusing himself by saying, "There is a lion in the way; a lion is in the streets." Is it not possible that some of our editors and other writers on the subject of "Unification of Methodism" are unduly alarmed over imaginary lions in the way? They seem to fear that we may forget our glorious past, and, giving up the things we have held sacred, lose ourselves in the larger Methodism. They seem to forget that there are three steps which must be taken before unification can be realized: (1) A plan must be worked out by a Joint Commission composed of an equal number of representatives of our own and the other Churches participating; (2) This plan must be approved by a two-thirds vote of our General Conference and by the General Conferences of all the Churches involved; and (3) then it must be ratified by three-fourths of the members of our Annual Conferences. Surely, there is no danger that any plan will successfully undergo all these ordeals unless it is worthy. No other Church can take away our autonomy or reduce our rights and privileges. These things can only be done by a long and carefully guarded process and with our own consent. It seems to be assumed by these alarmists that the Northern Church will insist upon every detail of its recommendations, and that we must make all the concessions. It is probable that some concessions will be made by both sides, and features not fully anticipated will be developed. Indeed, we look for a far better plan than either Church dreamed of at first.

When the great Constitutional Convention which framed our Federal Constitution met, there were difficulties which seemed almost insurmountable. The smaller States feared that they would be overpowered by the larger States, but that danger was removed by providing for equal representation in

the Senate and proportional representation in the House. There were radically different theories about the powers of the executive, his term, and the manner of his election. Then a judiciary, not for each State, but for all the States, had to be invented. At times the Convention was so perplexed and divided that it was on the point of dissolving without completing its work. But it patiently persevered and produced a Constitution which has been the wonder of statesmen and publicists. After it was submitted, years passed and debate ran high before the Constitution was ratified by all the States; but it finally won its way.

There were originally five divisions of Methodism in Canada. After some years of agitation they united and adopted a form of church government which is admired and approved by all Methodists, and yet the form is not exactly that of any one of the constituent Churches, but rather combines the excellencies of all.

A few years ago a Commission representing Canadian Methodism, the Methodist Episcopal Church, and our own organized a united Church in Japan, choosing the desirable features of each and adapting them to the needs of the people of Japan.

During the period of separation, since 1844, the Methodist Episcopal Church, the Methodist Protestant Church, and our own have kept the same faith and have the same doctrines and many points of similarity in polity, and yet each has developed characteristic forms and methods which have justified themselves as having real merit. Is it not reasonable to expect that in a "reorganization" (not an absorption of one by another) each should make some valuable contribution, so that the resulting Church shall have the best things of each and all? The Methodist Protestant Church in accepting episcopacy, as it has already agreed to do, is undoubtedly making a greater concession than either of the stronger Churches will be required to make.

Some of our confreres are giving their readers multiplied pages of history. History is a fine study, and most of us need more of it, but the men who are likely to constitute the Joint Commission and who will consequently work out all the details of the plan are doubtless thoroughly acquainted with our history, and will utilize its lessons.

The General Conferences of the three Methodist Churches have agreed that there shall be a "Unification by Reorganization," and recommendations, indicating preferences, have been offered. Nothing can now be done until the Joint Commission meets. Our General Conference authorized and instructed our representatives in the Federal Council of Methodism to appoint a Commission similar to that appointed by the Methodist Episcopal Church, namely, five Bishops, ten ministers, and ten laymen, to serve until our next General Conference. As the working out of details will be a tedious task, indeed the most serious task before the Joint Commission, and as nothing can be done till our Commissioners are appointed, it would seem to be appropriate and expedient that our Commissioners should be selected at an early day, so that they may have ample time to receive suggestions and formulate plans. The men who are to make these appointments are wise and good men, and we may expect them to select careful and prudent men, but certainly not all who are known in advance as being unalterably committed to any particular theory. If, perchance, there may be two parties among us who might be styled as conservatives and progressives, recognized representatives of both views will undoubtedly be appointed. Indeed, in a matter so delicate, which, if unwisely settled, might result in hurtful divisions, it should be the aim of all to submit a plan that carries the approval of both parties, and will be cheerfully accepted by all as the best possible solution. It is sincerely to be hoped that suspicion may be laid aside and prejudice be

abated, and that the spirit of Christ may prevail. The unification of Methodism is highly desirable if it can be attained by just and honorable means, but the attempt to secure unification would be a calamity if it stirs up strife in our own ranks or creates further friction between the different Churches.

We believe in the absolute sincerity of both General Conferences, and we are confident that our own history is so amply vindicated that it needs neither apology nor defense. We recognize the leadings of Providence in Methodism up to the present hour. Our mission is large; our call is inspiring. The world, especially the heathen world, needs today what a unified and Spirit-filled and guided Methodism may give. It should be possible, without compromising any vital principle, for representatives of American Methodism to adopt a plan which will enable us to execute a world program for our Master. Let no "lion in the way" alarm or hinder us.

CANADIAN CHURCH UNION.

After twelve years of negotiation, the Congregational, Methodist, and Presbyterian Churches in Canada have at last agreed on organic union and committed themselves unreservedly to the proposition. After much preliminary and tentative effort the Presbyterian Church for a time withheld final approval, but at its General Assembly, June 14, by a vote of 406 to 88, action was taken which consummates the union. During the period of negotiation faith and patience were sorely tried, but the triumphant outcome has fully justified the effort. The General Superintendent (practically Bishop), Dr. Chown, says: "As Methodists, in order to keep faith with the Presbyterians and Congregationalists, and to guarantee our full measure of influence and usefulness in the United Church, we must now bend our energies to bring into the union, in full efficiency, the characteristics which constitute the genius of Methodism at its best."

A GREAT PLAN.

"The Plan of Campaign for Our Two Universities," published elsewhere in this issue, is worthy of a careful reading in order that the magnificent movement for our highest institutions may be understood. The details adopted for securing funds for Emory University should appeal to the constituency east of the Mississippi River. The conception of a memorial to Bishop McTyeire, who first made it possible to have a university, and to Dr. J. H. Carlisle, the great teacher and personality, is worthy of hearty commendation. The details for Southern Methodist University are to be worked out by the trustees of that institution. It is expected that they will be wise and far-reaching and calculated to win general approval and liberal support.

The Free Methodist states that the Free Methodist Church has four bishops, three general conference evangelists, 100 district elders, 163 districts, 1,062 traveling preachers, 1,082 circuits, 918 local preachers, 539 evangelists, 95 missionaries, 43 conferences, and yet only 32,245 full members and 5,044 probationers. We admire this heroic little church, but cannot understand why, with so many preachers and officers, it does not make more progress.

Sins are not to be softened because they have been committed by social or political leaders.

True love limits not the number of its expressions, but magnifies and multiplies them.

It is possible to discover the quality of a man's piety by his treatment of dumb brutes.

Drinkers are not logical thinkers.

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A. C. MILLAR.....Editor

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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.

Prescott Dist. Conf. at Bleveens, 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.

It is reported that 90 per cent of all the bauxite, the ore from which aluminum is obtained, is produced in Arkansas.

Mr. George Rule, editor and official member of our church at Lonoke, paid our office an appreciated visit last Thursday.

When the University of Chicago opened in 1902 it enrolled during the first quarter only 594 students, but 254 were graduate students.

Dr. R. E. Vinson, former president of the Presbyterian Seminary at Austin, Texas, has been elected president of the University of Texas.

In the obituary of James Finis Carter, published last week, the name of his twin brother was given as Webster when it should have been Feaster.

Last Saturday Rev. J. A. Sage, presiding elder of Pine Bluff District, paid the office a call. The editor regrets that absence caused him to miss the visit.

During its first twenty-five years the University of Chicago has conferred 10,009 degrees, and of these 3,359 were for graduate and professional work.

Mr. James Martin Guthrie and Miss Mildred Pittman, both of Prescott, were married at the home of the bride's parents, June 20, Rev. T. D. Scott of Hope officiating.

The Massachusetts Institute of Technology, Boston, has just moved into its magnificent new \$7,000,000 buildings. Gifts of \$3,500,000 were announced at the time of dedication.

Bishop Bashford, whose knowledge of the Chinese people gives his words unusual weight, says that Chinese Christians will undoubtedly make a distinct contribution to Christianity.—Ex.

Rev. F. G. Roebuck, pastor at Humphrey, has just closed a fine meeting at a country appointment, where he received eleven members and left the church greatly strengthened in every way.

A card from Rev. R. E. L. Bearden of Blytheville makes the sad announcement of the death of Charles Oliver, the twenty-months-old child of Rev. Eli Craig, pastor of Blytheville Circuit, June 23.

The Year Book of the Seashore Divinity School, Biloxi, Miss., presents an attractive program from June 27 to July 5. The expense is reasonable. For particulars address Manager of Seashore Camp Grounds, Biloxi, Miss.

The Fayetteville District Bulletin for June, issued by Rev. G. G. Davidson, presiding elder, contains much valuable information about the conditions in the district, and indicates gratifying progress along nearly all lines.

The destitution and suffering in Armenia are beyond our conception. All who will help should send their contributions to Charles R. Crane, treasurer American Committee for Armenian and Syrian Relief, 70 Fifth Avenue, New York.

While in the city last week Mr. Howard Bishop of Conway called. He has been teaching at Crossett, and will canvass for Hendrix and Galloway

Colleges this summer before starting for England to begin his work in Oxford University.

During the last academic year (1914-15) the American and Canadian students, assisted by friends and faculty members, contributed the magnificent sum of \$218,652 for missions. The number of students contributing was sixty thousand.—Ex.

Rev. S. C. Dean of Hamburg Station reports 45 at prayer meeting, 164 present at Sunday school, 65 in attendance at Epworth League prayer meeting service last Sunday; League enrollment, 73; offering for "China Special" by Sunday school, \$15.95; congregation good.

The fourth report of the Christian Literature Society of Japan, organized under the auspices of the Federated Missions in Japan, has been received. It makes a remarkable showing. Dr. S. H. Wainright, former presiding elder of our St. Louis District, is the executive secretary.

Southwestern University, Georgetown, Tex., has put on an emergency campaign to raise \$60,000 for endowment, which had been invested in its dormitories, and trustees immediately subscribed \$6,000 and others assumed \$4,000. It is expected that the campaign will be short and vigorous.

Rev. J. E. Carpenter, D. D., of St. Paul's Church, Muskogee, Okla., who preached two splendid sermons at Hendrix College commencement a year ago, has delivered a great address, "Francis Asbury, the Apostle of American Methodism," at several district conferences in Oklahoma.

Prof. A. C. Maddox, a graduate of Hendrix College, who has had several years of successful experience in teaching and has done graduate work in Columbia University, has been elected professor of Mathematics in the State Normal at Weatherford, Okla. He will spend the summer in Columbia.

The Constructive Quarterly for June contains articles of unusual interest, such as "The Movement Toward Church Unity," "Appreciation of Another's Faith," and "The War and the Moral Crisis." It is published by Geo. H. Doran Co., New York. Price, 75 cents for a single number, or \$2.50 a year.

Dr. W. F. McMurtry, Church Extension Secretary, has brought us under obligation by supplying our office with three charts graphically exhibiting the work of Church Extension. The maps and statistics are highly valuable, and will enlighten us concerning the progress of one of our greatest Boards.

Last Thursday Rev. W. E. Hall, pastor of Scranton and Prairie View, called. He and some members of his family had just made the trip from Prairie View to Little Rock in his car, which he uses to travel his circuit. Conditions in his charge are good, and crop prospects all along the way are better than usual.

Dartmouth College has just elected Mr. E. M. Hopkins to the presidency. As he has never been a teacher and comes from a position with the Western Electrical Company, Zion's Herald questions the wisdom of the choice, intimating that the president of a college should be more than merely a business man.

Savage-Baird.—At the residence of the bride's parents, at 9 a. m., June 21, 1916, Mr. Scott Holmes Savage and Miss Margarette McRae Baird were united in marriage by Rev. S. C. Dean, pastor of the Methodist Church at Hamburg, Ark. The bride is the daughter of Mr. Sam B. Baird, editor of the Ashley County Eagle.

The Department of the Interior has sent to our office a National Parks Portfolio which is intended "to present to the people of this country a panorama of our principal national parks set side by side for their study and comparison." It is indeed a revelation of the wonders and beauties of our scenic resources.

Rev. Clayde K. Campbell, pastor of Alta Vista Methodist Episcopal Church, South, at El Paso, Texas, is endeavoring to raise money for his worthy church enterprise by exchanging some of Villa's currency for good American money. If you would like to have a piece of this Mexican currency as a curio, send him a money order for such amount as you wish to contribute. His address is 3608 Hueco street, El Paso, Texas. We are indebted to our former Arkansas friend, Mr. W. H. Lark, for "un peso."

Miss Mary N. Moore, the wonderfully successful and efficient president of Athens (Ala.) Female College, has, on account of impaired health, resigned, and Rev. B. B. Glasgow, the pastor at Athens, has been elected to the presidency. It is sincerely to be hoped that Miss Moore will soon be able to resume the kind of work in which she has been signally successful.

Count Okuma, the Japanese prime minister, in an address at the Jubilee of Protestant Missions in Tokyo, said: "The Sages of China and Japan have taught many noble truths, but they have too much neglected the spiritual. Now, no nation which neglects the spiritual can permanently prosper. Modern civilization takes its rise from the teachings of the Sage of Judea, in whom alone is found the dynamic of progress."

Every man ought to be a sincere patriot. But is it true patriotism to adopt and sound the slogan—"My country, right or wrong!" Did not Carl Schurz rightly interpret this familiar slogan of patriotism? Here is the phrase as he completed it: "My country, right or wrong; when right, to keep her right; when wrong, to put her right." This is the secret of patriotism; and we ought to be patriots, all.—Biblical Recorder.

If we only had more help so that we could reach out to more of these villages that are indeed "white unto the harvest!" I believe that the only reason Africa is not Christian is because they have not had the chance to know of Christianity. I would rather take the chance of the native who has in vain asked for teachers than that of the self-righteous church member at home whose interest in missions amounts to less than one cent a week.—Stockwell, Wembo-Niamia.

A New York paper tells of a gentleman who, after practicing law ten years, became a physician, and after practicing medicine ten years he entered the ministry, and after being a pastor for ten years he announced the following discovery: "On the average, a man will pay 90 cents on the dollar to save his property, 50 cents to save his life, and 10 cents to save his soul." How awry is our human judgment in the realm of values.—Biblical Recorder.

With most people who have a circumscribed vision and little outlook upon life, the trouble is that they find themselves, or place themselves, in the bottom of a well and they remain there without effort to climb up and out into the larger world. As President Faunce of Brown University says: "Some men live in a well—their horizon is the well's mouth, with a tiny patch of sky above it; others dwell on a mountain top, and behold all the kingdoms of the world at every sunrise."—Biblical Recorder.

A copy of the Van Leuven Browne National Magazine has been received. It is the exponent of the Van Leuven Browne Hospital-School, an institution located at Detroit, Mich., for the benefit of crippled children of normal mentality. The managing editor is Hon. Joe F. Sullivan, a very bright young man, who, although a cripple, was mayor of Imboden and editor of a paper there when a mere youth. He deserves success. His article on "A Problem in Economics" may be reproduced in a later issue of our paper.

A small boy gave a dime to a Christian college in time of stress. Twelve years later he entered that college and was graduated with honors. He said giving the dime tied him to that school in a way he did not understand, but it led to his education. There were serious difficulties in his way, but he followed his desire and got what thousands of dollars could not buy. The suggested lesson is too large to miss. Offerings to Christian education ought to be taken in all Baptist Sunday schools. Let pastors and superintendents and teachers see that the thing is done. It is every way important.—Baptist Standard.

Capt. John Powell was a noted Mississippi business man. He had no children, but assisted many poor boys and girls in securing school advantages. He greatly delighted in using his money in that way. He said, "It is the best possible investment. I can't preach, but I have several men preaching for me in this country and others." He was a large giver to Christian education. He did not regard his patronage of schools as contributions at all, but as investments on the same basis as contributions to missions. With him, all enterprises for advancing the salvation of the world were of first importance.

His views were based on the New Testament.—Baptist Standard.

Whatever may be said of the English, their courts see to it that their law is enforced. Maudlin sentiment that so often turns aside the course of justice in this country receives scant attention by our cousins across the sea. As a result crime is much less frequent with them. London is said to have 9,000,000 people within its corporate limits, and yet there are months without a murder, while hold-ups and burglaries are few. They punish crime speedily and surely. This not only deepens the fear of the law on the part of the criminally disposed, but it cultivates a wholesome sentiment against crime. We are having too much of glorifying the criminal in this country.—Raleigh Christian Advocate.

If every member of every congregation in the majority of the larger cities of our country were to decide to abide by the old law and give one-tenth of their income, in twelve months there would be no such thing as a church debt, or a missionary deficit, or an unanswered appeal for charity, or an overworked preacher, or a neglected widow and orphan in all of the broad land. And it is more than probable that in one more year the churches would have to begin to lengthen their cords and strengthen their stakes in order to make right and true use of the resources at their command and all this wonderful condition would be brought about by Christian men and women doing just the least that was asked of them under the old law.—S. M. News Bureau.

