

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, AUGUST 3, 1916

NO. 31

LET NO MAN DESPISE THY YOUTH; BUT BE THOU AN EXAMPLE OF THE BELIEVERS, IN WORD, IN CONVERSATION, IN CHARITY, IN SPIRIT, IN FAITH, IN PURITY. TILL I COME, GIVE ATTENDANCE TO READING, TO EXHORTATION, TO DOCTRINE. NEGLECT NOT THE GIFT THAT IS IN THEE, WHICH WAS GIVEN THEE BY PROPHECY, WITH THE LAYING ON OF THE HANDS OF THE PRESBYTERY. MEDITATE UPON THESE THINGS; GIVE THYSELF WHOLLY TO THEM; THAT THY PROFITING MAY APPEAR TO ALL. TAKE HEED TO THYSELF, AND UNTO THE DOCTRINE; CONTINUE IN THEM; FOR IN DOING THIS THOU SHALT BOTH SAVE THYSELF, AND THEM THAT HEAR THEE.—1 Tim. 4:12-16.

A SPIRITUAL MINISTRY.

One of our exchanges states that a noted preacher has said that the supreme need of America today is a spiritual ministry, and observes that a kindly and keen foreign visitor not long ago expressed his opinion that America more than any other country in the world is spiritually restless, the men especially becoming fretful, dissatisfied, and morbid. Both observations are true. The mad pursuit of wealth and pleasure have not drowned the soul's search after salvation. Busy men know that there is something lacking in their lives, and they resort to various recreations to still the inner cry for a satisfaction which vocational activity in itself does not afford. The recreations rest the body and mind, but do not satisfy the soul's search. The church which merely competes with the moving picture show and vaudeville and baseball offers too tame a program, and the seeker sleeps, or goes forth after greater sensations. The church should provide facilities for real worship, music and prayer and ritual which turn the thoughts toward God. The rendering of all these should be so skillful and perfect that the leader attracts no attention to himself, but quietly and unostentatiously directs the worshipers toward the true object of all worship. But the true minister is more than the leader in prayer and ritual. He is an interpreter of the mind of God. He should study the Word and with the help of the Holy Spirit discover the principles of divine government and conduct, and apply them to the present times so that his hearers may know what God wants them to do today. The minister mediates in spiritual things. Then he must be spiritually sensitive and himself willing to be led by the Spirit. Spirituality is not mere feeling. It is apprehension and appreciation of spiritual values and conformity of the life to divine principles. The spiritual man knows God and does his will. Certainly he will have emotion, the highest and holiest possible, but the feeling is the efflorescence or the aroma of the Spirit-filled and divinely directed life. To expect continual emotion when the life is not subject to the influence of the Spirit is as unreasonable as to expect the flower to bloom long after the plant has been separated from the soil. Men whose souls are hungering for God will wait upon the ministry of a preacher who so knows God that he reveals and interprets him not in his sermons alone, but in his daily walk and conversation. The spiritual minister is not haughty nor vain nor boastful; he remembers that he represents Christ, and so is careful not to gossip nor tattle nor be vulgar in speech; he is sympathetic, but not fawning nor obsequious nor servile; he is full of knowledge, but imparts it unostentatiously; he encourages, but flatters not with fulsome compliment; he forgets himself and his own needs in helping others; he preaches Christ crucified, but does not crucify him afresh with his crude or sophistical preaching; he enlightens men by the foolishness

(simplicity) of his preaching, but is not a foolish preacher; he wins men to Christ by presenting him as an adequate Savior, but does not seek to attach them simply to himself; he exemplifies in himself the principles which he proclaims, but does not boast of his own perfection; he preaches holiness and tries to exemplify it, but he is humble in his claims of personal attainments. Thus by spiritualizing his daily life he becomes a spiritual man, and with proper study to present a Spirit-filled and Christ-charged gospel he will be a spiritual preacher. Every age has needed such preachers. Our age, with its plethora of meat and drink and raiment and its superabundance of diversions and thrills, requires a ministry surcharged with the divine. My brethren in the ministry, let us examine ourselves and see if we are meeting our Lord's expectation and the deepest needs of our hungry people.

DO YOU WANT IT?

If the state-wide prohibition law is repealed, the new law provides for the making and selling without license of native wine in original packages of not less than five gallons. Under our old law the people could vote separately on the sale of native wine, and in practically every county the people had declared that they did not want it. Experience has shown that native wine sold in the country where there is no sort of police protection is pernicious. Young men get together and buy five gallons and drink it all on one occasion, and become fighting drunk. Many brawls and murders came from the practice. Men of experience have said that wine drunkenness is peculiarly injurious. Do we want our boys in the country to debauch themselves with native wine? If we do, we shall vote to repeal state-wide prohibition and for this new and pernicious law. Tell your neighbors about the native wine provision, and see if they want it. The saloon is bad enough, but it concentrates the evil. Free native wine scatters it everywhere. Your nearest neighbor may sell it to your boys. Do you want it?

LET US BUILD UNIVERSITIES FOR OURSELVES.

In the discussion of the educational budget in the Prussian Chamber the question of the admission of foreign students into German universities recently arose. It was argued that, while German universities should not be absolutely closed against students from foreign countries after the war, still there should be restrictions so that whenever German interests are even remotely endangered by admitting them, the terms of admission may be changed. Even before the war there was opposition to the unrestricted admittance of foreigners, but it was directed chiefly against the Russian Jews who crowded the German universities. The present movement is aimed at foreigners generally, and seems to have originated among German students who felt that it was unjust to permit classes and laboratories to be overcrowded by outsiders. Now the feeling is intensified, and it is argued that as the German people pay the taxes their students should have the benefits and privileges. Even if foreign students are not excluded from European universities, it is probable that the overburdened nations will not be able to maintain universities which will be especially attractive to American students. While we would not discourage our young men who seek special advantages from going abroad to pursue their research studies, still we quite agree with Bishop Candler that the time has come to magnify our own universities and provide the facilities not merely to keep our youth in America, but to attract the youth of other lands. The nation which educates the leaders will itself lead. There is a demand

for university instruction today which our Southern universities have not been able adequately to meet. Formerly we lacked the means. Now we are rich. We have a host of millionaires, and thousands of our people live in luxury. Instead of increasing their self-indulgence let them invest in Emory University and in Southern Methodist University. Let chairs be endowed and halls be erected and laboratories equipped and libraries be filled. Let us prepare the future ministers, lawyers, doctors, teachers, journalists, engineers, scientists, and farmers. Let our own universities be the mines out of which intellectual riches shall be dug. Let millions upon millions and multiplied millions be poured in, and the South will furnish the youth to utilize the opportunities. Let no excuse be made. Let there be no delay. A year now may count almost as much as a former decade. Events crowd upon each other. Sentiment is being formed which may change the stream of destiny for ages. While fortune favors let us rise up and build.

ECONOMIZE FOR CHRIST'S CAMPAIGN.

Germany is able to keep her people from starving because the housewives have been organized for economy. Frau Hedwig Heyl, the daughter of the founder of the North German Lloyd Steamship Company, saw the need and appealed to her countrywomen. She said: "While our husbands and sons are in the field, let us stand shoulder to shoulder here, as an invincible army of housewives. Unless we alter our ways of living, we shall starve to death or beg for peace within a few months. But if we act together and husband carefully every speck of fat, meat and milk, and share what we have, rich and poor alike, then, and then only, can we set at naught the English blockade. Whether or not we win this war depends on the German housewife in her kitchen as much as on the German soldier in the trench." Following her suggestions, the German women have practiced remarkable economies, and have shown on how little it is possible to live.

These German women are true patriots. They are willing to deny themselves and eliminate all luxury for the sake of their loved country. America is not at war with any foreign foe, but under the terms of Christ's commission a divine imperative is upon all Christians to carry on a campaign till the world knows Him. The degree of prosperity which we enjoy is largely due to the partial prevalence of the Master's principles. We owe all to Him, but we are not using our marvelous blessings to promote his world campaign. We are wasting our vast material wealth on selfish and hurtful indulgences. If we had simply the loyalty of these German women, we would cease to eat, drink and be merry while our Master's world campaign lags. If we would devote to his cause his money which we are lavishing on folly and pleasure, his treasury would be full and his world program would be speedily carried out. Is his cause not as dear to us as Germany is to her housewives? Are we as loyal to Christ as Germans to the Kaiser? Are Christ's plans and purposes as dear to us as the plans and purposes of the Kaiser are to his subjects? What will it profit us if we make millions and enjoy all luxury, if Christ's commands are unheeded and his program is incomplete because of our failure? Let us reduce our food and raiment to a war basis, and use the money thus saved for the Master's great campaign.

In the olden time it was honorable to have a trade; today men consider it more honorable to trade.

Unregenerate souls in the midst of civilization invent idols and vainly worship at their shrines.

Arkansas Methodist

PUBLISHED EVERY THURSDAY

A. C. MILLAR.....Editor

WESTERN METHODIST PUBLISHING CO.,
PublishersOne Year, Cash in Advance.....\$1.50
To Preachers.....1.00

Office of Publication: 200 East Sixth Street, Little Rock, Ark.

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1879.

Make all money orders or drafts payable to Western Methodist Publishing Co.

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

2. It is the rule with us, as with all papers, to expect payment of back dues before dropping names.

3. Samples sent to any friend who will put them into the hands of those whom he wishes to influence to become subscribers.

PERSONAL AND OTHER ITEMS.

The Jefferson County Anti-Saloon League has been organized.

Born—To Mr. and Mrs. T. O. Rorie, Jr., on July 19, a son, Glenn Brooks.

An attendance of 350,000 is expected at the original Chautauqua this year.

Rev. R. N. Davis recently closed an excellent meeting at Waldo Dover Circuit.

Last week's Central Methodist was a Wesley Bible Class Federation issue, and it was good.

The issue of the Baltimore Southern Methodist for July 27 was a splendid educational number.

Rev. J. M. McAnally is this week engaged in a good meeting at Salem Church, on Conway Circuit.

Rev. M. N. Waldrip reports that Bishop McCoy preached a great sermon at Pine Bluff Thursday night.

Rev. S. F. Brown and wife of Gentry have gone to their old home, Rural Retreat, Va., to take a month's vacation.

Rev. J. G. Carter and Rev. W. C. Martin, who is assisting him, have held a fine meeting at Appleton, with about thirty conversions.

Without a dissenting voice the Norfolk (Va.) District Conference adopted strong resolutions favoring the unification of Methodism.

In the Christian Advocate (New York) of July 27 is a fine article by our Rev. J. Frank Simmons of Horatio, on "Bishop McConnell in Arkansas."

In honor of his mother, Mr. C. E. Dawes, a banker, will erect in Chicago a \$125,000 hotel for women in which the price of a room will be ten cents a night.

