

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, JULY 27, 1916

NO. 30

BUT THIS I SAY, HE WHICH SOWETH SPARINGLY SHALL REAP ALSO SPARINGLY; AND HE WHICH SOWETH BOUNTIFULLY SHALL REAP ALSO BOUNTIFULLY. EVERY MAN ACCORDING AS HE PURPOSETH IN HIS HEART, SO LET HIM GIVE; NOT GRUDGINGLY, OR OF NECESSITY; FOR GOD LOVETH A CHEERFUL GIVER. AND GOD IS ABLE TO MAKE ALL GRACE ABOUND TOWARD YOU; THAT YE, ALWAYS HAVING ALL SUFFICIENCY IN ALL THINGS, MAY ABOUND TO EVERY GOOD WORK; BEING ENRICHED IN EVERYTHING TO ALL BOUNTIFULNESS, WHICH CAUSETH THROUGH US THANKSGIVING TO GOD.—2 Cor. 9:6-11.

A BIG BURDEN.

We desire to be like our associates, to be as well educated, as well dressed, apparently as prosperous. No one should be willing to be peculiar by simply showing contempt for proper conventions and standards, yet it is often necessary to be independent of hurtful social customs. The poor man who seeks by gaudy ostentation to create the impression that in house and its furnishings, in food and raiment, he is not eclipsed by his rich neighbor, has a wholly wrong conception of life, and is bearing a big burden that is needless and hurtful. To be clean and have all things neat and orderly is possible to anyone; but few are able honestly to have big houses, fine furnishings, rich food, and showy raiment. The effort to make others believe that we have them often involves positive dishonesty, and the sacrifice of higher values. It may require courage to live simply and plainly in an age of luxury and ostentation, but after all the task is not so great as is the strain of "keeping up appearances," and the rewards are infinitely greater. The struggle for first place in the social circle is never followed by real satisfaction. The finer nature is inevitably crushed. Waste, bankruptcy, misery, failure, result from the desire to shine and dazzle. There are cases innumerable today of men and women who dare to be hypocrites and thieves for the sake of social supremacy, but do not dare to be known as poor and honest. How can one be a Christian who is more concerned about "keeping up appearances" than he is in the purity of his character? We need men and women today who dare to do right, even when society laughs and reviles. Too many of us are carrying big, but needless, burdens.

SILLY SOPHISTRY.

The advocates of the repeal of our state-wide prohibition law pretend to believe in the rule of the people, and by this they seek to have us agree that the people of any small political unit, such as town, township or county, should have the right to decide whether there should be saloons in those units. We are democratic, but democracy demands no such folly. By the rule of the people statesmen and political writers have always recognized the whole people of the State as the supreme power, and have never conceded that any little fragment could cut itself off from the State and legislate and administer, except as permitted by the whole State and in harmony with the interests of the whole people. It is granted that in such questions as fencing, ditching, improving streets and roads, supplying water and light, the people of the several communities may properly be given the right to regulate their own affairs, because the expense falls upon them and they receive the benefits, while other communities are not harmed thereby. But where morals are seriously affected the whole State decides and the laws are alike for all. Thus murder, adultery, theft, arson, and kindred crimes are defined by State laws and apply

alike to all. No one would be so silly as to suggest that towns and counties be given full authority to regulate such fundamental matters. Now the effects of the saloon are not local. It not only debauches the people of its neighborhood, but of the country for many miles about. No community has a right to defy the whole people and set up an institution whose moral influences will extend far beyond its bounds. Whatever men have held or believed in the past, it is now practically agreed that the saloon is the breeder of crime and is responsible for a large part of the evils of society. The only condition under which a saloon might be permitted under purely local regulation would be to build a wall about such community and permit only those who authorize the evil to come under its influence. When the advocates of local option devise a plan by which all of the evils of the saloon are localized, they may claim a hearing. On any other conditions they are arguing for a political anomaly and a moral absurdity. Away with such silly sophistry!

AN INVESTED LIFE.

The death of Major R. W. Millsaps of Jackson, Miss., has already been mentioned in our columns, but his life and its lessons deserve fuller notice.

Born May 30, 1833, in Copiah County, Mississippi, of educated and religious parents, he was led at seventeen to go to Hanover College, Madison, Ind., and two years later to enter Asbury College (now De Pauw University), Greencastle, Ind., where he graduated in 1854. Then for two years he taught school in Warren County, Miss., saving his money that he might pursue his course in law at Harvard University. Winning his law diploma in 1858, he began to practice in Pine Bluff, Ark., and was succeeding in his profession when the war between the States began. He joined Company A of the Ninth Arkansas Regiment, C. S. A., and was successively elected lieutenant, adjutant, and lieutenant colonel. He was a good soldier and saw active service on many fields. After his discharge from the army he returned to Mississippi and engaged in hauling cotton from the interior to the river. This led him into merchandising, and after large experience in his native State he went to St. Louis, Mo., in 1880, and established a wholesale grocery and cotton commission business. At the end of four years he sold out and spent a year in European travel. Returning to Mississippi, he engaged in banking, first at Hazlehurst, and later at Jackson, where he became president of the Capital State (later National) Bank. He spent the remaining years of his life at Jackson.

He was a successful business man and a remarkable character. Quick tempered, he exercised self-control. A man of intellectual power, he had an accurate judgment of men and a keen insight into affairs. Sincerity and honesty were pre-eminent traits. He stood for his convictions and was unflinching in keeping a promise. Dr. A. F. Watkins, president of Millsaps College, has said: "His mastery of the matters with which he had to do was comprehensive and detailed, and his memory retentive in a remarkable degree. He was systematic, careful, safe. In his earlier business life he was laborious to the limit of time and strength; in his later years he was laborious, methodically, prudently, efficiently. The chief elements of his success were judgment, capacity for hard work, the systematic ordering of his forces, prudence. He had in him none of the elements of a plunger. He had a wholesome horror of speculation. His fortune was not the result of a single bold venture, nor was it the outcome of some brilliant campaign of business daring. It was the garnered fruitage of long years of toil, guided by clear business judgment and conserved by prudent foresight. A speculative financier might have made and lost in

eighty years many fortunes greater than that of Major Millsaps. He made but one fortune, and its size could have been limited only by the years of his life. His counsels to those who sought his advice were marked by prudence. He was pre-eminent a safe counselor. Many a venture against which his verdict was given might have turned out profitably; but when his judgment was favorable, the issue was as sure to be fortunate as anything contingent could be." Under the influence of godly parents he early loved his Lord and became an active, faithful, useful member of the Methodist Church. For twenty-five years he was a Sunday school teacher, and for fifty years a good steward, giving his trained mind to the details of the business of his church. He was a regular and attentive attendant at public worship and at various conferences of the church, having been many times a member of the General Conference. He was a systematic and liberal contributor to all of the activities of the Church. He was especially interested in Christian education. It is said that, when he was walking to Natchez on his way to college, "his heart turned to the God of his fathers," and he said: "O God, if thou wilt prosper me in my plans and give me success in life, I will build a college in Mississippi, so that her poor boys may not find it necessary to go so far away to get an education." God helped and prospered him, and he faithfully kept his promise. Offering \$50,000 if Mississippi Methodists would raise an equal sum, he laid the foundations of Millsaps College. He continued to give until his contributions to the college totaled about \$600,000. Even before he gave to Millsaps College he was contributing liberally to other institutions, and was especially interested in schools for the negro. His large donations made possible the splendid Galloway Memorial Church, completed shortly before his death. He was a donor to the Mississippi Orphans' Home and to the Young Men's Christian Association. With him to give was a pleasure, but he always gave judiciously and systematically, believing that as a steward of God's bounty he was under obligation to bestow it wisely. His body rests in a massive mausoleum on the college campus, but the college itself is his real monument. From its halls already have gone hundreds of young men, and thousands will follow them. Into their lives he has poured his life. As they live and work for God, he lives and works through them. As Church and State are strengthened by their high living, he is a perpetual factor in these institutions. He might have retained much of his wealth and invested in banks and bonds and lands, and in a generation he would have been forgotten. Investing in a college, he perpetuates his memory for ages among men. Investing in that which develops Christian character, he has truly "laid up treasures in heaven." He might have been a multimillionaire, but he chose rather to spend part of his fortune on intellectual and spiritual things, and died honored and loved by his fellows. He might have entered political life, and doubtless would have succeeded, but he turned from the lure and built himself into the politics of his State through youth who will purify and uplift. He has demonstrated how to spiritualize the material. May he have many successors among our big men of power and vision. Let sordid money be transmuted into manhood, and thus immortalize both givers and receivers.

The weak wish and wearily wander; the strong sturdily strive and steer starward.

A fool feeds his flesh fat and famishes his finer faculties.

Words which carry weight have been well weighed.

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PERSONAL AND OTHER ITEMS.

At Asilomar, Calif., the Epworth Leaguers of the two Methodisms are holding a joint meeting.

A successful campaign for \$500,000 has just been closed by Iowa Wesleyan College.

Rev. F. H. Shuler has been chosen educational commissioner to raise \$300,000 for the three schools of our church in South Carolina.

On account of the high cost of paper, the price of the St. Louis Globe-Democrat has been increased from one to two cents.

Rev. W. M. Wilson, presiding elder of Oklahoma City District, announces that the five quarterly conferences of that city will meet together at St. Luke's Church, July 31.

Rev. G. B. Griffin of Springfield Circuit reports a great meeting in progress at Hill Creek Church, with twenty-four conversions and interest growing.

The City Council of Chicago is considering an ordinance prohibiting disreputable persons from entering the saloons. The liquor men are fighting the ordinance.—American Issue.

Passing through our city in connection with the Henderson-Brown campaign, Rev. R. M. Holland of Third Street Church, Hot Springs, made a hurried call at our office Tuesday.

At Weatherford, Okla., the two Methodisms are getting close together. Union services were held in the Northern church one Sunday morning and in the Southern church at night.

The Oklahoma Methodist Assembly, which just closed at Guthrie, seems to have been quite successful. Drs. Du Bose and F. C. Culver lectured. Bishop Hoss was unable to fill his engagement.

Rev. H. J. Stewart, presiding elder of Clinton District, West Oklahoma Conference, M. E. Church, South, is to have a place on the program of the Alva District Conference of the Northern Church.

At Macon, Ga., recently, the nine quarterly conferences of the city met together, 150 officials being present. An address on "The Union of American Methodism" was delivered by Dr. Ainsworth.

Wednesday we enjoyed a visit from Mr. J. W. Watkins, a veteran of nearly ninety, from Nashville, Tenn., who has spent some months with relatives in our State. He is a remarkable man for his age.

The Spokane (Wash.) Daily Chronicle did not fight for prohibition in 1914. "It is ready at ten seconds' notice today," declares its editor, Henry Rising, "to fight its best against any serious effort to repeal or cripple the prohibition law."

After a brief but pleasant visit at Shelbyville, Ill., Rev. L. W. Evans, accompanied by his wife, returned Tuesday and went on to Sheridan Wednesday. He is much improved in health, and expects to take up his work with renewed vigor.

Under the provisions of the Federal aid road bill some of the appropriation is to be spent for improved roads in the National Forests. This will doubtless result in the building of good roads through some of the Arkansas mountain sections.

At the district parsonage, Fort Smith, Ark., on July 13, 1916, Mr. Isaac H. Hooker and Miss Virginia Wheeler were united in marriage, Rev. William Sherman officiating. The bride is the daughter of Rev. J. P. Wheeler, pastor of Van Buren Circuit.

Bishop J. H. McCoy has appointed Rev. Marion Nelson Waldrup of Lakeside Church, Pine Bluff, to represent the Little Rock Conference at the Centennial of Missouri Methodism to be observed when

the Missouri Conference meets at Fayette, Mo., August 30. It will be a notable occasion, and Brother Waldrup will worthily represent us there.

Mr. N. W. Harris, the Methodist banker and philanthropist, who recently died at Lake Geneva, had given \$150,000 to found the Deaconess Pension Fund and \$250,000 to Northwestern University to erect and maintain the Harris Hall of Political Science and History.

More than a million jobs in the United States, it is authoritatively stated, are closed to the man who drinks intoxicating liquors. And this means that the employe should not only abstain while on duty, but that he shall not frequent drinking places while off duty.

The anti-prohibitionist people were encouraged by the vote of Judge Smith, who was a local option candidate for governor. They should remember that the judge was only a second in the race, and both his opponents were state-wide advocates.—Monticellonian.

According to our way of thinking, one of the best measures of relief for the people of Arkansas would be the wiping out of the initiative and referendum amendment to the Constitution. The initiative bills cause more trouble than they are worth.—Monticellonian.

The total registration for the summer term at the University of Chicago is 4,698. Of these 268 were in the divinity schools, 124 in medical courses, 215 in law, while 1,156 were in the College of Education. Only 1,352 are undergraduates, but 1,749 are pursuing graduate courses.

The terrible things that I predicted did not come with prohibition. It is doing wonders out here. Colorado is happier, wealthier, healthier, wiser and more prosperous with prohibition. I am glad that my predictions did not come true.—H. H. Tammen, Proprietor of the Denver Post.

It is not at all likely the state-wide law will be repealed, but it will at least be a much more wholesome law when the people pass it. The slogan, "Let the people rule," came very near electing a man governor of Arkansas who had few other attractions.—The Arkansas News.

"Farm products cost more than they used to." "Yes," replied the farmer; "when a farmer is supposed to know the botanical name of what he's raisin' an' the entomological name of the insect that eats it, an' the pharmaceutical name of the chemical that will kill it, somebody's got to pay."—Ex.

Mr. D. E. Barbee, a faithful and efficient member of our First Church, Little Rock, was killed in an automobile accident last Sunday evening. He was one of our most dependable and useful laymen, and will be sorely missed in the church and city, where he was well known as a successful business man.

"The Bible and Life," an address delivered by Dr. J. W. Lee, of St. Louis, on the occasion of the centennial anniversary of the American Bible Society before the General Conference of the Methodist Episcopal Church, has been published in book form. It is a strong, scholarly deliverance, worthy of the man and the occasion.

Mr. Henry S. Graves, Chief Forester of the United States, is calling attention to the immense future value of our Southern forests and the importance to the whole country of their preservation. It would pay immensely if Arkansas could devise a far-reaching plan for the preservation of our forests on lands that are not valuable for other purposes. Here is a problem that our legislators can afford to study.

The Financial News, published for the purpose of keeping its readers posted as to financial conditions of great commercial and industrial corporations, reports that the net profits of the Pabst Brewing Company for 1915, after depreciation had been allowed for, were \$374,457, compared with \$564,946 in 1914 and \$900,606 in 1913. This is consistent with the increased dry territory in the nation during the period mentioned, and yet there are wet orators who insist that prohibition does not prohibit.—American Issue.

The time is fast approaching for the work of defeating the Liquor Dealers' Association in their fight for another foothold in Arkansas. They are coming at their fight for liquor with a "local option" law, which is not intended to show its real

meaning. Their proposed plan must be published and while they hope to hide the plans of their proposed measure, it is really expected to spend a large amount of money in the fight in corrupting the voters of the State. Our position on the liquor question is so well known that there will be no question as to where we will work when the campaign opens.—Hope Gazette.

The opposition to state-wide prohibition is using some very deceptive excuses for the adoption of their initiative bill. For instance: They say dry counties should not be permitted to vote out license in wet counties. Ah, indeed! Is that the correct slogan? Then should wet counties or towns be permitted to ship the accursed stuff into dry counties? If their contention is correct, it is a poor rule that won't work both ways. The truth is, the saloon advocates are blinded by a selfish motive to logic, truth and justice. They want to sell liquor at the expense of good morals, good government and destitution and disgrace of women and children.—Ozark Democrat-Enterprise.

The average Arkansas farm is too small. There are too many farms with less than sixty acres. Small farms do not permit a large income, except for gardening and fruit to be retailed in a large city. There are thousands of Arkansas farmers who have the intellectual power to handle double the farm acreage they have. Many of these men, if out of debt for their present farm, could well afford to go in debt for an additional forty or sixty acres, or sell the small farm and buy one of twice the acreage. Many men are just making a living on their own small farms who should sell their farms and buy more live stock and more tools and rent a farm of three times the acreage. Talk with the county agent and then with the banker. A farmer should keep his mind at work and develop his managing ability.—Extension Bulletin.

Kitchener will be remembered for four great constructive works of organization, carried out in Egypt, South Africa, India, and England. In each case his work was creative and revolutionary in conception, and carried out with the utmost precision in every least detail. No man touched the world-extended British Empire at more points or touched it with such decisive, fateful effect. It may be said, indeed, that the integrity of the empire, in the twentieth century, is the work of Kitchener. Four dangers arose, in regions separated by vast continental spaces; in each region Kitchener met the danger, piercingly diagnosed the cause, patiently and courageously overcame it. Every honor within the power of his countrymen to give him was offered to Kitchener; yet all honors fall short of his immense attainment.—From "Kitchener of Khartoum," by Charles Johnston, in the American Review of Reviews for July, 1916.