"Satan reproving sin" is an expression we often hear. But what can be said when the Liquor Dealers' Association begins to preach about "the value of spiritual influences" in dealing with the liquor question, as against legal enactments? This same association warns the churches not to go into the fight for prohibition for fear that there will be engendered strife between those that do enter the fight and those who do not. It says: "The outcome may be that instead of promoting the cause of temperance, the churches are in reality taking action that will result in bitter religious strife and animosity, which will discredit not only the cause of temperance, but also the churches that have been deluded into endorsing prohibition as a means to that end." It is strange how much interested this association is in the welfare of the churches.—Presbyterian of the South.

A bookseller said to the writer recently that between the movies and the motor cars, people had little time or inclination left for reading, and the book business was feeling this condition keenly. Religious papers and leaders should unite for more vigorous effort on the part of pastors and those people who realize the inestimable importance of the church paper as an educational agency. The Church has three institutional educational agencies—the college, the theological seminary and the church paper—and they are equally indispensable. Other things being equal, the more church papers taken in a congregation, the more efficient its membership becomes. It is doubtful if any pastor can secure such quick and substantial returns from any line of special activity as from efforts leading to an increase in the circulation of the church paper.—Christian World.

The Southern Forestry Congress, Asheville, N. C., July 11-15, has been organized for the purpose of bringing together those who are interested and those who have experience, so that if possible strong suggestions may be put forth for the guidance and assistance of the various Southern States in formulating definite Forest policies of their own. Among the organizations which are co-operating in holding this meeting are the Society of American Foresters, the American Forestry Association, the Association of Eastern Foresters, the Appalachian Park Association and the (proposed) Association of Southern Foresters. Such a gathering would stimulate a greater interest in forest perpetuation and forest protection throughout the South, resulting in the passage of liberal forest laws and the founding of much needed Forestry departments in many of the Southern States. Lumbermen, land owners, foresters and club women are all in their various ways interested in the perpetuation of the forests, and all are cordially invited and should attend this conference. The South at this time sorely needs the united efforts of all her people, as well as the advice of those who are competent to give it, in saving her forests from

extinction and large areas of her overcut land from idleness.

Leaving the Epworth League Conference Saturday evening, the editor ran up to Stephens and spent Sunday in that delightful charge, where Rev. R. H. Cannon is serving his third year. Sunday school was attended and found to be good. Opportunity was afforded of presenting the situation in China. There was a fair congregation at 11 o'clock and a larger audience at night. Rain after dinner prevented a trip to Mt. Prospect, a fine country church in a splendid community. Stephens is one of the best towns in South Arkansas, a strong, thrifty business center, rivaling some of the larger places in commercial importance. Our church is strong and capable, but needs a new building to accommodate the growing Sunday school. Brother Cannon, after spending some years successfully in educational work, is enjoying the pastorate and is beloved by the people of this pleasant charge. Many old friends were met and new acquaintances formed.

After a tedious all-day trip the editor reached Lewisville last Friday night on a delayed train, too late for the night session of the Epworth League Conference of the Little Rock Conference. The pastor, Rev. J. R. Dickerson, with characteristic thoughtfulness had provided for the editor's comfort at the late hour. Saturday morning and afternoon were spent in the Conference sessions. The efficient president, Clyde C. Arnold, had been detained by sickness in his home, and few of the other officers were present, but Mr. Cleveland Cabler, who was elected president, conducted the business with skill and dispatch. The attendance was disappointing, many of the best charges having no representation and few pastors being present. The discussions were interesting and the spirit of those present good, but something is needed to create greater interest and promote organization in unorganized charges. Good reports were heard of addresses by Dr. Forney Hutchinson and Dr. P. C. Fletcher. Dr. J. M. Culbreth of Nashville, Tenn., was the principal speaker, and both instructed and inspired by his presence. It is reported that Dr. James Thomas preached a great sermon Sunday morning. Saturday at 4 o'clock automobiles carried the crowd five miles over a fine gravel road to Spirit Lake, where recreation and a bountiful repast were enjoyed. The editor and Dr. Thomas, in the car of Mr. Reynolds, were permitted to see a magnificent plantation under his modern management. Brother Dickerson and his people gave perfect entertainment. The Conference meets next year at Gurdon.

ELOQUENT OR OMINOUS?

The Texas Christian Advocate has not yet answered our four questions. Is the silence eloquent in that it is an admission that the editor has already written too much? Or is it ominous? Is he waiting for further letters of advice?

APPEAL FOR OAKLAWN CHURCH.

Brother Duckworth, pastor of Oaklawn Church, Hot Springs, had his church wrecked by the recent destructive storm. His people are poor and need help to rebuild. He has received about eighty members into the church, and has an enrollment of 206 in the Sunday school. A few hundred dollars will enable him to put this valuable plant on its feet again. Assistance from friends outside the city will be greatly appreciated and acknowledged in the columns of the Methodist.—B. A. Few, Presiding Elder.

CAMDEN DISTRICT CONFERENCE NOTICE.

All preachers and delegates coming from the south on the Iron Mountain will get off at Tate's Switch. All coming from the north on the Iron Mountain will get off at Camden, and all coming on the Cotton Belt, either way, get off at Camden. You will be met at the above named places on July 12 and carried out to Union Church, the seat of the Conference. There will be a phone in the church. Should you reach Camden at a later date, call us up. We are anxious to give you a nice time.—A. G. Cason, P. C.

BOOK REVIEWS.

Acres of Diamonds; by Russell H. Conwell; *His Life and Achievements*; by Robert Shackleton; published by Harper & Brothers, New York. Dr. Conwell is a Philadelphia preacher who has

become famous as a lecturer and as founder and president of Temple University. The lecture, "Acres of Diamonds," is informal, but inspirational, and has been delivered more than 5,000 times. The proceeds, amounting to more than \$1,000,000, have been largely used to help poor boys secure an education. The Temple University is for people who have been unable to finish their education regularly. By permitting students to study almost any subject at any time, nearly 90,000 have been helped in a little more than a quarter of a century. This book gives the lecture and an informal biography of Dr. Conwell. It demonstrates what a man can do who tries to help his fellows. Writing of the lecture, Dr. Conwell says: "What is the secret of its popularity? I could never explain to myself or others. I simply know that I always attempt to enthuse myself on each occasion with the idea that it is a special opportunity to do good, and I interest myself in each community and apply the general principles with local illustrations."

Hugh Graham: A Tale of the Pioneers; by Frank Sumner Townsend; published by the Abingdon Press, New York and Cincinnati; price \$1.35.

This is a story of love and adventure of the days just before the American Revolution, and the scenes are laid in the Virginias and neighboring States. The principal characters are worthy of admiration for their noble and heroic qualities. Indian welfare and woodcraft are well depicted. The story gives a better understanding of the character of the pioneers and the times than can be had in brief history. The conflict between the frontiersmen and the Indians for the Ohio Valley is well described. Two notable Indians, Logan and Cornplanter, are introduced, and other characters who become famous in our early history. For a book of adventure the moral tone is good and the ideals are high.

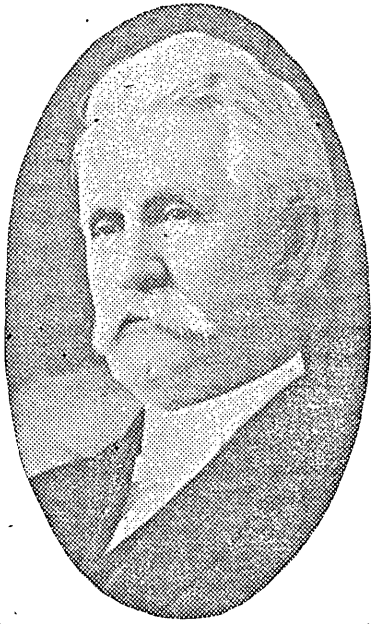
Vision and Power: A Study in the Ministry of Preaching; by John A. Kern, author of "The Ministry to the Congregation"; published by Fleming H. Revell Co., New York and Chicago; price, \$1.50.

This is a study of the ministry of preaching based on Peter's vision at Joppa, the several clauses of Acts 11 and 12 suggesting the subdivisions. The subjects are: The Man, The Houselop, The Vision, The Interpretation, Visions and Vision, Vision of Nature, Vision of Man, Vision of Jesus, The Opportunity, Enlargement of Opportunity, Power Through Evangelistic Truth, Power Through the Personality of the Preacher, Power of the Indwelling Spirit, Effects of Power, Certain Signs of Power, The Way of Power, The Confession. Dr. Kern holds that the men who achieve notable results in the manifold work of the world are those who are characterized by vision and power in the true sense of these pregnant words. It is necessary that the true minister of God should have a vision of God, of Christ, of man, of his opportunity. Then he acquires power by knowing the truth through personal touch with Jesus Christ and the indwelling presence of the Holy Spirit. "Blessed, indeed, is the man to whom is given the opportunity to tell and interpret to the world, in living words, this vision of innermost spiritual truth." "Conscience may be growing more penetrative and luminous, and love at the same time more discerning and masterful. To do the will of our Father in heaven—is it not being felt, as the years hasten by, less as a task and more as the sweet and wholesome food of the Spirit?" "Only a living man can know what life is. Only a spiritually quickened man can know 'Christ who is our life.' There must be the Christian mind, the Christian purpose, the forming Christian character." "Give us, Lord, that purity of purpose, that inward truth of righteousness, that all-pervasive love, which will make us, unconsciously to ourselves, light-bearers to others, holding forth the word of life." Dr. Kern quotes the author of "The Tongue of Fire": "I expect to see cities swept from end to end, their manners elevated, their commerce purified, their politics Christianized, their criminal population reformed, their poor made to feel that they dwell among brethren—righteousness in the streets, peace in the homes, an altar at every fireside—because I believe in the Holy Ghost." The book is sound in exposition, clear in style, suggestive in illustration, stimulating in exhortation, devout and deeply spiritual in both form and content. It is a worthy contribution to the literature of preaching.

Gospel Talks



By
BISHOP H. C. MORRISON



CHRIST CURES THE INCURABLE.

Text: "Behold there came a leper and worshipped him saying, Lord, if thou wilt, thou canst make me clean. Jesus put forth his hand and touched him saying, I will; be thou clean. And immediately his leprosy was cleansed." Matt. 8:2-3.

Leprosy is the Symbol of Sin.—It is horrible and incurable. A leprous body, in all its repulsiveness, is only less repulsive than a leprous soul.

Out of the unregenerate heart come things most corrupt. The blood, crime, villainy, lust, and rapine that befouls the earth. All out of men's hearts. What a hell! An unclean cage, a den of serpents, a laboratory seething and generating death. Who can paint a leprous heart? "The heart of man is deceitful above all things and desperately wicked. Who can know it?" After all our preaching, how faint is the conception of the sinfulness of sin. What could it be to look down into that horrible deep of the great leprous heart of humanity, out of which gush the tides of sin, blacker than the walls of hell?

This Leper Could Go to No Other.—His disease shut him off from his fellow men. He had to warn them from approaching him by crying, "Unclean! Unclean! But his horrible condition did not debar him from coming to Christ. He had tasted the gall of loneliness. He had suffered alone, and marked the progress of the disease which was consuming him; but now he finds one whom he may approach.

Can we not enter into a sense of his condition? Have we not suffered and borne our burdens alone? Men meet us, and greet us, and call us by name; and yet know nothing of us. Nor dare we reveal our hearts to them. We keep the true self aloof, as the leper aloof from his fellows; but to Christ we come without hesitation. All barriers are removed, and though we be repulsive with sin, we may come as the leper came, even to his feet. I might hesitate to tell my weaknesses to a friend; but there is nothing I may not tell to Christ.

His Leprosy Caused Him to Know the Master.—But for this, he had perhaps never known him. How many who never have an interview with Christ. We have need to know him and talk often with him. How we sometimes hunger for a talk with a friend. We lay work aside and neglect duty to enjoy such talks. We should talk with Christ on the streets, and sit in the same seat with him on

the train, and give him a frequent hour in our office. Suppose it is sin, like leprosy, that carries us to see him. Suppose it be the selfish motive to get healed. Only so we get to him, and feel his touch, and hear him say, "I will; be thou clean;" the visit will be a blessed one.

Christ Came Especially to the Leprous.—When we go into a home as a visitor, and the visit is to a certain one; we call for that one. Other members of the household are not apt to appear, as they are not called for. Jesus, when he came, did not call the righteous. His visit was not to them; but to sinners. The leprous, the diseased, the hopeless, the lost. "He came to seek and to save that which was lost. "Oh, if the sinner could only realize, it is to me the Savior has come. His visit is to me. His call is upon me. He waits for me!"

Christ was like a mighty lodestone. He drew helplessness and wretchedness to him. His magnetic power turned all suffering toward him. They came to him in all manner of ways. They walked, they ran, they limped, they hobbled, they crawled, they dragged themselves, they were carried. Any way to get to him. "They brought to him multitudes of blind and maimed and halt."

An angel coming down to the pool of Bethesda set all the waiting sufferers scrambling to get into the pool; but when Christ came, he set the sufferers of the world in motion, struggling to get to him.

Repentance always begins in some form of suffering. It is a suffering Savior that attracts the suffering sinner. Bethesda's angel has long since discontinued his visits; but Christ still remains and the work of healing goes on, and will go on until humanity is restored and the "works of the devil are destroyed."

We Draw Men in Proportion to Our Likeness to Christ.—It is the Christ-likeness that draws. The poor, the leprous, the miserable will come to us if we have the mind that was in Christ.

There are men who are seldom annoyed by the plea of the poor. Men to whom the sorrowful will not go. Men who have not enough of the divine magnetism to draw even a child to them. Others "have the poor always with them." The men most like the Master will have the greatest number of the helpless about him. Who is it that knows most of the want and misery in your community? Who is it to whom the heavy-hearted come to tell out their woes? It is to

him, or her, who has enough of the Master's spirit to invite their woes and draw from them their deepest griefs.

This Leper Did Not Stagger at His Condition.—It was enough to discourage and fill him with despair. A disease that no skill proposed to cure. Himself a walking pestilence, infecting the very air as he moved. An object from which even good men would retreat. Yet in that condition, foul as he was, he was not afraid to come to Christ. He came boldly, but humbly, and said, "Lord, if you will, you can. My case is hopeless in the sight of men; but you are more than man. It is a small thing to you to make me clean."

He did not wait to get the scales off or allay the inflammation. He simply came and laid himself at Jesus' feet. How often men stagger at their own condition. They sin, and sin, and continue to sin; until they become hardened in sin; and then conclude it is of no use to come to Christ. "I am ashamed to go to him in my condition; I will wait until I improve. I will wait until I am a little more decent. I will get some of the scales off. I will get into a state of moral convalescence, and then I will venture to come to Christ."

How you dishonor him! You discount his goodness and his power. Is he only a sort of semi-Savior; only able to save such as are improving; not able to help a man until he improves himself? What manner of little half-God do you thus make of him? Nay! Nay! "He is mighty and able to save the worst and save to the uttermost."

He Made a Definite Request.—This leper had a clear conception of his case. A painful sense of his wretched condition. Hence there was no circumlocution, no ambiguity. He put but one thing in his prayer. He left no room for himself to assist the Lord. He did not say, "If you will check the humor and stay the spread of the disease; then I can manage it. "He simply brought his leprous body and laid it at the Master's feet. A mass of corruptions. There it is Lord—not you and I together—but YOU can make me clean."

How this poor wretch rebukes our circumlocution and indefiniteness. We come to him often in such an indefinite manner that we hardly understand ourselves. We ask for many things in general and nothing in particular; and if we have a great grief or misfortune, we ask him to do so and so; and thus make it a little lighter for us to bear. Whereas we should roll the whole burden on him; ask him to "heal, cure, make every whit whole." We want our sins and griefs buried; but we must be one of the pall-bearers and carry one side of the coffin.

He Put the Master On His Will.—He said, "if thou wilt." I believe you are the Christ. My faith meets you and recognizes you as the one sent to save. And here is my poor loathsome leprous body. I lay it on thy will. Do for it what seems good in thy sight. What a position in which to put the Master. How long would you think he would lie there and suffer? How long would your child continue to suffer, had he been ten years, or ten days in pain, and you were given the power to heal him? Tell me, you whose hearts have bled, and whose eyes have gushed with grief, as you watched remorseless disease consuming the life of your loved one. Just that long does the poor soul suffer with sin

when laid, like this leper, in the will of Christ. "I will, be thou clean." It was as if Christ himself was in a hurry to relieve the strain upon his divine compassion. Oh, if I could induce the sinner, or the sufferer, to come and lay themselves where this leper did—in Christ's will—it is the bed of peace. It is heaven on earth!