Married—At Methodist Parsonage Monette, Ark., on July 22, 1916, Mr. M. E. Blankenship to Miss Annie Powell, both of Monette, Rev. C. F. Wilson officiating.

Superintendent J. H. Hinemon of the State School for the Blind has returned from Halifax, Nova Scotia, where he attended the American Association for the Blind.

There are only four newspapers in Arkansas that are opposing Amendment No. 12, and only one little weekly supporting the liquor bill to repeal the state-wide law.—Texarkanian.

The Christian Advocate (Nashville) has published the resolutions adopted by our Prescott District Conference expressing appreciation of the presiding elder, Dr. W. M. Hayes.

Married—At Methodist Parsonage Monette, Ark., on July 17, 1916, Mr. Charley W. Baker to Miss Lucy Esley, Rev. C. F. Wilson officiating. The young people will live on Popular Ridge.

It is announced that on the call of two hundred representative citizens of Atlanta, Ga., Mr. Asa G. Candler will run for mayor. Such men are needed in public office, and it is to be hoped that he will win.

Amendment No. 12 in operation years ago would have saved the Conway School District its present financial tangle. The extra five mills don't spell much to the tax payer, but a lot to the schools.—Arkansas Farmer.

Rev. John P. Lowry has gone this week to help in a meeting at Star City. He has one open date for this month. Any brother desiring his services may write him at Star City or 708 East Seventh Street, Little Rock.

Wednesday of last week Dr. Jas. A. Anderson, Dr. F. S. H. Johnston, and Dr. J. H. Reynolds called

at our office while in the city on business. They had come from Conway in Dr. Johnston's car and found it a pleasant trip.

Rev. John A. Womack, our pastor at Russellville, who has been resting for several weeks near his old home at Centerton, Benton county, has steadily improved in health, and will go in a few days to Chautauqua, New York.

On his way to Mena the editor spent last Friday night in the home of Rev. W. T. Martin at Booneville. Brother Martin is enjoying his new charge and sees some evidences of progress. A Sunday will be spent there later.

Rev. Clem Baker last week returned from Junaluska, N. C., where he had spent nearly two weeks enjoying both the climate and the program. On account of the torrential floods he was forced to detour on his return journey.

The manager of the Baptist Advance gives notice that the higher price of paper will make it necessary to raise the price of the publication from \$1.50 to \$2.00. Many other papers are making similar announcements.

At the recent Democratic primary in Texas the voters were permitted to say whether they wanted the question of state-wide prohibition submitted at the regular election. There was a small majority in favor of submission.

Arkansas voters should forever settle the liquor question when it is balloted upon the next time. The state has had a wonderful advancement under prohibition rule, and to return to the "wet" column would be tragical.—Texarkanian.

Bonfort's for July 10 states that the Liberal League is to have an outing on July 22, and says "another big event will be the donkey race, in which brewers, distillers, brewery workers and distillery workers will compete."—Ex.

Local self government is a fixed principle of the Democratic party, and has been since there was such a party.—Arkansas News. Do you know what you are talking about? Maybe you had better look into it a little deeper.—Benton New Era.

Bishop Mouzon has appointed President J. H. Reynolds of Hendrix College as the representative of the North Arkansas Conference to the Missouri Conference at its celebration of the Centennial of Missouri Methodism, to be held during its coming annual session.

Brother Sigler of Jonesboro writes: "We have a protracted meeting at West Huntington M. E. Church. Rev. Joe Stevens, the preacher in charge, is doing the preaching. Brother Griffin of Paragould will be on hand to assist Brother Stevens. The prospects are good."

Last Monday Rev. R. L. Jackson called on his return from Altheimer, where he had preached Sunday in the absence of the pastor, Rev. Grover Cleveland. Brother Jackson graduated from Hendrix College in June, and expects to join the North Arkansas Conference this fall.

The building committee of our church at Benton announce that on the second Sunday in August they will put on a campaign to secure \$15,000 for a new building. The new building is to have a basement and modern Sunday school room and an auditorium with seating capacity of 600.

A number of "Get-Together-Days" have been planned on the Conway District for the near future. The Saturday of quarterly meeting occasion will be used. There will be dinner on the ground, preaching, and discussions of all the things that make life in the community nobler and better.

It's a sad commentary upon the personal habits of so many of our young men that their physical examination for military service shows that nearly 30 per cent are not qualified to hold down a base on a cross roads baseball team, much less face an enemy on the firing line.—The Texarkanian.

For the Christian Advocate Prof. Charles R. Foster has written two strong articles on "Mission Study in the College Curriculum." It may be of interest to note that such a course was offered at Hendrix College some fourteen years ago, and from time to time has been elected by a few students.

August 1, at Hope, died Capt. W. W. Folsom, pioneer of Arkansas journalism and twenty years editor of the Hope Gazette. He was born at Charleston, N. C., August 23, 1836, served in the Confederate army, came to Arkansas thirty years

ago and edited papers at Augusta and Hope. A member of the Methodist Church, he was a man of convictions and force, never hesitating to advocate right as he saw it. He had contributed much to the moral progress of our State.

Bishop W. P. Eveland, missionary bishop of the Methodist Episcopal Church for Malaysia, is dead. He had gone a fishing near Mount Holly Springs, Pa., and was electrocuted when his steel fishing rod made contact with an electric wire. He had served four years and looked forward to years of successful service.

Writing about Bishop McCoy's visit to Hot Springs, Dr. Theodore Copeland says: "Bishop J. H. McCoy preached for us Tuesday night and took a collection for Henderson-Brown College. His sermon was easily one of the greatest I have ever heard from any man. He captured and captivated my people.

The very excellent address delivered before the General Conference on "The Bible and Life," by Rev. James W. Lee, Ph. D., on the centennial anniversary of the American Bible Society, has been printed in pamphlet form. It is a deliverance of remarkable strength on this important theme.—Zion's Herald.

The presiding elders of the Memphis Conference met at Dyersburg, Tenn., on June 21 and pledged themselves to raising their part of the fund to be raised by the four Conferences for Emory University. Bishop Murrah presided, and Bishop Candler was present, to the delight of the brethren.—Christian Advocate.

Present at First Church, Little Rock, on the occasion of Bishop McCoy's visit Wednesday night of last week, were: Dr. A. O. Evans and Dr. J. M. Workman, who were assisting in the Henderson-Brown campaign, and who also spoke briefly; Dr. B. A. Few of Arkadelphia, Rev. J. W. Mann of Carlisle, and Rev. W. T. Wilkinson of Argenta.

The St. Louis Christian Advocate reports that Rev. M. N. Waldrip, our pastor at Lakeside Church, Pine Bluff, had a prominent part on the program of the Arcadia (Mo.) Assembly and lectured and preached to the delight of enthusiastic audiences. He preached four times and lectured three times. Brother Waldrip himself says that he was treated royally.

The people of Urbana and Champaign, Ill., have raised \$50,000 to purchase a site adjoining the campus of the University of Illinois for a Christian School of Religion and a Christian Social Center. The plan is projected by Methodists, and is part of a general scheme to provide similar schools and centers at the great State universities of the West. There are 1,200 Methodist students at the University of Illinois.

While journeying up the Rock Island Railroad last Friday the editor had the pleasure of the company of Rev. J. B. Stevenson and wife of Batesville and Rev. Ed. Miller of Van Buren. Brother Stevenson has just helped in a successful meeting at Lead Hill, and was on his way to assist Brother Stroup in a meeting at Bluffton. Brother Miller helps by organizing and leading the singing. During Brother Stevenson's absence his pulpit at Batesville will be filled by Brother Harry King of Dallas, Texas.

On Wednesday night, July 26, Bishop J. H. McCoy, in connection with the Henderson-Brown campaign, delivered an educational address in the chapel of First Church, Little Rock. While the Bishop was weary after a strenuous itinerary of ten days, still he made a masterly deliverance on the need for Christian education and the necessity of endowment for the adequate maintenance of our denominational colleges. He closed with a strong appeal for help for Henderson-Brown College. All the preachers of the city were present and also other representatives of all our churches.

Under the head, "The Prospect," the Christian Advocate (New York) quotes liberally and approvingly from an article written by Rev. J. C. Hooks of Broken Arrow, Okla., for the St. Louis Christian Advocate (the same article also appeared in our columns), and says: "If we do not love each other enough, if we do not love Methodism enough, if we do not love the cause of Christianity enough, to go far along the road of sacrifice, there will be no union worth having. But according to every indication which we discover, there is an immense

preponderant sentiment in the Methodist Episcopal Church in favor of bringing the two churches together and willing to pay the price."

The Shreveport (La.) Times contains a full page account of First Church and the work of its pastor, Dr. George S. Sexton, who had just secured \$80,000 to pay the church debt. The splendid building, which cost \$138,500, was dedicated July 23 by Bishop Hoss. It is one of the finest structures in Southern Methodism, and the clearing of its debt will enable its strong congregation to undertake large things for Louisiana Methodism. Dr. Sexton has been one of our most successful pastors and church builders, having raised more than a million dollars for the building of churches. He began his career as pastor of Atlanta Circuit in Little Rock Conference.

The editor arrived at Mena about four o'clock last Saturday evening, was met by Brother Sims, the pastor, and spent a short time calling on subscribers. At night an appointment was filled at old Dallas, three miles out, where Brothers Kelly and Jones had been holding a protracted meeting. There was a good congregation. Brother Kelly is doing an excellent work among the people of this splendid rural community. Another appointment was made for three o'clock Sunday, but a heavy rain prevented filling it. At Mena the Sunday school, under the superintendency of Mr. Mark Olney, was visited and found to be well organized and attended. Opportunity was given to address it. There were good congregations at both morning and night services. Many old friends were present. Rev. J. B. Sims, the pastor, is succeeding in this pleasant but difficult charge. The removal of the railroad division some years ago caused some loss and occasional discouragement. However, in spite of this, the town seems prosperous. It is beautiful for situation and has many natural advantages which will attract good people. The park is very beautiful and well kept. Our church building, although not quite finished, is substantial, commodious, and admirably located. A parsonage is needed. Some day the Little Rock Conference should hold a session in this city of the mountains.

PREACHERS AND PROHIBITION.

Our preachers are all for prohibition, and consequently are against the repeal of our state-wide law. The people, too, believe in prohibition, but many do not understand the measure that will be on their ballots at the next election. The preachers will undoubtedly speak boldly from their pulpits, but there are other ways in which they may make themselves heard and felt. Let them speak, whenever possible, at picnics and celebrations and other public gatherings. Then let them confer with the committees of the political parties in their counties and seek to have good, safe men presented to the State Board to be appointed election commissioners in the respective counties. This is important, as the only hope of the liquorites is to perpetrate frauds at the polls. Let the preachers organize and co-operate with all the forces that stand for righteousness. We can defeat repeal, but the preachers must bestir themselves to do it. Take nothing for granted, except that the liquor traffic will use all means possible to overthrow the law.