Rev. P. C. Fletcher, writing from Texarkana, says: "We had Bishop J. H. McCoy and Dr. J. M. Workman with us Sunday morning, July 23, and they were greeted by a congregation that taxed to the utmost the capacity of the auditorium, lower floor and gallery. The Bishop preached with great power one of the most illuminating and inspirational sermons I have ever heard. At times there were few dry eyes in the great assembly. Dr. Workman, in a pleasing and gripping manner, presented the interests of Henderson-Brown College. Dr. W. F. Andrews, of State Line Church, Texas side; Rev. Jesse Lee of Hardy Memorial Church, Texas side; Rev. L. C. Beasley, of Fairview Church, and Rev. S. T. Baugh of College Hill Church, with their congregations, united in the service. Dr. J. A. Biggs, the presiding elder of the Texarkana District, was present and showed his deep interest in the movement. I leave this week for Los Angeles, Cal., to visit my beautiful old mother, who lingers on the shores of the mystic river, just waiting to hear the rustle of an angel's wing."

Starting for Murfreesboro last Friday, the editor was entertained between trains at Hot Springs by that prince of entertainers, Dr. Theodore Copeland. Arriving at Murfreesboro just in time, the editor was able to join Rev. T. O. Rorie in addressing a small audience in behalf of the Henderson-Brown campaign. On Saturday the live, energetic pastor, Rev. W. W. Christie, co-operated in a profitable canvass for the paper and arranged for a visit to the famous diamond mines. The formation is peculiar, some work is being done, and diamonds

are found, but the largest field is not being worked. Sunday morning a good Sunday school was found under the superintendency of Mr. A. P. Steel. There were good congregations at both morning and night services. As it had rained, the temperature was moderate. The old church building is still used, although a splendid site of nearly half a block has been secured for a new house. Temporary financial depression has hindered the carrying out of plans to build. A new, modern house is imperatively needed. Without it growth can hardly be expected. Brother Christie has matters well in hand, and is beloved. He is anxious for a forward movement. The town, now greatly improved and increased in population, is worthy of a good church building. A few minutes were enjoyed with Rev. J. L. Johnson, the sweet spirited and faithful superannuate, who makes this good town his home.

The most forceful and striking indictments of the liquor habit and the liquor business in these times are coming, not from temperance reformers, but from soldiers, statesmen, and philosophers, who make no pretensions to reformatory zeal. Lloyd George's declaration that rum was for England a more dangerous foe than the armies and navies in the field is a never-to-be-forgotten arraignment. The nations in the war on both sides have taken drastic measures to limit the curse. The Italian historian, Ferrero, declares that "the revolt against alcohol is the most important upheaval of the war." He accuses manufacturers of drinks, alcoholic and malt, with using methods of stimulating a demand for their products. He urges that there be cultivated a "new social habit of abstinence." He finds that the State has a duty in this connection. "The State has the right and the obligation to demand of the citizen the renunciation of a few minutes of unhealthy, torpid joy to regenerate the citizen's health and save himself and future generations all the misfortunes of which drunkenness is the mother."—United Presbyterian.

What is it? If we think of the war, it is peace. If we think of the Church, it is progress. If we think of the world, it is pity. The great need of the present hour is to make known the true ideals of God in Christ. To many people these ideals are only the dreams of visionaries. But it is a fact that the world is staggering today, either for lack of ideals, or because of faulty ideals. Men talk of world-empire as though any nation had a right to such a thing. Christians confess their faith in a Holy Catholic Church, but all the while they are thinking of their own little denomination. Theorists are busy with spreading their pet schemes, and fail to provide for the actual needs of humanity. At no time was there greater need for the Church of the living God, with its message of hope and good-will, than now. There is much talk about fitting the message of the pulpit to its own times. But the gospel, like its Author, is the same for all people and in all ages. It will be a serious blunder for any preacher to believe that he must fit his message to suit the times. Rather the very opposite, if he would accomplish his heaven-born mission. The need of the hour is for the setting up in the minds and hearts of the people the ideals of self-sacrifice instead of self-seeking, of peace instead of strife, of surrender instead of possession, of giving instead of getting, of doing instead of daring. The ideals of Jesus never change with the changing years. To preach and to practice them will be the strongest appeal that the pulpit and the pew alike can make to the world.—Reformed Church Messenger.

LAYMEN'S CONFERENCE POSTPONED.

Unprecedented interruption of railroad traffic in North Carolina makes it necessary to postpone the Junaluska Laymen's Conference from August 1 to August 15. This conclusion was reached after full discussion with railroad authorities. Program remains unchanged. Leading speakers accept for new date, and everybody is enthusiastic for a great conference.—E. H. Rawlings, Field Secretary.

CAMP MEETING NOTICE.

Our camp meeting at Center Point Camp Ground, two miles north of Center Point, will begin Friday night, September 1, and close Sunday night, September 10. Brother J. M. Hamilton will conduct the singing. The preaching will be done by visiting brethren. All preachers will be furnished free

entertainment. This is a historic place, and we look forward to a great meeting.—J. H. Bradword, Pastor.

AMERICAN BIBLE SOCIETY NOTICE.

All accounts in my hands belonging to the American Bible Society have been forwarded to the Agency Secretary, Rev. J. J. Morgan, 1304 Commerce Street, Dallas, Texas. All correspondence and orders for Bibles and Testaments must be directed to him and not to me. I have been assigned to work among the soldiers on the border, and leave today for El Paso, Texas.—D. H. Colquette, Field Agent, American Bible Society.

THE ORPHANAGE.

Since my last report in the Methodist I have received special contributions for the Methodist Orphanage, as follows: From the Woman's Missionary Society, First Church, Little Rock, \$25; from Mrs. S. W. Redding, Little Rock, \$5.00; one box containing a quilt and other acceptable articles from the Woman's Missionary Society at Carr Memorial Church, Pine Bluff; one box containing clothing from Miss Lucy Hern Broadstreet, Pine Bluff; one box dry goods, underwear and other needed articles from the Junior Missionary Society of the Methodist Church, Conway, by Mrs. W. O. Wilson.—Geo. Thornburgh, President.

NEW DEPARTURES.

As indicated in a letter from Judge Hutchins, in another column, the General Sunday School Board, acting on the suggestion of Dr. Reynolds, president of Hendrix College, has agreed to set apart the fourth Sunday in March each year to be observed in the Sunday schools as College Day, and, having planned to hold several Institutes for the study of Sunday School Methods, the Board accepted an invitation from Dr. Reynolds to establish one of these at Conway in connection with the Hendrix Summer School for Ministers. These are important innovations from which much may be expected, and we congratulate Dr. Reynolds on his success in securing substantial recognition for his suggestions.

THE CHURCH EXTENSION HANDBOOK.

The annual publication of the Board of Church Extension is always good, but each year it seems to become better. The Hand Book just received is unusual. It contains a full report of the proceedings in connection with the dedication of the splendid new building. The magnificent address by Dr. S. A. Steel, "The Challenge to the Church," is given in full and is interesting reading. Several views of the new building and the floor plans are shown. The Loan Fund Thermometer indicates that the last year, with an increase of \$133,192.89, is the best yet. Copies of the Hand Book have been sent to all our preachers and to laymen officially connected with Church Extension. A few copies are left which will be distributed to those who apply for them. As Church Extension has become a fascinating subject, many of our people should desire information. Let them write to Rev. W. F. McMurry, D. D., Corresponding Secretary, Louisville, Ky.

"BISHOP KILGO, THE NEGRO AND THE FOREIGNER."

We give place on another page to an article under the above caption by Brother Score, because our paper is an open forum for proper discussion and the utterances of Bishops are subject to criticism as are the utterances of other men. However, we are quite sure that the spirit of Bishop Kilgo's statement has been misunderstood. Many of us in the South have made somewhat similar statements, but we had in mind, as no doubt had Bishop Kilgo, the undesirable type of foreigners who have flooded some parts of the North—men, principally from southern Europe, who, without education or interest in our country, are here simply to make a little money and then return—men, often without families and homes, who do not seek to adjust themselves to our institutions, and are for that reason a menace to true liberty. Bishop Kilgo did not mean the foreigner who comes to identify himself with us and who co-operates in improving conditions. Such foreigners we gladly welcome, and it is reasonable to suppose that

the Bishop did not have them in mind when he was speaking, but was thinking of the vicious and unassimilable element which has given trouble in some parts of our land.

THE FOURTH ANNUAL CONFERENCE OF THE INTERNATIONAL FEDERATION OF CHRISTIAN WORKERS.

This great conference, similar in many respects to the celebrated Winona Assembly, will meet at Siloam Springs, Ark., August 6-20. Six sessions daily will be held. The morning hours will be devoted to Bible study and the afternoons and evenings to evangelism. Leading men from all parts of the United States will be heard. Siloam Springs is a beautiful summer resort in the Ozarks. It is a delightful place to spend a few days during the hot weather. Arkansas people should take advantage of this unusual occasion. For this convention, from points in Louisiana and Texas, west of Mississippi River, there are all-year tourist fares in effect every day, limited to October 31 for return. From points in Kansas, Nebraska, the Dakotas, Iowa, Minnesota, Illinois and Michigan there are all-year tourist fares on sale daily to Sulphur Springs, Ark. Passengers can purchase tickets to Sulphur Springs, Ark., and pay local fare to Siloam Springs, which is 72 cents each way. There will be special rates from all points on the Kansas City Southern Railway and all Southwestern lines to Siloam Springs for the convention period. For further information, inquire of your local station agent. For information concerning entertainment, address Rev. L. P. Law, Siloam Springs, Ark.

BOOK REVIEW.

The Problem of Religion; by Emil Carl Wilm, Ph. D.; published by The Pilgrim Press, Boston, New York, Chicago; price, \$1.25.

This is a frank discussion of a difficult subject of compelling interest. As far as it can be done the author avoids technical and unfamiliar terms. His position is that of the practical idealist. His thesis stands for the theistic interpretation of the world, and is a defense of rational optimism. A philosophic basis is laid for belief in a future existence. The author says: "The book is not a treatise on theological apologetics in an old sense of the term. I have rather been interested to trace out, in a way which would be fairly consonant with our present knowledge, and satisfactory to my own scientific conscience, the natural implications of our common and our scientific experience with a view to seeing what justification could be given for a religious conception of the world, independently of revelation, or of any other cabalistic sources of religious truth. My way has not been an entirely new way. If it were, it would rightly be under suspicion. The philosophical reader will likely miss many of the refinements of modern philosophical speculation, and any distinct recognition of the very energetic reaction to idealism, of which (I trust he will believe) I am not entirely innocent. To the essential truth in pragmatism, that new version of a very ancient way of thinking, I have indeed tried to do justice. What I have endeavored to do is to present, in as simple a manner as the subject would bear, the idealistic tradition in its best known historical forms as bequeathed to us by Berkeley and Kant. I have tried, in the second place, to incorporate with this the essential features of modern voluntaristic philosophy with its rightful emphasis upon purposive and active aspects of our experience, and the closely related tendencies in the philosophy of religion, which have stressed the belief in the conservation of values as the essential characteristic of religion. All this seemed to me well worth doing, and in a manner as free from the subtler technicalities of scholarship as possible. I have, I hope, stated the whole argument in a direct and fresh way, and have given the problem of religion a somewhat novel, and, I trust, a natural and true perspective. That a phenomenon of such enormous social and historical significance as religion has been would be capable of some sort of justification I have all the while been confident. How far I have succeeded in keeping my mind free from the disturbing influence of scientific pride, on the one hand, and of religious prejudice on the other, and have assessed religion at its true status and worth, the reader must judge."

CONTRIBUTIONS.

FARMERS' UNION AND PROHIBITION.

The following resolution was unanimously adopted at the Quarterly Meeting of the Craighead County Farmers' Union, held at the Caldwell Local, north of Jonesboro, Ark., Thursday, July 20:

Be It Resolved, By the Craighead County Union, that we deprecate the action of all citizens who aid, assist, or abet, the initiation or passage of any law or act by the people or the Legislature which will alter, or make our present state-wide prohibition laws inoperative to any extent whatever.

Furthermore, That the State Union be asked by this meeting to do everything in its power to defeat the repeal of the state-wide prohibition statutes now in force.

Furthermore, That the State Secretary be instructed by the State Union to warn all locals and their members to become active in opposing any attempt to repeal our state-wide prohibition statutes.

That a copy of this resolution be transmitted to the county papers, and one copy placed with the resolutions committee of the State Union.

COLLEGE DAY ADOPTED BY OUR GENERAL SUNDAY SCHOOL BOARD.

Among the visitors from Arkansas at the recent meeting of the General Sunday School Board at Junaluska were President J. H. Reynolds of Hendrix College, Mr. and Mrs. C. E. Hayes of Little Rock, Rev. Clem Baker, Little Rock Conference Field Secretary and wife, and the writer and Mrs. Hutchins.

Mr. C. E. Hayes, chairman of the Little Rock Conference Sunday School Board, represented the needs of the work in his Conference so well that the General Board made a donation of two hundred dollars to aid the Little Rock Conference Board in its work.

Only one member of the Board was absent, and its deliberations were characterized by an earnestness and zeal for the Sunday school that was inspiring. Many plans were laid for the future. One of the most important was the setting apart of the fourth Sunday in March in each year to be observed as College Day in the Sunday school, in which the meaning and importance of our Christian schools will be studied. This action was brought about as a result of the far-sighted vision of President Reynolds, who conceived the idea, and who is the author of this distinct contribution to our Sunday school policy. As a matter of general information a short history of College Day follows.

At the last meeting of the Little Rock and North Arkansas Conferences President Reynolds presented the subject and his idea was adopted by the two Conferences—two and four days being set apart respectively by them for observance. In conformity with that plan President Reynolds devoted the September, 1915, Hendrix Bulletin to College Day. With the hope of an extension of the idea, President Reynolds delivered an address at the Birmingham Conference on a closer relationship between the Church College and the congregation, in which he presented as one of the means of securing a closer bond of union the establishment of College Day periodically in the Sunday schools and Leagues. The plan was so favorably received and was so full

of good for the church that Dr. E. B. Chappell of the General Sunday School Board invited Dr. Reynolds to present the subject to the General Board at its meeting in Junaluska. He did so with the result stated. President Reynolds made a most favorable impression on the members of the Board, impressing all with his piety, earnestness and ability. So much so that after adjournment, at his request, a special meeting was called to consider the advisability of using our colleges to hold institutes for the study of Sunday school methods. The Board availed itself of his offer to devote two days of the Summer School for Ministers at Hendrix to such a plan and assumed the responsibility of furnishing our best Sunday school experts to have charge of the same. I hope to see a large number of our Sunday school workers at Hendrix next June in this school of methods—the first of its kind in our church.

I shall bring this already long paper to a close by the observation that Arkansas through such men as Dr. Reynolds is assuming a vital relationship to the great general organization of our church and a close touch with all our connectional interests.

There are many other things of interest in connection with our Junaluska meeting that I may mention at another time.—A. L. Hutchins.

YOUR OPPORTUNITY.

To tired pastors and laymen, alike, we extend a cordial invitation to spend your summer vacation in Siloam Springs.

There are reasons: First, Siloam Springs is a most delightful place to spend a vacation. A town of 3,500 people, located in the Ozarks, with as fine water as the mountains afford, beautiful scenery, hospitable people, reasonable rates for board and lodging and excursion rates on all railroads leading to the city.

Second. The Fourth Annual Convention of the International Association of Christian Workers, meets with us August 6-21, with one of the richest programs ever given to the public.

Look over the following daily program, pack your grip and come on.

Bible Study.

9:00-9:45 A. M.—Edwin L. Bowyer, Cleveland, Ohio.

9:45-10:30 A. M.—Rev. J. C. Page, D. D., Chicago, Ill.

10:30-11:30 A. M.—Rev. R. A. Torrey, D. D., Los Angeles, Cal.

11:30-12:00 A. M.—Round Table Conference, open to all Christians, Rev. R. A. Torrey, D. D., presiding.

Evangelism.

2:45 P. M.—Sermon-Lecture, Rev. Frank E. Oliver, D. D., Kansas City, Mo.

6:45-7:30 P. M.—Young People's Vesper Service, Eddie M. Young, Los Angeles, Cal.

8 P. M.—Evangelistic Mass Meeting, Evangelist Bob Jones, Montgomery, Ala.

Interwoven throughout the program will be the very best music, solos, duets, quartets and a great chorus choir.

Charles H. Gabriel, the world's greatest hymn writer, and other prominent singers will be heard every day. Can you beat it?

The association has a supply of small tents for those who would like to camp on the grounds.

For further information, address Rev. John E. Brown, Siloam Springs, Ark.—A. L. Cline, Pastor M. E. Church, South.

HENDERSON-BROWN CAMPAIGN.

I have just spent nine days assisting in the Henderson-Brown Campaign. I was with Dr. A. O. Evans during the entire time. I had the privilege of speaking at Camden, Eldorado, Fordyce, Warren, Monticello, and at two of the churches in Pine Bluff.

The reception given Bishop McCoy by the citizens of Arkadelphia on the evening of the eighteenth, at which a most delightful dinner was served by the ladies of the city, was a most enjoyable and profitable occasion. On the evening of the nineteenth, at Sardis Church in Dallas County, I was given the opportunity of addressing a large congregation of sturdy country people, composed for the most part of unspoiled, vigorous young folks.

The appointments for the week were all reached by means of Dr. Evans' automobile. His son, A. O. Jr., was our chauffeur, and a fine one he is, too.

The campaign is under the efficient management of Dr. Evans, and if the \$200,000 is not secured it will certainly be through no fault of his. The pastors in the charges which I visited are co-operating heartily with the movement. They are doing what they can to make it succeed. In order to accomplish the task which is set for us we must not only secure small contributions from the many, but must also reach and interest laymen of means who will contribute generously toward securing the needed sum. The campaign will be carried forward by the several squadrons for another week, and followed by organized, systematic efforts throughout the Conference.