Christ's Word and Act Are Simultaneous.—"He put forth his hand and touched him." He had no real need to touch the unclean creature. He could speak the word and make him clean. But his loving heart and mighty hand move together. He did not come into the world to look on humanity and pity it, and then "pass by on the other side." His is not a ministry of sentiment alone; but a ministry of mercy and deeds of compassion. He did not go through the world, like Plato, to leave a theory, but to help humanity. He not only pitied the blind man; but he "made clay of spittle and anointed his eyes. He "touched the tongue of the dumb man, "laid hands on the leper, and "lifted up the dead child of the ruler." The hands that bled are as ready to help as the heart that broke was ever ready to pity. There is the lesson for us. How sentimental most men are in their religious nature. They feel for their fellows in misfortune, and talked of them like Pollock's priest prayed, "by the quantity;" but never reach a hand to touch their troubles.

How difficult it is for our sentiment to crystalize and take active form, and how much sentiment it takes to make a small crystal. Our sympathies work as if on patent hinges, while our hands are stiff and rheumatic in their movement.

That is the true spirit that says "I will;" and "reaches its hand at the same time to touch the leper. To help the helpless and lift up the fallen.

Those Hand-Utterances.—This gospel of the fingers—how mighty! It is an independent power. Does not need the vocal organs or the wind of speech. Its touch is the magnetism of life. Its thrill carries conviction. Its logic is never resisted. When you comfort a man, make him better, in soul or body, you drive the influence into the blood and marrow of his being. Those hand-speeches are the undying echoes of gospel truth and power.

His Cure Was Immediate.—"I will, be thou clean, and immediately his leprosy was cleansed. "No long prescription with prolix directions. No miniature drug store to accumulate over his mantel, nor medicine bill to consume a month's wages. No experiment, and "if not improved change the treatment." Jesus Christ never made an experiment; never changed treatment; never left a sufferer merely relieved; but healed. Godhead marked his movements. His ministries were not mere opiates. He did not deal in anaesthetics. His language, like his work, was absolute. "Be thou clean!" Every whit whole!

This is the Christ to whom we are to come with soul leprosy, and body leprosy. We have but to come and lay them "in his will," and immediately the trouble is ended.

Have you trouble of any kind? Bring it, as this man brought his miserable person—scaly with disease—and lay it at the Master's feet, saying, "If thou wilt," and he will answer, "I will, be thou clean."

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

A MILLION FOR FOREIGN MISSIONS.

This is the slogan for 1916. It looks too big to come true, but it isn't a bit visionary. It is a sober and rational aspiration. It has not been long that we have dared to think in seven figures like that. Now it is not only a legitimate ideal, but a very reasonable probability. That is why we thought of it. We were a little surprised ourselves when we found that we had crept up so close to a million dollars in 1915. When we caught our breath good we said: "Why not make it a million for 1916?" Why not? We can do it if we will—that is, if we all will at once and keep on willing until December 31.

You see, our income for foreign missions for 1915 was \$919,623, only about \$80,000 short of a million. Our total increase last year was \$76,419. We need to do only a little better in the way of increase, and it is a far better year financially. The above figures include that raised by the Woman's Missionary Societies. It does not include money raised and spent on the fields.

nor desirable. Just a determined, steady pressure on the ordinary lines of effort. Just speed up the faithful, well-adjusted familiar machinery. Put extra pressure on the assessment. Ten per cent increase of income on the assessment would add over half the needed amount. Make an extra effort to pay in full and begin at once to push the collections.

Stir up the Sunday school for a share in the million. One extra cent apiece each month from our Sunday school scholars would more than make up the extra eighty thousand.

Push up the specials. See that the pledges are paid up and sent in. Often half the battle is lost at the last for lack of a vigorous, clean finish of what has been well begun. Clean up the score.

Then see that the money is sent where it belongs. *Italics mine*; emphasis disciplinary, moral and religious. Do not let anybody rob Peter to pay Paul, nor all the people rob Peter and Paul both. Let money raised and given for missions be so reported and so paid over. Plan, pray,

erating rooms will assure readiness for any emergency, and the dangerous delays occasioned by the operating room being in service or being prepared will be a thing of the past, neither to threaten life nor vex the busy surgeon longer.

Two elevators, one at either end of the center building, will afford convenient and ample service. The old Mallory residence will be left standing, 50 feet in the rear of the center building, to be used for a nurses' home.

It is the purpose of the Building Committee to erect the center building and the end wings, or the three front units, this fall and winter. This will give the hospital a frontage of 450 feet, and will afford room for 300 patients. The hospital will be 350 feet away from the noise of the street cars, with a beautiful grove between, and the patients will secure a quiet that will greatly aid their recovery. A competent landscape gardener will be employed to arrange and beautify the grounds. The committee is determined to give those of the

the sale of the valuable lots on which Mount Vernon Place Church is now located it is quite certain that the assets of this enterprise will be greatly increased, and thus it will appear that we are within sight of the \$300,000 which was set as our original goal. However, we must continue our campaign for new subscriptions and urge the immediate adjustment of all outstanding obligations so as to overcome any shrinkage which may occur and meet any other emergencies that may arise. Therefore, we earnestly ask and confidently expect the co-operation of all our preachers and people as we rally for the final consummation of this monumental achievement.

The end is now in sight. Our Representative Church which has been a long-cherished hope is no longer an Utopian dream; it is soon to be a realized ideal. At a recent meeting of our Commission in Washington, plans for the new building were presented, approved, adopted and placed in the hands of a competent firm of builders for immediate execution. The results of that meeting are given by Bishop Candler as chairman of the Commission, in the following official statement: "The Commission to whom has been committed the erection of our Representative Church at the National Capital, held a meeting recently at which plans were fixed for the beginning of the actual work of construction immediately. The Commission now desires subscribers, who have outstanding subscriptions to this enterprise to make payment of the same in order that the building may go up without further delay."—S. S. McKenney, Special Agent.

Weatherford, Texas.

THE PLAN OF CAMPAIGN FOR OUR TWO UNIVERSITIES.

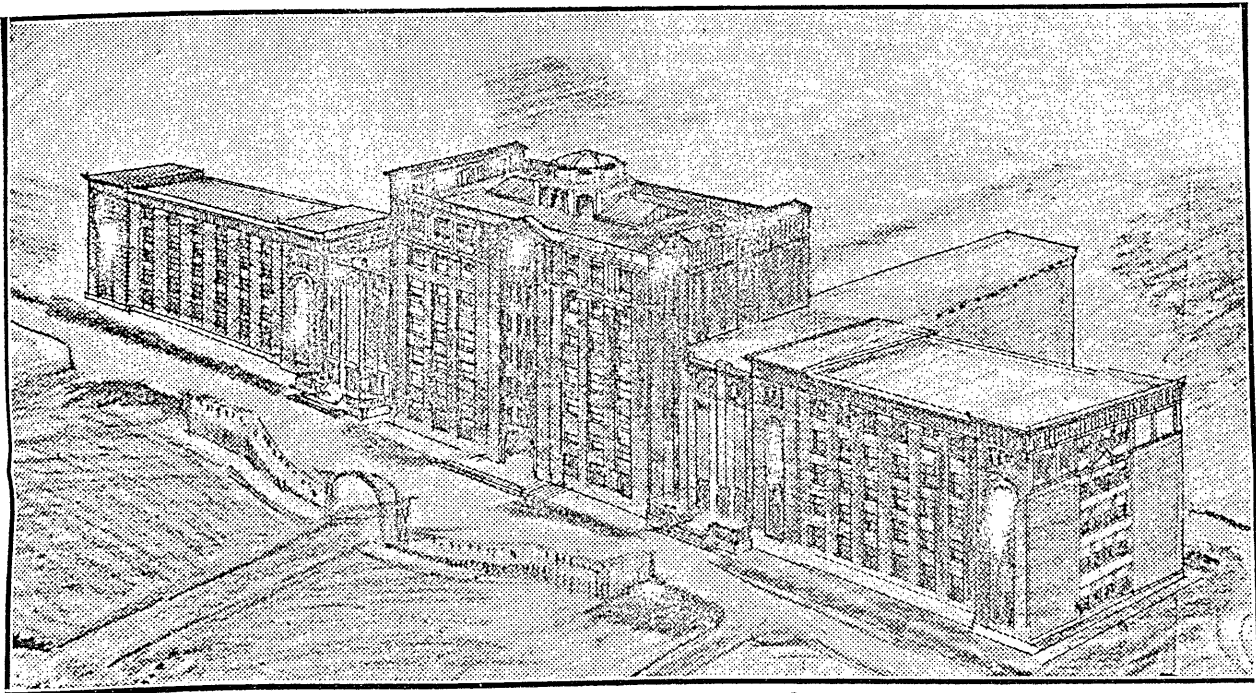
At a meeting of the Educational Commission held on June 12, a committee was appointed to consider carefully the matter of the campaign for our two universities, and the following plan was reported by the committee and unanimously adopted by the Commission:

1. We would begin our report with the following quotation from the latest message of our Bishops to the Church:

"As chief pastors of our great Church, and charged with the general supervision of all its interests, we desire in fulfillment of a special responsibility to call your attention at the present time to the condition and outlook of our two leading educational institutions—viz., Emory University, Atlanta, Ga., and Southern Methodist University, Dallas, Texas.

"It is not necessary to tell you that these institutions were adopted more than a year ago by the Educational Commission which was invested by the General Conference of 1914 with full authority to act in the premises. One of these universities is to meet the special needs of the Conferences east of the Mississippi River and the other is to serve a like purpose for the Conferences to the west of that boundary. They are, therefore, both connectional enterprises in the full sense of the word and entitled to the undivided devotion of the whole Church.

"In conclusion we give our most urgent counsel against divided and conflicting plans and policies. Everything depends upon unity of action. We have many and great tasks to perform. The number of them grows increasingly numerous. They will never be fewer, and they will never be less. It will require our best endeavors to



METHODIST HOSPITAL AT MEMPHIS, TENN.

Hence we need to raise in the home field \$80,000 more than last year in assessments, specials, and woman's work, and we can sing the Doxology over a million dollars for foreign missions.

We are certainly going forward on specials. Our assignments are more than \$50,000 ahead of last year and still growing. We are as certainly going forward in Sunday school giving. There is every reason why we should advance in income from assessments. The women have set their aim high and will do their part. Then why not all take heart and go in to make sure of a million dollars?

What will it signify? Is it worth the effort? Let us see. Eighty thousand dollars' increase for our general foreign missions income will clear the decks of all the clutter and tangled cordage of debt. We can face the world and "publish our messages in the face of the sun" free from the dour depression of "adverse balances." It will remove once for all the stringent limitations on our appropriations and make the missionaries laugh for joy. It will cut out a great big bunch of interest and altogether put us over the bar and away from the shallows for good. Then let's do it!

How can it be done? Not by any undue and exhausting "whirlwind campaign." That is neither necessary

pay, and then pitch the tune. Remember, it is a million dollars for foreign missions for 1916 and a big increase for home missions for good measure.

Of whom have you been thinking while reading? We have been thinking of you while writing.—W. W. Pinson.

THE METHODIST HOSPITAL.

The plans for the Methodist Hospital to be built in Memphis by the Memphis North Arkansas and two Mississippi Conferences, have been accepted by the building committee, and it is determined to make it the most modern and best equipped institution of the kind in the south.

The building will consist of five units, the center unit having a frontage of 200 feet and being seven stories in height. On either end of this will be a unit, or wing, of 124 feet frontage and five stories high. Two units, similar in length and height to the end units, will extend to the rear from either end of the center building. The complete hospital will contain about 500 rooms.

The lower floor of the center building will be given to offices, corridor, consultation rooms, dining rooms, etc., and the entire seventh floor will be devoted to operating rooms and the sterilizing apparatus. The eight op-

great territory that come to Memphis for their hospital service the very best institution that is to be found anywhere, and to give Memphis another institution to be proud of, and a show place for its visitors.—H. M. Ellis, Field Secretary.

THE WASHINGTON CITY REPRESENTATIVE CHURCH.

Every Southern Methodist is interested in the movement to build a representative church in the heart of our Nation's Capital. For the past decade this task has challenged the faith, liberality, and activity of our great Church. Hence a few facts and figures showing the present status of this enterprise will be of more than ordinary interest.

A score of Annual Conferences have pledged themselves to raise amounts ranging from \$1,000 to \$10,000 each, the total being \$99,985. We have upon our books individual subscriptions which range from \$1 to \$10,000 with an aggregate of \$50,747. According to the action of the General Conference our Board of Church Extension has appropriated for this work \$70,000. The local church in Washington City is generously committed to this cause, while the Baltimore Conference, after having contributed \$10,000 in cash, also at its last session authorized a campaign for \$15,000 additional. From

meet them and carry them through. Unless we mean to invite failure and court disaster, we must pull together. There never was a period in the history of our Church when there was a more strenuous demand for unity of purpose and effort. The solidarity of Southern Methodism has been one of the chief sources of its strength in the days that have gone. Let us now once more, forgetting all minor differences of opinion and casting to the winds all factional feelings of every sort, rally as one man to the support of our universities."

2. We are glad to know that our people in the two Alabama Conferences are already enlisted in the raising of a minimum of \$50,000 for the erection of an Alabama Building at Emory University, and under the leadership of J. S. Frazer, our Commissioner for that territory, are making gratifying progress. And similarly, the Mississippi and North Mississippi Conferences, under the leadership of Commissioner Robert Selby, are prosecuting successfully a campaign to secure a minimum of \$50,000 for the building to be occupied by the L. Q. C. Lamar School of Law, and the two Conferences in Georgia have determined, under the direction of Commissioners Chas. C. Jarrell and J. A. Harmon, to raise \$1,000,000 in Georgia outside of the city of Atlanta for the general uses of Emory University.

All these movements are now successfully progressing and give promise of reaching their respective goals.

3. In order that the whole Church be enlisted in these great connectional enterprises we recommend that in the support of Emory University the following adjustments be made in the territory east of the Mississippi River:

(a) That the Baltimore and Western Virginia Conferences unite in the securing of a sum of not less than \$25,000, to be invested by the Board of Trustees of Emory University, and the interest on same be used annually for maintaining and enlarging the Alpheus W. Wilson Library of Theology.

(b) That the Virginia Conferences be requested to raise not less than \$50,000 for the erection of a James A. Duncan Hall to be used as a home for the department of the English Language and Literature.

(c) That the four Conferences in North Carolina and South Carolina be charged with the raising of \$100,000 to be devoted to the erection of a building for the James H. Carlisle Teachers' College, a proposed department of the University.

(d) That the Holston, Tennessee, Memphis, Louisville and Kentucky Conferences be asked to raise not less than \$200,000 of which \$100,000 shall constitute a loan fund to be used in aiding young men to obtain an education in any school of the University, the preference in awarding loans from the fund to be given to a young man coming from the territory of these Conferences, but if there be at any time a surplus from this fund after aiding such young men, then said surplus may be used to aid young men in any school or department coming from other than this territory. That the second \$100,000 be used in the erection of a building on the University Campus to be called the McTyler Memorial Building.

(e) Inasmuch as the Florida Conference was one of the original Conferences patronizing and owning Emory College, which has now been incorporated into the University as its School of Liberal Arts, we recommend

that the Conference unite with the two Conferences in Georgia in the raising of the \$1,000,000 before mentioned in connection with the Georgia Conferences.

4. We recommend that a Commissioner or Commissioners be appointed for each of the divisions above indicated, by the President of this Commission, with the approval of the Executive Committee, as soon as suitable persons can be found.

5. It is clearly understood that the amounts asked for in these recommendations do not represent the needs of Emory University, but are suggested as goals for the immediate efforts of the districts named, in the endeavor to raise the minimum sum of \$5,000,000 which this Commission estimates to be the amount needed for beginning operations in all departments of the University, and of which only approximately \$2,500,000 has been secured to this date.

6. We suggest that in order to the proper launching of the campaigns in the several districts it is very desirable that a meeting of the Presiding Elders in each Conference should be held at an early date to consider the best method to be followed in each, and if it be practicable the expenses of the Presiding Elders should be paid by the Commission.

Concerning Southern Methodist University, which shares equally with Emory in our sympathies and responsibility, we would say: Inasmuch as campaigns are already in operation west of the Mississippi River and said campaigns have been devised and conducted by the Board of Trustees of Southern Methodist University, we feel that it would be unwise for this Commission to adopt detailed plans for that part of our Church beyond making suggestions to the Board for their consideration.

We earnestly recommend to them that they inaugurate a definite plan of campaign covering all the territory of our Church west of the Mississippi similar to the plan outlined in this report for Emory University.

In conclusion, we believe that our people everywhere are ready to respond in a substantial way to the appeal of the two Universities and that it is imperative that the needs of the work be presented to them at the earliest possible moment.

Respectfully submitted,

A. J. Lamar,

J. H. McCoy,

F. J. Prettyman,

Committee.

SUMMER SCHOOL FOR MINISTERS.

This school closed its third session at Hendrix College Wednesday evening, June 21. We were together just a week. The attendance ran up to a hundred and twenty-five or thirty, about the same as last year, and was about equal from the two Conferences. The weather was delightful.

The commencement exercises of the college had just closed when all these preachers got there, and most of us were comfortably cared for in the dormitories which the boys had vacated. We ate at Tabor Hall, and found all meals extra good.