THE TEXAS EDITOR WOULD QUIT.

On another page, under the caption, "The Arkansas Methodist Proposes Some Constructive Work," the editor of the Texas Christian Advocate, after expressing approval of our recent editorial on strengthening the School of Theology of Southern Methodist University, says: "We are ready to kiss and make up with the Arkansas editor." He thus admits that he has been pouting, but he does not propose to atone for the harm which he has done. We have no personal quarrel with Dr. Bradfield. If we had, it would be very easy to "kiss and make up." We have been discussing vital issues, and feel under obligation not only to Arkansas Methodism, but to the whole Church, to continue to probe and turn on the light until the whole truth is presented and the principles for which we stand are vindicated. As Dr. Bradfield has sought to discredit the course of Dr. Stonewall Anderson and

has refused Dr. Jas. A. Anderson opportunity to reply to his editorial strictures, and as he has persistently refused to answer questions which were intended to clarify the issues, we must continue the discussion in spite of the offer to "kiss and make up." The correspondence between Dr. Bradfield and Dr. Jas. A. Anderson and the latter's article, all of which are published in this number, are illuminating, and show the spirit of the former.

HENDRIX CAMPAIGN.

President Reynolds and a few trustees were in the city Wednesday of last week conferring with Dr. Thomas about the campaign for Hendrix. It will be remembered that the trustees and conferences authorized a campaign for \$400,000 for buildings and endowment over a year ago, but owing to financial disturbances growing out of the war the campaign has not been pressed upon our people. But the situation is now changed and a vigorous campaign will probably be put on soon. Hendrix stands in great need of additional buildings and income. The need for a new dormitory and science hall is imperative.

BISHOP HOSS AND UNIFICATION.

Learning that his address at the Little Rock and Argenta Preachers' Meeting had somehow made the impression that Bishop Hoss was opposed to unification on any terms, we have asked him to express himself on that point, if he desired, and have the pleasure of publishing his reply in another column. As we felt sure he would, he makes himself perfectly plain on that issue. In his discussion he refers to enthusiastic brethren who heard Bishop McConnell at Conway and who had suggested the propriety of running the road-roller over all dissenters. We are at a loss to know to whom or what he refers. Most of the brethren who heard Bishop McConnell warmly applauded and appreciated his frankness and his brotherly and democratic spirit, but we know of no suggestion or purpose to run the road-roller over those who differed in opinion. If it is possible that language of that kind was used by any one, it was certainly used jokingly. While some of our brethren deprecate the spirit of certain newspapers, there is no disposition to suppress free speech nor to hinder in any way the work of the Joint Commission. Indeed, it is pretty generally agreed that unless the Commission can reach a conclusion that commends itself to the whole Church its efforts will be valueless. We want unification that really unites all elements of American Methodism, both in spirit and in fact. With men speaking out as frankly as Bishop Hoss and Bishop McConnell, we shall understand each other and have all of our discussions before the Commission reports, so that the report will receive practically unanimous support in General and Annual Conferences.

"BISHOP McCONNELL ON OUR EPISCOPACY."

Under the above title the New Orleans Christian Advocate says: "In addressing a body of Southern Methodist preachers at Conway, Arkansas, a few days ago, Bishop F. J. McConnell, of the Northern Methodist Church, is quoted in the press dispatches as having said: 'Methodists in the North have evolved a Democratic episcopacy, while the South has favored an absolute College of Bishops.' This is undoubtedly an incorrect report. We remember reading several press reports at the time, and all of them were inaccurate. As we recall (and others corroborate our impressions), Bishop McConnell indicated that the difference was, as the New Orleans Advocate further shows, in the relation of the General Conference to the episcopacy and that under that relation the episcopacy of the Northern Church was more democratic. The New Orleans Christian Advocate further says: 'We wonder what would be thought of a Southern Bishop if he were invited to deliver a series of lectures at a Northern Methodist Bible School and he were to criticize adversely the form of episcopacy of that Church.' Bishop Hoss, in his article on another page, says: 'Bishop McConnell was likewise sincere when he came to Conway a few weeks ago and served an ultimatum on us to the effect that his Church would never stand for such an episcopacy as ours.' It was our privilege with a hundred others to hear Bishop McConnell, and we are free to say that we did not consider that Bishop

McConnell was "criticizing" nor that he "served an ultimatum." He stated distinctly that he was not criticizing, explained that his General Conference could set aside a Bishop if he was not satisfactory, and expressed his personal preference for that relation and a hope that his division of the Church would not be required to relinquish its position; and he frankly stated that some of his own colleagues and people preferred the Southern position. We saw brethren applauding him, who probably did not agree with him, but their applause grew out of the Bishop's frank and modest statement of a delicate situation. Another brother who was present and who is a close observer has written to us, saying: "I think I can say that he did not use the word 'absolute' at all. It would be substantially correct to say that he pointed out the fact that the episcopacy of the North is more democratic than that of the South; that he did it with modesty; that he insisted that a Methodist episcopacy must be democratic. There were present a large number of representative men from all over Arkansas, and if there was a single man who did not approve what Bishop McConnell said I do not know of him. I will add that the Bishop pointed out that in the North there is a party holding the view that Bishops should be clothed with larger powers; that some of his fellow Bishops belong to this group; that he was simply expressing his own view, and seeking to recognize frankly that we had at this point, and not over the negro question or any other question, our real problem in working out a plan of union, and that the problem was a Northern one, as well as a Southern problem."

Rev. J. Frank Simmons, our pastor at Horatio, was present, and has written for the Christian Advocate (New York). Among other things he says: "Among the speakers was Bishop F. J. McConnell, who we hope in the providence of God will be one of our Bishops some day soon. His stay among us was a help and a delight to all. To us his outstanding characteristic was his simplicity, both in manner and in speech. * * * The Bishop was impressed with the response he received as well as we were impressed with him. After the amens and cheers had ceased when he had spoken on Methodist union, with tears in his eyes he said to one standing near him: 'Your desire for union is greater than I had anticipated.' Perhaps the most common theme of conversation among the preachers the nine days we were together was the prospective Methodist union. * * * I do not know of a preacher in Arkansas who opposes the union of our two great Methodisms."

The following resolution was passed: "Feeling that we have been greatly benefited and helped by the inspiring messages brought to us by Bishop F. J. McConnell, therefore we declare our appreciation of the great messages he brought us as well as the warm expressions of fraternal feeling which we fully appreciate. Our hearts were made glad because of his strong, wise words regarding the prospects of union of the two great Methodisms which we pray may soon be consummated."

Whatever may be our views on the episcopacy and unification, we believe that every one who heard Bishop McConnell will clear him of any disposition to criticize or to serve an ultimatum. There is a great difference in hearing a speaker and in reading an imperfect press report, and this accounts for the impressions made upon those who were not present.

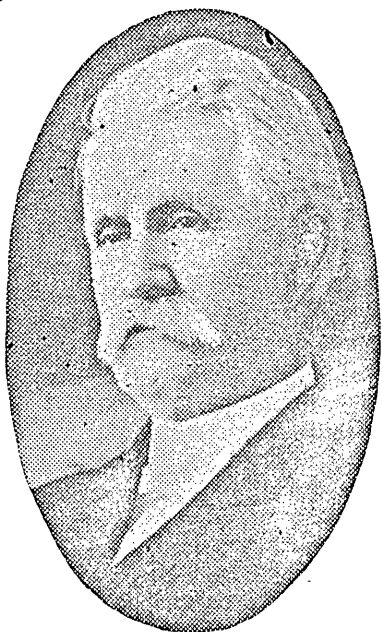
LAKE JUNALUSKA.

The great meeting for August 1, to which we have so urgently invited our laymen and preachers, has, on account of too many washouts, been postponed to August 15, and I hope we who expected to attend will plan to be there, and some who could not be there August 1 will be able to do so on August 15. Let us work and pray to make it a great meeting for our Master's people, and pray that the touch of His spirit may be felt all over the church. Personally, no other week in the year would it be so hard for me to leave home on church duty as August 15 to 20, for the North Arkansas and South Missouri Reunion Association of the Blue and Gray holds its twenty-sixth annual session here August 14 to 19, and 5,000 to 10,000 visitors are estimated to be in Mammoth Spring that week. If possible, meet me at Lake Junaluska August 15.—Your brother, F. M. Daniel, L. L. N. A. C.

Gospel Talks



By
BISHOP H. C. MORRISON



USE WHAT WE HAVE.

Text:—"What is that in thine hand."—Ex. 4:2.

This was God's question to Moses when he hesitated to undertake to liberate the children of Israel. To attempt the release and removal of two millions of slaves from the mightiest empire on earth, would certainly require force and equipment which he was sure he did not have. He was not in a state of "preparedness." But his weakness is made the background for the manifestation of God's power. He will prove to Moses that he has all that is needed for this stupendous undertaking.

We are always in the majority when God is on our side. Hence he shows Moses that the implement and emblem of power is now in his hand.

He Called Him As a Shepherd.—So he will empower him as such. He did not require him to go and learn the use of a bow or a battering-ram; but made the simple instrument with which he was familiar to be the implement of his power. The rod was a part of his shepherd equipment. He was never without it. It was that with which he tended his flock and on which he leaned when weary. Now God will make it the protection of his flock, as Moses leads them out from their bondage. The rod was a thing familiar to all shepherds. Not one on the plains or on the hill-tops who was not as well equipped in the practical sense as was Moses. Each carried in his hand a like implement to that of Israel's leader.

God Uses Men As They Are.—He takes them with such qualifications as they have. Moses might have stood and said, "I have nothing but this insignificant rod. I can do nothing because I have nothing to do with."

Some men are doing nothing because they have not great gifts or great fortune. God does not call for fortune or genius; but asks "What is that in thine hand?" What have you at your command? What, however insignificant? Use that.

You may have no power beyond your own home-circle. All your force may be in the labor of your hands. Then yield that for God.

How Did the Rod Become Powerful?—When handled as God directed it became a living thing of power. In the presence of the king it was an all-conquering serpent that "swallowed up the serpents of the magicians." Its stroke filled the land with lice and covered the earth with frogs to plague

Egypt. Its motion parted the waters to let Israel pass over, and closed them again to destroy their pursuers.

When they were famished for water at Horeb the stroke of this rod brought forth the cooling stream.

The same God that put life in that old rod will put life and power into the common-place things with which we are connected. Every life, however obscure, becomes powerful when lived for God. Every man is a power who handles his life as God directs. Pharaoh felt that shepherd's crook when it fell a living fiery serpent at his feet.