While the temperature was rather high at times I greatly enjoyed my visit to the state and the fellowship of the brethren of my own Conference, and am glad that the situation was such that I was able to render some small service toward the relief of Henderson-Brown College.—Stonewall Anderson.

Nashville, Tenn.

ATTENTION—JUNALUSKA CONFERENCE!

The flood conditions in North Carolina and the consequent interruption of railroad traffic over large areas made prompt action necessary in the interest of our Triennial Laymen's Conference set for August 1, at Junaluska. Accordingly a meeting was held in Knoxville, July 21, to consider the situation, there being present John R. Pepper, E. H. Rawlings, W. W. Pinson, James Cannon, Jr., and Geo. R. Stuart. Leading officials of the Southern Railway were called into council and a survey of the whole situation was made. All the contingencies and probabilities were weighed and discussed at length. The conclusion reached was that it would be impossible for the railroads to handle the traffic August 1. It was therefore decided to postpone the opening, date of the Conference to August 15, in order to give time for the restoration of normal traffic.

As soon as it became evident that postponement was inevitable, speakers at a distance were communicated with, and almost without exception, signified their acceptance of a later date. Hence, we will be able to carry out the program as published. In case there are any changes, no effort will be spared to strengthen the program.

This clearly unavoidable change is

regrettable from a human standpoint, but is one of those events against which human foresight is helpless. Hence we accept it without abatement of enthusiasm or hope. The plans are progressing so finely and the indications from every part of the church are so cheering, that the temporary postponement will not prevent a great Conference. Arrangements for entertainment will be in excellent order, and all other plans will be only the more perfect.

Let everybody concerned lay hold with renewed zeal and determination to make this the greatest Conference in our history.—John R. Pepper, President; E. H. Rawlings, Field Secretary.

"CONCERNING FAITH HAVE MADE SHIPWRECK."

Eighteen years ago the Rev. B. Fay Mills was one of the most powerful evangelists and reformers in America. Multiplied thousands of people came to Jesus Christ under his preaching. A change came in his life. He gave up his orthodox faith and united with the Unitarians. In 1903, when I was pastor in California, Dr. Mills served a Unitarian church just two blocks from the church I served. He preached to a small company of people, often not more than forty or fifty. In 1911 I heard Dr. Mills speak in Little Rock to an audience of fourteen persons. He was defending Mrs. Eddy and free thought. When he preached the true gospel of the Son of God he spoke to from 8,000 to 10,000 people. When he gave up the great truths upon which the Church of the Living God is founded he found his audience reduced to fourteen hearers. About a year ago Dr. Mills came back to the evangelical faith and was restored to membership in the ministry of the Presbyterian Church. He was received into the Chicago Presbytery on confession of faith. His first sermon, after his reception, was on "The Deity of Christ," which doctrine he had renounced when he gave up the great fundamentals of Christianity. A few months ago Dr. Mills died at the age of fifty-nine years. What a tragedy he made of his ministry!

Some years ago one of the most influential and powerful ministers in St. Louis was Dr. Cave. He preached to great crowds and brought many men and women to Christ. He finally gave up orthodoxy and embraced Unitarianism. Very soon his power decreased and his influence waned. In 1899 he was in my audience one night when I was pastor at Eureka Springs. I preached on "The Eternal Certainties." He came up and spoke to me. With sadness and doubt in his voice he said, "Young man, you may be right and you may not be," and he turned away. He was then an old man. He was like a ship without a chart or compass. He was like a bird beating its wings against its cage. He was like a great steamer lost at sea.

Twenty years ago Dr. J. E. Roberts was regarded as one of the most eloquent and popular ministers in Kansas City. He had a large following. He preached a pure, sane, scriptural, convincing gospel. He finally "turned heretic," renounced the old faiths, and founded what he was pleased to call "The Church of This World." He held his meetings in a theater. He eliminated praise, prayer, confession, and repentance from his "services." For a while the masses followed him and praised him. His meetings at

tracted the floating element of that city. Many "liked" him because he "required so little." But soon the crowd got their eyes open, fell away from him, and Dr. Roberts disappeared. Even the rabble does not care to follow very long the man whose gospel is only one of negation.

Some years ago Dr. R. J. Campbell, the brilliant young divine who succeeded the great Dr. Joseph Parker in London, gave up his faith in the "Old Gospel" and preached a series of sermons, which he afterward gave to the public in book form as "The New Theology." They stirred the pulpit of the world to indignation. Years passed by. Only recently Dr. Campbell has repudiated his "New Theology" and has requested the publishers to destroy the plates. He has been forced out of the great London pulpit and has united with another Church. Even sinners do not care to listen to a man preach whose faith in the fundamentals of Christianity has been shaken. The powerful preacher is the one who can say with the apostle, "I believed and therefore have I

band. He lectured on "The Blue Bird" and kindred themes. For a time great crowds attended. The rabble turned out. The Ministerial Alliance looked with great disfavor upon the movement, as it repudiated all that the real Church stands for. Mr. Goldsmith was entreated to desist from calling his organization "The Civic Church." With indignation he refused to listen to the orthodox ministers, and even became abusive. What was the result? Soon the crowd left him, hundreds leaving the building in a body one afternoon. Mr. Goldsmith was ejected from the pastorate of the Pulaski Heights Church, and today the Baptists own the building in which the young minister officiated as pastor. When people go to church they want to be inspired to a better life; they want to be given a vision of God and duty; they want to be encouraged and blessed. It is said that the eloquent Ingersoll could not command a hearing in the same place for more than a few times. Faith draws. Unbelief repels. Faith is constructive. Unbe-

and effect. If I had a word of advice for young ministers it would be: Stick to the old gospel; preach the great fundamentals; look to the God of our fathers for empowerment; let the foolish "isms" alone; denounce with logical, scriptural skill the foolish gospel fads; keep the heart right toward God.—P. C. Fletcher.

A FEW REMINISCENCES.

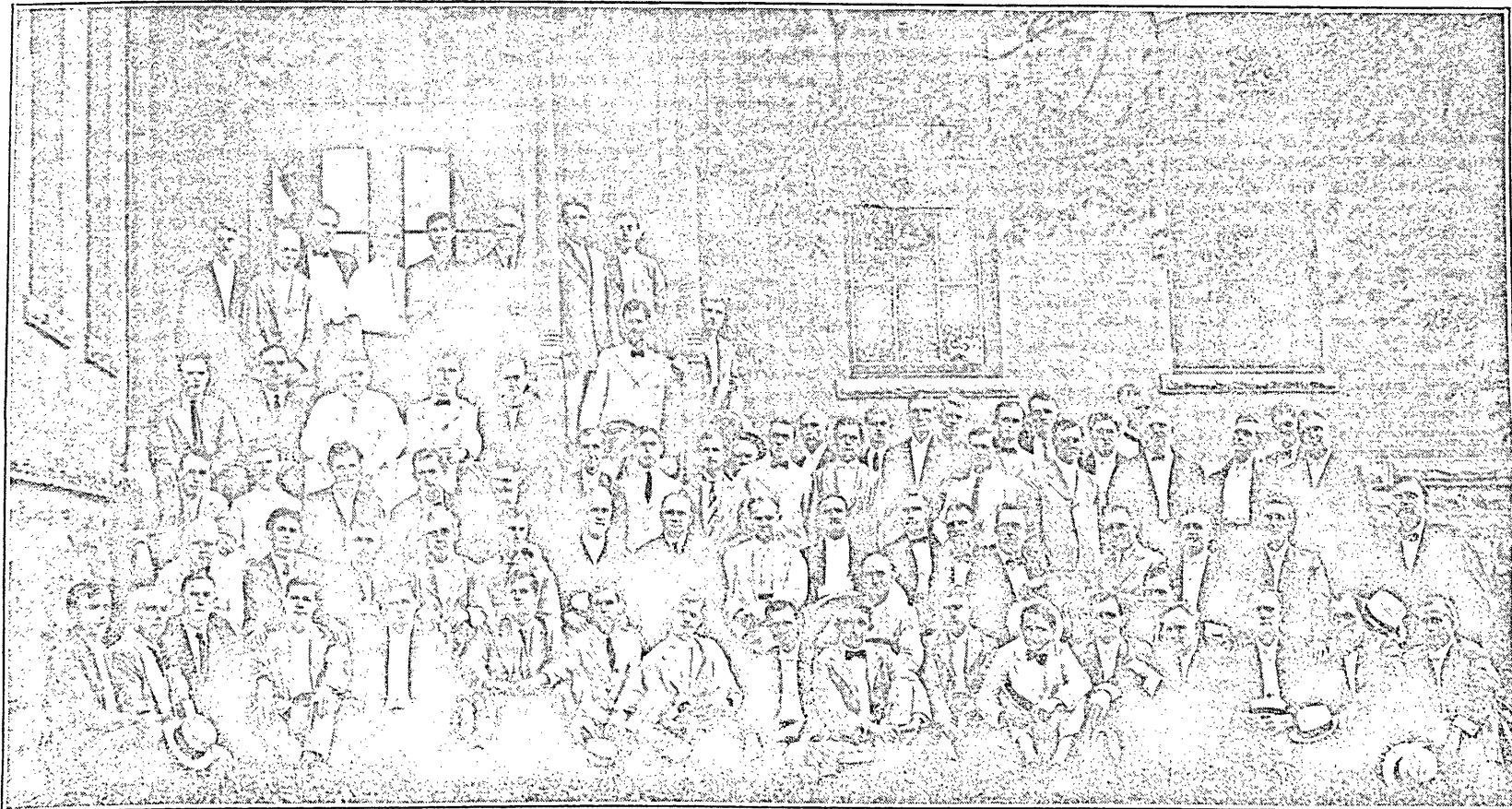
The editorial in the Methodist in which the editor gives an account of his visit to the Fayetteville District Conference awakened in my mind some thoughts of the long ago. When he says, "Last Sunday was spent by the editor in Harrison, and the Sunday school is large and well organized," and speaks of the "beautiful and convenient house of worship, at a cost of \$16,000, I am led to think how different from the conditions that obtained in 1878, when this writer was preaching in that section of the country.

I was on the Carrollton Circuit, and preached some in Harrison, though it was not in my work. At that time the

new Methodist Church, costing \$3,500, evidences the interest the people take in matters religious."

This is so different from conditions at the time of my pastorate there. At that time one store, postoffice, and a printing press constituted the town. There was no church or school house there. A Mr. Camp ran the store and a Mr. Tilden ran the newspaper. There was a school house (I think it was), about one mile west of the little town, where the M. E. Church held services once a month.

Mr. J. J. Grimm lived near, and he and his family constituted nearly the whole church. There were perhaps a few others. A Rev. Mr. Hood was their pastor when I first went there, and some time during the year he was changed and a man named Knease was sent in his place. They were both very courteous to me, and invited me to preach in their house, which I did once a week on a week night. I almost always stayed with Brother Grimm, who was very kind to me, and his kindness is remembered and cherished until this day. I had



SUMMER SCHOOL FOR MINISTERS AT HENDRIX COLLEGE, JUNE 19, 1916.

spoken." The most powerful preachers and the most successful soul-savers are men who preach the old truths in the strongest and plainest language. The ministerial freak may draw the crowd for a time, and may even fool some of the people for a long time; but eventually the people will leave him, for men are in search of God—this is the one ceaseless search of the ages—and they do not care to hear the minister preach who is himself in the "wilderness of unbelief."

When I was pastor in Little Rock a bright, wordy, egotistical, fascinating, worldly young minister came to be the pastor of the then Congregational Church, Pulaski Heights. His name was Robert Goldsmith. He repudiated the old doctrines of regeneration, repentance, justification by faith, the witness of the Spirit, and the atonement. He sneered at the doctrine of the deity of Christ. He organized what he chose to call "The Civic Church." He held his meetings on Sunday afternoons at the Kempner Theater. He had secular music by a

lied is destructive.

And now we have the tragedy of Bishop W. M. Brown's renunciation of "The Faith of the Fathers." If his recent book expresses his belief, or, rather, unbelief, he has put to shame even Tom Paine, Voltaire, Mills and Ingersoll. He has denied the existence of a personal God. He has repudiated the deity of Jesus. He has renounced all of the sacred truths for which the Church has contended through all the centuries. He is either an insane man or an unpardonable heretic. While his case is in the hands of the great Episcopal Church, yet such blasphemous assertions are sure to greatly shock the faith of many a man of the world, if not many of the less securely anchored young men of the church.

But note the end of all such ministers. Almost invariably they pull the temple down upon themselves. Their end is tragic. We can no more discard the old fundamentals of Christianity than we can discard the fundamentals of the material world—gravitation, light, heat, growth, cause

best the Southern Methodists could do for a place to hold their services was in the court house. "Sister Crump" pretty nearly constituted the "Methodist South" church. The M. E. Church had a little organization at the place, and perhaps some other denominations, but the town was not much "churchified."

I mean that there was not much interest taken by the people in matters religious. The editor says, "Harrison has grown to be a town of four or five thousand, and our church has kept pace with the progress of the town." This affords this writer great satisfaction, but not much surprise, when he recalls the sturdy stock of men who were at the helm when he was there, such as Rev. Dan Evans, W. A. Dees, R. W. Goudelocke, J. O. R. Ruble, and others of their kind.

Again the editor says, "Green Forest is a splendid town on an elevation in the center of a plateau surrounded with mountains. It is lovely for situation, and the lovely homes, substantial stores and attractive park in the square indicate prosperity. The

sixteen preaching places besides this at which I tried to preach once a month.

We had some very gracious meetings that year, and several things happened, the memory of which has not been and never can be erased from my mind. We had a small organization six miles east of Carrollton, near the Harrison road, which was known as the "Flat Woods Class." Boaz Lipps and his family were the principal "Methodists" in that neighborhood, though there were some others that were indeed "the salt of the earth."

We had only a small log house (or rather a pole house), as a place to hold services. In July of that year I set a time to hold a protracted meeting in the Flat Woods, to begin on a Friday night. I went to stay all night with Brother Lipps, after service, and next morning while he was feeding his stock I went out to feed my horse, and he and I fell into conversation about the meeting. I shall always remember how deeply he was concerned about a "revival." He said, "Brother

Summers, our community is in a bad condition, and I feel that unless there is a revival that will result in the conversion of the young people of the community, and some of the older ones, too, there will be lots of them lost. There is Campbellism, and Soul-sleepingism, and infidelity in several different forms prevalent, and our children are about to go off after them." I said, "Well, brother, the prospect looks pretty gloomy, but let us pray very earnestly about it, and maybe the Lord will hear us and give us a meeting that will revolutionize the community." He proposed to me that we should retire to the woods near by and pray. We went some hundred yards up the hill to a thicket, and I got down and tried to pray, but it seemed that the heavens were brass above my head. I could hear him groaning awfully for a long time. After a long time I saw him coming toward me, and as he approached I could see a smile upon his face, his countenance beaming with happiness, which almost amounted to a halo of glory. As he came nearer I saw the tears trickling down his face and he was clapping his hands. He said, "We are going to have it, all right; I feel it." I was as cold as a wedge in cold weather. However, when the hour for church arrived he had his whole family present, and the little house was full of people, to my utter surprise. I did not expect more than a dozen. I had my text suggested to me by the circumstances at the lot and in the woods in the early morning. It was, "This is the victory, even our faith;" and "All things are possible to him that believeth." The Spirit gave me assurance, and I exhorted in such a way that everybody seemed to catch the spirit, and there was a shout in the camp from every part of the house, and we had two or three bright conversions. The Spirit was with us at every service, in great power, and most of the young people were converted, and some of the older ones also. Among the older ones was the father of Cal Johnson, who now lives at Harrison. He was in the seventies somewhere. He lived and died a Christian, and no doubt he is in glory today.

This was a great meeting, and the memory of it is sweet to me yet.—D. C. Summers.

BISHOP KILGO, THE NEGRO AND THE FOREIGNER.

It may be rather presumptuous for me, a poor white foreigner, to cross bats with one of the chief superintendents of our great church, but it seems to me that the utterances of Bishop Kilgo at the Church Extension meeting ought not to go altogether unanswered. I have no objection to the Bishop's love for the negro, but I do not believe that the Bishop shows good taste when he, in his eulogy of the negro, tries to stir up antagonism against the white foreigner. Of course, we foreigners are used to being classed below the negroes by certain selfish, uneducated and puffed-up Americans, but we do expect a Bishop, who by all means ought to be all things unto all men, to show a little consideration, even for a foreigner's feelings.

Bishop Kilgo thanks God that the negro is keeping the white foreigner out of our Southland. Just a question here. How many generations back can Bishop Kilgo count in his family as Americans? It is dangerous to throw with rocks when one is

living in a glass house, and this continued fling at us poor foreigners by people that themselves are sons or grandsons of foreigners seems to me to be a little mal-apropos, to say the least.

Now, if the Bishop would use his great mind he would easily see that what the South needs is not more of the negro, but more of the sturdy, hardy, hard working white foreigner, who will work the land, build up the community morally, intellectually and spiritually. The present system in Arkansas of large land-owners that live in other states, with farms worked by negro tenants, is not going to build up the country. Give us small farms that the foreigners can buy, give us a lot of strong, northern Europe foreigners, and we will soon be able to show Bishop Kilgo such an advancement in the country as never could have taken place with the negroes as the main agricultural force.