We registered like school boys, entered into class work like school boys, attended lectures like school boys, ate and slept like school boys, told our school boy reminiscences under the spreading elms on the campus, and renewed our youth to the point where we felt like unsheathing our wooden swords and charging the mullin stalks

and sturdy ganders as in the heroic days of long ago. The fellowship of the preachers, and the intermingling of the pastors of the two Conferences are delightful and profitable features of this summer school.

It is the opinion of those who have attended former sessions that the program this time is the best we have had.

The Conference undergraduate classes met three hours a day in regular class work on the prescribed course of study. One hour a day the graduates met for lectures on the books prescribed for them. Five hours a day we had great public lectures on most vital themes.

Dr. L. E. Todd, so eminently successful in St. Louis, was with us in four master lectures on Personal Evangelism.

Dr. Ivan Lee Holt of Southern Methodist University gave us six scholarly and inspiring lectures on the great old prophets.

Dr. E. B. Chappell gave us a series of lectures on religious education.

Bishop Francis J. McConnell of the M. E. Church was with us Sunday and Monday, and gave us seven great addresses on Christian problems. He is forty-four years old, democratic, simple, scholarly, vigorous and delightful. He captured us in a rare way.

In all our Summer Schools at Hendrix the rural problems receive special attention. Experts and men who are succeeding in the country are put on the program to give every possible

help. It is especially important that all our circuit preachers attend these Summer Schools. New methods of church and school work in the country are being learned that promise great results. The circuit man who does not study these problems and methods is going to be unfit for circuit work in a short while. This year we were fortunate in having with us Rev. John A. Siceloff of the Jarrell Circuit, Georgetown District, Central Texas Conference, who is now in his third year on that charge. He told us how he is succeeding with the country problems on that ordinary circuit.

Dr. H. F. Cope, secretary of the Religious Education Association and author of several important books, was with us two days, addressing us on the problems of religious education.

We were sorry that Dr. J. M. Moore, because of serious illness, could not reach us for his lectures on the rural problem. On this account our school closed one day early.

One preacher who has attended similar schools and conferences at three other important places says none of them surpass the session just closed at Hendrix. A prominent educator from another college in the state says, "There is nothing in Arkansas of greater inspirational value."—W. P. Whaley.

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J. M. WILLIAMS, President.

WHOSE FAULT IS IT?

I am in receipt of a letter today from D. Hamilton, treasurer of our Board of Missions, appealing to me as chairman of our Conference Board of Missions, to devise some plan whereby we can have early collections of our assessment for Missions and to have all money collected either on assessment or by Sunday schools, sent into the General Board as soon as collected.

First, our Board planned as definitely as we could for "early collections," urging that the collections for Missions be taken in May. The treasurer writes me that only \$417.16 has been sent in. I know one church that sent \$137 of this. Whose fault is it? If the preachers will not co-operate, and pay no attention to the plans worked out by the Board, and to resolutions adopted by the Conference, we can't help it, we are at our row's end, and the Board of Missions is practically useless as a Conference organization.

Second, we have repeatedly appealed to the preachers to send to our Conference treasurer, James Thomas, all money collected for Missions as soon as collected. Why should any one want to hold it any way. But in many cases money collected, especially by the Sunday school, is held till Conference. Now, why does our General Board urge us to do these two things? Because they have to borrow money during the summer till the Conferences are held in the fall. The interest paid would support about eight missionaries. We could stop the most of this if we would do as our Board directs.—T. D. Scott.



R. K. MORGAN,

Principal Morgan School, Fayetteville, Tennessee.

YOUR BOY IS YOUR ALL—IF HE IS LOST, ALL IS LOST.

Who are your boy's associates? The character of a boy's associates is a most powerful factor for good or evil in the shaping of his life. Your boy's greatest danger is local associates. They teach more than you. If they are bad, what is the remedy?

Mr. Robert K. Morgan, of Fayetteville, Tenn., has given this question profound study during the 25 years in which he has built up the Morgan School, a training school for boys, of which he is principal. Mr. Morgan has devoted a long career to the training of boys. He knows boy nature. The close, personal associations which he has fostered between his boy students and himself, his carefully chosen faculty, his careful attention to the boy's work, his thoughts, his talents and his special needs, are some of the features which have given his school its high standing.

Mr. Morgan is a man of inspiring, wholesome personality and deep Christian character. He has built his school to give the boy thorough mental, physical and spiritual preparation for an honorable, manly life. He is a proper man to train your boy.

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

"LET US REASON TOGETHER."

We would stress once more the very important fact that the pressing duty just now on the part of our Church in connection with the matter of the unification of the Methodisms is not to discuss the motives of the Saratoga Conference or to point out "insuperable" difficulties in the way of unification, but to make the way easy for an open, thorough, and brotherly consideration of the matter by a joint committee yet to be completed. The necessity of having such a consideration of the question must be apparent to every thoughtful mind. After having gone so far as a Church in the matter we cannot for several reasons afford not to go just as far as is possible in the direction of the attainment of the end expressed in the Oklahoma resolutions. The Northern Church is under a like obligation to make its immediate duty the furtherance of the proposed scheme for a joint consideration of the whole matter.

It must also be apparent to all that this purpose can be thwarted in a most summary way by unwise prejudgments. In both the Northern and Southern Churches there is a certain cry, for example, which still is all powerful to thwart the noblest purposes. It is well known that the most worthy schemes which embrace "peace parleys" may be knocked to pieces by too much preliminary talk, especially that of an inflammatory kind.

It is not necessary to stop one moment to see what a calamity it would be to that Church which, having received an invitation to a Conference with another Church, should respond so unwillingly and irritatingly as to bring about ahead of time a regular debacle. You may rest assured that, however the obstructing Church might justify itself in such a course, the other Church would find it an easy matter to make the world believe that the obstructing Church is unwilling even to "talk the matter over" in conference. It would be a monumental calamity for any Church, deservedly or undeservedly, to bear such a reproach. We are sure that we receive the indorsement of most of our readers when we contend that the immediate duty before us is to clear the way as much as possible for a quiet, sincere, brotherly consideration of the matter of unification by a joint commission.

Here and there in the columns of the Church press we find two assumptions at which we wonder and which we must respectfully pronounce baseless and altogether unreasonable. One is that the provisions which are in the Saratoga resolutions—those which are not in the Oklahoma resolutions—have come to us as final demands and not only as demands, but as proofs that our Northern brethren are not sincere, but are preparing to "run away with us." Those resolutions are not demands. If they were, there would be no use of the appointment of a Northern commission. Those new provisions are not proofs of insincerity and sinister motive. They simply indicate preferences, with absolutely nothing to show that those who made them would not be willing to waive preferences, if necessary, or that they are moved by anything else than the highest motives.

Another assumption is that to favor unification and an early meeting of the commissions is to favor in all of its details the plan suggested in the Saratoga resolutions. No one has the slightest reason for jumping to any such conclusion as this. We appreciate the fact that there are essential

principles which we cannot afford to compromise. We have not yet discussed those principles. We are desirous of doing what we should like for our brethren to do—that is, have a forum for discussion (joint commission) before we proceed to discuss.

If there are those who are honestly opposed to any kind of unification, we desire them to know that we respect their views; but in view of the unanimous vote at Oklahoma City, we would suggest that this is not a question now "before the house," and that if they have a desire to discuss the question we would greatly prefer that they wait until just before the General Conference, at which time, according to a long-established rule, our columns are open to the right kind of articles calling for a change in General Conference legislation. However, we are not making a hard-and-fast rule on this point.

If there are those who desire unification, but who see obstacles which should be removed, they are entirely right in wishing to let our people and our commissioners know their views—when the joint commission shall have been completed.

If there are those who desire unification, but seeing the Saratoga resolutions a diplomatic scheme for running roughshod over Southern Methodism and in every irritating expression that may come from a Northern writer or editor irrefragable proof of a living hostility on the part of the whole Church to Southern Methodism, we respectfully tender this observation: Whether our brethren be right or wrong in the foregoing conclusions, they will have nothing to lose in withholding an expression of their fears. If those fears are well based, the fact will be more regularly, impressively, and salutarily revealed as the whole question shall run the searching gauntlet of a joint commission, a General Conference, all the Annual Conferences, and a thorough discussion in all the Church papers. If those fears be groundless, what is the use of expressing them, especially since in doing so there is grave danger of stirring up beforehand a bitterness which can render impossible the joint consideration which has been provided for? We certainly do not wish the world to believe that we have shown haste and unbrotherliness and have prevented a glorious "might-have-been." This would be a calamity indeed, whether we shall have been innocent or guilty. From our viewpoint it is all an exercise of superogation to sound a warning against the loss of our autonomy, against the surrender of constitutional principles, against negro domination, against the general disappearance of Southern Methodism down the maw of Northern Methodism, and follow it all up with the prophecy that thousands and hundreds of thousands will leave the Church ere such things will be allowed. All this has an impressive sound; but as we interpret the mind of those who are in favor of unification, such dire things are absolutely impossible now; if not now, they are sure to be long before the question shall be considered by the Annual Conferences. Why not save our breath and our energies for clearing the way to a mode of procedure which we ourselves invited and through which alone the question can be settled, and settled right? But you say: "Our people do not know the real situation and the rocks toward which the Church is headed." Yes, they know more, perhaps, than you are aware of. If they

know not the situation, they will know it long before the question shall have reached the General Conference. Let us keep sweet, refrain from calling names, have more faith in God and our brethren both South and North, and by all means give our Northern brethren at least a chance to explain their suggestions before we consign proposition and proponents to a most unenviable limbo.

The Northern press is naturally saying little concerning the matter. We cannot adversely criticize such a course. That is exactly what our Southern press did between the Oklahoma Conference and the Saratoga Conference. The Northern Church is waiting to see what we will do with their proposition. Let us not prematurely accept it. Let us not, on the other hand, prematurely reject it. Let us not by any means exorcise the proposition until at least we have given the proponents a formal chance to interpret the meaning of the provisions that they have suggested. That is the fair course. It is the Christian course. Let our Northern brethren see us refraining from crimination and recrimination, from the utterance of depressing prophecies, and from the expression of heated feeling. Let us mount calmly and prayerfully with them the high platform of Christian brotherhood and there, eye to eye and heart to heart, jointly discuss a question which must some day come to fruition because it is so close to the heart of God.—Christian Advocate (Nashville.)

A WORD ABOUT UNION.

By Bishop E. E. Hoss.

Seeing that some of our bishops, connectional secretaries, Conference editors, and other great men are taking the union of the two Methodist Churches as an accomplished fact, "all over except the shouting," I desire to say, as one that has been at least a silent watcher of all the proceedings, that in my poor judgment the end is not yet, and will not be for some time.

1. Not a single thing has been settled—not one. The two churches stand towards each other exactly as they did five years ago, and will presently proceed to thresh the old straw of past controversies over again, with what result only the future can determine. I hope for the best, and fear the worst.

2. It is true that our Church, in its action at Oklahoma City, made some great concessions in the interest of union, agreeing to give up its historical name, to part with its independence as an ecclesiastical organization and to merge itself into a new church, in which it would occupy the position of a perpetual minority. What more could anybody have reasonably asked or expected than that? One only reservation it made, namely, that the General Conference of the new church

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should not have the final authority to determine the constitutionality of its own actions. Surely that was not requiring a great deal. Having consented to give up all possibility of controlling affirmative legislation, it certainly had the right to ask for the negative power of protecting itself against unconstitutional statutes by appeal to some kind of impartial judicial tribunal.

3. The Saratoga General Conference, while giving a sort of vague general assent to our "suggestions" as "basic", yet in the same breath brings forward a "recommendation" that means the rejection of this most central stipulation and the substitution in its place of a provision for a General Conference that shall be "a supreme legislative, executive, and judicial body." As a sort of softener to our sensibilities, it is agreed that this "supreme" body may work under constitutional provisions and restrictions." But who is to make these provisions and restrictions effective? Where is any power lodged that can enforce them? No room is left for it anywhere. A body that sits one day to make laws, another day to interpret them, and still another to execute them, is virtually absolute. It is as if the Congress of the United States were invested by the Constitution with the functions of the Supreme Court and of the President.

The humor of this is almost overwhelming! Did the wise brethren laugh when they proposed to make the General Conference supreme in every possible particular, and then limit it in its operations? Limitations with nobody to see to their execution would be only "a scrap of paper," telling the General Conference to be good but leaving it free to be just as bad as it chooses. To suppose that, in the enjoyment of so wide a latitude, it would never trespass upon the fundamental rights of the Church is to suppose a most unlikely thing. No sensible company of Christian men will ever trust its great inheritance of freedom to the mere changing good will of an elective Conference. As matters now stand with us, we are free. But if we consent for one moment to go into a union that gives no shred of guaranty that our freedom shall be preserved, we shall be guilty of a piece of folly without a parallel in the history of Methodism.

Let no man charge me with inconsistency or fickleness. Such a charge is not true. I stand precisely where I stood in the Joint Commission and in the Oklahoma General Conference. A new thing is now before us. Our Northern brethren, not content with our vast concessions, propose simply to swallow us. They have made no

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concession in return, and it looks as if they proposed to make none. We shall know for certain when we have met their Commission of Twenty-five. They are fine men. I have not a word to say against them. But if they mean to insist on an absolutism worse even than Leonidas L. Hamline outlined in his "Croton" speech in the General Conference of 1844, then I, for one, am not going with them—and there are others.

As a matter of course, we must meet our Northern brethren with all courtesy and hear what they shall have to say in elucidation of their instructions. If they should decline to offer us anything except the bare privilege of coming into their church and taking lower seats, it will be our duty to answer that we could have done that any time these fifty years. What we demand, nothing more nor less, is to be dealt with as a full equal in all particulars. On no other basis can we ever negotiate. It is not worth while to talk about it.

I should have kept silent about all these things, if others had set me a good example. But when men of influence are loudly asserting that our proposal for union has been accepted in all its essential features, and that nothing but prejudice now delays the final consummation, I must stand up and meet the assertion with prompt and vigorous denial. Ask Dr. Spencer whether this assertion is true. Our people ought not to be deceived nor deluded. They should know the truth. Nor should we attempt to humbug our Northern brethren. If they are not willing to go forward with the scheme that was adopted tentatively by the Joint Commission and accepted by our General Conference, we shall not blame them. It does not lie within our rights to speak harshly of them, nor to show any ill feeling towards them. They are the Lord's free men and must follow their best judgment. I do not desire a single thing for my own church that I am not perfectly willing to grant to them also.

Muskogee, Okla.

UNIFICATION AND ELSE.

This is not intended to be a discussion of the above subject. Notice that the Advocate family has wisely eliminated that from their columns. It is proper to leave that to the constituted authorities on both sides, and when they speak their decision should be the voice of the church.

Most that I have seen in our advocates of both churches I can heartily endorse, except our Atlanta Advocate, which brings up things that I think, however true, should be allowed to fall on sleep. There lives not a man, nor did one ever die, not excepting Lee, Stonewall Jackson, Jefferson Davis, and the thousands of brave soldiers who sleep on battlefields in unmarked graves who is or was more intensely Southern than myself.

The Stars and Bars represented as much chivalry, nobility, glory, heroism and honor as any that ever floated and waved in the sunlight of heaven. The Southern Methodist Church has a history that we may all justly be proud of.

Having said this I am for the union. I do not know a preacher, North or South, in any border Conference who is not for it. This ungodly rivalry and unbrotherly strife should cease. I am first of all I trust a Christian, and next first of all I am a Methodist. I am a Methodist from principle. I would serve a Methodist charge on

\$300 before I would any other on \$3,000. I say it not boastfully, but I have been tried on this line. In visiting Northern and Eastern cities I have always found my way to some Methodist Church in preference to any other.

We do not expect the union except on terms alike honorable and equitable to both parties. No other could be lasting. To speak for myself, I am willing to trust our leaders. I not only believe in their piety, but in their competency. Men like Hendrix, Hoss, Wilson, Mouzon and Candler are not apt to make any mistakes in the appointment of the committee to meet a like committee of the Methodist Episcopal Church which are to adjust the differences between the two churches. We could furnish several from the East Oklahoma Conference that would be safe and trustworthy, men like Linebaugh, Brewer, Ball and Barton. One of the leading members of the Methodist Episcopal Committee is the Rev. Dr. Neff, of Tulsa. It would be a wise thing to appoint his co-laborer, Dr. L. S. Barton, from the Church South, in Tulsa, who will measure up in point of ability, with any man who will be on the committee. And while I am making up that committee I will appoint on it Dr. J. M. Moore, one of our future Bishops, provided all of the delegates think of him as I do. I am sure the College of Bishops will consider and take notice.

I do not know nor is it necessary for me to know how they will adjust the disciplinary divergencies. Our Methodist Episcopal brethren have one rule and our own Church has it to a degree that I am opposed to, that of retiring their Bishops by the almanac. It prevails more or less in the Conferences as applied to the pastors. In justice and in reason there can be no cast-iron rule on that subject. Some men are older at fifty than others at seventy. Bishops and preachers, too, have been laid on the shelf, who were as efficient as they ever were; others not near so old have been continued on the effective list who should have been retired for years and perhaps before they began.