Then What Have You in Your Hand?—Is it a painter's brush, a mason's trowel, a teacher's ferrule, a grocer's balance, or a merchant's yardstick? Whatever it may be, so handle it that it may impress the gainsayers. Let it be so in league with God that men may feel its moral force. That old rod was not the only thing that ever carried God-given power. He puts moral power into every implement his servants handle. We have only to take heed to what is in our hands and handle it for God. Let it be known that a man is honorable and consecrated to God; and there is a gospel power in his very business house. You go into his place of business with that pleasant, trustful feeling with which you enter the church. Conscious that you will not be defrauded, but may safely rely on all that is there. There is a conscious restfulness in this and a moral power not easily defined.

What's In Your Hand As a Parent?—More than a shepherd's crook, a mason's trowel, or a grocer's guage. You have the destiny of children, dearer than all things else. You are training the scions of future citizenship. The infant men, who will man the state and mould the morals of the land forty years hence. What you make your children now, they will make society and the church when you—like Isaac—are on the couch of helpless age. As surely as you plant the trees in the shade of which your children will rest; so surely will you implant in them the principles which will give coloring to the morals of your country in coming time.

Shall your children make history? Shall they "stand before kings?" Shall they smite the dry rocks in life's famished places and draw forth living waters? Shall they, when defeat seems evident, divide the waters and pass the apparent impossibilities on the life-march? Then let them be given to God in childhood. Get them in

league with him while they are young and let God handle them. Then will they make history for you when you are gone. The future of this nation; its honor, its virtue, and its exaltation, are all in your hands as the parents of the future citizenship.

What's in Your Hand as a Candidate For Immortality?—The opportunities of life. These are as completely in your power to manipulate and use as was the rod in the hand of Israel's leader. But like the rod, they are so common-place that we miss their value. Our opportunities are ever with us. They are part of life's equipage; and yet we regard them of no great significance, and give them little thought.

Each season has its lessons and opportunities. The man of fifty has passed two hundred seasons. Each day in that time had its opportunities; and there have been nearly twenty thousand of those days. In one pastorate of four years there are two hundred prayer-meeting hours, two hundred Sunday school hours, and four hundred hours for preaching and hearing the gospel. Add to this the special occasions and you have almost a thousand services in one pastorate.

Passing, as many do, through ten such pastorates, you have almost ten thousand presentations of the gospel in life-time. That power put in your hands almost ten thousand times, and yet like Moses holding the rod in his hand, regarding it a thing of small moment, or rather not thinking of it at all. Thus we pass our opportunities daily without thought of their immense worth. Moses had never thought that the rod, so familiar to him, was to appall kings, divide seas, and triumph over enemies.

What things are now in your hand? Things unnoticed, unappreciated, uncared-for. And yet, these are the things, the very things that will decide destiny, determine the future, and settle the final doom.

Moses Fled When He Saw the Serpent.—When he saw the power and the danger that were in the rod that he had regarded as so insignificant, he fled from it in dismay. The touch of God showed him what was in it. So with the opportunities that men handle, abuse and waste. Could they but see their awful meaning, and the tremendous issues which hang upon them, they would tremble and fly from them.

Those long-abused and neglected opportunities will, under God's touch, and in the dying hour, become living, fearful, fiery serpents, and the helpless hopeless soul would fain fly from them. But alas! the soul will then be in their grasp, and flight will be impossible.

What is Your Hand in Personal Influence?—Here is a rod of power of which we seldom think. Our mightiest work is done by our influence. Yet "we know not what we do." Influence—from "inflow"—to flow in. The silent inflow of an element. The inflow of our power upon the hearts, lives and characters of others. We thus flow in upon others until they become what we make them, what we are.

We carry this rod of power all the time and think of it as little as Moses thought of the rod until God touched it. We make men do, and they make us do, what neither law, nor money, nor bribes, nor aught else could make us do. May God show us what power we have in our personal influence!

In Thy Hand.—Not merely in view, in prospect, in possibility; but in your

hand. At command, even as the rod in the hand of the shepherd.

Do not say, "I have no influence." A shepherd was not a shepherd without his crook. A man is not a man without influence. As a parent, as a candidate for immortality, as one with personal influence; I ask, "What is that in thine hand?" May the living God show us the powers we hold, and for which we shall give account, as we have never seen them before! May they be used for him, and used NOW! Ere they become serpents and take the form of "the worm that dieth not," and make conscience to become their deathless victim!

IS THIS PLAIN?

By Bishop E. E. Hoss.

My Dear Doctor Millar: Your letter of 17th inst. is to hand, and has been carefully read. By no single word that I have spoken or written at Little Rock or elsewhere have I given anybody the right to suppose that I would not loyally stand by the action of our General Conference on the subject of Methodist union. But if you mean to inquire whether I am going to support the action of the Northern General Conference I answer categorically that I am not.

The Oklahoma and Saratoga plans of union differ to the core on many important points. To tell me that they are substantially identical, is to affront my intelligence. My good friend, Dr. Spencer of the Central Christian Advocate, whom I greatly honor and love, and who is not given to dodging, frankly says that the Saratoga action is a transformation of that which was had at Oklahoma. "Transformation," yes.

On the supposition that our Northern brethren are men of conviction, I do not see how they can abandon their "recommendations" any more than we can abandon our "suggestions," though the tone of some of our editors would seem to carry the notion that there are no real principles involved in the whole affair—nothing but our unworthy prejudices that may be dismissed at will.

The "sincerity" of the parties concerned is one of the difficulties in the way. Bishop Neely is no doubt perfectly sincere in putting forth at this particular crisis the most atrocious statement of the past history and present attitude of Southern Methodism that has ever been written. Bishop Hamilton is perfectly sincere in maintaining the doctrine that any drawing of the color line is sin. He honestly thinks so, and isn't afraid to say it. Bishop McConnell was likewise sincere when he came to Conway a few weeks ago, and served an ultimatum on us to the effect that his Church would never stand for such an Episcopacy as ours. Whether it was altogether decorum for him, under the circumstances, to prejudice the work of the Commission is doubtful, but that he was expressing his honest convictions there can be no doubt. I presume also that the enthusiastic brethren who heard him and suggested the propriety of running the road roller over all dissenters were utterly sincere; but I venture to suggest that this is still a free country; that liberty of thought and utterance is a very precious inheritance; and that any attempt to bring the compulsory methods of political convention into the deliberations of the Church will quite possibly provoke a good deal of resistance.

That the whole company at Saratoga was sincere in proposing to in-

vest the reorganized General Conference with every possible function of government, and that in supreme measure is altogether certain. It is true that such a scheme would bind the minority hand and foot; but our brethren beyond the Ohio and the Potomac quite honestly think we ought to accept it. They are, as a matter of fact, thoroughly puzzled to know why we should hesitate. Finally, however important it may be for the Methodists of Arkansas and Texas to enter into a formal union with those of Dakota and Maine, I humbly "suggest," yes and "recommend" that it is still more important for them to maintain the spirit of unity among themselves and towards their immediate neighbors. Amen.

Muskogee, Okla., July 19, 1916.

METHODIST UNIFICATION.

That the question of Methodist unification deserves at this time the most prayerful and careful consideration will be agreed upon, I think, by all parties concerned. It is a question of more than passing moment. It has to do with the years or the future. Children yet unborn and even nations, will be affected by the discussion and the decision finally reached on this subject. When my own Church in its General Conference at Oklahoma City took such united action in favor of unification, some of us on the firing line had a new hope born in us. And when the General Conference at Saratoga of the Northern branch of the Church took similar action, it sent a thrill through the nation. We thought everybody would rejoice in such a spirit. But alas, it is not so. I have been much pained and grieved at some of the contributions made by some great and good men of my own Church, men whom I have always loved and honored, who make it known in unmistakable language that they are against the whole movement. I yield to no man in loyalty and devotion to the Methodist Episcopal Church, South. I was born at her altars and reared in her communion. For thirty-eight years I have labored in her ministry, all of which have been spent on the "border," except three. For seventeen years I have been presiding elder in Oregon, Washington and Idaho. Nearly nine years were spent as pastor in the Southwest Missouri Conference. I should know something by this time of the problems that affect church life in those sections where both churches occupy the same field. The continued division of Methodism in this country is, to my judgment, a shame and a disgrace to the Christian name and profession.

I want to voice the sentiment expressed in the editorial comments of the Pacific Methodist Advocate of July 13, as also the editorials in the Christian Advocate, Nashville, of July 7 and 14, and the position taken by the Arkansas Methodist. They have to me the right ring. The contribution on this subject by Bishop Kilgo and the one by Dr. E. B. Chappel, and others not a few are also good to the use of edification.

And why not? The doctrines of the two Churches are identical. The polity of church government is practically the same. The only thing that now keeps the two Churches apart is sectional prejudice—pure and simple—only this and nothing more. And the prejudice is not all on one side of the house. Anybody can see that.

Our own General Conference at Oklahoma City voted unanimously for

the re-organization and unification of Methodism. Last May the General Conference of the Northern wing of the Church followed our example, and was practically unanimous in meeting us half way. Neither body attempted to formulate a plan, but wisely left all the details to be worked out by a Joint Commission from both Churches. Nothing could have been fairer than this. Neither body sought to dictate the terms of union, but each did make certain recommendations, which was eminently proper. Now, it does seem to me that the fair and brotherly thing for all parties to do is to wait until the Joint Commission has met, discussed the points of difference from every angle, and brought in its report. Then, but not till then, if we are so minded, we can put on our fighting clothes, and march out to the fray. Let us be as just towards them as we expect them to be towards us.

If the signs of the times do not de-

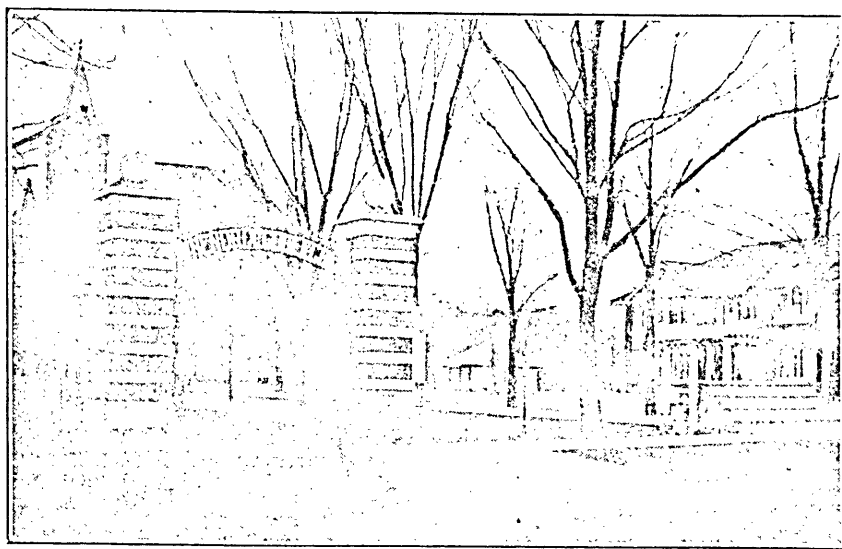
prosperity and strength of the nation, and should engage the thought and effort of all Americans."