In the school district in which I live we have about sixteen negroes to one white man. If the ratio were reversed there is no telling what we would see of progress on all lines among us.

When consideration is taken of the fact that what the United States are today they owe to the foreign immigration, it seems strange that a Bishop of a Church that has multitudes of preachers and members in it that are not ashamed of their foreign birth would so forget himself as to take his seat among the ward politicians and thank God the negroes have kept the white foreigners out of the Southland. I wonder how many real, thinking men that are not after the applause of the populace will agree with the Bishop? —John Score, Pastor Aubrey and Moro Circuit, North Arkansas Conference.

A TRAVELING EVIL.

Some time since there stopped here a cheap circus, stretching a tent with about a dozen idle people to be supported by foolish, gullible patrons. Among the attractions was a moving picture or the prize fight occurring in Cuba between the negro, Jack Johnson, and another slugger. As a matter of decency, the authorities of towns and cities in our state have driven such performances in movies from their midst, and so the mayor of our village stopped the performance here. These circuses are the devil's vagrants, and the people are warned of them, not to allow their brutalizing performances before the youth of this country. When these vagrants in the form of a show stop at a place the preacher should see to it that the local authorities outlaw indecent and brutal performances. The circus above mentioned is somewhere in our state, corrupting her youth. Foolish older people sanction with their presence the places where, pictured on canvas, Bible truth and honesty is substituted by smart knavery, and purity is not so important, after all, when heroes and heroines are made of people who live on the ragged edge of decency. There is no telling how much harm the picture show has done our country. Tender youth is made familiar with the crimes of the age. Our own and other states forbid the public execution of criminals, but the righteous execution of the criminal in public is nothing in brutalizing, sinful tendencies to the moving picture show where thousands of youths hang on scenes suggestive of untold evil. In the public execution

—and I am not pleading for public executions—crime and the criminal are in dishonor, but in the moving picture unfaithfulness to the vows of marriage is not so bad, if one is smart and not caught. Knavery is smart and not odious if not detected. Laws of rigid censorship should be in force concerning the moving picture where hundreds of crimes in embryo are born in the hearts of youth. The Church should not idly sit by and allow this condition to continue. Anything bad can be put out when the Church becomes aroused. Instances—dueling and the saloon. Governor Donaghey, when in office, ordered that a prize fight between a champion slugger and his mate should not be had in moving pictures in our state. One moving picture concern undertook to ignore his order, but the governor, nearing of it, went in person and broke up the show. There are hundreds of men and women in our midst serving upon a pittance of financial pay the highest moral and spiritual interests of the country, but these show people, more numerously the moving picture people, are in the job for the money, and to get it they cater to any depravity of human nature. They should be forced out of business or made to conform to law and order and decency.—J. F. Taylor.

JUDGE ENOS HUNTER AND HIS ONLY DOLLAR.

In 1874 I met this distinguished and amiable old gentleman at his home near Salem, in Fulton county. This was my first pastoral charge, and I began my work the first Sunday in December, at New Hope, in 1874. The hero of my story was a man of Northern birth and education. He came South before the war, was prominent in public life as a lawyer, county official, politician and farmer. Of his life prior to my meeting him I knew nothing personally. But he gave me an interesting account of his own life, from 1865 to 1875. During the war he was deeply Southern—so much so that the Yankees arrested him and took him to St. Louis. He was a man not to give up and pine away, but, being resourceful, he worked a trick on his captors. He was an impressive man, tall, erect, and wore long, white hair, a little curly, full beard, and he took advantage of this and used it for good. He managed to get the privilege of the city as a prisoner, and he used his liberty. He went to a photographer, had his picture made, and an inscription like this: "Judge Enos Hunter,

the old He-Rebel of Arkansas." He told me he sold these pictures like "hot cakes," and bought groceries, calico, and other things, and sent them home to Lucinda and the children. After the war he came home, settled down, joined the church in 1865, and here begins my story. He promised God and himself that each time the preacher came to his home he would pay him a dollar. He said he was a little bit careful not to let the preacher know of his promise. And he kept his promise, not even letting his faithful and devoted Lucinda know anything about it. But there came a time of testing, as it comes to all who dare to do right. He was reduced to one dollar on one occasion—just one dollar in cash. Who should ride up and get down but the preacher, Dr. "Curly Headed" Martin, a local preacher serving as supply. The preacher and the devil both came that day to make a pastoral call. The preacher an innocent factor, but the devil on his job. The usual amenities and courtesies, and dinner, and chat, and the preacher had to go. Here was the judge, one dollar in cash, his promise, the devil at his post trying to defeat the promise; out of coffee, and Lucinda had the sick headache when out of coffee, and it took money to buy coffee. And the devil said, "Hold; home first. He that provideth not for his own household is worse than an infidel, and hath denied the faith." So the battle raved. The preacher had gone to catch his horse, and "Old Nick" was about to win out over the judge. He went to the kitchen where Lucinda was washing the dishes and revealed the secret of his promise, and said, "You know we are out of coffee, and I have but one dollar in cash, and you have the sick headache when you are out of coffee, and it takes money to buy coffee, and the preacher is here, and going right soon. What must I do, dear?" She replied, "Mr. Hunter, you know what you promised." He knew what that meant, it was to keep it, and he did. When he shook hands with the preacher he left the dollar in the pastor's hand. He said the angels came and sang him to sleep for an hour or two, when there was a rap at the door and in came a man who had not been in the house for years. In fact, they had been a little at outs. But he came and said, "Judge, I want a little advice on a point of law." "Well, state your case and I will do the best I can." When the work was done the man arose to start, and extended his hand, and the two clasped.

Any time is the right time for a glass of



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

THE COCA-COLA CO.
Atlanta, Ga.

9c Demand the genuine by full name—nicknames encourage substitution.



The caller let his hand linger a little, and the judge said that he felt something, and the sensation of it being loosed by his caller, and he tightened his touch. The man out and gone, he opened his hand, and there was a five-dollar bill. He called out, "Lucinda, here it is—back before sundown, and four dollars on top of it." The angels sang again. "Now," said the old philosopher, "Brother Jernigan, I do not believe that God sent that man to me just because I gave my last dollar to his servant, but I had made the promise, and I kept it, and the man did come." "Trust in the Lord and do good, so shalt thou dwell in the land, and verily, thou shalt be fed." Amen.—Jas. F. Jernigan.

PROHIBITIONISTS, AWAKE!

The whiskey men are now making efforts to repeal our state-wide prohibition law. We had a hard struggle to get it, but it is working well. When the liquor men failed to get the Supreme Court to decide it unconstitutional, they brought before the voters this bill to repeal state-wide prohibition and substitute a farce of a law in its stead. Unless something is done by the good men and women of our State, these liquorites will accomplish their hellish purpose. The wholesale liquor dealers and brewers are now flooding the state with money and hiring their henchmen to work, and we seem to be doing nothing. They can and will accomplish their object unless something is done. Every preacher should go to work to save state-wide prohibition. Preach, call mass meetings, and work in every way for God and humanity. Every man, woman and child should be aroused to save the honor of Arkansas. I am nearly eighty-four years old, and I have witnessed the awful deeds of the liquor traffic. Do not let your interest in the presidential campaign take your mind from this struggle between right and wrong. Let us organize in every township and get men to sign pledges to vote against repeal. Go to work now and keep it up till election day.—W. P. Lawton.

Newark, Ark.

THE GIDEONS.

The commercial traveler of today is recognized as a man who speaks with authority. His constant trips throughout the country enable him to keep in touch not only with the financial life of the people, but also with their political, social, and religious life. The traveling man can not only tell you of the conditions of trade; he also keeps fully posted about a variety of things. Today more than ever he is interested in the religious life of the people among whom he lives. He attends Sunday school and church, and a big revival in any community never fails to interest him. In fact, he is the man who tells the people of the neighboring towns what a big revival the folks of a given community are having. He creates in this way a desire for other "big meetings."

Among the traveling men there is and has been for many years a certain guild known as "The Gideons," an organization having for its object the maintenance of religious life, not only among its own, but to enlist other friendly men by helping them to become religious. This organization is greatly interested in the spread of the Scriptures. It has undertaken to put a copy of the Bible into each of the guest rooms of every hotel in our

land, and with marked success. Already nearly five hundred thousand copies of the Bible have been thus placed. It is a great organization, and deserves the substantial co-operation of every pastor and of every Christian. The good it is doing may never be known in this life, but in the life to come many will declare their salvation was due to the sympathetic Gideons who gave help in time of need.

May God bless the noble men who are carrying on the great work.—J. K. Farris, Morrilton.

THE CHALLENGE OF THE CHURCH.

(Adopted by the General Conference of the Methodist Episcopal Church at Saratoga Springs, May 18, 1916.)

Grateful to Almighty God for the rising tide of public sentiment, which is sweeping toward national and world-wide prohibition of the liquor traffic, rejoicing at the rapidly changing tone of the public press, the closing of its columns to liquor advertisements, the emphatic pronouncements of medical science, the entrance into the prohibition ranks of the manufacturing and business interests, and the increasing recognition by the industrial classes of alcohol's menace to the workers' safety and welfare; we denounce the traffic as a grave and imminent national peril.

It is the one most prolific cause of insanity, crime and poverty; the most insidious despoiler of legitimate business; the most corrupt and demoralizing influence in politics, and the most dangerous enemy to human welfare in all our civic life.

Statesmanship, ecclesiastical and civil, has denounced it; science has condemned it; business is arraying itself against it; politics is struggling to be freed from its grasp; labor seeks escape from its degrading, merciless bondage, and the embattled nations of half a world find it a more deadly foe than any they have met on war's red fields.

The expansion of religion and the preservation of civilization require its overthrow—its complete and utter annihilation.

To the consummation of this high achievement we do now and here solemnly covenant with each other and with God, our Father, and pledge ourselves to fight and spare not until the end shall have been attained.

The whole license system is a colossal blunder, wrong in principle, lame in logic, a failure in practice, a fool's bargain, a sale of souls for gold. It is contrary to the teachings and the spirit of the Christian religion, and at variance with all the purposes of enlightened government. It clothes the traffic with the cloak of respectability and bribes the voter with revenue.

We hold now, as in the past, that such a traffic cannot be legalized without sin.

The time has come when the line should be definitely and sharply drawn between the supporters and the partners of this traffic, and those who stand for its abolition. A man cannot, as a Christian citizen, sign a petition for a liquor license, rent property to be used for the purposes of the traffic, vote for it or with it, or fail to make his citizenship count as an elector in protest against the traffic's continuance. To do any one of these things is to betray his citizen-

ship, the religion he professes, and the Church of the living Christ.

We are in the midst of a world movement against the drug poisons of the nations. China has overthrown the opium traffic. Russia has destroyed vodka, France has prohibited absinthe, other nations seek to minimize the evils of intoxicants, and Canada, our young and vigorous neighbor, is sweeping on to actual national prohibition. Our climacteric opportunity is at hand. Tomorrow there shall be fulfillment.

Steadily fixing our eyes on the last great goal—national prohibition and world sobriety—reposing our hope in an enlightened public conscience, catching inspiration and courage from an awakened Christian citizenship, and reaffirming our faith in the providence of God, we move forward in unity of purpose and solidarity of action, resolved, God helping us, that the liquor traffic shall die—and die in our day and generation.

LAKE JUNALUSKA.

(This was delayed a week by the floods.)

Methodist people are to be congratulated that a few far-seeing leaders like Bishop Atkins, George Stuart and John R. Pepper undertook the task of securing a suitable location and of developing a place adapted alike for assembly and recreation purposes. No better place than Junaluska could have been found. The lake is large and deep enough for all purposes. It occupies about 260 acres. Boats are in abundance, and afford an excellent source of recreation. Mountains rise all around the lake. The climate is delightful. When it is hot in Arkansas Junaluska is cool and pleasant. The lake is 2,500 feet above the sea.

Moreover, a large sum of money has been spent in building roads, in constructing a dam, and in building hotel facilities. Virginia Inn and Junaluska Hotel are nearing completion. They will add facilities for taking care of several hundred people. Accommodations are reasonable in price and the chataqua features are good. Some people are buying lots and building cottages. Already many Methodist gatherings are scheduled to meet here. This week the General Sunday School Board, the Institute for Sunday school field workers and a general Sunday School Institute have convened here. The General Sunday School Board is doing a great work. Bishop Atkins looks with pardonable pride upon the marvelous development in this field of the Church's work. He is an able presiding officer. Bishop Hendrix preached two great sermons there this week.

Arkansas has on the ground this week C. E. Hayes and family of Little Rock, Rev. Clem Baker and wife of the Little Rock Conference; Judge A. L. Hutchins and wife of Augusta. Judge Hutchins is a lawyer and is an efficient member of the General Sunday School Board. Mr. Baker is developing into a strong field secretary. Mr. Hayes came before the General Board, and as chairman of the Sunday School Board of the Little Rock Conference, presented a matter of interest to that board. He was introduced as the John R. Pepper of Arkansas. He got everything that he asked for. Why will not more of our able laymen devote themselves, as does Mr. Hayes, to the interests of the Church? He is not only a successful business man, but finds time

to do most effective service for his Church, especially in the field of the Sunday school. He is making an able chairman for the Little Rock Sunday School Board.—J. H. Reynolds.

DOCTRINAL READING.

In a recent number of the Methodist is an article on doctrinal sermons by a layman. The writer thinks the doctrines of our church ought to be preached oftener than they are, and I agree with him. Other churches keep their members posted along these lines, and in this way sometimes proselyte our members. Let not our preachers in proclaiming our doctrines, do it in a big "I" and little "u" spirit, but in a loving, fraternal Christian manner, calculated to hurt no one's feelings nor impugn their motives. In many instances different interpretations are placed upon certain passages of Scripture. The mode of baptism is one. Water is used in this ceremony. About seventy per cent of every healthy person's body is water, and the per cent in growing vegetation averages about eighty-five per cent. Without water no animal or vegetable life could subsist. As a type in Christian baptism water does for the physical man what the Holy Ghost does for the spiritual man. As water cleanses, sustains, and perpetuates the physical man; so does the Holy Ghost the spiritual man. As we must continue to use water to cleanse



R. K. MORGAN,
Principal Morgan School, Fayetteville,
Tennessee.

The Boy Deserves the Best.

Will he look back from the vantage point of thirty and feel that you were a wise parent in the selection of a school for him, or will he think that if you had given his case more careful attention, you would have placed him in a school where he would have received better training?

The thoughtful, considerate parent feels that the school to which he sends his son must be equipped and its faculty chosen with the primary end of training the boy to become a man—to teach true Christian faith, to develop manly independence and self-confidence, to inspire high ideals of life and service, to strengthen and develop mind and body alike.

Such an institution is the Morgan School, of Fayetteville, Tenn., which has been built up around the Christian character and wholesome, inspiring personality of Robert K. Morgan, who has been principal for 25 years. Graduating from the Webb School, Bellbuckle, Tenn., and Vanderbilt University, Mr. Morgan has devoted his life to the training of boys. He is the man to train your boy. The close, personal instruction and association with clean, high-minded men will help him wonderfully. A postal card to Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tenn., will bring you a catalog and full information about this school.

WANTED—A good doctor to locate in town of Wilton, Ark., a Methodist preferred. This is a fine opening for right man. Practice should pay \$2,500 per year. Address Cashier, Bank of Wilton.

and perpetuate the physical man, so we must continue to receive the Holy Ghost to cleanse and perpetuate the spiritual life. And as there is but one baptism, and it is represented as coming down from above; in the ceremony of Christian baptism, we Methodists use the same figure in our baptism. These thoughts bring to my mind other usages connected with our church. Class meetings and love feasts are neglected, and the general rules are not read once a year as required by the Discipline, and there is often too little apparent difference between the church and the world. Still I believe the world through the influence of the church is growing better. Social, political and religious prejudice is passing, and a general spirit of toleration and altruism is taking its place. We are more and more realizing that we are our brother's keeper and must help to the uttermost parts of the earth.—W. H. Blankinship.

MONTANA AND KANSAS AND BOOZE.

"Some time ago we referred to the Montana newspaper-advertising campaign promoted by the 'Montana Commercial and Labor League' in the liquor interest. The 'Montana Commercial and Labor League' is an old friend under a new mask. Kansas is the subject of its advertising story, and the 'evils' of prohibition the burden of its song. A friend in Kansas sends us some facts in reply. On January 1, 1916, Kansas paid off the remainder of its bonded indebtedness and publicly burned its canceled bonds. At that time Governor Capper said: 'Our per capita wealth of \$1,630 is greater than that of any other State and twice as high as that of the United States as a whole. It gives us a total of \$2,884,624,600 of taxable wealth, an increase of \$1,000,000 the past year, and enables us to maintain a State tax rate of \$1.25 on a thousand, lower than that of any other State, with one exception. Our bank deposits of \$224,110,576 are the largest per capita of any State, an increase of \$23,000,000 in the year 1915. Our 74,000 automobiles gives us one car to every sixth family, a record equaled by only two other States. One family out of every five has a telephone, the largest percentage of any

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 Vleet-Mansfield Drug Co., Memphis, Tenn.

EDUCATIONAL.

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

State. Our farm products in 1915 were \$341,561,000. Our live stock is valued at \$310,655,000. We produced \$325,000,000 of manufactured products in 1915.