The sainted E. L. Beard once nudged me in the Conference room and said: "Don't mention it, I am 76 years old today. If they knew it they would superannuate me." He might have died in the active work, but for the breaking down of his wife's health, and been as efficient as he ever was. Many a good wife ten years her husband's junior looks to be ten years his senior, because he has been a shirker and she has borne the burdens of the family. It is said that a woman is as old as she looks and a man is as old as he feels. Because of this silly rule a wise Methodist preacher will not tell his age. It is well known that the great Dr. Riggan refused to tell his age. Therefore he continued in the active service almost up to death, and he might have lived longer had he continued on the effective list. When a man is put on the retired list there is an end of aspiration, ambition and activity, and with that comes collapse. When a Methodist preacher is young and buoyant he does not mind telling his age, but the older he gets the wiser he gets, (that is the most of them) and the wiser he gets the less inclined he is to tell his age. No smart man will ask another man his age. It is a breach of etiquette. Pharaoh asked that question of Jacob, who must have been a Methodist preacher, for ne

evaded him and refused to tell his age.

The St. Louis editor had a very interesting article on that question last week, "How Old Art Thou." The only reason I can see for it is to make room for our men who want to be Bishops. Matured wisdom is at a premium everywhere except in the ministry. It is not good business to retire a Bishop with a prospective ten or twenty year service simply because he has reached a certain figure on the almanac. St. John wrote his great Epistles when he was around one hundred years old.

Well, I guess I have said enough. I long to see the day when Methodists who are of one blood will be united. It will be the mightiest army that ever lined up under the banner of Jesus Christ, and that that day may come let us bury all the unpleasant

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facts of history. If my brother and I have been alienated, no matter what wrongs have been perpetrated, and we meet and shake hands and agree that from hence forth, we will be brothers again, the past shall never be referred to, that is God's plan. "His sins and transgressions shall not be mentioned." All we ask of our leaders is that our rights and interests be safeguarded and our honor protected, and this I believe our Methodist Episcopal brethren will concede and our great Church will meet them fairly and openly on the half-way ground, and the Savior's prayers will be answered, "that they may be one, as thou Father art in me and I in thee."—J. C. Hooks.

HENDERSON-BROWN COLLEGE CAMPAIGN.

Bishop James H. McCoy and the presiding elder of the Arkadelphia District, with the consent of his congregation, have released Rev. A. O. Evans, D. D., from the more arduous detail work of his pastorate at Arkadelphia for the next few months, in order that he may devote his time more fully to the active work of directing the campaign to raise an endowment for and to pay the indebtedness against Henderson-Brown College. Dr. Evans will give his time and energies to the work of serving this institution for the next few months without thought of any pecuniary remuneration, and wishes and expects the hearty co-operation of his brethren in the Little Rock Conference, both in the laity and ministry, in this worthy undertaking. He and Dr. Workman, the president, will have an appeal out within the next few days, setting forth the needs of the college, the program to be followed in the campaign, and pleading for co-operation of all.

Bishop McCoy is to be in the State July 10 to lead this campaign. Within the two weeks of active work given to this cause he hopes, by the assistance of Dr. Stonewall Anderson, General Secretary of Education, and others, to touch all the more important points in our Conference.

A great and useful institution, with its splendid record of noble achievements in the past, its untold possibilities of service in the future, its imposing and well furnished, well appointed buildings, among the best in the State, is in peril. Its very existence as a Methodist institution is threatened, and it will be lost to the Church unless timely and substantial relief is given. It must be saved, and will be saved, if every loyal Methodist in the Little Rock Conference will take the matter to heart and do his duty. Get in touch with Dr. Evans, the campaign manager, and put your church on the map in this big campaign for Henderson-Brown. Write him when you would like to have Bishop McCoy with you to address your people. Watch for announcements and schedules and be ready to board the Henderson-Brown College special when it comes your way.—B. A. Few, Presiding Elder, Arkadelphia District.

MESSAGE FROM PRESIDENT WORKMAN.

To the Preachers and Members of the Little Rock Conference: One year at Henderson-Brown proves to me the need of our school. We enrolled this year 206 of the best young people in South Arkansas. At this date last year not one of these had enrolled. Today such a list have paid their enrollment fees that we think

the enrollment will go beyond last year by far. The financial condition is not hindering young folks coming. Letters from Texas, Oklahoma, Louisiana reserving rooms show how the interest in the school is growing.

Now, the work of getting before you our financial needs is committed to Brother A. O. Evans, who, with a deep interest in the college and without any remuneration, is giving his undivided time to it. It is a hard summer's work, but it must be done. He makes a statement in this issue of his plans.—J. M. Workman, President.

HENDERSON-BROWN CAMPAIGN.

Without going into lengthy details as to the financial condition of Henderson-Brown College, suffice it to say that it needs \$100,000 endowment and \$100,000 for principal and interest on debts. The lienable indebtedness, together with the accrued interest, will be \$60,000. We are assigning this to territory outside of Arkadelphia. The current indebtedness, principal and interest, will amount to \$40,000. We propose to take care of this in Arkadelphia.

Now, our plan for accomplishing this is to take pledges payable in two years, in semi-annual installments, the first payment due when the \$100,000 endowment and the \$100,000 for debt have been pledged. We are to put on a whirlwind campaign from the 15th to the 31st of July, led by Bishop J. H. McCoy, Dr. Stonewall Anderson, and others. We hope to have three or four squadrons in the field for that time, making practically all the centers of the Conference, holding mass meetings each evening. One individual has guaranteed \$25,000 on an endowment and \$5,000 on indebtedness of the basis above set out.

As soon as it is made clear that the church intends to provide for our proposition, we are ready to carry out an arrangement already made to borrow \$30,000 and make good paper for the balance with which to satisfy our lienable creditors. The unsecured creditors are accepting long term notes, thereby showing that they are ready to co-operate with us. At the suggestion of Bishop McCoy and the Board of Trustees, my church agreeing, I am undertaking to give office management to this movement. I earnestly urge the Little Rock Conference to get under this great enterprise and help deliver the goods. We can do it, my brethren.—A. O. Evans, Campaign Manager.

AS I UNDERSTAND IT.

A circular letter sent out by the executive committee of the Board of Trustees of Henderson-Brown College gives me this understanding of the financial plans of the college. It is proposed to raise two hundred thousand dollars, one hundred thousand to pay indebtedness and the other for endowment. Of this, they have \$49,000 promised on the indebtedness and \$25,000 on endowment, conditioned on the balance being secured; that is, \$51,000 yet to be secured from the church at large on debt, and \$75,000 on endowment. It occurs to me the Board has made a good start before beginning a general canvass, and that the Church has a splendid opportunity to relieve this school of all future embarrassment. This offer by the friends of the college should be met. It is more generous than any offer ever made to any of our schools.—T. D. Scott.

ANOTHER WORD ON UNION.

Men and papers evidently opposed to Methodist unification are insisting that the General Conference at Oklahoma stood for unification and not for absorption. Of course. If there is a man in Southern Methodism who is in favor of the latter plan we do not know him. That there are many points of difference between the M. E. Church, South, and the M. E. Church, all agree. That we are not now a unit and that there is a possibility we may never be, is self-evident. But that unification by reorganization is a thing devoutly to be desired has been overwhelmingly decided by both churches. Certainly the M. E. Church at Saratoga did not adopt the paper that we sent up to them. Was there any man on earth who expected them to do it? That the Methodist Episcopal Church, outnumbering us two to one, would allow us to write all of the terms of agreement could not be expected. That our Commissioners will consent to all they purpose they, doubtless, do not believe. But millions of souls earnestly hope and sincerely pray that the Commissioners from the two churches can work out a plan that will guarantee to all sections protection and justice and that it will be accepted by both churches, it may be impossible to do this if both sides come together with the fixed purpose of making no compromise, of surrendering no pet plan, or ruling or ruining, then the whole thing will be off and the war of altar against altar and Methodist Church against Methodist Church will continue for God only knows how long. Evidently there are some on both sides the line who prefer this. They are going back to history and calling up the dead past in the hope of further estrangement. Our fathers loved one another. They could not do other than they did in 1844. But it all but broke their hearts to have to part. If they were alive today we doubt not that Olin and Andrews would clap hands even as did Hendrix and Cranston and do their part towards forgetting and forgiving and harmonizing into one mighty Methodism all the great divisions of our people.—Alabama Christian Advocate.

RESOLUTION PASSED BY SUMMER SCHOOL FOR MINISTERS.

We have been most favorably impressed by all the messages that have come to us in this institute. We have been instructed, inspired and encouraged, but we believe some definite concrete work should be done. Our greatest need as we see the work is in the rural section;

Therefore, Be It Resolved;

(1) That we request the Bishop and his cabinet to lay out two places in each of our Annual Conferences where we can test out the things we have heard;

(2) That we request the Epworth Leagues in each Conference to raise \$500 for the maintenance of the work;

(3) That we call attention of the Board of Missions to this that they may direct this enterprise.—R. W. McKay, J. F. Simmons, J. B. Stevenson.

COLORED METHODIST CHURCH.

(Adopted by the Board of Church Extension at its Annual Meeting in Louisville, Kentucky, at the session Monday afternoon, May 8, 1916.)

We, your committee appointed to consider the appeal of the Colored Methodist Episcopal Church in America, made by the General Secretary of

Better than the
Gingerbread
that Grandmother
Used To Make



—that is the kind of gingerbread you can make with Gail Borden Eagle Brand Condensed Milk. You remember how you loved the delicious, crumbly, brown-dainty? You'll enjoy it even more if you make it with "Eagle Brand."



Church Extension, Rev. R. S. Stout, have thoroughly looked into the appeal, the same coming to us from that body of Colored Methodists that were members of our church from 1844 up to 1870, when they were honorably set up and organized into separate church under the direction of the General Conference of our church by a committee of Bishops, ministers and laymen appointed by said General Conference of the M. E. Church, South, setting them apart, they having been loyal and faithful members of our Church.

We pledged them our hearty co-operation and assured them that if at any time they got in distress in their efforts to build suitable church houses and parsonages we would come to their rescue. Now, that they are in distress and being our sons and daughters in Methodism and relying upon the promises made to them by us, they have come to us for help and we feel it our indispensable duty to help them.

(1) We beg to recommend that our Corresponding Secretary, Dr. W. F. McMurry, be and is hereby authorized to appeal to the congregations of our entire Church on behalf of our Colored Church for a donation to be used for them;

(2) That he be requested to urge the Christian Advocate and all others of our Church papers and magazines to get behind the appeal and insist on our churches to answer the cries of our Colored Church;

(3) That we pray the Bishops to give their endorsement to the appeal in some suitable publication;

(4) That we do hereby give our indorsement to the General Secretary, R. S. Stout, and ask for him a hearing in our several Conferences and churches and be as liberal with him as possible.

(5) We recommend that our secretary be and is hereby authorized to render assistance to the Church Extension work of our Colored Church as the laws and his judgment will permit.

(6) We further recommend that it is the sense of our Board that we give more attention and publicity as to the relation between the two churches, urging our members and laymen to see to it as far as possible that the interest of our own Colored Church is cared for first, for this church represents that membership that stood by us as true as steel in our darkest days, and in thousands of cases were the only ones at home to care for our loved ones when we were battling for what we believed to be right.

Now that God has blessed us, let us take care of our own true brother in black.

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Edited by

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SYNOPSIS OF PROGRAM FOR JULY.

Spread the Light! Spread the Light
Till earth's remotest bounds have heard

The glory of the living Word;
Till those that see not have their sight;

Till all the fringes of the night
Are lifted, and the long-closed doors
Are wide forever to the Light.
Spread the Light!

—John Oxenham.

Seeking the Light—Korea and Koreans in America.

Bible Lesson: "My Gift a Means of Grace." (Prov. 11, 24-25; 2 Cor. 9, 6-9).

Hymns 351, 348.

Prayer.

Presentation of Stewardship.

Topic: "Korean Life in America."

Topic: "Evangelistic Work in Korea."

Suggestion: Make this a Porch Meeting.

LITTLE ROCK CONFERENCE.

Joint Meeting of Conference Officers and District Secretaries.

Dear Friends and Co-laborers:

On Thursday, June 22, the officers and district secretaries of Little Rock Conference Woman's Missionary Society held an all-day meeting at Arlington Hotel, Hot Springs.

The Conference officers in attendance were Mesdames F. M. Williams, President; Fred Elzer, First Vice President; W. H. Pemberton, Corresponding Secretary; S. W. C. Smith, Treasurer; W. E. Barkman, Superintendent Social Service; C. Rule, Superintendent Mission Study and Publicity, and T. P. Gantt, Superintendent Supplies.

The district secretaries present were Mesdames B. W. Bonce of Camden District, Joe Goetz of Little Rock District, W. S. Anderson of Monticello District; R. M. Briant of Prescott District, and H. M. Harper of Texarkana District.

The absence of Mrs. Moffett Rhodes, Conference Second Vice President, and Mesdames J. A. Patterson, Secretary of Arkadelphia District and V. S. McLellan, Secretary of Pine Bluff District was much regretted.

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, Elocution, 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.

On motion, Mrs. W. E. Barkman was elected secretary pro tem. Mrs. F. M. Williams, the president opened the meeting with a Bible lesson from Isaiah following it with a talk on man's innate fear and his dependence on God for guidance and strength.

In a circle of prayers earnest petitions were offered for the indwelling of the Holy Spirit among us. A special blessing upon the Council and Conference officers, the members of auxiliaries and all workers in the Woman's Missionary Council, and for peace in our homeland and among nations across the seas.

A review of our work with a comparison of reports for the first quarters of 1915 and 1916 showed some advance in finances and other departments which was encouraging. Not less apparent, however, was the need for greater diligence and more eager effort if we would do our "very best" this year.

The removal of Mrs. B. P. Elliott, Conference Recording Secretary, from Arkansas was noted with regret. A resolution expressing appreciation of her faithful labors as a member of the Executive Board and giving assurance of our continued interest in her welfare was adopted.

To fill the vacancy caused by Mrs. Elliott's departure, Mrs. Mattie Butler Sumpter of Malvern was elected Recording Secretary to finish the unexpired term of recording secretary.

Since work among college girls and women has been stressed by the Missionary Council, our President suggested our doing some work along this line in our own Conference. On motion Mrs. Fred Elza was appointed to visit our Methodist Colleges in Arkansas whenever the opportunity is found to present to the young women students the cause of missions and the work of the Woman's Missionary Council.

October was appointed as the time for holding the district meetings; for making a strenuous campaign to increase our membership, and for organizing Mission Study classes.

It was recommended that the auxiliaries arrange to hold a service early in November in the interest of the Lou A. Hotchkiss Memorial Scholarship, to be placed in Scarritt Bible and Training School in Kansas City. We now have in this fund \$713.60 and should at least double it this year.

A more general observance of the Week of Prayer was urged, and every auxiliary will be asked to carry out the program prescribed by the Missionary Council.

Several district secretaries reported progress towards the organization of five new adult societies and 200 increase in membership, so greatly to be desired. Mrs. Elza made urgent appeal that at least three Young People's auxiliaries and 75 increase in membership be secured in each district before the close of the year. She said whenever six young people are found a Missionary Society might and should be organized. Special prayer was offered for the speedy recovery of Mrs. A. M. Robertson, whose serious illness has caused her many co-laborers and friends great anxiety. It was good to hear of improvement in her condition.

The morning session adjourned at 1 o'clock for luncheon, which became a beautiful and inspiring function under the management of elect women of Methodism in Hot Springs—several of whom joined us around the festive board.

The afternoon session was mainly devoted to discussing the need for extra and extraordinary labors to raise the Little Rock Conference \$8,000 Pledge made to the Council for 1915.

Individually and collectively, hearty congratulations were extended our

gracious President, Mrs. F. M. Williams, on the recent arrival of her first grandchild, the wee daughter of our young friend, Mrs. Ailene Williams Mills.

Let me again remind you, we await reports from the second quarter, ending with June, with hopeful anticipation. Even now there is a little time to make up any deficit in dues, contributions to the Pledge and to the Relief and Retirement funds. Wouldn't it rejoice our hearts to hear every auxiliary has paid in full its obligations for this first half of 1915.

Sincerely yours,

Mrs. W. H. Pemberton.

Corresponding Secretary Little Rock Conference W. M. S.

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, 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 catalogue and book of views illustrating student life address WILLIAM A. WEBB, President, Box 20.



Price-Webb School

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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A very excellent school for boys and girls. Splendid government and discipline. Beautiful Christian spirit. Home-like atmosphere.

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Address J. M. WORKMAN, LL. D., President.

FAIRMONT SEMINARY

WASHINGTON, D. C.

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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.

ARTHUR RAMSAY, Principal.

JAMES BUSINESS COLLEGE

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

Low rates; easy terms; best service. Address,

JAMES BUSINESS COLLEGE,
Pine Bluff or Conway, Ark.

NORTH ARKANSAS CONFERENCE.

Membership Doubled in District in Past Year.