To longer perpetuate the folly of a divided Methodism in this country would be to commit a crime against the civilization of the twentieth century.—H. S. Shangle.

Milton, Oregon.

A GREAT BLUNDER AND HOW IT CAME ABOUT.

As respects the pending negotiations for the unification of the Methodist Churches North and South the Arkansas Methodist has taken the right position. Such a movement having been initiated by unanimous action of the General Conferences of both Churches, the only course consistent with true brotherhood and church loyalty is the co-ordination of all the counsels of the church in bringing the scheme to a satisfactory consummation. The thing proposed may not be done,



VIEWS OF HENDRIX COLLEGE.
Entrance to Campus. Martin Hall on the Left, Heating Plant in Middle, and President's House on the Right.

ceive, the great mass of our people, ministers and laymen, North and South, want the unification of Methodism. That there are some who desire conditions to remain as they now are is very clearly seen. Let us be fair to them also. Every man has the right to his opinion, and Christian courtesy is due all alike. But what I am pleading for in this statement is that all parties suspend criticism and suspicion until the Joint Commission has spoken.

Personally, I hope and pray for this movement to be consummated in the very near future. Of course, I know that there have been discourtesies from the Northern Methodists toward us. Some unbrotherly things have happened under my very eyes, and there are some narrow-minded men in the ministry and membership of the other Church. But we must not forget the noble men and women who are not of this stripe. The rank and file of the men and women of the other Church are just as courteous and Christian as we ever dared to be. There are they who long and pray, as we do, for such a union of forces as will insure the larger service of the church in this country. Business men are looking for better conditions, where their benevolent gifts will not be dissipated in needless rivalry. The masses also, both in and out of the Church, are waiting anxiously to see the final outcome of the effort now on for a united Methodism. As Bishop Kilgo has well said: "To effect this union of the two branches of Episcopal Methodism is an achievement in which all American citizens have vital interest. It carries with it immeasurable consequences to the

for it yet remains for the Joint Commission of fifty to present in detail a plan of unification which the General Conference of each church will accept, by a two-thirds vote and the Annual Conferences by a three-fourths vote ratify. The way is still long, therefore, and beset with difficulties. For this reason, and for harmony and brotherly feeling among ourselves, and between the two churches in the future, this movement for unification must be carried out in the spirit with which it has been begun. If we fall out by the way, and the movement thereby fails the last state will be worse than the first. In this respect the history of the Church's division sets before us a lesson to heed.

The most serious blunder of the M. E. Church after 1844 was the action taken by the following General Conference, held in Pittsburgh in 1848, declaring the Plan of Separation Null and Void." This was like the opening of Pandora's box. All manner of pestilential influences were turned loose. Because of this action there was open war between the M. E. Church and the M. E. Church, South, until the peace pact signed by the Cape May Commission in 1876.

Now what was the cause of all this? Bishop McTyeire, in his History of Methodism, says: "Two or three editors, unfortunately occupying influential positions, wrought confusion." These editors and other hot-headed partisans, appealing to the prejudices of the people, stirred up the masses to thwart the movement begun by the General Conference of 1844, and elected a set of reactionists to the General Conference of 1848, who, by a vote of 132 against 10 repudiated the Plan of

Separation. Thus in the short space of four years, we see a body of totally different views and spirit representing the Church."

Every one who reads the debates of the Conference of 1844 must be impressed with the dignity, the brotherliness, and the deep sense of moral obligation which characterized every step taken. The Plan of Separation was thoroughly fair and equitable. It gave to the Southern delegates, and those whom they represented, rights to organize a separate ecclesiastical communion, declaring that no fault should attach to any who might choose to cast in their lot with the new organization, and it provided for a just division of property with the Southern Church, should one be organized. This scheme, had it been carried out, would have held the two great branches of Episcopal Methodism in brotherly relations, prevented the endless complications, the strife and bitterness that characterized their relations for so many years, and would have left the way open for reuniting the two churches, so that it might have been done long ago. Anyone who has any knowledge of the genius and polity of the Church can see that only confusion and harm could come from the course pursued.

If, after the General Conference has formulated a plan of action a revolution can be raised by popular appeal to the prejudices of the people, less informed than their delegates, the Church can not be responsible for anything. It becomes a mob, guided by the impulses of the hour. After the action taken by the General Conference of 1844 nothing became the leaders of the people but the orderly and faithful carrying out of the plan, so far as might be. Only such a course could preserve the Church's integrity, or hold the Church before the public as even capable of any consistent action, or as invested with corporate responsibility.

In respect to the General Conference of 1848, Bishop McTyeire says: "Never was a Church Synod made up, and never did one meet under circumstances less favorable for wise and just deliberations. It was a reactionary period. Most of the old members of 1844 were left at home. This General Conference pronounced the division unconstitutional; and because of this, and because of the alleged infractions of the compact on the border, and because the change of the Restrictive rule had not received a three-fourths majority, they formally declared the Plan of Separation null and void."—J. E. Godbey.

Kirkwood, Mo.

FROM THE BORDER.

By request of Rev. J. J. Morgan, Agency Secretary of the Southwestern Agency of the American Bible Society, I left Conway Wednesday evening, July 19, to report at headquarters in Dallas for equipment and direction for Bible work among the soldiers on the Mexican border.

After hasty preparation, Mr. Peyton Chenault, assistant to the Agency Secretary, and myself took the Sunshine Special at 12:35 p. m., July 21 for a 26 hours' ride to El Paso, the principal point for the mobilization of soldiers for border duty.

To say that the trip was a hard one is to put it mildly, but we managed to endure it and finally on arriving at 1 p. m. Saturday, I found that my watch without change whatever was one hour ahead of El Paso

time. The scenery along the Texas and Pacific Railway presents a sameness that is indeed tiresome—very dry all the way. The country seems really to be in the grip of a great drouth. There will not be one ear of good corn made this season in all the country between Dallas and El Paso, a stretch of 650 miles.

For a distance of 500 miles east of El Paso there is a barren desert with an occasional village made up of adobe huts and some few better houses. In all this space the principal growth is the mesquite bush, the giant cactus, the prickly cactus, the yucca, with some varieties of grass in places. Thousands of acres of this land are absolutely barren as the pavement running past the window at which I am writing.

We were met at the station by Rev. W. F. Jordan, agent for the Mexico agency, and Rev. S. Brooks McLane, who had been in El Paso for three weeks, preparing the way for our work here. These men gave us a very hearty welcome.

After looking over the situation I am convinced that our task on the border is a herculean one. There are now some 50,000 troops in and around El Paso, and more further down the border. Still they come on every train. It is estimated that there will be more than 210,000 American soldiers on the border in the next few weeks. No fewer than 100,000 Testaments will be necessary to meet the need. If we had absolutely nothing to do but hand them out the task would be a big one.

El Paso is crowded with soldiers on every hand. You cannot go amiss for them. Besides there are thousands of American and Mexican refugees here from Mexico seeking safety. While El Paso was never more alive, perfect quiet reigns everywhere so far as I have observed.

Saturday was election day. The city was crowded and interest ran high; still there was no excitement nor boisterous conduct. The morning paper announced that the prohibition submission question had carried by a handsome majority. Hurrah for the Jumbo State.

I never saw so much money and at such cheap rates in my life before! You can buy Carranza currency at 1-12 cents on the dollar, and Villa currency at 600 dollars for one dollar. I was a little short on the "long green" so I walked in and bought fifty dollars worth for 25 cents. I will get enough to start a bank before I leave if I can find a place in which this currency is in demand.

No rain to amount to anything here this summer. About four rains since January 1 and the mercury running to 130 in the sun. But the nights are cool and one can sleep well. So far as I can see, it is about all the same whether it does or does not rain, nothing growing here anyway.

C. P. Curry,

Edits

World Wide Revival Songs

Used exclusively in

BROWN-CURRY MEETINGS

Also in

Progressive Sunday Schools and Religious gatherings in United States.

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

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

Special Rates to Ministers

Order of

REVIVAL PUBLISHING CO.

Siloam Springs

Arkansas.



El Paso is a beautiful and thriving city with about 50,000 inhabitants, with beautiful churches and large school buildings. The city has one \$1,000,000 hotel building and a \$600,000 high school building almost completed. There are many great buildings and more are being erected now. I observe signs of considerable civic pride. The streets are clean and everything in sanitary condition. Will write more later.—D. H. Colquette, Field Agent, American Bible Society.

FLORIDA LETTER.

I recently wrote something of a trip across-state and down to Key West. Several of your readers wrote me after that asking for more information about the country. So, I am venturing to write a few more lines about some Florida things.

Just now we are closing the mango season. Mangoes are one of the choicest fruits of the south half of the state. They do not bear above the frost line. In size they are about like the ordinary peach. In shape they resemble a pawpaw, as also they do in color, save that when well ripe they are a soft yellow. The flesh is quite stringy and very juicy. The flavor is very delicate and extremely delicious with a slightly acid and a bit of strawberry taste. Cooked when nearly ripe they make a delicious sauce or pie.

Following the mangoes comes the guavas. They also are a sub-frost fruit. In this part of the state, and all below here, they are very abundant and never fail of a crop. Many varieties are found—red, white, yellow, with flavors varying from almost apple to ripest strawberry. The small varieties (called "Cattlets") are very tasty, especially when used for jellies and pastes. I know of no fruit quite so appetizing. They take the place of peaches in these parts. The only objection to them is the rather rank odor and the abundance of small, round, hard seeds that fill the interior. But Florida folks do not seem to object to either odor or seeds.

Bananas are grown here, but not very successfully. The bunches are not large and the fruit is quite glutinous. But almost every yard has a few stalks, and they add very much to the tropical atmosphere of the place. The wide, long leaves or fronds are very cool and inviting.

Another tropical fruit that is ripe just now and is quite popular here is the avocado pear, popularly known as "alligator pear." It grows on a tree that becomes quite large, has broad, thick leaves, a heavy rough bark, and is very prolific. The industry could be made decidedly profitable, I think. The fruit is pear-shaped, with dark green, or purplish red skin, very thick and tough. The seed is as large as an ordinary black walnut, only one to the pear. The flesh is white and soft, with a nutty, buttery flavor, and very rich. It is a good substitute for butter and is often so used.

We grow a small variety of fruit known as "rose apple." It has the delicate odor of a marchal neil rose, contains one large, round seed, somewhat the size of that of the "alligator pear." The fruit is rather insipid, with a slightly sweetish taste.