"It is now in order for the 'Montana Commercial and Labor League' (sic) to give the people of Montana some other horrible examples of moral and commercial decay under prohibition."

The above clipping from Collier's Weekly is commended by Hon. Geo. Thornburgh, President of Arkansas Anti-Saloon League.

ATTENTION SUPERINTENDENTS, PASTORS!

The Lincoln-Lee Legion, in accordance with its custom, will again furnish to the Sunday schools of the United States for World's Temperance Sunday, November 12, 1916, free and prepaid, supplies for a pledge signing service. Since 1911 tens of thousands of Sunday schools from all states and representing every denomination have used these supplies. The universal testimony regarding them is, "The best we ever used." The supplies this year will excel those of any previous years.

They will consist of (1) an eight-page (6x9 in.) program containing new songs with the music; responsive service, giving the latest information regarding the progress of the battle for National Constitutional Prohibition, etc.; (2) duplicate Lincoln-Lee Legion pledge cards (3x9 in.) in two colors; (3) a Wall Roll (17x28 in.) in two colors, with spaces for 250 names; (4) a "wet" and "dry" chart (36x44 in.) giving two United States maps, one showing wet and dry territory in 1893, the other in 1916, (5) leaflets (3x6 in.) facsimile reproductions of the large chart.

Finally, to the first 5,000 schools enlisting for the day will be given the large, historic picture (22x32 in.) printed in three colors, of Lincoln presenting his pledge at South Fork school house in 1845. This picture was painted by Arthur I. Keller and is a companion picture to "Lincoln Pledging the Boy Breckenridge," which now hangs in tens of thousands of Sunday school rooms. If you have one you will want the other. If you have not the one, you will want both. To the first 3,000 superintendents returning their acceptance cards will be given also the Picture "Lincoln Pledging the Boy," if they do not already have it. Since 1911, three and a half millions of pledges have been signed in the Sunday schools of America. Now for another million in a single day—November 12.

In order to print the vast quantities of supplies necessary to furnish them to tens of thousands of Sunday Schools, orders must be placed at once. If you are interested, fill in and mail today the coupon below.

 * Date *
 * To the Lincoln-Lee Legion, *
 * National Headquarters, *
 * Westerville, Ohio. *
 * Please send me full information *
 * regarding your plan to furnish *
 * to the Sunday Schools of the Unit- *
 * ed States, free and prepaid, sup- *
 * plies for a pledge signing service *
 * on World's Temperance Sunday, *
 * November 12, 1916. *
 * Name *
 * Post Office *
 * St. or R. F. D. *
 * State *
 * *****

Woman's Missionary Department

Edited by

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

PRESS SUPERINTENDENTS:

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

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

Communications should reach us Friday for publication next week.

WHITE HARVEST FIELDS IN MEXICO.

Rev. John S. Cheavens, a Southern Baptist missionary in Mexico, is very hopeful about religious conditions in that country. He writes:

"The fields are white unto the harvest. Unless I misread the signs of the times, we are going to have a very fruitful year. In all the churches on my field except one or two there are candidates awaiting baptism. I am praying daily and hourly for a great awakening in Mexico. It has been on my heart for years, and I think I should die happy if I could just see the outstretched hand of God who sent His Spirit at Pentecost."—Southern Missionary Banner.

SYNOPSIS OF PROGRAM FOR AUGUST.

"The entrance of thy word giveth light."

New Life for Mexico and the Mexicans—Mexico and Mexicans in United States.

Bible Lesson: "Like-Mindedness With Christ." (Phil. 2 1-13; Matt. 11:29).

Hymns 361, 220.

Prayer.

Reports of Officers.

Reports of Committees.

General Business.

Topic: "Gleanings From Panama Conference."

Topic: "Opportunity for Mexicans in United States."

Question Box.

NORTH ARKANSAS CONFERENCE.

Junior Divisions on Honor Roll For Second Quarter.

Jonesboro, First Church, (121 points).

Mariana, (85 points).

Blytheville, No. 1 and No. 2, Nettleton.

Searcy, Osceola, Parkin, La Grange and Luxora.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Report of the Treasurer of the North Arkansas Conference—Second Quarter.

Dues—

Adult	\$ 985.86
Young People	36.25
Junior Division	94.44
Baby Division	8.00

Total\$1,124.55

Pledge—

Adult	\$ 797.98
Young People	127.31
Junior Division	116.58
Baby Division	6.72

Total\$1,048.59

Relief and Retirement\$ 38.05

Scarritt B. and T. School.... 20.50

Specials\$ 257.50

Total\$2,489.19

Conference Expense\$ 149.04

Expended for Local Work ... 2,241.31

Grand Total\$4,879.54

An increase of \$1,269.22 over second quarter last year.—Mary Fuller.

LITTLE ROCK CONFERENCE.

Our Districts Are Improving.

In adult members Little Rock District leads with 499, Camden reports 442, and Monticello 418.

Little Rock District has 167 subscribers to Missionary Voice, Monticello 165, and Arkadelphia 152.

Little Rock District reports 30 subscribers to Young Christian Worker, Prescott 28, and Camden 20.

Members in Mission Study classes, Monticello 225, Little Rock 223, Arkadelphia 195, Pine Bluff 145, and Prescott District 112. Christian stewardship was presented in 12 auxiliaries in Little Rock, eight in Prescott, and six in Arkadelphia and Monticello Districts.

Pine Bluff and Camden Districts each reported box of supplies sent during the quarter.

Our Specials in Four Districts.

Warren Auxiliary in Monticello District supports a deaconess for the

Something for Nothing?

Not quite, but near it. On account of the lateness of the season we have decided to offer a full course in our

COTTON SCHOOL

for the balance of the season, until September 1, for

THIRTY DOLLARS

with the privilege of returning next season for review. You can enroll as late as August 1, and by intelligent study and concentrated work thoroughly master all the principles of Cotton Grading and Stapling.

The demand for competent cotton men is stronger than ever before. Why not qualify yourself to accept an excellent position at a first-class salary this fall?

Write us immediately for full information.

GEO. A. McLEAN

President Draughon's Practical Business College,

Hollenberg Building.

LITTLE ROCK, ARK.

lumber camps. Two members of Emmet Auxiliary, in Prescott District, support a Bible woman in Japan.

In Pine Bluff District Mrs. J. R. Walker supports a scholarship in China and the auxiliary of First Church supports a Bible woman in Japan. Through Lakeside Auxiliary Mrs. B. R. Donaldson recently contributed money for a scholarship in Kobe Mission School, Japan. In Little Rock District the Winfield Juniors contribute to a rural school in Korea, the adult auxiliary of Carlisle contributes to the support of a missionary in China, and the adult auxiliary of First Church, Little Rock, supports a scholarship in China.—From Report of Mrs. W. H. Pemberton, Conference Corresponding Secretary.

In Camden District.

Local work reported in Camden District to Mrs. B. M. Bowe, District Secretary.

First Quarter—

Camden Adults expended for local charity\$ 9.75
Camden Young People..... 5.00
Fordyce Adult, local charity... 16.70
Fordyce Adult, parsonage 120.25
Huttig, local charity 14.05
Magnolia, box supplies 5.00
Magnolia, church 130.00
Strong, box supplies 10.00

Total for first quarter.....\$310.75

Second Quarter—

Bearden Adult expended for local charity\$ 32.93
Fordyce Adult, charity 26.85
Fordyce, local and parsonage.. 10.00
Stephens Juniors, local charity 6.50

Total reported for Second quarter\$ 76.28

Our Children's Work.

Mrs. W. L. Oliver, Second Vice President of the Woman's Missionary Society, North Arkansas Conference, sends the following splendid report of the children's work for the second quarter:

Number of Baby Divisions in Conference 25.

Number of members in Baby Division, 220.

Number added during quarter, 19.

Number of Junior Divisions in Conference, 54.

Number of members in Junior Division, 1,200.

Number of members added during quarter, 84.

Number of subscribers to the Young Christian Worker, 251.

Number of Junior Mission Study classes in the Conference, 15.

Number of members in classes, 404.

Number of Junior Divisions presenting Christian Stewardship, 13.

Number of Junior Divisions studying Social Service, 16.

Number of Junior Divisions on the Roll of Honor, 10.

Are You Out of Sorts,

impatient, melancholy, pessimistic, down on the world? If so, your liver is out of shape. Healthy people look at the world through rosy glasses. Buy a bottle of Plantation Chill & Fever Tonic and Liver Invigorator, price only 50 cents, and watch your spirits pick up. It cleanses and invigorates your sluggish liver and puts you on your feet again. No arsenic and no calomel. Purely a vegetable compound.

For sale everywhere. Manufactured by Van Vleet-Mansfield Drug Co.,

HELP IN MEETINGS.

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

Amount of enrollment for Baby Division, \$8.00.

Amount paid on pledge by Baby Division, \$6.72.

Amount of membership offerings Junior Division, \$94.44.

Amount paid on pledge by Junior Division, \$123.30.

Amount paid for Conference Expense Fund, \$2.90.

Amount expended for local work, \$27.41.

GLEANINGS FROM PANAMA. Congress On Christian Work in Latin America.

This congress of Christian workers of many branches of Protestantism which was held at Ancon, in the Republic of Panama, February 10-20, was a great epoch-making meeting for missions. That our readers may learn something of this Congress we give the following excerpts from the account of it in our Missionary Bulletin. These gleanings may be used profitably by auxiliaries in their program for August meeting.

"For the general purpose of the Congress the term Latin America was used to include Porto Rica, Cuba, and the twenty countries south of the Rio Grande. The Spanish and Portuguese people who settled this large area came with the idea of conflict, not with the idea of freedom, as did the settlers of North America.

It is the duty and privilege of this generation of Christians to permeate all international relationships with the Spirit of Jesus Christ.

Something like one-fourth to one-half of the 80,000,000 people in Latin America really think of God and Christ as we do. Shall not the power of God and salvation through Jesus Christ break through the superstition and indifference and reach the other 79,500,000?"

Our Other Church Forces at Work For the Latin Americans.

"In addition to the work mentioned elsewhere enterprised by the Woman's Missionary Council, the Home Department of the Board of Missions is pressing into this harvest field. Six missionaries and fifteen Mexican pastors are at work in Texas, serving fifty-five organized churches. There are twenty-one church buildings, valued at \$41,200, and a total Mexican Church membership of 2,149. Forty-eight Sunday schools, with 204 officers and teachers, enrolling 2,424 scholars, are kept going every Sunday. The increase of members in 1915 was nearly 300. This work is maintained by the appropriation of \$14,000. Rev. F. S. Onderdonk is general superintendent of these missions and is in labors abundant."

Our Latin-American Work in the United States.

"Mexicans in Texas, 460,000; California, 150,000; New Mexico and Arizona, 100,000. Cubans on the Florida Coast, 30,000. More Latin Americans here than there are people in Honduras. More Latin Americans here than there are people in Costa Rica and Panama together."

What Is the Woman's Missionary Council Doing to Evangelize These? Schools.

"One boarding school for Mexicans; Holding Institute, Laredo, Tex., 202 enrolled.

Two day schools for Cubans: Ruth Hargrove and the Sub-Cuban, Key West, Fla., 125 enrolled; Wolf Mis-

sion School, Tampa, Fla., 250 enrolled.

Three night schools for Mexicans: Los Angeles, Cal., 50 enrolled; Thurbur, Tex., 10 enrolled; Fort Worth, Tex., 20 enrolled.

Wesley House or Other Missions.

For Cubans: West Tampa, Fla., 4 activities; Ybor City, Tampa, Fla.

For Mexicans: Los Angeles, Cal., 4 activities; San Antonio, Tex., 10; Dallas, Tex., 5; Houston, Tex., 3; Kansas City, Mo., 8; Thurbur, Tex., 5; Fort Worth, Tex., 6.

Working Forces: Teachers, 20; deaconesses and missionaries, 16; nurse, 1.

Money expended, \$28,193.19.

Three churches were organized as the result of this work in 1915."

Women of Latin America.

"The Latin-American woman is preeminently domestic. Whether of high or lowly birth, she knows how to dispense an exquisite hospitality. Family life is often patriarchal. Numberless relatives on both sides make their home together. Girls often marry at the age of twelve or thirteen. Latin-American women and girls, though often exploited, wronged, degraded, are yet wonderfully patient and affectionate. It is a curious condition in a country where Mary is adored and deified that still continues the degradation of wifehood and motherhood. From the cradle to the grave the average Latin-American woman is dominated by male influence—in girlhood by paternal authority, in wifehood subservient to her husband, in old age to her sons. All this family domination is second to that of the priest. What wonder that these women have not yet learned to think for themselves! There is no keener satisfaction to be found in the service of God than to awaken the dormant intellectual activity and lead them to freedom in Jesus Christ.

The Need of Literature.

"One of the greatest needs of Latin America is an adequate supply of Christian and other wholesome literature. The Latin people are not without some splendid literature of their own; but the country is flooded with the cheap novel and all forms of socialistic, atheistic, and skeptical literature. Theosophy and spiritualism have carried on their aggressive work largely by literature. Good Christian literature can seldom be found in any of the bookstores. Publishing interests are poorly equipped. The different evangelical bodies should co-operate in the establishment of publishing plants and in securing attractive, wholesome literature, especially for the young people of Latin America. A very large group of students are especially in need of good Christian literature.

There are one million Italians in the Argentine, one of the greatest masses of atheism in the world."

Report of the Congress.

In preparation for the Congress eight commissions made a very extensive study of conditions and opportunities in Latin America. These eight commission reports, with the discussions and finding at Panama, will be printed in three volumes. If ordered before the first of May, the set may be secured for two dollars, carriage extra; after that time they will cost two dollars and fifty cents, carriage extra. They will not be out of press until some time in May or June. Order of the Missionary Education

Movement, 156 Fifth Avenue, New York."

Education in Latin America.

"The first university founded in the New World was in Santo Domingo, in 1538; the second at Lima, Peru, in 1551; the University of Mexico, in 1553; the University of Cordova, in Argentina, in 1613; the University of Sucre, in Bolivia, in 1623. This latter date is fourteen years before the founding of Harvard University. The University of Cuzco, in Peru, was established in 1692, eight years earlier than Yale. The University of Havana, Cuba, was founded in 1728. Several other important university centers were founded before 1900.

The Latin-American governments have had a so-called system of education from the earliest years. In a few countries primary education has been compulsory. The system has included secondary and high school education, together with normal schools, technological institutes, colleges and universities. Until recently these have all been dominated by the Roman Catholic Church. The higher institutions are now largely atheistic. While many of the countries have a system of education on paper and good school plants and equipment, in many instances they are lacking both a faculty and a student body. They need the impetus of strong, well-established, modern Christian schools.

Think of South America as the entombed soul waiting for the voice of God."

Woman's Work in Latin America.

"One of the strongest notes sounded during the Congress and one that was heard again and again was the need for women missionaries to work among women and children. The strongest appeals were made by the natives from the different countries. They showed very conclusively the hold that the Roman Church has upon the women through the confessional. The minister is not allowed to visit in the homes, except when some man of the family is present. The power of Rome will be broken only by adequate women among women and girls in both the home and the school. Settlement work needs to be developed in many centers. The free clinic, pure milk and ice for children, reading rooms, night schools, and a place for wholesome social life are all desperately needed in the Latin countries. The death rate among children is very large. The high-class women of Latin America are the dispensers of public charity. The State often turns over large sums of money to them. It ought, therefore, to be easy to lead these women out into the lines of Christian social service."

BETTER THAN SPANKING

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

FOR RENT OR SALE.

An attractive, well-built six-room cottage, with electricity, running water, bath, garden, horse-lot and barn, and small orchard with bearing fruit trees, grapes, and blackberries; located in Conway, facing the campus of Hendrix College. Will be vacant August 1st. Address G. A. Simmons, 515 Clifton St., Conway, Ark.

Sunday School Department

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SUNDAY SCHOOL NOTES FOR AUGUST 6.

By G. A. Simmons.

Subject: The Greatest Thing in the World. (Applied to temperance).

Text: 1 Corinthians 13.

Golden Text: "Now abideth faith, hope, love, these three; and the greatest of these is love." 1 Cor. 13:13.

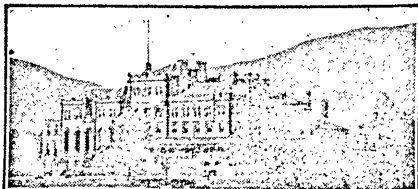
Time: The spring of 56 A. D.

Place: Ephesus.

Historical Background: In our last lesson we learned about the report to Paul of the parties into which the Corinthian church was divided and how he wrote them it was folly to follow Peter, Paul or Apollos; that they were to cling to Christ, the power and the wisdom of God. Today we see that Paul learned also that they were jealous of one another, aspired to be conspicuous in the church, and claimed gifts—as to preach, to prophesy, to teach and to heal. The result was they were wrangling and wasting energy. They finally appealed to Paul, asking him to decide certain vexing questions. He answered those concerning "spiritual gifts" and prophecy in chapters 12-14, showing that there are divers gifts, but the spirit is the same and that the gift of prophecy is better than that of tongues. Here Paul suddenly stops concerning the controversy as if overwhelmed by the pith of it all and after saying, "But covet earnestly the best gifts; and yet I show unto you a more excellent way," he wrote one of the greatest and most powerful sermons he ever uttered. He contrasted the self-seeking spirit with a spirit guided by love, showed them what they would or would not do if love actuated their actions, and that love is superior to all else, the greatest thing in the world.