Mrs. Preston Hatcher, District Secretary writes:

"The Jonesboro District meeting of the Woman's Missionary Society, North Arkansas Conference, was held at Luxora June 7 and 8. The weather was ideal, and the attendance specially pleasing. The first devotional service was followed by the organization and enrollment of delegates. Earnest effort was made to have each auxiliary represented, however, five were not. Following the greetings given by local auxiliary and Baptist Union, the "Whats and Whys" of Jonesboro District was given. This report showed that the membership has been doubled the past year, \$2,000 has been raised, 22 Bible and Mission Study classes organized with 347 members, an increased list of subscribers to the Missionary Voice and Young Christian Worker and splendid work was done in Social Service. More auxiliaries observed the Week of Prayer than ever before and on all lines the district has advanced. The "Echoes" from the delegates proved beneficial, encouraging the weak auxiliaries and strengthening each other.

Miss Ida Stevens, deaconess at First Church, Jonesboro, led the devotionals, and during these services every thought was centered on God, His work, His love and His plan. Her themes were the Gospel of Living, Gospel of Serving and the Gospel of Giving. These messages were given in such earnestness that each spirit yearned to enter that service, pure and holy, and for a life so buried in Christ that time, talents and means would be given for His glory alone. All thanked God for Miss Stevens' presence.

Mrs. M. F. Tolleson talked at the evening service and never before has she been heard with greater pleasure. Her general review of the Mission Work at home and abroad was forceful, encouraging and spicy. Another helpful and spiritual service was the early prayer meeting Wednesday morning at 6:30 o'clock, led by Rev. A. H. Dulaney. After this early communion with God and co-workers, all tasks of the day were made easy.

The chief discussions were on Prayer Circles, the Whirlwind Campaign, the Work of Adults, Y. P. and Junior

A NERVOUS BREAKDOWN,

no matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of a nervous breakdown, take "Renovine," the best of nerve tonics, and build up your nervous system. For sale by the best dealers everywhere. Price 50c and \$1.00. Manufactured by Van Fleet-Mansfield Drug Co., Memphis, Tenn.

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.

divisions, Bulletins and Study Classes, Honor Roll, Social Service, Christian Stewardship, District Library, District Parsonage Fund, the Missionary Voice and Young Christian Worker.

Several numbers were given by Young People and Junior delegates. At the close of each session a Prayer and Praise service was held. The program was planned to build up and to emphasize the need of spiritual life among the women.

The fellowship luncheon served by the local auxiliary were certainly feasts of "good things."

The goals for Jonesboro District for this year are as follows:

One thousand members to Woman's Missionary Society.

Two hundred subscribers to Young Christian Worker.

Five hundred subscribers to Missionary Voice.

A Bible and Mission Study class in every auxiliary.

Every auxiliary on Honor Roll.

Prayer Circle in every auxiliary.

Every member a tither.

Twenty-five hundred dollars to be raised including all funds.

These goals are all possible. Work and pray to reach them. The next district meeting will be held at Blytheville."

A BEAUTIFUL LUNCHEON, SPICED WITH MISSIONARY ZEAL.

By Mrs. H. C. Rule, Little Rock Conference Superintendent Publicity.

"On June 22 the business sessions of the meeting of Little Rock Conference officers and district secretaries were divided by a delightful luncheon given in the private dining room of the Arlington Hotel. Besides the officers and district secretaries of the Little Rock Conference there were present a number of Hot Springs ladies and the Rev. R. M. Holland, pastor of Third Street Church. Covers were laid for twenty-eight guests. The table was beautifully decorated in vari-colored sweet peas, while a basket of the blossoms and maiden hair ferns adorned its center. Mrs. Williams acted as toastmistress for the occasion. She introduced Mrs. Travis Drennan, who welcomed the guests in well chosen words, which were happily responded to by Mrs. W. S. Anderson of Wilmar. During the delightful repast toasts which referred to their particular departments were responded to by the officers. "Futures" by Mrs. Elza, emphasized the importance of enlisting our young people. The toast, "Our Hope," was responded to by Mrs. Copeland, who represented Mrs. Moffett Rhodes referred to our children, and the need of interesting them early in life. "The Quill" was responded to by Mrs. W. H. Pemberton, who, as our Corresponding Secretary and editor of the Woman's Missionary Page in the Arkansas Methodist, so ably wields that weapon, which she convinced us was mightier than the sword. Mrs. Smith in her response to "Figures" gave a new meaning to dull figures. The toast to "News" was responded to by Mrs. H. C. Rule and referred to the publicity department. The "Cheer" brought by our department of supplies was the subject of Mrs. Gantt's toast, while Mrs. Barkman in her talk on "The Helper" urged all to enlarge the work of the Social Service department in their own home towns. At this juncture Mrs. Drennan proposed a toast to the new grandmother, Mrs. F. M. Williams, presenting her with a beautiful bouquet of sweet peas.

Mrs. Wyatt paid a sweet tribute to Mrs. McCafferty, who had rendered great assistance in making things beautiful for this occasion, and in sparkling water, all drank to her health. Mrs. James, an honored member of Central Church, spoke feelingly and beautifully of the work in past years and bade us to press forward for our Master.

Rev. R. M. Holland expressed great pleasure in being present on this occasion and briefly, though forcibly, commended the work of the Woman's Missionary Society. In closing the program, Mrs. F. M. Williams, with a bouquet of sweet peas in her hand, said:

As varied as the vari-colored blossoms which grace our table today are the works of the Woman's Missionary Society, employing the different graces of the different women of the church, and as fragrant as the sweet peas themselves are the ministries that come from loving hands and loyal hearts, and as you wear our festal flower today I would give you another bunch of sweet P's that might help to make bearable these hot days which tempt us to lay aside our missionary work for the summer.

First and best would I hand you the white one which I would name Prayer, for surely must our hearts be pure to come before the Father with our petitions. The next the delicate pink, which we will name Plans for the meeting, symbolic of the delicacy and tact with which we plan our summer meetings. Now a purple one for Prepare because our color means loyalty and we must prepare our other work that missionary days be left free and our hearts be prepared for the program to be presented. We thank Miss Frances Willard for the words "the blessed state of preparedness," and we all know a prepared soil brings forth more fruit than the fallow ground. The red is for Persistence, which calls for red blood these warm days to keep attendance and interest at high mark and I would not have you forget the red blossoms which stand for persistence. It may take some Patience to get the busy neighbor, the indifferent woman, and the new member who does not know our ways. Now tied with the ribbon of Praise, with the Purse tucked in that our third quarter's report not be too short, with the wish that we pray more, plan more, prepare more and persist with patience, I bid you accept this bunch of P's to cheer you through the summer's heat and trying days.

The keynote of the G. F. W. C. lately held in New York City was co-operation and Americanization of the Immigrant. We go a step further and with loving kindness Christianize the foreigner. Our mission is to go to the ends of the earth with the gospel message and then will ring out the words, "Praise God from whom all blessings flow."

GOD'S HAND IN KOREA.

Rev. C. T. Collyer, a veteran Southern Methodist missionary in Korea, writes thus of the harvest that has been gathered in during his service there of nearly a quarter century:

"I have just completed twenty-seven years of service in the Orient. I was first in China for eight years, and from there, in company with the late Rev. C. F. Reid, was transferred to Korea to begin the work of the Southern Methodist Mission. I took part in the first service of our church in Korea, which was held in April, 1897; our

first convert was baptized May 2, 1897. Contrast this with the figures we published last year: 261 organized societies, 5,988 baptized members, and 4,183 probationers and adherents. Surely this is an indication that God is at work in Korea!"

MEXICO'S UPLIFT—A SUPERHUMAN TASK.

Rev. W. E. Vanderbilt, a Presbyterian missionary to Mexico, makes this interesting observation with regard to conditions in that afflicted country:

"I believe that many of the men who have taken part in the revolutionary movement are sincerely anxious to do all that they can to elevate the common people. The task is almost superhuman, and they are working under the handicap of having many associates who are in the movement for what they can personally get out of it. I am firmly convinced that the present offers greater opportunities for the advancement of the Gospel than ever in the history of Mexico. I am keen to take advantage of these opportunities."

PAINS IN SIDE AND BACK

How Mrs. Kelly Suffered and How She was Cured.

Burlington, Wis.—"I was very irregular, and had pains in my side and back,



but after taking Lydia E. Pinkham's Vegetable Compound Tablets and using two bottles of the Sanative Wash I am fully convinced that I am entirely cured of these troubles, and feel better all over. I know your remedies have done me worlds of

good and I hope every suffering woman will give them a trial."—Mrs. ANNA KELLY, 710 Chestnut Street, Burlington, Wis.

The many convincing testimonials constantly published in the newspapers ought to be proof enough to women who suffer from those distressing ills peculiar to their sex that Lydia E. Pinkham's Vegetable Compound is the medicine they need.

This good old root and herb remedy has proved unequalled for these dreadful ills; it contains what is needed to restore woman's health and strength.

If there is any peculiarity in your case requiring special advice, write the Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass., for free advice.

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.

LAND FOR SALE.

160 acres of well watered land in Sevier County, Ark., 40 acres of valuable timber; 60 acres in Cossatot bottom. Buy from owner and save agent's commission. Address Sevier County Land, care Arkansas Methodist, No. 200 E. 6th St., Little Rock, Ark.

Sunday School Department

Contributors:

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1414 Twenty-third Ave., Meridian, Miss.
REV. C. N. BAKER.....Field Secretary, Little Rock Conference
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REV. W. A. LINDSEY.....Field Secretary, North Arkansas Conference
Batesville, Ark.

SUNDAY SCHOOL LESSON FOR JULY 9, 1916.

By Prof. G. H. Simmons.

Subject: Thessalonian Christians.

Text: 1 Thessalonians 1 and 2:17-20; 4:13-18.

Golden Text: "If we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him." 1 Thes. 4:14.

Time: 52 A. D. About six months after Paul was driven from Thessalonica, and near the middle of the Second Missionary Journey.

Place: Corinth, an ancient Greek city on the isthmus.

Historical and Geographical Background: At the close of the last lesson Paul had gone to Athens, but Silas and Timothy remained at Berea. After a short stay in Athens, probably three weeks, Paul having hastily summoned Silas and Timothy, went to Corinth to preach. Here he found a more responsive people and worked among them about a year and a half.

Paul's interest in the new church at Thessalonica led him to send Timothy to find out how they were getting along, since he himself could not go on account of the security Jason had

made to the magistrates. Silas was probably sent at the same time to Philippi to visit the church there, where Luke had been left the year before. Timothy, returning, reported (1) that the church was flourishing and developing the Christian graces of faith and charity; (2) that it had a very fond remembrance of Paul; (3) but that his enemies were slandering him as self-seeking and of base motives, and were persecuting some of the church; (4) that some were troubled because a few friends and relatives had already died before the promised second coming of Christ. The fact that they believed Christ's coming near at hand caused some to abandon their business as unnecessary, and they were claiming support from the richer members of the church.

Several features of this report were alarming. So at Paul's dictation (weak eyes prevented him from writing), Timothy wrote the First Epistle to the Thessalonians. This, by the way, is the earliest of St. Paul's writings to come down to us, though it occupied the eighth place in the New Testament order. The purpose of the letter was (1) to convey his unqualified commendation of their fidelity; (2) to explain his enforced absence and to defend himself against the slanders of the Jews; (3) to give instructions in questions of faith and practice.

The Epistle: The letter is simple in style, fatherly in tone, and contains no controversial matter, but much consolation. It may be divided into two parts: (1) Personal and Historical. The apostle expresses his love for them, his gratitude for their eager acceptance of the Gospel (1:1-10); he encourages those under affliction, citing his own experience (2:1-12); he thanks God for their loyalty, and gives reason for his absence (2:13-20); he sends messages and prays that they may continue in the faith (3:1-13). (2) Ethical and Doctrinal: Paul exhorts them on questions of personal morality and diligence in daily duties (4:1-12); he comforts the bereaved by unfolding the triumph of the resurrection (4:13; 5:11); he speaks of the necessity of watchfulness and prayer, and guidance of the Holy Spirit, closing with benedictions and salutations (5:12-28).

The Lesson Outline: 1. Salutation.—This is the customary salutation of the New Testament epistles, and this form of greeting "Grace be with you," etc.) is found in all of St. Paul's epistles; two or three insert the word "mercy" also. "Grace," as used here, seems to mean a wish for "God's loving favor" to surround them, as does the air, bringing joy, beauty and goodness into their lives, as the air brings oxygen to the body.

2. Thanksgiving for their Conversion: Regarding their conversion, Paul mentions three things for which he was thankful: (1) Their "work of faith;" (2) their "labor of love;" (3) their "patience of hope in our Lord Jesus Christ." The measure of a force is the effect it produces, so the works of a Christian are the measure of his faith and his labor of love. "La-

bor," however, means more than "work;" is a stronger word. "Work" is a general term for purposeful effort; "labor" is more specific, and implies more strenuous physical exertion, or toil. Love, the greatest motive power, makes men labor (toil) for their Lord and the good of their fellow men. "Patience" here implies active endurance, "holding out under" persecutions and expectation long delayed. Paul now knew of their "election of God" to salvation; holiness and Christian service. The evidence was that the gospel had come not in "word only," but "also in power," not the power of human eloquence, but the power of the Holy Spirit.

3. Thanks giving for Their Spiritual Growth: Paul, Silas and Timothy, while at Thessalonica, lived such lives that they might be an example for others. They lived the gospel they preached. Their young converts imitated and emulated them so successfully that they, too, became "an example to all that believed in Macedonia and Acadia" in spite of persecutions and "afflictions" inflicted upon them by angry Jews. They even became missionaries, "sounding out the word of the Lord" in regions round about. This is characteristic of the convert and the live church—to carry the glad tidings to others. Three salient facts about their conversion are noteworthy: (1) They "turned unto God from idols" (true conversion means this); (2) "to serve the living and true God" (genuine conversion results in service); (3) "to wait for his Son from heaven" (the hope of the real Christian).

4. Hope of Resurrection in Christ: Paul now. (Chap. 4:13-18) proceeds to comfort the disconsolate disciples concerning those who have died before the second coming of Christ. They feared that the dead would not share the joy and glory of the living when their Lord came. Paul corrects the error. "They are not dead; they are simply sleeping." They are with Christ in a state of conscious blessedness, and will attain full blessedness on the return of our Lord. We who are alive when Christ comes will not enter glory sooner than those who have fallen asleep. We all "shall be caught up together in the clouds and meet the Lord in the air." This is the Christian's hope.

The Lesson for Us: Emphasis concerning the resurrection has often been misplaced. Many have been much concerned about the second coming of Christ, and some have even named a day. Unusual phenomena, times of stress, suffering and war have caused many to think the return of Christ and the end of the world were near, and to make preparations therefor. A few years ago the Doukhobors in western Canada left their homes and set out in a body, marching to meet Christ coming from the East. The Canadian government had considerable trouble in getting them to return home, so firm was their belief. Such expectations, with their attendant excitement and anxiety, make men neglect immediate problems and service needed at such crises. They cease to feel responsibility for their neighbors and conditions around them. Such expectations and teachings are not scriptural. No man knoweth the hour. (Matt. 24:36.) Our duty is to "watch and pray," and emulate the life of our Lord, seeking to serve and to save as long as the fields are "white unto the harvest." Ours must be a life of service—faith works, love labors, and hope endures.

REPORT OF HOT SPRINGS CENTRAL CHURCH FOR APRIL AND MAY.

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

April 2.

Officers and teachers present.....	21
Scholars present	77
Visitors present	9
Total	107
Total collection	\$ 3.87

(Rainy Sunday.)

April 9.

Officers and teachers present.....	31
Scholars present	243
Visitors present	15
Total	289
Total collection	\$ 9.50

April 16.

Officers and teachers present.....	33
Scholars present	265
Visitors present	28
Total	326
Total collection	\$10.26

April 23.

Officers and teachers present.....	29
Scholars present	240
Visitors present	15
Total	284
Total collection	\$ 9.68

April 30.

Officers and teachers present.....	34
Scholars present	263
Visitors present	31
Total	328
Total collection	\$ 8.39

May 7.

Officers and teachers present.....	30
Scholars present	262
Visitors present	34
Total	326
Total collection	\$ 9.34

May 14.

Officers and teachers present.....	29
Scholars present	238
Visitors present	28
Total	285
Total collection	\$ 7.58

May 21.

Officers and teachers present.....	29
Scholars present	198
Visitors present	12
Total	239
Total collection	\$ 8.03

May 28.

Officers and teachers present.....	28
Scholars present	254
Visitors present	18
Total	300
Total collection	\$ 8.25

Reported by R. F. Sojourner, Secretary Wesley Adult Bible Class.

CHILLS

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

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

CALOMEL SELDOM SOLD HERE NOW

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

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

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

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

TENT FOR RENT.

I have a tent 50x70 feet for rent during months of July and August; for both months for \$40, for one month for \$25. Write me at Arkadelphia, Ark. P. Q. Rorie.

YOUR SCHOOL NEEDS

The State School Song,

"MY OWN LOVED ARKANSAS."

25c a Dozen; \$1.25 Per Hundred.

Arkansas Methodist, Little Rock, Ark.

REPORT OF TREASURER, LITTLE ROCK SUNDAY SCHOOL BOARD, JUNE 27, 1916.