So much for some of our fruits.

In a former letter I spoke of seeing a manatee, or sea-cow. Very recently a large female came ashore in a nearby river and got marooned with her new-born calf and perished. She was an unusually large specimen, near

twelve feet in length, and would perhaps have weighed above a ton.

Some boys fishing in a large lake on the outskirts of this city last week captured a very old and very large alligator. About two feet of his tail and one foot were missing, mute evidence of his glorious career as a warrior. He is now in captivity, along with many others, in a sort of 'gator zoo.

While out fishing recently I saw for the first time a sort of turtle-like fish known as the "whippoorree." It is shaped like a turtle, but has no flippers. It swims by using the flexible sides of its cover, just as a flying squirrel stretches the skin between its front and rear legs. Its back is covered with brilliant white spots over a brownish gray skin. Its head is quite like a turtle. It is the most beautiful thing I have seen in water.

A few large logger-head turtles are seen in the waters of Tampa Bay, but they are seldom taken. A party recently took one that must have weighed a half-ton or more.

Sharks are very abundant, but nobody seems to be afraid of them. They are said to be harmless, at least the species here found. It is great sport to catch them, as many do. It is no unusual thing to see several large ones lying on the docks, having been taken by fishermen.

This is a great tarpon ground. The catch this year was unusually good. The largest one taken measured something over one hundred inches. I have forgotten its weight. They are rarely eaten. The flesh is hard and tough, full of gristle. But they are mighty fighters and test the skill and the endurance of the fisherman.

I suppose I should have said something about church work, just to be orthodox. But the fact is this is not the time of year to wax enthusiastic over church matters down here. Most of our folks are away for the summer, and church work suffers by reason. In the winter and spring months we have about a thousand in our Sunday school, now we have less than five hundred. Other parts of the shop suffer about in proportion. But we are doing something all the while. Later on I may take a notion to say something about church matters down this way.

Blessings on the Methodist, its editor, and its readers.—W. F. Dunkle.

St. Petersburg, Fla.

THE ARKANSAS METHODIST PROPOSES SOME CONSTRUCTIVE WORK.

In a fine editorial on Bishop Monzon's article, "Why Southern Methodist University is a Good Place for Men of Wealth to Invest Their Money," the Arkansas Methodist, in its issue of July 20, among other things, says:

"We are under the highest obligation to equip and maintain our colleges in Arkansas, but under no obligation to help equip the collegiate department of Southern Methodist University. However, it is our duty to co-operate in every possible way to strength and develop the School of Theology and any other graduate or professional schools of the University. We hope that our men of means will consider this opportunity and invest largely. It would please us to see some movement for special endowment to represent Arkansas and we trust that at the Conferences plans to that end may be formulated."

Well, this interests us. We are not interested in the repeated questions directed to the Texas Advocate by the

Methodist, nor do we think our readers are interested in any further controversy between Dr. Millar and the editor of the Texas Advocate. Enough has been said to enable the readers of each paper to judge as to the differences between their editors. The Texas editor is entirely content to let his readers render their verdict upon past controversies between the Methodist and the Advocate. We are only sorry that Dr. Millar seems to feel that his case yet needs bolstering and therefore continues to direct his questions in the direction of the Texas editor.

Aside from all this, however, we are intensely interested in what Dr. Millar says about Arkansas having a share in the endowment of the School of Theology and other professional schools at Southern Methodist University. Southern Methodist University, by the action of the Educational Commission, is now the property of the entire Church and this splendid property, in all ways, will be managed according to the usages and Discipline of the Methodist Episcopal Church, South. The institution itself is designed to serve our entire constituency west of the Mississippi River. We welcome most heartily, therefore, the suggestions of Dr. Millar that action should be taken at the approaching Arkansas Conferences looking toward the endowment of the university's professional schools.

The Texas Conference is endowing the Seth Ward Chair of Church History and Missions. How would it do for our two Arkansas Conferences to undertake the endowment, say, of the Winfield-Hunter Chair of Christian Doctrine? The names of Dr. Winfield and Dr. Hunter are great names in the history of Methodism in the Southwest and the brethren in Arkansas, it seems to us, could not do a nobler thing than to perpetuate their memory in an endowed chair in our great connectional institution for the region west of the Mississippi River.

We are ready to kiss and make up with the Arkansas editor and without asking or waiting for him to beg our pardon for saying that we had "almost willfully misjudged" Arkansas and other equally complimentary things—we are ready to kiss and make up, we say, with the Arkansas Methodist and with it bend our back in carrying heavy educational loads which are equally the work of us both. — Texas Christian Advocate.

ANDERSON VS. BRADFIELD.

[The following correspondence between Dr. James A. Anderson and Dr. W. D. Bradfield, editor of the Texas Christian Advocate, explains itself. Dr. Anderson's article is also given.—Editor.]

Conway, Ark., July 27, 1916

Dr. A. C. Millar,

Little Rock.

My Dear Doctor:

I am inclosing herewith an article written early in June for the Texas Christian Advocate. The editor of that paper does not find it convenient to publish it, though by all the rules of a decent journalism I was entitled to prompt publication. I cannot believe that fair-minded men even in Texas can stand for his course. For

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.

this course indicates the quality of his eagerness to get the truth, and what he will do with the truth when he finds it. I also inclose correspondence.

Sincerely,

Jas. A. Anderson.

Doctor Bradfield's Letter.

Dallas, Tex., June 22, 1916.

Dr. Jas. A. Anderson,
Conway, Ark.

Dear Doctor Anderson:

I have your letter which came some days ago and also the article which followed a few days later. I have been so busy with the commencements at Dallas and Georgetown and out of my office so much that I have not been able to answer until now. I thank you for your cordial letter, and wish I might know you better. My editorial was a brief reply to your report, which I published some weeks ago. The matter is susceptible of indefinite argument and for this reason I shall not continue the controversy at this time. The issue is now clearly defined, and I think it well that we should leave matters for the present as they are. I shall be glad some time in the future to publish your answer, but not at this time. If with this understanding you care to leave the article with me I shall be glad to retain it. Otherwise I will send it to you at your request.

With kind personal regards,

Sincerely yours,

W. D. Bradfield.

Dr. Anderson's Reply.

Conway, Ark., June 23, 1916.

Dr. W. D. Bradfield,

Dallas, Texas.

My Dear Doctor:

Yours of 22nd was handed me just as I was leaving home last Friday.

Your kindly personal words are appreciated and cordially reciprocated.

I regret that I cannot agree to what you propose. My Vanderbilt report got into your columns on your own invitation. By all the rules of fair journalism I am entitled to defend it as long as it is under attack. You yourself invited it, then criticized it, and now suggest that you do not wish to publish my reply. This is like inviting me to your house and then mistreating me. The fact that you are the editor of the paper, of course, makes you umpire as well as disputant, but in such a case the umpire is bound by such a fact as I have pointed out.

If upon considering this you are still not minded to publish promptly my reply, please send it to me, and I shall find a way to take care of my end of the situation.

Sincerely,

Jas. A. Anderson.

Dr. Bradfield's Reply.

Dallas, Tex., July 5, 1916.

Dr. James A. Anderson,

Conway, Ark.

Dear Dr. Anderson:

Per your request of June 23, I am enclosing you your reply to my editorial. I find it impossible to "publish promptly" as you request. We are now in a very heated Prohibition Campaign in Texas, to say nothing of the Union agitation between the two churches. These subjects will occupy my whole attention for the next few weeks. This week's Advocate is a special number for the superannuate endowment fund. In a few weeks we will have a special educational number. These special numbers will make it necessary to defer the publication of communications which should long ago have appeared in our paper. I perhaps could publish your reply in the September issue, but since you

require me to "publish promptly" I am taking the liberty to enclose it to you. With kind regards.

Sincerely yours,

W. D. Bradfield.

Dr. Anderson's Article.

NORTH ARKANSAS CONFERENCE
AND VANDERBILT UNIVERSITY.

I note what has been said in the Texas Christian Advocate of June 8th concerning my report to the North Arkansas Conference as a commissioner for Vanderbilt University.

The editor assumes that the attitude taken by the North Arkansas Conference toward Southern Methodist University was born of dissatisfaction over the action of the Educational Commission relative to Vanderbilt. I wish to assure him that I have a pretty full knowledge as to the workings of the North Arkansas Conference, and that his assumption is wide of the mark. So true is this that the course of the Conference as to Southern Methodist University would have been in all essential points the same as the course taken if there had never been a Vanderbilt University. And that is saying, also, that this course has no reference whatever to any purpose to reopen litigation to recover Vanderbilt. The editor is entirely mistaken, therefore, in supposing that he has uncovered the "root of the trouble."

I have already said frankly that my report was drafted with the intention of reopening litigation. I have further said that subsequent developments convinced me that the time had passed when litigation would be profitable, and that I myself had abandoned any such purpose before the report was offered, and that the report was submitted in its present form only because it contained what I believed to be the truth and because I did not wish personally to stand on the record as a party to what had been done relative to Vanderbilt University.

To be entirely frank, I must further say that the legal opinions submitted by the Educational Commission at Memphis, together with the opinions of lawyers present, convinced some of the Conference Commissioners, myself among the number, that there was no substance in any right or title the Church had in Vanderbilt. A number of us did express that opinion, and I myself asked for a recess that I might make an effort to get the Conference Commissioners to join the Commission in an address to the Church, an address which would admit the fact. The effort failed. Personally I never did believe, nor do I believe now, that the Commission was acting in line with the intention of the General Conference. But if the substance of the case was gone, there was no use to stand upon an issue of that sort, and it were better to face the future in an effort at unanimity. More mature deliberation brought me to the conclusion that the opinions submitted at Memphis missed the real issue, able and sound as they were as respects the issue which they did discuss. The issue there was whether "the Church" had hopelessly lost its case, whether it was possible for the General Conference, or any one acting for it, to reopen the case in a federal court. The real issue was, and is, whether the patronizing Conferences, which stand in a different relation to that of the General Conference, being founders and original owners of Vanderbilt University could open a case of their own for the recovery of the University. This we came to be-

lieve, as I believe now, was the view held by a majority of the General Conference, which view was the basis of their whole action in making provision for the returning of Vanderbilt to the patronizing Conferences.

And the editor thinks that a few editorial puffs will be sufficient to dissolve my report! He tells the reader that the General Conference itself has answered my contentions. He tells us that my contention that the Church still has important rights in Vanderbilt University "is answered by the General Conference itself in the following words: 'We are also of the opinion that under said decision of the Supreme Court of Tennessee the control of the General Conference of Vanderbilt University is so small and remote as to be difficult of effective enforcement.'" Precisely. But what was the remedy of the General Conference for this situation, thus described in the preamble to their action? Was it to renounce the University? This was the remedy of a certain group. Absolutely the only reason they did not get it done was that they could not muster votes enough. The remedy of the General Conference is set out clearly in the body of the action prefaced by this preamble, and that remedy was to reconvey Vanderbilt to the patronizing Conferences and ask them to bring suit. A blind man can see this, if he will only read the whole action.