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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 with four years of college work, also courses in 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 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 catalogue, rates and special information, address J. W. BEESON, A. M., LL. D., President, Meridian, Miss.



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I. Love is essential (1-3). Paul exalts love and mentions five gifts held in great esteem by the Corinthian church, to show the pre-eminence of love over them all. If love be lacking they lose their value and are nothing. (1) Some of the saints seemed peculiarly proud of their gift of tongues and each was eager to display his power. This was an emotional gift and perhaps corresponds to our shouting during a revival. The tactful Paul does not criticize them, but simply suggests in the first person that if he could speak, even with tongues of angels and had not love he'd be but sounding brass and a clanging cymbal. This is possibly an allusion to the trumpets and cymbals used to produce the deafening noises in pagan temples. Shrill discordant tongues endeavoring to drown each other would only produce confusion. It is not the steam escaping through the whistle that drives the engine, but the steam silently swelling in the boiler and the chest. It's love that furnishes the driving power.

(2) Potent is the gift of prophecy, greatly coveted and much admired, but there must be love or it avails "nothing."

(3) A man can have a miracle-working faith in the most powerful form possible, but unless he has love, he is "nothing." Intellectual spiritual gifts (prophecy, knowledge, faith) need love to leaven them. What a man has and what he is seem to be contrasted.

(4) There is no profit in philanthropy to the poor, unless there be love; some Jews were ostentatious in their alms. (Matt. 6:2; Acts 5:1-11. Ananias did not give from the heart. It was an investment and not a virtue. They have their reward. Such practical gifts profit not the giver.

(5) Even martyrdom by the most miserable method, burning at the stake, the supreme case of self-sacrifice, brings no reward from God, unless inspired by love for Christ and his cause. Others may profit from loveless gifts, but not the giver himself. Thus emotional gifts, intellectual gifts, and practical gifts are valueless without love.

II. Love's Characteristics: Christian love is the "identification of ourselves with God's interest in others," as has been aptly said. It manifests itself through many characteristics. Paul in delineating love mentions fifteen marks that are never wanting, (4-7). Note that eight of these are negative statements, implying how much a life of love consists in not doing things, and eight things are mentioned as fruits of love, and its test. Harnack says Paul's panegyric of love is a simple and perfect description of the historic Jesus. "As a literal portrayal of the character of Jesus it cannot be surpassed." One of the best commentaries on this passage is Drummond's "The Greatest Thing in the World." We suggest that every teacher read that before approaching his class.

III. The Permanency of Love: "Prophecies, tongues and knowledge endure for a day, but love is eternal." Our best knowledge and prophecy are

only in part, when fulfillment and perfect knowledge come, the partial will pass. The wisest of us are but children now. By and by we shall be men, knowing all things. Our clearest vision now is as in a mirror (made of metal in Paul's day and giving a very imperfect reflection) but by and by we shall see face to face. All else may pass away, but the three graces—faith, hope and love—will abide imperishable and immortal. Of these the greatest is love—it is the most heavenly, brings us closest to God, is the strongest motive for upbuilding character, is a growing virtue, the longer one lives and loves the more love he can have. It is the greatest because God is love.

The Lesson For Us as Applied to Temperance: Temperance legislation, the effort to cure the drunkard, relief work and preventive measures, are inspired by man's love for his fellow man. Paul in his Epistle to Romans condenses into one sentence the thoughts express here in his description of love—"Love worketh no ill to his neighbor." This is the negative side of temperance work; the positive is impulse of divine love makes us strive to save from the snares of intemperance all within our reach.

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: mail for \$1 J. E. Godbey, Kirkwood, Mo.

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 AUGUST 6.

By Rev. H. C. Hoy.

The Consecration of Friendship. Scripture References: Eccles. 4:9-10. To be friendless means misery. Friendship makes life worth while. It binds the world together in spirit. When one is in sorrow, a friend will bring sunshine and inspiration.

First, The Value of Friendship.

1. Friendship is a comfort. Every person needs some one to whom he may go and exchange confidence, and at the same time know that his trust will not be violated. We are social by nature, and cannot live apart. Friends furnish spiritual comfort by imparting their experiences, and thus friends act and react upon each other, which results in a spiritual level being maintained, since, when one is depressed, the others are feeling joyous.

Again, friendship is a comfort because of a joyous compact. One of the most beautiful narratives in the world is that of the unfaltering friendship of David and Jonathan. Their compact stood the test of conflicting interests. Jonathan never wavered in his loyalty even though he knew that David had been anointed to succeed to the throne, although he was the legal heir. Such a compact and union of spirits is beyond value, and gives a sustaining comfort in the darkest hours.

2. Friends are valuable in need and in prosperity. "A friend in need is a friend indeed," is full of meaning.

If a person will not come to one's aid when in need, you may well know that such a one was never your friend. Some people are only friends to those that they can use—a selfish ideal that will not stand the test of adversity. Many a man has been saved from

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disaster because of the devotion of a friend in time of need.

The time to display your confidence in a person is when that person has lost his grip on life and self; then your confidence will show him that all is not gone, and that through you he can come back again to self-respect as well as prosperity. A man can just about accomplish what he thinks he can, provided he has loyal friends who will cause him to think he can, as well as to put into him the will to do and be. Friends are good in prosperity, because they will not stoop to flattery. A selfish friend will flatter because he desires to use you, while a true friend will point out the better way, and save you from yourself. Success often causes one to become overconfident with the result that he topples over to sure ruin. A true friend is not going to use you, but he will protect you. However, you will not allow that friend to be in need if you can prevent it. Hence, we see that friendship is mutual and loyal.

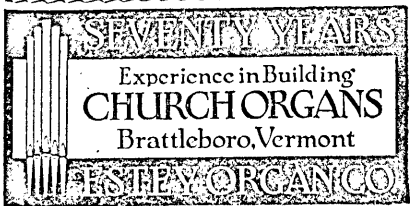
Second, Friendship Should Be Consecrated.

1. God requires unselfish devotion to Him. He is not satisfied with the mere consecration of money, time, etc., but He demands that we consecrate our friendship. A friendship is non-Christian that cannot be dedicated to God and His work. Such a relation is unholy, and will prove harmful to the participants, since it will react to their detriment. Further, it is not loyal to the Lord.

You should select friends for the glory of God. Sometimes a friend may not be a Christian, but that need not hinder you from making it a holy friendship so far as you are concerned, nor should you be ashamed to let your friend know, and if such an attitude should offend, be sure that the relation is not genuine.

2. The consecration of our friendships requires fidelity. If we allow our friends to go on in wrong unbuked by us, we are not true friends. Jesus was a true friend to Peter when He rebuked him after his denial and on other occasions. Paul showed the fidelity of true friendship when he rebuked Peter at Antioch for his lack of true courage in the face of the Jews. It is too often the case that rather than hurt a friend's feelings we will smooth things over when they should be made to realize their need of improvement.

Thus it is not always that friendship's road is smooth, but as a rule friends together will see their needs and help to straighten out the crooks. Consecrated friendship helps one another to serve God.



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Arkansas.

CHILDREN'S DEPARTMENT.

IN SUMMER.

When all the roads are white with dust,

And thirsty flowers complain,
Our little lassie cries, "I must
Go carry 'round the rain."

As up and down the garden plots
With busy feet she treads,
The pansies and forget-me-nots
Lift up their drooping heads.

She waters all the lilies tall,
The fragrant mignonette,
The hollyhocks beside the wall—
Not one does she forget.

What wonder that her garden grows
And blooms, and blooms again,
When every grateful blossom knows
Who "carries 'round the rain"!—
—The Mayflower.

PLAYING WITH FIRE.

"What's happening over there?" Gladys almost let go of Uncle Bob's hand in her excitement, and that would never have done in the crowded city streets.

"It's a parade!" cried her Brother Bert. "Can't we watch it, Uncle Bob?"

"Sure enough, it is a parade," said Uncle Bob. "Let's hurry, or we will miss it. I wonder who is parading today? This isn't an anniversary of any kind."

"It's Fire Prevention Day, I heard some one say this morning, but they wouldn't have a parade for it, would they?" Bert looked at his uncle questioningly.

"That's just what it is—the morning paper said the Fire Commissioner had planned a parade. I'm glad you'll have a chance to see it."

"So am I," agreed Gladys happily. "It isn't every day we get a chance to come into New York, though we do live so near."

Gladys and Bert had come in from their home in New Jersey to spend the day with Uncle Bob, and they were having the best kind of time. Uncle Bob was so full of fun, and always planned such delightful things. Today they were going out to Bronx Park to see the animals, but this parade was an unexpected addition to their holiday. They hurried to the corner in time to see the first float pass, and watched the entire parade with interest.

"Look at the two children," cried Bert suddenly. On the float approaching was a representation of a little boy and a larger girl, playing with a toy stove, near a window, with the curtain of thin material flying out in the breeze into the flames.

"Playing with fire cost \$101,582 last year," read Gladys slowly. "I had no idea so many bad fires could start that way."

"That means just in New York City," replied Uncle Bob. "It would be much more if we counted the cost of fires like that all over the country."

There were other floats in the parade, showing the danger of carelessness with matches, bonfires and other things from which a bad fire might start, and the fire department had its engines and other apparatus on exhibit too. But somehow that float showing the danger of playing with fire made more impression upon Bert and Gladys than anything else, and later in the day, when they were at the Bronx Park, Gladys said:

"I'm going to be careful about playing with fire, and I'm going to tell every one I know how dangerous it is.

Mother has always warned us, but I didn't realize how much harm it could do."

"There is another way to play with fire that is even more dangerous," answered Uncle Bob.

"What way?" asked Bert.

"To do things that are harmful to your body and mind and keep them from being strong and well," was the reply. "Using cigarettes, for instance. Tobacco stunts your growth, makes your mind less active, takes away your power of endurance, and dulls your tools—your brain and nerves and muscles that you must depend on to succeed in the world. If you start to smoke, it is like starting a fire where there are shavings and other things that will burn easily, for you start a habit that is one of the hardest in the world to break off, and that will do you all kinds of damage. It is the same way with taking liquor—it does you no good but an immense amount of harm. Most of the crimes are the result of liquor drinking, as policemen and judges will tell you. As you grow older you may be tempted to try these things 'just once,' but remember what it costs to play with fire, and say, 'No,' if liquor and tobacco are offered you."

"We've learned in school how harmful alcohol and tobacco are," Bert spoke thoughtfully. "But I never thought before how hard it would be to stop if you once started to use them."

"The best thing to do is never to start," said Gladys wisely.—Journal and Messenger.

KEEP GOING.

When a boy on the farm I learned a lesson about teaming that not only helped me then, but has been of service to me many times since. I was hauling a load of wheat to market when I came to a soft, muddy place in the road just at the foot of a hill. As the wheels struck the mud the horses noticed that the load pulled much heavier. They began to slow up at once and I allowed them to stop altogether. After a moment I tried to start them again, but they could not move the load. They tried faithfully, but their footing was slippery and the load had settled in the mud, so, try as they did, they could not start it. I had to get outside help to get out.

My father told me that in a case of that kind never to let the team stop. By all means keep them going, he said, even if you have to use the whip. I had many opportunities after that to put his advice into practice, and always found it excellent advice.

Some years later I saw a young teamster hauling a load of sand across a vacant lot. The ground was soft and the load pulled hard. He came to an old back-furrow. His team slowed up, and he, too, foolishly allowed them to stop. And, like myself, when he wished them to go again they could not. He turned to the right and to the left, thinking that he could thereby give his team some advantage so they could pull out, but the more he turned the deeper the wheels sank into the earth. He had to throw off half his load before he could get out. And all because he allowed his team to stop when he came to a hard place in his road.

Of course we are not all teamsters, but still we all have heavy loads to move. And some day we will come to a hill or a muddy place in the road where we will be tempted to stop. So I humbly venture to give you the les-

son I learned when on the farm. It is this: When the traces are taut and the horses are straining every muscle be sure to keep going onward, for you are either going up hill or through some miry place in which if you stop you may not get out again. On the other hand, when the traces begin to swing and the whippetrees to jingle, put on the brake quickly, for you have started downhill.

Yes, it is a good lesson for all life. Think of the boys and girls who stop when they come to do the hard things. Some leave school because the lessons are hard. Some tell lies because it is hard to face the truth. Others cheat in their games because it is hard to win them honestly. They go downhill all the while, and never having put on the brake, they reach the bottom with a dreadful crash. No one can go uphill who does not put forth greater effort as he comes to the hard places. If he stops now, and in later years wishes to start onward again, he will find that the load is much harder to start than than to have kept it going before. In fact, most people who stop at the hard places are never able to get their load started again without help.—Advance.

HOW TO FIND A JOB.

Every employer has had occasion to note with what differing degrees of intelligence different workmen will attack the same problem. Some on being given an outline of the work to be done will go promptly ahead and complete the task without further attention, while others not only require to be given minute directions, but fail to observe them when given.

A man sent a boy with a letter to mail, and the boy returned with the letter, saying it was too big to go into the box. Another boy was told to go and mail the letter, and was not told of the first boy's failure. After mailing it he returned.

"Did you have any trouble getting it in?"

"No, it was a little too long, so I bent it a little and made it go in."

Now, says Common People, the difference in the two boys was typical, and repeats a story told by a writer, which is as follows:—

Garfield McLean, who is prominently identified with Boston real estate interests, told recently of a man whom he termed "the brainiest job-seeker" he ever met.

"Some weeks ago, while inspecting houses which I was having built in Everett, I was accosted by a travel-stained carpenter, who asked me to put him to work," said Mr. McLean. "The shoes and clothing of the man were well coated with dust; and, my curiosity being aroused, I asked him how far he had walked."

"From Bunker Hill Monument, sir," was his response.

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.

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.

"But why from Bunker Hill Monument?" I inquired.

"Then the story came out: 'I could not afford to give a week's wages to an employment bureau; so I spent my last quarter in reaching the top of Bunker Hill Monument. I hoped that the view of the surrounding country would post me as to where new houses were being erected; and, after spotting your partly erected buildings, I walked here to seek work.'

"And," concluded Mr. McLean, "that man has proved one of the most valuable workmen in my employ; and he is still with me."

Of course such a man would be valuable. He would be able to adapt himself to circumstances, and would find a way of doing what he was set to do.—Christian Register.

A HANDSOME APOLOGY.

Ned and his grandmother are the best of friends, but sometimes the little boy's tongue is too quick to please the old lady. Then Ned apologizes, after a fashion of his own, which his grandmother approves.

"I got tired lugging that wheelbarrow for grandmother when she was changing her plants," Ned said to his mother, recounting the day's events at bedtime, "and I said, 'I wish there wasn't another speck of this hateful dirt in all the world!' But then afterward I 'pologized.'"

"I'm glad of that," said his mother. "Did you tell her you were sorry?"

"No, that's not the kind grandmother likes best," said Ned. "I got another wheelbarrowful, and I just said, 'Don't you want some more of this nice dirt, grandmother?' And then we were all right again."—Youth's Companion.

Small Wounds Often Fatal.

It is the little cuts, bruises, sores or burns that so often prove fatal by their being neglected and resulting in blood poison. There is no use taking any risk when a 25c box of Gray's Ointment will give you protection. A little of this extraordinary ointment, if applied at once to the affected part, will allay pain and heal the wound. For nearly a century it has been in daily use in a vast number of homes and its effectiveness is attested by hundreds of letters which we have received from those who use it. For nearly a century it has been in daily use in a vast number of homes and its effectiveness is attested by hundreds of letters which we have received from those who use it. For sale at most drug stores. For FREE sample, write W. F. Gray & Co., 830 Gray Bldg., Nashville, Tenn.

R. G. Peoples BATTLE GROUND ACADEMY

FRANKLIN, TENN.

MAY

have just the school for your boy.

You

MAY

have just the boy for his school.

A line from you will bring full particulars about the school.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.

In the Pulaski Chancery Court.
Olivie Jackson, Plaintiff,
vs. No. 20025.
Life Jackson, Defendant.

The defendant, Life Jackson, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Olivie Jackson.
July 20, 1916.

J. S. MALONEY, Clerk.

F. A. GARRETT, D. C.
Price Shofner, Solicitor for Plaintiff.
R. R. Lynn, Attorney ad Litem.

NEWS OF THE CHURCHES.

HOT SPRINGS METHODISM.

Present: Steel, Robertson and Holland.

Third Street (Holland)—Had very fine services at both morning and evening hours. The morning congregation was good, but the evening congregation was not quite as good. The Sunday school was well attended in the morning, but no Epworth League in the evening. I have just returned from a trip in the southern part of the state, assisting Rev. M. K. Rogers in a meeting at Bradley, Ark. We had a splendid meeting. I saw some of the finest crops I ever saw in my life. The prospects for a rich harvest are very flattering in that country. Brother Rogers is in favor with his people, being loved very much by all denominations.

Park Avenue (Robertson)—Sunday school was fine yesterday. The congregation in the morning about as usual, and what might be expected during the excessive heat. Epworth League was interesting and well attended. Brother Few preached to a fine congregation at night and preached a great sermon. The people all enjoyed the service greatly. Our third quarterly conference was held Saturday and Sunday.