Apportionments and Specials.

Previously reported\$600.08
Olive Hill S. S., Mabelvale..... .50

\$600.58

Children's Day Receipts.

Previously reported\$492.11
Bright Star Circuit, Bloomburg, Tex. 6.50
Hope Sunday School..... 15.00
Center Point Sunday School.... 8.51
Hamburg Sunday School..... 5.61
Primrose Chapel, R. F. D. 4, City 8.50
Two Bayou S. S., Beuna Vista 3.00
Carr Memorial S. S., Pine Bluff 7.00
Gurdon Sunday School..... 3.52
Rockport S. S., Malvern..... 10.00
Fordyce Sunday School..... 5.88
Humphrey Sunday School..... 8.00
El Dorado Sunday School..... 18.00
Austin Sunday School..... 14.00
Orchard View Sunday School 3.62
Murfreesboro Sunday School... 5.46
Horatio Sunday School..... 9.35
Wesson Sunday School 5.00
Winchester Sunday School..... 12.00
Pearcy Sunday School 2.63
Amity Sunday School 4.25
Glenwood Sunday School..... 4.00
Bethlehem S. S. Hickory Plains Circuit 10.76
Carlisle Sunday School..... 5.00
Campshed S. S., Gillett..... 6.00
Magnolia Sunday School..... 5.00
Malvern Sunday School..... 11.73

\$690.43

R. E. Overman, Treas.

MANY FAILURES ARE DUE TO HEADACHES.

A headache saps your energy and ambition. It kills your vigor and vitality.

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

Dr. Miles' Anti-Pain Pills have for the past quarter of a century proved to be the popular relief for headaches and other forms of pain. They bring the desired relief surely and quickly.

They contain no habit-forming drugs and have no bad after-effects.

People who have used them are only too glad to testify to their merits so that others may also be free from pain.

The Rev. J. A. Riley of Trout, La., has the following to say:

"For over 10 years I have used Dr. Miles' Anti-Pain Pills whenever I was in need of a remedy for pain, to allay fever or induce a natural sleep. I also find that they quiet the nerves. I have used them freely in my family to the exclusion of all other remedies and have always found them to do their work to perfection and never in a single instance have they had any bad after-effects. I heartily recommend them as a safe, pleasant and effective remedy."

Dr. Miles' Anti-Pain Pills are sold by all druggists at 25c for 25 doses. Your money will be returned if they are not found perfectly satisfactory. MILES MEDICAL CO., Elkhart, Ind.

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.

EPWORTH LEAGUE.

THE EPWORTH LEAGUE LESSON FOR JULY 9.

By Rev. H. C. Hoy.

The Consecration of Purpose.

Scripture References: Acts 11:19-23.

Consecration is the crowning achievement of conversion. No person can ever find peace until he is willing to be or do anything that God may impress upon him. Nor can one enjoy the blessings of a Christian life except by living a daily consecrated life.

First. The Value of a Purpose.

1. Purpose is the rudder of life. A man without purpose will merely drift like a ship lost at sea. The reason there are so many failures in life is because they have no definite object in life. Again the same is true of the Christian life. So few people have any definite attainment before them after they have given themselves to God. They merely drift along with the current with the result that they wake up in sin and selfishness.

2. Purpose puts an edge to life. Purpose is to the man the same as the edge to the razor, it cuts its way through the difficulties. Things sometimes look black ahead, but with a determined purpose a person cuts right through and attains the goal that he set out for. I am afraid that very few people have an edge to their Christian life. The first disappointment causes them to turn back in despair or disgust. I have seen people who said they were Christians, but it was hard to understand their ways when judged from the Christian standards. They were not willing to make any sacrifice for the Lord nor to overcome any difficulties. However, there are some who are not afraid, and they are God's dependence in the world.

Second. Purpose Consecrated.

1. Consecrated purpose is behind all great movements. No great movement ever sprung up without a purpose. And no man ever inaugurated a great religious movement that abides, save that it came from a consecrated heart that was afire with a divine purpose. The great religious movements of Luther, Wesley and others were actuated by a consecrated purpose—a desire to save the world from sin for Christ's sake.

2. Consecrated purpose means consecrated actions in everything. One who consecrates his purpose to God cannot do business without God. The business man will find that it is his purpose to do God's will, and hence will call God into partnership.

With God as a partner in business the questions of honesty, charity, honor and all other questions will be solved. If the captains of industry were consecrated men, there would be no business abuses calling upon our government to solve. Business would be as God would have it, and I believe everyone would be prosperous, for God blesses all who take Him into partnership.

3. Again, consecrated purpose means that all pleasure would be clean right, and that there would be but little sin in the world. The so-called Christians are the devil's greatest boosters in the field of pleasure, for they do that which is sinful. Here is the great testing place of a Christian's consecration. Are they willing to deny themselves of doubtful pleasure, if not they are not consecrated.

I might conclude by saying that the consecration of purpose is the straight edge by which one can test the genuineness of his Christian life, for if one

CHILDREN'S DEPARTMENT.

GROWING SMILES.

A smile is quite a funny thing;
It wrinkles up your face,
And when it's gone, you never find
Its secret hiding place.

But far more wonderful it is
To see what smiles can do;
You smile at one, he smiles at you,
And so one smile makes two.

He smiles at someone, since you
smiled,

And then that one smiles back,
And that one smiles, until in truth
You fail in keeping track.

And, since a smile can do great good
By cheering hearts of care,
Let's smile and smile, and not forget
That smiles go everywhere!

—Arthur Wallace Peach, in the Beacon.

A LESSON IN COURTESY.

A young man recently visited this city to secure an important position, for which he had been recommended by influential friends. The car in which he found a seat was soon crowded. Immediately in front of him stood a woman old enough to be his grandmother. She bumped against him once or twice to his evident annoyance. Then an old gentleman got up and beckoned her to take his seat. This ended the first chapter.

The next morning the young man prepared for his call at his hoped-for new place of business. The president of the company turned to meet him with a smile when his name was announced, but the smile faded, and the face which greeted him was stern. "Yes," they had "had letters," they "had thought favorably of him, but—" and the interview ended.

One of his friends called on the president for an explanation. He was told the story of the old lady in the car. "But," he said, "I don't see that this concern has a right to dictate to its employees that they must give their seats to women in public conveyances." "It does not dictate," said the president, "but the man for this place must have peculiar characteristics. He must be courteous and considerate and helpful and patient and cheerful. A young man of twenty-five who can let a woman of seventy stand while he sits, has not the disposition necessary to fill this position."—A Cincinnati Paper.

WHILE MOTHER WAS AWAY.

"Mother's going out today," said Charlie Carter to Dick Burns, "and we can play in the front yard, where she doesn't let us."

Dick was puzzled. Charlie seemed pleased that his mother was going out, and he meant to play where she didn't let him! When Dick's mother went out, he felt dull, and he never did anything she didn't let him.

So he said,—

"When she comes back, she'll be sorry."

Charlie stared at Dick. This was a new thought.

"Yes," he said, thinking hard. "So she will. But," he brightened up a little, "she's always sorry when she comes back. She says, 'Now what have you been up to, I wonder?' That's what she says."

is consecrated as to the purposes of life, all other things will be consecrated.

Dick put his eight-year-old mind hard to the solution of this problem.

"S'pose you did something she liked?" he suggested.

"Dunno what I could do," replied Charlie. "She doesn't like much."

"I pick up kindlings to s'prise my mother," volunteered Dick. "Sometimes I have a big pile."

"Then what's she say?" inquired Charlie, fascinated with the new thought.

"She says, 'What'd I do without my boy, Dick?'" was the answer. "Guess you mother'd say that, too!"

Charlie may have had doubts, but he picked up a chip. It was not bad fun, especially when Dick helped him. He picked up more and more chips, till, as the time went on, there was not a chip lying round anywhere! Only a magnificent pile of them, in a corner. It seemed the right thing to help Dick pick up his chips, and two nice clean yards, and last, but not least, two expectant little boys!

They came up the lane together, those two mothers. They paused at the garden gates so close together that the two yards seemed one large one.

Dick's mother spoke first.

"Such a nice yard!" she cried. "And what a pile of chips for kindling! What should I do without my boy, Dick."

Then she kissed him.

But Dick, for once, was a little unresponsive. He ran to Charlie's mother.

"Charlie picked up chips, too," he said, eagerly; "an' his yard's tidy, too!"

Then Charlie's mother looked at her yard and from the yard she looked down at her little son. He was staring up at her, with very serious eyes. Somehow, he reminded her of the first year of his life, when she hadn't been quite so busy and so troubled as now. She stooped down, and kissed him.

What do you suppose she said?

Why, she said exactly what Dick's mother had said!

"What should I do if I hadn't a little boy to pick up chips!"

Now Charlie always finds something

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 othline—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othline—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 othline as this is sold under guarantee of money back if it fails to remove freckles.

LOOK UP the Insurance and write us. Glad to furnish information. Glad to assist you in any way.

THE NATIONAL MUTUAL CHURCH INSURANCE CO. CHICAGO

Serves and saves Methodism, and is now rendering a greater service than ever. Insures against fire, lightning and tornado on easy terms of payment.

Is your church participating in these benefits? If not, why not? Pastors protect your property on advantageous terms with us. Write for our calendar and pamphlet.

HENRY P. MAGILL, Sec. & Mgr., Insurance Exchange Bldg., Chicago.
MRS. ALICE HARGROVE BARCLAY, Agent, M. E. Church, South, 314 Norton Building, Louisville, Ky.
Fourth and Jefferson

to do to help mother, when she goes out. It was a good thing that Dick's mother went out that morning, and that Dick played with Charlie.—Francis Harmer, in The Christian Register.

BRICKS AND MORTAR.

Janet Duncan had just come home from college at the close of the year, and as she was unpacking her trunk was thinking of the president's words in his last address to the students. "Accomplish things worth while," he said. "Let your every action be a perfect brick in the building of character." And Janet, being a practical young person, intended to apply the principle to her every-day life.

"Poor mother!" she said to herself. "She has worked hard to give me a college education and take care of the other children, too, and I'd like to show her that it has been worth while. I can't do anything great or wonderful, but I can take charge of the house and let her rest."

Half an hour later she discovered her mother getting supper, for the Duncans had been poor since Mr. Duncan's death, and could not afford hired help.

"Now, mother," cried the girl, "let me get the supper. Be a nice little mother, please, and be a fine lady while your daughter acts the servant."

"Why, thank you, dear," replied Mrs. Duncan, smiling upon the winsome girl, "but I think I'd better do it. I've had so much experience that it is easy for me. If you want to help, though," she added, as she saw the bright face fall, "you may peel these potatoes."

"All right, mother," was the cheerful rejoinder. But inwardly Janet was a little disappointed as she saw the chance of "making a brick" slipping from her. She helped in various little ways, and after supper washed and wiped the dishes.

As the days went on Janet's work proved to be the little insignificant tasks which any one can do, but which no one wants to do, and, as she laugh-

WHAT IS THE MATTER WITH THE CHURCH?

By W. P. Whaley.

A new book. Just off the press.

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

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

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

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

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

ARKANSAS METHODIST,
Little Rock, Ark.

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.

NEWS OF THE CHURCHES.

ARGENTA AND LITTLE ROCK PREACHERS' MEETING.

Devotional service led by Dr. Monk. Brother Hively not being present, his report was made by Dr. Monk, who stated that Brother Hively was in a good meeting at Newark.

Brother Gee not being present, Dr. Monk reported that Capitol View had the largest Sunday school they have had this year, 298 being in attendance. Good services throughout the day.

Brother Hundley had a good day at Pulaski Heights Sunday. Good prayer meeting Wednesday night. He reports the Sunday school in good shape. Attendance at the 11 o'clock hour is increasing.

J. D. Baker reports a new Epworth League organized at Twenty-eighth Street, with fine officers and great interest taken by the young people. Sunday school off some. Very good congregations. One addition since last report. About 45 at prayer meeting.

Brother Rogers reports a good prayer meeting at Highland. Sunday school doing well. Observed China Day, collection amounting to \$23.80. Two additions to church.

Brother Hammons reported services good Sunday at Winfield. Sunday school not up to average, on account of vacations. Winfield will make the China Special amount to \$150, and perhaps more. Prayer meeting good. Brother Thornburgh led last week. The evening congregations have increased very materially. Ten additions.

Brother Fitzhugh reports a profitable day at Henderson. Good prayer meeting last Wednesday night. Good League service. Woman's Missionary Society organized.

Brother Hutchinson reports a good day at First Church. The 11 o'clock hour Sunday was devoted to children, the pastor preaching to a large crowd; was gratified at the large number of children at service, as well as many of the parents.

Brother Fizer reported that things at Hunter were about as usual. Sunday school above the average. Good prayer meeting. League well attended.

C. N. Baker was present and reported things in good shape. Just back from the State Sunday School Convention. Has recently been on the Hickory Plains Circuit. Had a great time. Fine community of people. The Children's Day collection amounted to \$10.76. Brother Nethercutt is in great favor with his people.

ingly observed, she was the "odd-job man." When she offered to sew, she could help most by pulling out bastings; if she was willing to help entertain mother's visitors, she was needed to keep the children quiet; and so it went on all through the summer.

One hot day Mrs. Duncan stopped her daughter in the midst of dishwashing, and, taking the girl's face in her hand, said: "Janet, dear, do you realize what a comfort you are to me? I couldn't get along without my 'odd-job man,' and I am thankful that college hasn't spoiled her."

Janet flushed with pleasure, but before she could answer, her mother was gone. "Oh," she breathed, "I'm so glad! Now I don't care if I haven't made any 'bricks.' Perhaps," musingly, "perhaps the mortar that 'chinks' in between other people's bricks does just as much good in the world."—Youth's Companion.

Brother Thomson from Highland was present and made the preachers a short talk. He is one of our efficient local preachers.

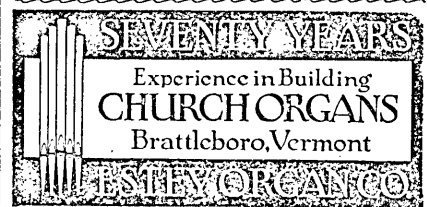
Dr. Monk reported being on the Mabelvale Circuit, at Olive Hill, Saturday and Sunday. Had a very good congregation Saturday and good quarterly conference. Large overflowing crowd Sunday at 11 o'clock.

OLA AND PERRY.

We are yet alive on the Ola and Perry charge. Have erected a parsonage at Ola worth \$1250 and painted the church at Perry. This is the first parsonage the charge has ever had, and we are proud of it. While most of our time this year has been given to building, we have made some advancement in other lines, Sunday school and church attendance. Taking the charge as a whole, it is much improved. We are planning a meeting at Perry, beginning August 20. Brother Elisha Dyer of Imboden, Ark., will help us. We will begin at Ola September 3 with Brother Charles Henson and singer, of Fort Smith. We expect great meetings at each place. The fields are ripe and we are trying to get ready for the harvest. We hope to pay our Conference claims in full this year. We have something like 50 per cent in sight now, and are still working.—G. C. Johnson.

MEETING AT GLENWOOD.

The meeting continued for two weeks, beginning with the first Sunday in June. Brother Paul Rorie was with us from the first and did all the preaching, and it was well done, too. I am prepared to reiterate some former utterances in regard to him, when viewed in the light of his age and opportunities, the best young preacher I have ever known. Viewing him in the same light, he has not an equal as a "revivalist" in the State, so far as my knowledge extends. No evangelist who has assisted me in the past has equaled him in the genuine results of their efforts. The number of converts of this meeting reached about one hundred. Seventy-six joined our church, fifty-eight of whom were baptized, twenty of the number receiving the rite by immersion. I baptized the greatest number of persons on the closing Sunday of the meeting that I ever did in one day before. Glenwood was never so stirred in any former revival movement as it was in this one. All departments of church work have been greatly strengthened and enlarged. One of our leading men said of the mid-week prayer meeting last week



WANTED—A lady to keep house, do cooking and washing for three in family in a Christian home. Dr. T. A. Bevins, Sulphur Rock, Ark.

WANTED.

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.

YOU CAN AFFORD Familiar Songs of the Gospel (No. 1 or 2). Round or shape notes. \$3 per hundred, samples 5c each. 33 songs, words and music. E. A. K. HACKETT, FORT WAYNE, INDIANA

that it was the best prayer meeting he ever witnessed. Religious interest and enthusiasm were never so high in Glenwood as at present. During the meeting I distributed quite a lot of copies of the Arkansas Methodist, and have some promises of early subscribers, and I am sure a goodly number will become readers of our good paper just as soon as I can get on the

"RENWAR" FOR RHEUMATISM GIVEN "OFFICIAL ENDORSEMENT."

Out of the hundreds of letters which we have received from grateful people who wrote saying they have been cured of various forms of rheumatism by taking "RENWAR," we have selected a list of strong testimonial letters from officials of railroads, banks, manufacturing concerns, - wholesale houses, etc., and published these in a little booklet which we call "Official Endorsement." If you suffer from rheumatism write us for a free copy of this booklet and read what "Renwar" has done for others. Guaranteed to give relief or money back. Sold by all druggists, 50c, or sent, postpaid, on receipt of price. WARNER DRUG CO., Nashville, Tenn.