The editor tells you that the contention of my report that it is desirable to maintain further relations with Vanderbilt was answered by the General Conference when it said: "We believe that the differences that have arisen between the Vanderbilt Board of Trustees and the General Conference of the Methodist Episcopal Church, South, so long as conditions remain as they are, are irreconcilable." Precisely so, again. What was the remedy? The action itself tells you—Shift the University from the

General Conference, which could not get along with it, which had lost its day in court, to the Annual Conferences, and ask them to go into court and change these conditions. That was precisely what the General Conference attempted to do.

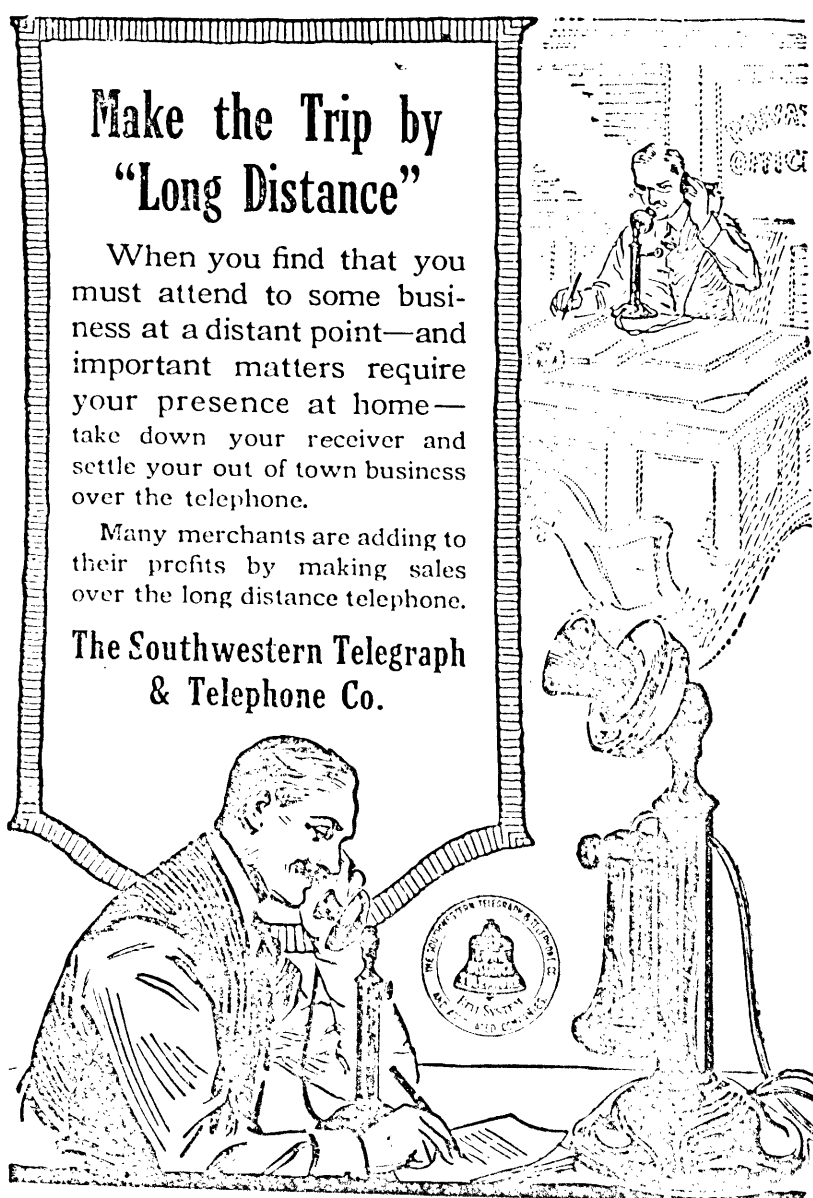
The editor tells you that my report contends that the General Conference "unqualifiedly" directed the Educational Commission to reconvey Vanderbilt to the patronizing Conferences, and that the General Conference itself negated this contention when it said: "In case it be found impossible to effect this transfer, we hereby authorize and instruct the Commission herein named to take such steps as in their opinion may be necessary to preserve and defend the interests and honor of the Church." So far is my report from making the contention that the General Conference gave the Commission unqualified directions to reconvey, that the report itself takes knowledge of this very provision about the impossibility of reconveying. What the report denies is that the Commission found it impossible within any meaning that the General Conference could have, in view of its other provisions, attached to this word impossible. The whole course of the General Conference was fatuous except upon the basis that the Conference believed there were important rights of the Church still left in Vanderbilt, rights which might be recovered and for the recovery of which the Conference was then seeking to provide. The Conference settled that question, or else stultified itself. It raised the Commission, gave them direction as to how to proceed—to reconvey to the Annual Conferences; and said to the Commission, "If you find this impossible, etc." It did not say, "If in your judgment you find this inadvisable." It did not direct the Commission to review the legal points involved as to whether there were any rights worth contend-

Make the Trip by "Long Distance"

When you find that you must attend to some business at a distant point—and important matters require your presence at home—take down your receiver and settle your out of town business over the telephone.

Many merchants are adding to their profits by making sales over the long distance telephone.

The Southwestern Telegraph
& Telephone Co.



ing for. Again we say that its whole course of action was founded upon the fact that there were important rights. Yet there might arise insuperable obstructions to the process of reconveying, nobody could in advance tell what these might be. The Annual Conferences themselves might decline to take any further action. That would have made conveyance impossible. Some other unforeseen fact might intervene, and that fact would make it impossible. But the General Conference never dreamed that the Commission would attempt to find its impossibility in a denial of the value of rights in Vanderbilt. And yet this is the only justification the Commission itself has ever offered for its action. The General Conference plainly recommended to the Annual Conferences that they bring suit, and then said, in the language which the editor is bold enough to quote, "Should said recommendation be favorably acted upon by said patronizing Conferences, the expenses of such litigation shall be paid by the Board of Education under the direction and supervision of the Commission hereinbefore provided for." The only function of the Commission was to reconvey, if possible, and to supervise and direct the expenditure of money which the Board of Education should provide to pay the expenses of the litigation.—Jas. A. Anderson.

THE COUNTRY SCHOOL AND COMMUNITY LIFE.

Do Americans truly realize the remarkable social and economic changes now taking place through the agency of the small-town and rural schools? Professor James once declared that most people are old fogies at twenty-five, that they have gained at this age hard-set notions and a safe means of making a livelihood, and that they henceforth travel in a comfortable rut. There is undoubtedly a marked tendency among American rural teachers to avoid such a condition; they are realizing that the teacher who never does more than he is paid for never is paid for more than he does. They are realizing that the day is gone when the schoolhouse was intended simply for children; they are seeing to it that the building is fast becoming the most important center in the community. Consider for a few minutes some facts about the practical results of rural and small-town educational efforts in America.

Apparently the back-to-the-soil movement has had its day. There is in all probability a large enough proportion of the American people now engaged in producing food from the earth—if they only knew how to do it efficiently. The next great economic movement in America will probably be the countrifying of industries. Unnoticed, this movement has really been going on for several years. Large cotton factories have sprung up near the cotton fields; paper mills are steadily moving toward the forests; tobacco factories are less and less in the cities, and more and more near the source of raw material. The tendency to move away from crowded centers of population, with their congest-

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

ed apartment life, to the country and small towns where the laborer and his family may have cheap breathing space—in other words, this countrifying of industries is growing more and more evident. Unconsciously, perhaps, the rural and town school has been preparing for some time for this change through the vitalizing of community life, through the infusion of genuine human interest into the existence of country and town. In short, the school teachers are making rural life as varied and as interesting as city life.—From "The Country School's Re-Birth," by Carl Holliday in the American Review of Reviews for July, 1916.

METHODIST UNIFICATION — THE CRUX OF THE SITUATION.

The most difficult point to be settled in working out the unification of American Methodism is the determination of the powers to be assigned to the General Conference, on the one hand, and to the Bishops, on the other hand. Disagreements at this point have produced all the important schisms in American Methodist history. The O'Kelley schism was so produced. The Methodist Protestant Church set up a separate existence on this account. The split between the North and the South rested upon this ground. The chief difference between the North and the South is to this hour precisely upon this point. The manner of stating the issue in the discussion now going on is a little muddy, mixed up with phrases that are not quite clear, as, for example, "the General Conference shall be supreme, under certain constitutional limitations and restrictions." Nobody can state just what that means. Nor can any one state just what a veto power to be granted the Bishops may mean, unless we define the scope of such a power. But cleared of its mud, the issue may be stated as being practically this: Shall the General Conference be supreme or shall the Bishops be empowered to hold it in check? That is precisely the difference between the Methodism of the North and that of the South at this moment. In the North there is no attempt to conceal the fact that their General Conference is supreme, though not all of them want it so. In the South the Bishops hold a veto power.

Let us examine this veto power. Theoretically it is not a veto; practically it is a very effective veto. Theoretically it is only an arrest of an action by the General Conference which the Bishops judge to be unconstitutional. To uphold an action under this veto the General Conference must pass it by a two-thirds vote and the Annual Conferences must give it an endorsement of three-fourths of their membership. Does any sane man believe that it would ever be possible to secure a two-thirds vote of a General Conference and a three-fourths vote of all the Annual Conferences under the opposition of our College of Bishops? If the North has supremacy of the General Conference, we of the South have the supremacy of our episcopacy, at least so far as negating legislation is concerned.

Now note a point of very great importance. We have before us no proposition to organize American Methodism according to the views of either the North or the South; it is a proposition to reorganize American Methodism, and the gates are wide open for us to proceed according to the principles of the New Testament, adopting such a polity as we judge to be most

for the glory of God, without the least regard as to whether the lines laid down have been favored in the North or the South, or for that matter, in the East or the West. Absolutely the only limitations on us are such as require that we proceed in a constitutional way with our reorganization, and that all parties seem minded to do. We can make the new constitution what we want, and we ought to make it what we want, whether it agrees or not with what any of us have had. Let the dead bury their dead, and let us follow our divine Lord with an eye single to his glory. Let us approach the whole question, and let us conduct all negotiations in this spirit.

I wish to say with perfect frankness that I do not like either the present view of the North or that of the South. Both views are vicious in principle. Either of them might work great havoc at any time. To put supreme power in the hands of the legislative branch of the church is certainly a vicious form of organization, as all history will testify. To put supreme power, or power that is practically supreme, into the hands of an executive as powerful as our episcopacy is no less vicious. Especially is this true when the voting constituency by which the correctness of the ruling of the Bishops is to be determined is the very element in the situation which is most dependent upon the good will of the Bishops. The bread and butter of Methodist preachers and their standing in the church is in the hands of the Bishops, if the Bishops choose to make it so. If the Bishops should at any time take it into their heads to do what the constitution forbids, or what the rest of us think it forbids, who, under our system, is in position to hinder them?