Rev. C. O. Steel—I attended services at Central in the morning, but in the evening went to Oaklawn and heard Wild Bill Evans preach a unique sermon to a very attentive congregation. The service was greatly interesting and instructive to every one.—R. M. Holland.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Capitol View—(Gee). Sunday school hardly as good as formerly, congregations good, especially the evening service attendance; prayer meeting and other departments normal.

First Church—(Hutchinson). Received ten into the church; had a very profitable day. Sunday school and prayer meeting very good and congregations good.

First Church, Argenta—(Wilkinson). Children's Day was observed with splendid results; congregations very good; pastor happy in his work.

Gardner Memorial, Argenta—(Hively). Been out of city in meetings and reported successful efforts; held own meeting, which was very fine; prayer meeting good and congregations generally good.

Asbury—(Richardson). Nothing out of the ordinary at Asbury; congregations very good for time of year. League had fine services. Sunday school and other organizations doing well.

Highland — (Rodgers). Received four new members; regular League service well attended and good. League held service at the penitentiary in afternoon; other interests normal.

Pulaski Heights—(Hundley). Good day in all departmental services, with good attendance on all services of the church. Congregations holding up well; other interests show healthy condition.

Twenty-Eighth Street — (Baker). Out of city in meeting, reports indicate good week and splendid day Sunday.

Winfield—(Hammons). Nothing out of the ordinary; services all very well attended, and an especially good prayer meeting in charge of Brother Gunn.

East Side, Argenta — (Michner). Things thriving and everything encouraging.

The District—(Dr. Monk). Was on Oak Hill Circuit, and at Paron for three days and had a most enjoyable time and a very fine quarterly conference. Pastor (C. R. Mann) doing a most excellent work and loved by his people; one of our most promising young men. The circuit in general is in very good shape.

Rev's. A. O. and E. N. Evans were present and gave a splendid report of themselves. They are in the midst of the Henderson-Brown campaign and report favorably.

Brother Eaglebarger was present and reported his work in directing the choir at Capitol View, and his Bible class at Winfield. We are always glad to have him with us.—L. E. N. Hundley, Secretary.

REVIVAL AT DENNING.

We are in a good meeting at Denning. The church is being greatly revived and we have had about fifteen conversions up to date. Brother Wheeler of Plumerville is helping me in the meeting. He is fine help and is doing good work. Pray for us that we may gain many more to the kingdom of God.—R. A. Robertson.

PRESCOTT DISTRICT CONFERENCE ITEMS.

The Prescott District Conference was held in the little city of Blevins, a beautiful, prosperous community on the Prescott and Northwestern Railroad, in Hempstead county, sixteen miles northwest of Prescott. It was a common expression among preachers and laymen that this was the best district conference they had attended in a number of years. The attendance was unusually large, the hospitality generous and cheerful, the association brotherly and spiritual. The reports were encouraging in many ways, showing progress everywhere—in some places more, in some places less. I have never seen a higher grade of work done on any occasion. For aptness and telling effect it was great. It is not often that we see as intelligent and enthusiastic participation on the part of laymen and laywomen. Many of the speeches showed a sensible and devout viewpoint of spiritual things. The representation of the Woman's Missionary Society, by Mrs. R. M. Briant of Hope, our district secretary, aroused and enthused, for in her message there was light and life, truth and spirit. The influence of that speech will never die. Our Sunday school interest was presented by Rev. Clem Baker. His address dealt with fundamentals. As I listened to him I was thrilled and rejoiced that this is being given to the rank and file of our people. I felt he had undoubtedly come to his place in answer to prayer. Dr. James Thomas represented Hendrix College and the Arkansas Methodist. Both these great interests are safe in his hands. The preaching had the prophetic note and the ring of assurance. Two men were licensed to preach and two were recommended for admission on trial. Brother Hayes, our presiding elder, radiantly happy, scholarly and brotherly, was at the helm, guiding everything safely. This is his fourth year on this district—all of them good, but this conceded to be his best. He is a growing man, fresh in thought and active, always at work. Dr. A. O. Evans was with us a part of one day,

giving us a message of optimism from Henderson-Brown College.

Our church at Blevins is strong and growing under the leadership of Rev. J. D. Dunn. As is usual with him, he has built a beautiful church and splendid parsonage. Dunn is a builder. His trail through our Conference is marked by new churches and parsonages—good houses. Such men are a tower of strength in our church. During my four years on the Monticello District we built sixteen churches and four parsonages. Dunn was just beginning then, but he took a leading part in it. How much of this we owe to Sister Dunn we cannot know. But she helps him.—T. D. Scott, Hope, Ark.

REVIVAL AT MORGANTON.

It was one of the most discouraging fields we have ever entered, as we began our revival at Morganton on the night of July 8. We closed it the 19th and went away feeling that a great work had been done. Five persons accepted Christ as their personal Savior, confessed him before the world, and united with the M. E. Church, South. A great number of backsliders were reclaimed, lined up with the people of God, and said they were ready to fight the battle to a finish. Rev. John T. Gossett conducted the meeting and did the preaching. We have found Brother Gossett one of the best revivalists we have ever labored with. He makes the way of life so plain from the written Word that sinners can see their way clearly and be converted on a Scriptural basis. He does not only work for the best interests of the people, but also for the best interests of the pastor. I feel that our work is in better condition, and we are better able to do a greater work with our people than before Brother Gossett came. Not only the Methodists, but the Baptists, Christians and Presbyterians lingered

I OWE MY HEALTH

To Lydia E. Pinkham's Vegetable Compound.

Washington Park, Ill.—"I am the mother of four children and have suffered with female



trouble, backache, nervous spells and the blues. My children's loud talking and romping would make me so nervous I could just tear everything to pieces and I would ache all over and feel so sick that I would not want anyone to talk to me at times. Lydia E. Pinkham's Vegetable Compound and Liver Pills restored me to health and I want to thank you for the good they have done me. I have had quite a bit of trouble and worry but it does not affect my youthful looks. My friends say 'Why do you look so young and well?' I owe it all to the Lydia E. Pinkham remedies."—Mrs. ROBT. STOPIEL, Moore Avenue, Washington Park, Illinois.

We wish every woman who suffers from female troubles, nervousness, backache or the blues could see the letters written by women made well by Lydia E. Pinkham's Vegetable Compound.

If you have any symptom about which you would like to know write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for helpful advice given free of charge.

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Five flavors of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, Unflavored.

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around the church and told him good-bye with tears in their eyes. Many promises to erect family altars were made. Brother Gossett has gone home, to return and hold a meeting for us at Damascus.—R. P. Bates.

REVIVAL CLOSES AT ENGLAND.

A successful meeting at the Methodist Church closed Sunday night. Many say that this meeting was the best the Methodist Church has held for years. Ten accessions by profession of faith. Many in town have resolved to do better. Men and women of mature age have resolved to change their way of living. We expect more accessions to follow. Brother and Sister Paul Rorie are good help. Brother Rorie's sermons were strong, with no uncertain sound in condemning all forms of sin. He is good help. Sister Rorie's singing was good, being filled with the spirit of love. It was well received.—J. A. Parker, Pastor.

DARDANELLE CIRCUIT

On Sunday last we closed the first meeting of the season at Delaware. The Sunday services closed with talking two young ladies into the church and the baptism of three smaller children. It was a happy ending of a series of meetings that were in many ways a disappointment. We had prayed for and expected to see a large number of conversions, but such was not to be at that time. The church members had not prepared themselves and were not ready, so a general lack of interest was manifested, and while there was some response on the part of the unconverted, there were no conversions. Brother W. T. Martin of Booneville was with us and did the preaching. And such preaching! My! His sermons on "Justification by Faith," "The Work of the Holy Spirit," "Why God So Loved the World," and many others on the fundamentals of Christianity

Constipation Yields to RENWAR.

It is very dangerous to allow yourself to become chronically constipated, for this condition is the forerunner of innumerable diseases, which, if neglected, may prove fatal. There is one sure way to relieve constipation easily and swiftly—and that is by taking RENWAR, the new, scientific treatment for constipation, liver and kidney troubles. "Renwar" also relieves rheumatism by neutralizing the uric acid in the blood and by aiding nature in eliminating the poisons from the system through the kidneys and bowels. "Renwar" is guaranteed to give relief or your money back. Sold by all druggists, 50c, or sent, postpaid, on receipt of price. WAR-
NER DRUG CO., Nashville, Tenn.

were as good as any, and better than many. Brother Martin, by his preaching and kindly association, won for himself a host of friends, and for the church a deeper understanding and respect. If anyone wants to hear the old-time gospel presented in a forceful way, just secure Brother Martin and you will not be disappointed.—E. M. Kelsey, P. C.

JELKS.

Just closed a three weeks' series of meetings at Jelks. There was no organization here. Some few people held membership elsewhere. With reclamations and conversions we have organized with 46 members and a Sunday school of more than sixty. Rev. R. F. Shinn of Hendrix College did the preaching. Brother Shinn is on the evangelistic order—a tip-top preacher; converted under W. D. (Wild Bill) Evans, and works along practically the same lines. He is splendid help in a meeting, and does not know failure.

We will erect a new church building here within a few weeks. In the meanwhile, will use an arbor.—J. F. Carter, Pastor.

PRESCOTT DISTRICT CONFERENCE.

The Prescott District Conference met at Blevins June 29, with Rev. W. M. Hayes, the presiding elder, in the chair. W. T. Menard was elected secretary and T. M. Armstrong assistant. The reports from the charges showed everything moving in a fairly good condition. There was a good attendance of the members of the conference. A number of spiritual sermons and addresses were heard. The spiritual atmosphere was above the average. The following visitors were present during the session: Mrs. R. M. Bryant of Hope, district secretary of the Woman's Missionary Society; T. F. Hughes, conference representative of the superannuate interests; C. N. Baker, Conference Sunday school secretary; B. F. Musser, canvasser for Hendrix and Galloway; Dr. A. O. Evans, pastor at Arkadelphia, and Dr. James Thomas, financial agent for Hendrix College.

A. W. Kelley, J. W. Frazier and Lewis Cornelison were licensed to preach. Samuel Lee Durham and Walter Compton Scott were recommended to the annual Conference for admission on trial into the traveling connection.

The following were elected delegates to the Annual Conference: J. P. Dugger, M. B. Sigler, W. B. East, J. O. A. Bush. The alternates are: W. L. Ellis and L. H. Lewis. J. O. A. Bush was elected district lay leader.

Mineral Springs was selected as the place of holding the next district conference.

The following were elected as the standing licensing committee: T. D. Scott, J. D. Dunn, F. F. Harrell and M. O. Barnett.—W. T. Menard, Sec.

FRIENDSHIP CHARGE.

Rev. B. A. Few has just held our third quarterly conference. He is an acceptable preacher, and his way of magnifying the business session is fruitful of good. Our people should know of our doctrines and our Conference procedure, and congregations of our people should attend our quarterly conferences, hear and take part in the discussions on finances, and on the Sabbath school and other educational and spiritual interests of the church. With the knowledge of

OBITUARY.

COOK.—Mrs. Mildred Ophelia Cook, wife of Col. V. Y. Cook of Batesville, Ark., quietly fell on sleep on July 6, 1916, after an illness of several weeks. Mrs. Cook was born in Randolph, Tennessee, February 23, 1850. She was the daughter of Capt. Enos Lamb, and when about three years of age her parents removed to Jacksonport, Ark. On June 29, 1871, she was happily married to Col. Cook, and for forty-five years and seven days they journeyed together, the love of youth ripening into beautiful devotion in age. Her life was a benediction, and his was marked by that chivalry and courtly bearing of the true Southern gentleman. God be praised for such a pure, unselfish life as she has lived before us. In her tongue was the law of truth and kindness; "Her children rise up and call her blessed; her husband, also, and he praiseth her."

During her last days she was able to speak but little, but by her look and every act she expressed that deep affection and tender appreciation so characteristic of her life. Her devoted husband and children counted it a favor to do anything for her; also, the very best nursing and medical skill were employed and she was cheered by the presence of her sisters for a part of the time of her last illness, and through a good Providence they were with her when the end came.

Hers was a noble, useful, unselfish Christian life. She loved the church and delighted in its services. What a stay she was to her husband! They were greatly blessed in their home life.

Their married life was enriched by six children, two sons and four daughters, three of whom survive: Mrs. M. M. Rutherford, Mrs. Jno. P. Morrow, and Miss Varina Cook. One son died in infancy, the other in 1892. He was a noble, well-educated young man; the stroke was heavier than her complaint; her faith was fixed on God and this sustained her. Also one daughter, Mrs. Paul Butler, preceded her to the "home of the good."

Human powers are wholly inadequate to human needs; to rely upon them is to invite and insure spiritual disaster. The marvel is that God condescends to come into our human life, into our human hearts. There could

these vital and fundamental things, interest in them will be increased, and also the number and amounts contributed to pastor and the benevolences will be enlarged. Brother Few is on the right track in this matter, as he would turn the business session of the quarterly conference into an institute for the discussion of the vital interests of the Kingdom.—John F. Taylor.

TO THE PREACHERS AND STEWARDS OF THE TEXARKANA DISTRICT.

Dear Brethren—The Heavenly Father has been good to us, and we must pay him his dues. Brethren, there is no reason why we can not pay every cent assessed to our district. Be sure you make a personal canvass of every member and friend of the church. Be sure you get every dollar pledged as soon as possible. Work and pray for great meetings and many conversions, and a great ingathering.—Yours for victory, J. A. Biggs.

not be any marvel greater than this, except the marvel of our blindness in keeping Him out. "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come into him." This is the richest offer that can be made to life.

It is said that Mr. Gladstone had, for forty years, on the wall of his bedroom this text: "Thou wilt keep him in perfect peace, whose mind is stayed on thee." These were the first words on which the great statesman's eyes opened every morning, and they were one of the sources of his calm strength.

Moody wrote on the margin of his Bible: "If God be your partner make your plans large." Oh, it is a very sweet thing to have one's mind so stayed on God. How I wish we could all choose that way. Then He should be ours in the midst of our toils and cares; His very name written upon our foreheads and His song always in our hearts. If there is anything on earth better than being saved, it is the companionship of Him that saved us. Our ascended Friend knew this companionship.

The funeral services were conducted by the writer in the presence of a large number of sympathizing friends, assisted by Dr. Smith of the Presbyterian Church. The floral offerings were indeed beautiful. The following Confederate Veterans were honorary pallbearers: Mr. James P. Coffin, Judge S. A. Hall, Theodore Maxfield, Rev. F. M. Smith, T. B. Padgett, Franklin Perrin, Thomas W. Williams, W. C. Williams, E. L. Hogan, P. J. Young, G. R. Martin and G. G. Griffin. The active pallbearers were: W. P. Jones, R. A. Dowdy, I. N. Barnett, J. W. Ferrill, J. B. Fitzhugh, Dr. M. C. Weaver and Captain Ernest Neill. Col. V. Y. Cook is a Confederate Veteran and was an officer of high rank in the Spanish American War.

His lovely home will now seem vacant and his heart lonely, but he is striving daily so to live as to meet her again.—Sincerely his pastor, J. B. Stevenson.

AULT.—Mrs. Mary (nee Allen) was born in Tennessee February 20, 1847, and died in Hot Spring County, Ark., June 3, 1916. She married Jacob J. Ault, October 31, 1865. She was the mother of eight children, four of whom survive her. Her marriage was happy and her three living daughters and one son can testify that her home stood for what is highest in our Savior's holy religion. Sister Ault professed Christianity and joined the

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SAMPLE CATECHISMS.

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

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

Methodist Church in 1865, and lived a consistent member to the end of her life. She has been afflicted for fifty years. Bodily pain was her portion in this life. Her afflictions worked a far more exceeding and eternal weight of glory; and she endured as seeing him who is invisible. The ideals of living are more Christ-like and the country is richer because she has lived. Her husband, who with her for many years has been a spiritual standby to the church in this community, gazes after her in her ascent to heaven. The works of this good woman will long abide. Her children are rich in the legacy of her Christian character. Her life and precept have constructed a wall of moral restraint to them against sin and Satan. The weary chastened sufferer is now in the health and life of the city of God and may her loved ones meet her there.—Jno. F. Taylor.

HAYES.—Mrs. Allie Hayes was born in November, 1870, and died in July, 1916. She had been a member of the Methodist Church for about twenty-five years. Her going away leaves her husband, five small children, one sister and four brothers to mourn her going, besides other relatives and friends. Her body was laid to rest in Wheelen Springs Cemetery to await the resurrection morn.—A. O. Graydon.