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.



TO Pine Bluff

England, Fordyce, Camden, Stuttgart, DeWitt and Gillett.

Cotton Belt Route trains will arrive at and depart from depot at north end of free bridge, Argenta, Ark.

Automobile buses leave corner of Main and Markham streets, Little Rock, for Cotton Belt Depot, Argenta. Fare, 5 cents.

THE SCHEDULE.

Going.

Lv. Argenta	8:05 a.m.	3:25 p.m.
(Little Rock.)		
Ar. England	9:05 a.m.	4:35 p.m.
Ar. Pine Bluff	10:25 a.m.	6:10 p.m.
Lv. Pine Bluff	3:20 p.m.	
Ar. Fordyce	5:00 p.m.	
Ar. Camden	6:20 p.m.	
Ar. Stuttgart		6:15 p.m.
Ar. DeWitt		7:20 p.m.
Ar. Gillett		7:55 p.m.

Returning.

Lv. Gillett	5:50 a.m.	
Lv. DeWitt	6:25 a.m.	
Lv. Stuttgart	7:35 a.m.	
Lv. Camden	10:28 a.m.	
Lv. Fordyce	11:40 a.m.	
Ar. Pine Bluff		1:22 p.m.
Ar. Pine Bluff	7:35 a.m.	3:00 p.m.
Lv. England	9:05 a.m.	4:45 p.m.
Ar. Argenta	10:05 a.m.	5:45 p.m.
(Little Rock.)		

ground to do some special work on that line.

If Glenwood does not meet with some unexpected reverses it is a question of but a short time when she will take her place among the good station appointments of our Conference. Among the population of the place are to be found some of the Lord's best. It is one of the most wide-awake and progressive towns of its size that I have ever been about. Now that it has taken on such a fine religious complexion it makes it a most delightful place for good people to live.

We had a splendid meeting at Rosboro in May, the preaching being done by Brother J. D. Baker of Twenty-eighth Street Church, Little Rock. The preaching was of a high order and the people were delighted with it, and greatly edified. Brother Baker has qualities and qualifications that will put him in the front rank of the preachers of his Conference before he reaches the period of middle life. Both myself and people were much helped by his preaching and other splendid services rendered. We are planning to begin a meeting at Amity the fourth Sunday in July. Brother J. A. Henderson of Crossett is to assist in that meeting. Of course, we are expecting a fine meeting with such help as Brother Henderson is capable of giving. When the battle is over and the smoke clears away, will write you of results.—W. R. Harrison.

PINE BLUFF DISTRICT NOTES.

First Church, Pine Bluff, under the leadership of Rev. E. R. Steel, has assumed the support of a missionary in China and has paid the first annual installment in full. This splendid old church greatly needs a new and modern house of worship, and the pastor and congregation are moving in that direction.

Rev. W. F. Rogers and his excellent people at Gillett have just completed a beautiful new church, at a cost of something like \$3,500. They expect to occupy it by the second Sunday in July, at which time a series of revival services will begin.

Pine Bluff Circuit, under the leadership of the pastor, Rev. J. W. Hall, holds the banner for the district on Children's Day collections, they having sent \$27.22 to the treasurer of the

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.

Conference Sunday School Board for this cause.

Rev. H. F. Buhler of Hawley Memorial Church, Pine Bluff, has received 172 members into the church this year, and all finances are paid in full to date.

Good meetings have been held recently at Roe, Sherrill, Tucker, Rison and Sunshine, on the Humphrey Circuit.

Rev. M. N. Waldrip is in the fourth week of a revival meeting at Lakeside Church, Pine Bluff. There have been a goodly number of conversions and reclamations, and many in the church have been greatly edified as a result of the meeting thus far. Brother Tol Tatum of Jonesboro is leading the service of song, and is greatly helpful in personal work.

Rev. Grover Cleveland has been most graciously received by the people of Altheimer and Wabbaseka, and has already won his way to their hearts.

The lay delegates-elect from the Pine Bluff District to the Annual Conference are: Dr. R. E. John of Stuttgart, J. W. Shackelford of DeWitt, C. W. Baldwin of Rison and J. F. Crum of Humphrey. The alternate delegates are Tracy Mills of Pine Bluff and George W. Walker of Sheridan.

UMPIRE.

On December 6 last we were read out for Umpire Mission. As we were sick while Conference was in session, we were not able to be in the Conference rooms all the time. Immediately after Conference adjourned we started for our old home, the scenes of our childhood, and where we served our first year in the ministry as junior preacher under the princely man and preacher, John C. Williams. When we arrived at home father and family were expecting us. Happy was the meeting Father is nearing the four score mark, and says he is only waiting to hear the summons, "rest from all thy labors." We were in the old home some days sick. Loved ones did all they could. On the fourteenth we were able to travel, and started for our work. We arrived here the next day, suffering with relapse of la grippe. The good people were expecting us and gave us hearty welcome. The good Drs. Chambers and White soon had us on the road to health. The Sunday following we preached as best we could to large congregation, our throat and lungs paining us very much. From here we began our rounds. Everybody welcomed us. We found only four Sunday schools on the work. Here at Umpire we found Sunday school with an enrollment of between 75 and 100. Brother Jephtha Hunter was superintendent and was filled with enthusiasm, though after some weeks he went away to school. Others took charge and worked hard; interest began to lag. Brother Hunter is with us again with all his former enthusiasm. Last Sunday, the 18th, the secretary reported ninety-seven enrolled, with an attendance of eighty-five per cent. At the close of the school the pastor announced that he would do a certain thing if they would bring the enrollment up to the one hundred mark. Before we went away after preaching hour the superintendent and secretary said to us, "You will have to come across. We have passed the one hundred mark." Will observe Children's Day next Sunday, the 25th. More about it later.

At Athens we found a number of enthusiastic Sunday school workers.

Though the situation is a little peculiar. They informed us they had formerly used Cook's literature, but for this year they were going to use the literature of the denominations represented there, Methodist Episcopal Church, South, Methodist Protestant, and Missionary Baptist (Landmark)—The First Quarter M. E. C. S., Second Quarter Missionary Baptist, Third Quarter M. P., Fourth Quarter M. E. C. S. They have observed Children's Day. The program was arranged by committee composed of members of the three churches. Those who had part in exercises did well. Brother Biggs, our much loved presiding elder, was with us, (it being the time of our Second Quarterly Conference) and gave us his lecture, "The Philosophy of Life" to the pleasure and edification of all present. Owing to situation mentioned above no collection was taken as Discipline directs; but an offering was made to pay presiding elder's expenses. At Green's Chapel we found some Sunday school interest, though not what it should be. The school there has gained no new scholars this year, nor observed Children's Day, though we hope to report both soon.

At Liberty we found them using Cook's Literature. Our membership there is small, and organization young. We have no property there. Worship in the school house where Latter Day Saints, Campbellites, and Missionary Baptists all worship. Our organization at Pinkerton is small. We have no house there. We organized Sunday school first of this (second) quarter. Just as we began to work the measles broke out and scattered our forces, though we hope to report school there soon. We have no Sunday school at

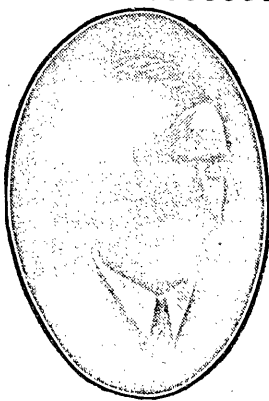
Old Bethel Camp Ground. The people attend at Umpire. We have no school at Galena nor Piney Grove and haven't for many years, I am told. We are planning to adopt more modern methods for Sunday school work. Many are in favor of better equipment and methods for the work. We hope to reach the standard of efficiency where ever Sunday schools are maintained in the charge. Our assessment was increased over that for the preacher in charge last year, though we have not received anything like half of salary assessed. We have done some repair work on the parsonage, also purchased some new furniture for the parsonage. We have spent some money furnishing church at Athens. We will seat the church there this summer. This is a great field in which to do good. We have many good people. We are doing our best and asking the good Lord to crown our efforts with success, if it is his will. Pray for us that we may have a great year.—Bede Pickering, P. C.

For Weakness and Loss of Appetite. The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children, 50c.

RUB-MY-TISM

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

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Chronic Diseases

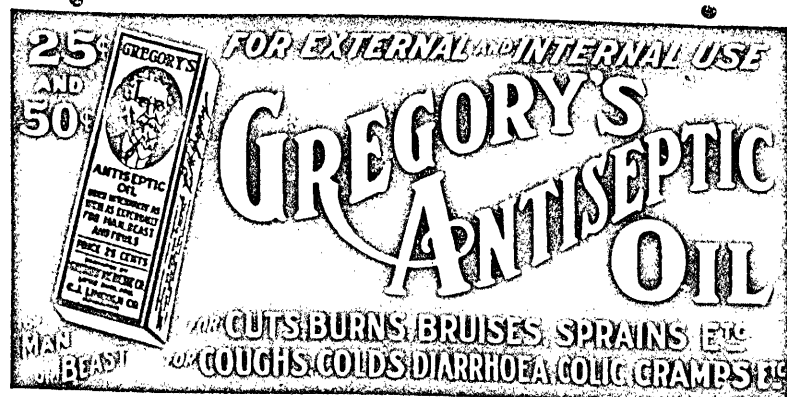
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QUARTERLY CONFERENCES NORTH ARKANSAS.

BATESVILLE DISTRICT. (Third Round.)

Cave City, at Cave City.....July 1-2
Sulphur Rock, at Gap.....July 8-9
Batesville, First Church.....July 9-10
Lead Hill, at Protem.....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 HomeAug. 2-3
Calico Rock and Macedonia.....Aug. 4
Viola Ct., at Viola.....Aug. 8-9
Calico Rock, at the tent.....Aug. 12
Melbourne 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.)

Gravelly, at BlufftonJuly 1-2
Plain View, at Rover.....July 2-3
Adona, at Avery's Chapel.....July 8-9
Perryville Ct., at Pleasant Grove.....July 15-16
Carden Botton, at Mt. View.....July 22-23
Belleville Ct., at Cedar Creek.....July 25-30
Walnut Tree Ct., at Egypt.....Aug. 5-6
Waldron and Cauthron Ct.....Aug. 12-13
Waldron Sta.Aug. 13-14
Danville Sta.Aug. 19-20
J. H. O'BRYANT, P. E.

CONWAY DISTRICT. (Third Round.)

RussellvilleJuly 1-2
AppletonJuly 8-9
LamarJuly 15-16
MoriltonJuly 16-17
DoverJuly 22-23
AtkinsJuly 23-24
PlumervilleAug. 29-30
GreenbrierAug. 5-6
SpringfieldAug. 12-13
Hartman and SpadraAug. 19-20
LondonAug. 26-27
JAS. A. ANDERSON, P. E.

FAYETTEVILLE DISTRICT. (Third Round.)

Gravette and DecaturJuly 1-2
GentryJuly 2-3
Eureka SpringsJuly 8-9
BerryvilleJuly 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.)

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

HELENA DISTRICT. (Third Round.)

KeewillJuly 1-2
Cotton PlantJuly 8-9
WynneJuly 9-10

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ParkinJuly 12
AubreyJuly 15-16
TurnerJuly 16-17
Holly GroveJuly 17
ColtJuly 22-23
HaynesJuly 23
Howell and DeViewAugust 19
McCroryAugust 20
HamlinAugust 26-27
MellwoodSept. 2-3
W. F. EVANS, P. E.

JONESBORO DISTRICT. (Third Round.)

Lake City, Lake V.....July 1-2
Barfield, TomatoJuly 2-3
Fisher StreetJuly 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
HarrisburgJuly 23-24
Nettleton and Bay, at N.....July 29-30
MarionJuly 30-31
Monette and Macey.....Aug. 5-6
Manila and DellAug. 6-7
LuxoraAug. 12-13
OsceolaAug. 13-14
WilsonAug. 19-20
Gilmore and Joiner, at J.....Aug. 20-21
Whitton and Tyronza, at T.....Aug. 23
VandaleAug. 26-27
Brethren will please give special attention to Disciplinary Questions 9, 10 and 11.
F. M. TOLLESON, P. E.

PARAGOULD DISTRICT. (Third Round.)

Black Rock, Portia and Hoxie, at HoxieJuly 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
New Liberty Ct., at N. L.....July 18-19
Walnut Ridge Ct., at Rich Woods.....July 22-23
Walnut RidgeJuly 23-24
Pocahontas Ct., at Maynard.....July 25-26
PocahontasJuly 27
Reyno, Success and Biggers, at S.....July 28-29
CorningAug. 5-6
Peach Orchard, at Peach O.....Aug. 6-7
SalemAug. 10-11
Mammoth SpringAug. 12-13
Ash Flat Ct., at Pleasant H.....Aug. 15-16
Imboden and Smithville Cts.....Aug. 19-20
ImbodenAug. 20-21
Paragould District Conference at Hoxie, June 30 to July 2.
H. H. WATSON, P. E.

SEARCY DISTRICT. (Third Round—In Part.)

Valley Springs Ct., at Western GroveJuly 1-2
MarshallJuly 2-3
Argenta, First Church.....July 8-9
Argenta, GardnerJuly 8-9
Augusta Ct.July 15-16
AugustaJuly 16-17
Auvergne, W. and T., at Auvergne.....July 18-20
LeslieJuly 23-24
Clinton Ct., at Walnut Grove.....July 25-28
Higden and Shirley, at S.....July 29-30
Heber SpringsJuly 30-31
Heber Springs Ct.July 31-Aug. 3
R. C. MOREHEAD, P. E.

LITTLE ROCK.

ARKADELPHIA DISTRICT. (Third Round.)

Friendship, at Midway.....July 1-2
Cedar Glades, at Gladston.....July 8-9
Leola and Carthage, at L.....July 15-16
Ussery Ct., at Piney Grove.....July 22-23
Park AvenueJuly 23-24
Holly Springs Ct., at Mt. Carmel.....Aug. 5-6
Princeton Ct., at Hunter's Chapel.....Aug. 6-7
Dalark Ct., at Friendship.....Aug. 12-13
Arkadelphia StationAug. 13-14
Oak Lawn Station.....Aug. 26-27
B. A. FEW, P. E.

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

Austin Ct., at South Bend.....July 1-2
Hickory Plains, at Rogers' Chapel.....July 8-9
Benton Ct., at Sardis.....July 15-16
Oak Hill Ct., at Paron.....July 22-23
Bryant Ct., at Bryant.....July 29-30
Tomberlin Ct., at Hundley's.....Aug. 5-6
England, P. M.....Aug. 6
Carlisle, A. M.....Aug. 13
Lonoke, P. M.....Aug. 13
DeVall's Bluff and H., at D.....Aug. 19-20
Des Arc, P. M.....Aug. 20
Keo, A. M.....Sept. 3
ALONZO MONK, P. E.

MONTICELLO DISTRICT. (Third Round.)

DermottJuly 2-3
Tillar and Dumas, at N. C.....July 8-9
HermitageJuly 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
CrossettAug. 12-13
HamburgAug. 13-14
Mt. Pleasant, at Mt. Tabor.....Aug. 19-20
MonticelloAug. 20-21
Portland and Blissville.....Aug. 26-27
Parkdale and Wilmot, at W.....Aug. 27-28
WilmarSept. 2-3
WarrenSept. 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

(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.)

Swan Lake, at Reydel.....July 2
New Edinburg Ct., at Good Hope.....July 6
Humphrey, 11 a. m.....July 9
Carr Memorial, Pine Bluff, 8 p. m.....July 9
Sheridan Ct.July 13
Rison Ct., at Wofford's Chapel.....July 15-16
Rowell Ct., at Mt. Olivet.....July 18
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
SherrillSept. 17
J. A. SAGE, P. E.

PRESCOTT DISTRICT. (Third Round.)

Blevins (Dist. Conf.).....June 29-July 2
Orchard View, at Bethel.....July 8-9
MurfreesboroJuly 9-10
Mt. Ida, at OdenJuly 15-16
Columbus, at Saratoga.....July 22-23
Center Point, at Trinity.....July 29-30
GurdonAug. 5-6
Mineral SpringsAug. 12-13
NashvilleAug. 13-14
HarmonyAug. 19-20
BingenAug. 26-27
PrescottSept. 2-3
W. M. HAYES, P. E.

TEXARKANA DISTRICT. (Third Round.)

FoukeJuly 8-9
PatmosJuly 12-13
Ben Lomond, at Hicks.....July 15-16
Horatio and Wilton, at Mt. Rose.....July 16
De Queen, at night.....July 16
Lockesburg, at Dierks.....July 18-19
StampsJuly 22-23
RichmondJuly 29-30
Ashdown, at night.....July 30
First Church, TexarkanaAug. 6
ForemanAug. 12-13
Cherry HillAug. 19-20
Mena, at night.....Aug. 19-20
VandervoortAug. 26-27
UmpireSept. 2-3
District Conference at Hatfield, June 29-July 2. Committees given later.
J. A. BIGGS, P. E.

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