HINTON.—Dr. Richard Lewis Hinton was born in North Carolina, in the edge of the Dismal Swamp, April 4, 1830, where he worked on the farm and attended a country school till fourteen years of age. Then he left the farm to work as a clerk in his brother's store. In two years he had saved enough money to put him through Riddicksville Seminary. He then taught school till he accumulated enough to go to college. He came with his parents to Arkansas in 1848, and settled on a farm, a part of which is now in Forrest City. Here he taught school and studied medicine, attended a medical college and began the practice of medicine at Mt. Vernon, near where Forrest City now stands. About this time he said that the most important event of his life occurred—he was soundly converted in the old-time Methodist way. He was reared by religious parents. His father's house was the preacher's home. His mother taught him to pray at her knee, and gave him a Bible, which he read every day. At the age of ten he began to pray for conversion, which in those days meant a shouting experience. He struggled along for ten years, at times bewildered, at times skeptical, till finally he joined the church, saying, it will do me no harm any way. His pastor, Mr. Thornburg, took him in hand and led him to a complete surrender. He said, "I surrendered soul and body and my heart was strangely warmed." While attending a preaching service a short time after this, he was completely swept away and shouted all over the church house. All night he was thus possessed and in a vision his life work was revealed. He had found God in the old way, and the vision led him for over sixty years in a life of saintly charm and loyal service, a dual practice he called it, on soul and body. He was a practicing physician, but he was always at church and prayer meeting. He was a Sunday school teacher over fifty years. He read his Bible through over fifty times, and said he "found new beau-

ties in it every time." In his last sickness he lost one Sunday from his Bible class, but he sent his report of the number of chapters read during the week. His public and personal service was as the salt of the earth. From Arkansas he went to Tennessee, where he resided fourteen years. At the close of the war between the states, he again returned to Arkansas and settled at Washington, where for years he was a leading physician and churchman. From there he moved to Prescott, in its beginning, and was one of the chief factors in the development of all that is best in that beautiful little city. From this place he passed to his reward May 4, 1916.—T. D. Scott.

HANSFORD.—Jessamine Pauline was born September 8, 1914, and died June 28, 1916. She was the daughter of Rev. and Mrs. Irvin Hansford of Midway, Ark., and stayed with them these twenty-one months and then went to heaven to carry their richer affections there. The fond parents in their grief take comfort in the fact that "it is well with the child." The little one has gone to the bosom of Him who said, "suffer little children to come unto me for of such is the kingdom of heaven." Behind this apparent frowning providence God hides His smiling face, and may the loved ones, who linger behind meet Pauline in heaven.—Jno. F. Taylor.

SOUTHERN.—Little Lucille Southern, daughter of Mr. and Mrs. C. S. Southern, Casa, Ark., aged four years, departed this life for her heavenly home on June 5, 1916. God saw best to visit the home and chose Lucille to sing around the golden throne. She was mama's joy and papa's pride. They can now look to her as too precious to dwell here on earth. God has taken this lovely bud so young and fair, called hence by early doom, just come to show how sweet a flower in paradise would bloom. E're sin could narm or sorrow fade, death came with friendly care, the opening bud to heaven conveyed, and bade it blossom there. There was an angel band in

heaven, that was not quite complete, so God took our darling Lucille to fill the vacant seat. Dear little hands, I miss them so; all through the day wherever I go. All through the night how lonely it seems, for no little hands wake me out of my dreams. I miss them all through the weary hours. I miss them as others do sunshine and flowers, day time or night time wherever I go, dear little hands, I miss them so.—Mrs. E. H. Long.

SMITH.—Mrs. Mattie Smith (nee Green), was born at Friendship, Hot Spring County, Ark., January 22, 1873, and died in the same locality June 3, 1916. She was married when quite young and was the mother of

seven children, five of whom are living. When three years old Sister Smith's mother died. October 15, 1882, when in her tenth year, she joined the Methodist Church at Friendship, when Rev. E. Garrett was pastor. She died in the faith of her Lord. Of her parents' children an only sister, Mrs. A. V. Harper, survives. In the presence of this bereaved sister and her five children and neighbors we laid her body to rest. May her loved ones meet her again!—Jno. F. Taylor.

AULT.—Jacob James Ault was born in Georgia, August 18, 1840, and died at Midway, Hot Springs, County, Ark., July 15, 1916. He came to Ar-

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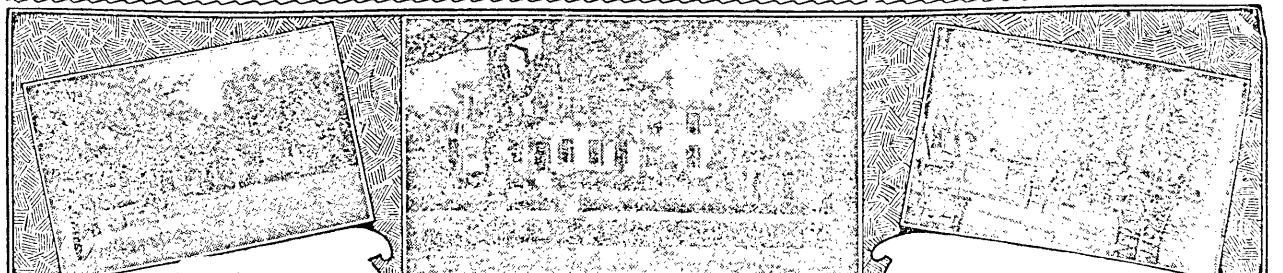
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kansas when a small boy. Was married to Miss Mary Allen October 31, 1865. To this union were born seven children, four of whom survive him. His good wife preceded him into the heavens just six weeks ago. Their married life of fifty years was one of great happiness. God was incarnated in the life of the home which was made a center of holy, purifying influences to the country round about. Jacob Ault was one of the most devoted Christians, by consent, that ever lived in this country. His life of service in his Savior's cause is as precious ointment poured forth. The name and life of this good man enriches his country in moral and spiritual values more than can be estimated in material things. He was the faithful class leader and Sabbath school teacher in his church at Midway. He will be more sorely missed in his church than any one that has been called from us in many years. His calling away has stricken the whole country with grief. His departure was sudden, and he has joined his sainted companion in the worship of the glorified church in heaven. His distressed children know where to find him. He joined the church when he was young and so he gave his lifetime to his Savior's cause. The development of such a character is worthy of the church of his membership. He gave largely in service to his Lord with manifest reaction to himself in largeness of life and experience of his Lord. His children are richer in this legacy of their father's Christian character than if he had otherwise left them a bank and railroad. May the father's mantle fall upon his children and may they press on the heavenly journey in greater faith and zeal till they all meet in heaven.—Jno. F. Taylor.

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PROHIBITION IN RUSSIA.

Written Exclusively For The New Republic By Governor Zhelobov, Governor of Ekaterinoslav, Southern Russia.

(Translated by Leo Pasvolksy).

To the Editor of The New Republic:—Replying to your request to furnish you with information concerning the effect of the prohibition of sale of intoxicating drinks upon the prosperity of the people, I beg to inform you as follows:

The sale of all intoxicating drinks has been forbidden in the government of Ekaterinoslav, and this measure showed its beneficent effects upon the population of the government, which comprises an enormous industrial district, populated by hundreds of thousands of workingmen. Therefore the effects of the prohibition of the sale of liquors become noticeable here much sooner and clearer than elsewhere. These effects were especially noticeable in affecting two sides of the people's life, viz.: the amount of crime decreased, and the general prosperity increased.

According to statistical data, the percentage of crime has decreased to a minimum, and the greater part of crime in the past was directly attributable to the influence of intoxicating drinks. At present the leisure time of the workingmen and of other classes of working population, which before, in view of many social and psychological conditions, was spent in drunkenness and debauchery, is now spent rationally, the means for thus spending the leisure time being in a large degree provided by the administration.

The tremendous growth of savings, reported by the many savings institutions, which cover the government as with a net, bears witness to the fact that the general prosperity has been increased enormously. This makes it possible for the people to improve and increase their domestic economy.

The life of workingmen and peasants may serve as an excellent illustration of this. Despite the enormous rise in the prices of prime necessities of life, due to the war, the rural banks report a considerable increase in the number of sales of land to peasants and also the fact that the payments for land are now made much more promptly. The farmers have an opportunity and the ability not only to pay all their taxes and dues, but also to devote attention and money to improving their land, increasing their stocks, etc. Thus, the acuteness of the agrarian question, which became noticeable in recent times, has been greatly decreased. With increased prosperity to encourage him, the peasant is much more willing to make use of the privilege, granted to him by the law, to separate from the commune and become an independent land proprietor.

Because of the absence of liquor, the workingmen have almost doubled their earnings, as the number of idle days has decreased considerably, while the productivity of labor, as well as its intensity are much higher. This is very significant at the present moment, not only from the economic point of view, but also from that of the state.

The increased prosperity of the workingmen affords them a full opportunity, despite the difficulties of the time, to satisfy more fully their own needs as well as those of their families, and also to save for the future

and to take an active part in rendering aid to the sufferers of the war.

This increase in the prosperity of the people makes it possible to make up for the decrease of the government revenues, due to the prohibition of the sale of intoxicants. By slightly raising the already existing taxes and levying them on some untaxed articles, it has been found possible to bring the government revenues to their former level.

Moreover, in the absence of intoxication, the population has a much more deliberate attitude towards the complicated problems of current events. There is nothing to interrupt the fine spirit of desiring victory over the foe, which reigns throughout the government.

(Signed) Zhelobov, Governor.

EXPECTING GRATITUDE.

The human heart loves to be paid in praise and gratitude for the kindness that it renders to others. Ingratitude causes disappointment and discouragement, where expressions of gratitude would have produced buoyancy and joy. However, we must not allow ourselves to be discouraged when we fail to receive the gratitude that we believe should rightly be ours. Oftentimes we expect due return in recognition and appreciation, and, if we do not receive it, we fall into a mood of revolt and rebellion. Some one has pointed out that a good specific against such a mood is to take down the biographies from our book shelves, look over the events in the lives of those men and women who have done most for humanity, and see how little re-

ward and recognition they received in this world. The array is a formidable one as the following instances will indicate:

Rembrandt, one of the world's greatest artists, after a life of bitter struggles, died in abject poverty. The other day one of Franz Hals' pictures sold for \$500,000, yet Franz Hals himself died in a poorhouse. Millet, after a vain struggle for recognition and appreciation was obliged to part with his Angelus for \$365. He himself realized that it was a great work and bitterly resented the insult of such a price. Some years later the picture was brought to this country and exhibited all over the United States at twenty-five cents a head. Its owner made a fortune out of it. Later it was sold in this country for \$100,000, and still later bought back by France for \$150,000; yet Millet would have died of starvation if the kindhearted Corot had not helped him.

Milton sold Paradise Lost, which is usually considered the greatest epic poem in the English language, for five pounds. Eli Whitney invented the cotton gin, which increased the efficiency of a cotton cleaner five thousand times, and brought in millions of dollars an-

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ARTHUR RAMSAY, Principal.

nually to the South. Yet he made at most nothing from his invention. Elias Howe, the inventor of the sewing machine, was somewhat more fortunate, as he finally received enormous royalties, but his struggles for his rights had broken his health and he died from the effects of his privations while yet a young man.

If the world during all its past history has rewarded those who rendered the greatest services with slight expressions of appreciation and gratitude, is it surprising that our services today should meet a similar fate? The facts raise the question whether or not we do not often expect a larger degree of gratitude than is our due. It illustrates the truth that we should not be dependent upon human recognition of our efforts, for God is the true rewarder of all unselfish service to Himself or to mankind.

Is not our expectation of gratitude really a form of selfishness, and are not our expectations greater than our services really deserve? Jesus said, "It is more blessed to give than to receive," and this truth applies with equal force to expressions of gratitude as it does to any other truth in the world. Is there not in our hearts much more of a desire to be loved, to be praised, to be the recipients of expressions of gratitude than there is to love, to give, to express gratitude, in short, to help others? The difference between a happy life and an unhappy one is just the difference between selfishness and unselfishness.—Christian Observer.

MEAT OF THE FUTURE.

The following is taken from an editorial in the current issue of Farm and Fireside:

"We have learned to speak of the breeding of rabbits with some contempt. But in Germany rabbit-growing is an increasing business, and the demand for rabbit meat has tripled the price in five years.

"Doctor Raebinger, an eminent scientist associated with the German Agricultural Association, has published an analysis which shows the flesh of the rabbit to be the most nourishing of all meats. The rabbit resembles the sheep in the fact that his coat is a considerable element in his value. Rabbit fur is very extensively used as a substitute for the rarer

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.

wild furs, and is sold under such names as ermine, cony, and the like.

"It took the Angora goat several years to acquire an economic status as to both flesh and fell, but it has now become established. We may expect the rabbit to do likewise in time."

WOMEN AS LEADERS IN EDUCATION.

Of the 12,000 conspicuous positions, largely of an administrative character, listed in the 1915-16 Educational Directory just issued by the Interior Department through its Bureau of Education, 2,500 are held by women. There are women who are college presidents, state superintendents of public instruction, county superintendents, directors of industrial training, heads of departments of education in colleges and universities, directors of schools for afflicted and exceptional children and librarians.

Twenty-four of the 622 colleges and universities listed in the directory are presided over by women. Of the nearly 3,000 county superintendents in the country, 508 are women. The tendency to fill this position with women is almost wholly confined to the West. One state, Montana, has not one man as county superintendent. Wyoming has only two. Kentucky is the only Southern state that utilizes women in this office, the state has 26 women as county superintendents. On the other hand, there are only 26 women city superintendents in a total of over 2,000.

Seventy institutions for the blind are listed in the directory. Of these 15 are directed by women. Of the 75 state schools for the deaf, 10 are under the leadership of women; and of the 22 private institutions of the same character, 16 have women superintendents. Of the 31 private institutions for the feeble-minded, 20 are under supervision of women.

Fourteen out of 86 directors of industrial schools are women; and 48 of the 200 schools of art are in charge of women. Woman have almost a monopoly of library positions. Out of 1,300 public and society libraries given in the directory, women supervise 1,075.

The Government Bureau of Education itself exemplifies the call for women in executive educational positions; 11 of the 33 bureau officials listed in the directory are women.—U. S. Bureau of Education.

THE COLLEGE CHAIR OF CHRISTIANITY.

Furman University, Greenville, South Carolina, has established a Chair of Christianity. President E. M. Poteat believes that Christianity is the salt of civilization and frankly says to prospective students: "If you object to a course in Christianity, go elsewhere. For our part, we are unwilling to give our degrees to students who have not had special instruction in the origin, the documents, and the history of the Christian religion." But how about freedom of conscience in such a program? Says Dr. Poteat: "The answer is plain. We do not violate the mathematical liberty of a pupil when we teach him the multiplication table. We do not violate the rational liberty of a student when we teach him logic. We do not violate the religious liberty of a student when we teach him Christianity."—Biblical Recorder.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

QUARTERLY CONFERENCES NORTH ARKANSAS.

BATESVILLE DISTRICT.

(Third Round.)

Yellville, at Summit.....July 30-31
Rush, at Rush.....July 31-Aug. 1
Cotter Ct.Aug. 1-2
Mountain Home.....Aug. 2-3
Calico Rock and Macedonia.....Aug. 4
Viola Ct., at Viola.....Aug. 8-9
Calico Rock, at the tent.....Aug. 12
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.)

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'BRYAN, P. E.

CONWAY DISTRICT.

(Third Round.)

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.)

Marble Ct.Aug. 5-6
Prairie GroveAug. 12-13
Viney Grove Ct.Aug. 13-15
Springdale Sta.Aug. 19-20
Elm SpringsAug. 20-21
Springdale Ct.Aug. 26-27
Berryville Ct.Aug. 28-29
War Eagle Ct.Aug. 30-31
HuntsvilleSept. 2-3
Springtown Ct.Sept. 9-10
G. G. DAVIDSON, P. E.

FORT SMITH DISTRICT.

(Third Round.)

Huntington and Mansfield, at H.....July 29-30
Hartford and Midland.....July 30
Greenwood Station.....Aug. 5-6
South Fort Smith.....Aug. 6
Charleston Ct., at Oak G.....Aug. 12-13
Ozark 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.)

Howell and DeVewAugust 19
McCroryAugust 20
HamlinAugust 26-27
MellwoodSept. 2-3
W. F. EVANS, P. E.

JONESBORO DISTRICT.

(Third Round.)

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.)

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
H. H. WATSON, P. E.

SEARCY DISTRICT.

(Third Round—In Part.)

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.)

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.

CAMDEN DISTRICT.

(Third Round.)

HuttigJuly 16
Strong, at RhodesJuly 19
Thornton, at Prov.....July 22-23
Hampton, at Postina.....July 24
Junction CityJuly 29
WessonJuly 30
Magnolia Ct., Emerson.....Aug. 5-6
Magnolia Sta.Aug. 6-7
Kingsland C. Roads.....Aug. 12-13
FordyceAug. 13

BeardenAug. 19-20
El Dorado Ct., Pleas. G.....Aug. 26-27
El Dorado Sta.Aug. 27-28
Eagle Mills L. B.Aug. 30
Buena Vista, S. Spgs.Sept. 2-3
StephensSept. 3-4
ChidesterSept. 9-10
Atlanta, LisbonSept. 11
CamdenSept. 11
Waldo, at McNeilOct. 1
W. P. WHALEY, P. E.

LITTLE ROCK DISTRICT.

(Third Round—In Part.)

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.)

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
WilmotSept. 2-3
WarrenSept. 3-4
W. C. DAVIDSON, P. E.

PINE BLUFF DISTRICT.

(Third Round.)

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.August 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.)

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.)

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
J. A. BIGGS, P. E.

WARNING ORDER.

In the Little Rock Municipal Court, Second Division.

W. A. Holwell, Plaintiff,

vs.

O. E. Hill, Defendant.

The defendant, O. E. Hill, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, W. A. Holwell.

Given under my hand July 3, 1916.

CHAS. F. MARTIN, JR., Clerk.

[Seal] By A. L. BUSBY, D. C.

Troy W. Lewis & Wills, Attorneys for Plaintiff.

Wm. W. Threlkald, Attorney ad Litem.



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.)		
Lv. 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.
Lv. 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.)

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