I am casting no reflections upon our Bishops, past or present. Since the veto power was given them they have

used it only twice, and that not arbitrarily. But I am talking about a sound system of government. Constitutions are made to guarantee us against the weaknesses of human nature. Against these weaknesses all the constituent elements in any stable governmental fabric ought to be as far as possible protected. It is not to be assumed that Bishops have more of these weaknesses than any other good men. Yet certainly it is not to be assumed that they are exempt from human weaknesses—making a man Bishop does not de-naturize him.

We need a system in which no one branch of government can ever dominate over another. Under the Northern system a General Conference, swept by some temporary enthusiasm, can ride ruthlessly over its Bishops and over its minorities. Under our system the Bishops could, whether they ever did or not, run away with the machinery. What is the wisdom of any such organization? Who knows what day prejudice or passion may sweep over those who hold such powers, be they Conference or Bishops? It is pertinent just here to remember

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 or year. Address Cashier, Bank of Wilton.

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.

Woman's College of Alabama

A "Class A" College located in the historic city of Montgomery. Offers full courses in Literature, Art, Music, Domestic Science, Chemistry, etc.
A select school for young women, offering all the advantages of the best colleges at a very low cost. All new, modern buildings. \$50,000 dormitory. Faculty of twenty-five University-trained teachers. Beautiful campus of 57 acres. Excellent health record. Christian and home-like discipline.
For catalog, rates and special information, address
M. W. SWARTZ, M. A., Ph. D., President, Montgomery, Alabama.

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.

a wise remark of George Washington, occurring in his Farewell Address, that "it is inherent in all power to augment itself."

What is needed in our new organization is some body of men who shall hold power to review all questions involving the constitution of the church. This body ought to occupy a position similar to that of our Supreme Court, which is always a body of good and very able men, nominated by the chief executive and confirmed by the upper house of the legislative branch of government, and having no motive of subserviency to either branch nor to anybody else.

It would be an easy task to show that the battles of our whole constitutional history have been waged over the very point we are discussing. Indeed there are but two factors in our constitutional history, the superintendency and the conference—the relations and powers of these two make up your constitution.

It would also be easy to show that the trend of the whole of our constitutional history has been more and more toward a more democratic arrangement. It could not have been otherwise and found a place in the general history of the last hundred years. Humanity is moving that way. By the decrees of heaven we are destined to move that way for some ages to come, if not for all ages to come. When Methodism began its course Mr. John Wesley was the constitution and by-laws of the whole arrangement. There was never a more complete autocrat. He met the bitter complaints against his autocratic power by saying that he had never sought nor desired such powers; that they came in a providential way; that there was no way by which he could divest himself of them, if he wanted to do so; that he never would while he lived abandon them. He did all he could to find a successor who should hold such powers after his death. He did all he could to put here in America a representative who should hold similar powers. His position was that "conferences are to advise me, not control me." The Deed of Declaration, constituting the Legal Hundred finally became the magna charta of British Methodism. As for American Methodism, matters went according to Wesley's notion for some years; but the American spirit was growing up in this country, and Asbury, who had been sent here as Mr. Wesley's legate, knew that spirit too well to believe for a moment that Mr. Wesley's ideas could be perpetuated here. While he held large powers he distinctly declined, even on the bidding of Wesley, to hold any of them except by the consent and suffrages of the conference. And except for the exigencies of 1844, which played a strange prank with history by forcing the Southern delegates into a less democratic position than that of the Northern delegates, the constant tendency of our history has been toward a more and more democratic form of government.

We say again that our destiny is that way. There are Bishops in the North and Bishops in the South who recognize this fact. There are many thousands of people who are not Bishops who know that we must travel this way. We cannot arrest the tides that are sweeping through all the human race, nor can we hope to resist them and still get forward. We must go with them. They are the hand of God.—Jas. A. Anderson.

Y. M. C. A. AT BLUE RIDGE SAFE.

Cut off from all communication with the outside world for several days, nearly 300 men and women from all parts of the South, attending the Y. M. C. A. Summer School now in session at Blue Ridge, N. C., have been perfectly safe, well-fed and comfortable in the heart of the storm-swept region near Asheville. The 15 buildings of the Blue Ridge Association are located at an elevation of 2,700 feet on a high vantage point overlooking the flood region of the valley below. Executive Secretary Dr. W. D. Weatherford said today: "Not only was our commissary department stocked with over two weeks' full supply of staple groceries, but we have furnished food to a number of mountaineers in real distress. We have everything for which to be thankful. Our own power plant is supplying to all our buildings light and water, which were temporarily cut off by an accumulation of silt and dirt in our reservoir. I never saw a better exhibition of Y. M. C. A. spirit than when 75 delegates worked voluntarily at hard manual labor to make sure of light and water for other conferences as well as their own. Those who have planned to attend the later conferences need have no fear as to their safety and comfort during their stay in Blue Ridge."

"C. H. Hobbs, prominent lumber merchant of North Carolina, Chairman of the Blue Ridge Business Committee, after a perilous trip to get to Blue Ridge by Sunday afternoon, hired a gang of men on Monday and promptly restored the automobile road to the town of Black Mountain, two miles away."

"As quickly as telegraph service was resumed at Asheville, 20 miles away, we sent 98 telegrams by foot messengers to let the world know that the Blue Ridge Association property was comparatively untouched by the storm."

"Our delegates are leaving by carriage to Asheville, and by railroad thence via Murphy and Atlanta or Knoxville. Incoming visitors can reach Black Mountain by railroad the first of the week."

THE PROHIBITION FIGHT.

The acts do not share in the popularity of the amendments, and both of them will have hard sledding. Both will have strenuous opposition. The act to repeal the state-wide law will afford all the interest there will be in the November election, because it is the one measure about which there is universal interest. While the old liquor men disclaim any responsibility for the act, it is quite sure that the liquor forces are not asleep, and they will do all they can to repeal the law. None of the men heretofore active in liquor campaigns have seemed to take any interest, and many of them say they have no further interest in the liquor traffic. Those who circulated the petitions declare that it is simply a popular movement of the people who are strong for local option, and that

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.

REMEMBER OUR AIM FOR 1916.

"Every member of the Missionary Society praying daily, in the early morning, for our Church, our missionary work and workers, our nation, and world peace."

Fifty thousand increase in membership.

Fifty thousand dollars' increase in collections from the Conferences.

Every Auxiliary observing the Week of Prayer, November 5-11."

OUR EDITOR PRO TEM.

Following this issue of the Arkansas Methodist the Missionary Department will be turned over to Mrs. F. S. Overton, 1311 Welch street, who will serve as editor until further notice. We would again ask that frequent contributions be sent Mrs. Overton and that the standing request as to Friday—at the head of this page—be remembered by our good friends.

PERSONAL MENTION.

Mrs. J. H. Yarbrough, our well-known and much-beloved Superintendent of Supplies of the Missionary Council, is bereaved in the death of her husband, a man honored and beloved throughout Methodism. Many friends in Arkansas, with hosts of others in our Church, deeply sympathize with Mrs. Yarbrough in this time of affliction, praying the Holy Comforter may abide with her.

Mrs. R. W. McDonell, Secretary Home Department of Missionary Council, will spend some weeks at Lake Junaluska, N. C. We trust she will find recuperation in the beautiful Blue Ridge mountains as she labors for missions during the Methodist Assembly at Junaluska.

During August Mrs. Hume R. Steele, Educational Secretary of the Missionary Council, will attend the Home and Foreign Mission Conferences at Chautauqua, N. Y., where she will fill her important place on the program.

the liquor interests are not so concerned. But it is a blind man who cannot guess that the liquor people are still alive, and that they have never submitted to state-wide without a struggle. It may be safely said that the liquor interests will make the one big fight to win or lose, and some of them even believe that the statewide law will be repealed. The prohibition forces, while declaring there is no sentiment for the repeal of the law, are not going to be caught napping, and it is sure they will put up a very strong fight to keep the state dry. The prohibition forces have lost some good men, who made excellent campaigners in times past, in the person of the late Senator White, who died some weeks ago, and also in the person of Rev. Frank Barrett who lately went to Oklahoma to live. It is said that Mr. Barrett may come to Arkansas and assist in the campaign a little later. But the prohibitionists are still well organized, and they are ready for the final fight on the liquor question, confident that at least a large majority of the people of the state do not want liquor sold in Arkansas.—Arkansas News.

On August 10 Miss Belle H. Bennett, President Woman's Missionary Council, and Miss Mabel Head, Secretary of Foreign Work, will sail from Vancouver for the Orient in the interest of missions in foreign lands. As requested by the Missionary Council, they will attend to business of large importance concerning our work in China, Korea and Japan. They will visit these fields in the order named, being present at the Annual Conferences. Let us remember to pray that they may have "journeying mercies" and wisdom for many perplexing problems to be solved for us.

LITTLE ROCK CONFERENCE, WOMAN'S MISSIONARY SOCIETY.

Our Children's Report For Second Quarter.

Mrs. Moffett Rhodes, Second Vice President reports sixty-one societies with two added during the quarter. They are Womble and Rison. Mrs. Briant found a lady at Womble, Mrs. Frey, who was just waiting to work with the children and they have made such a good beginning. As nearly as I can calculate we have about 1,200 members with eighty-five added this quarter by two societies reporting. Only twenty-seven societies reported for the quarter. I am delighted at the way the subscribers for the Young Christian Worker have multiplied. Several societies have more than doubled their list. Mission Study classes are becoming more and more popular; sixteen are reported this quarter. Practically all societies present Social Service through the studies and stories in the Young Christian Worker and stewardship receives

Woman's Crowning Glory

is Beautiful Hair—coveted by all, but possessed by few. If you have allowed your hair to become coarse, stiff, streaked with gray or void of its original lustre, the trouble lies in the absence of the natural hair oil. There can be no life without food, so unless the hair is well fed with proper oil it cannot be expected to retain its lustre and beauty.

La Creole Hair Color Restorer, when applied to the scalp, will restore those ugly, grizzly hairs to their natural color and at the same time leave the hair light and fluffy.

The tremendous success of La Creole Hair Dressing has encouraged a large number of imitations. The merit of this preparation has been proven through fifty years continuous use; and just as counterfeit money never reaches the same high plane of value as the genuine, so none of the imitations of "La Creole" Hair Dressing ever attain the peculiar value of the original. Ask for "La Creole" Hair Dressing and refuse to accept any substitute. For sale by all dealers. Price \$1.00. Manufactured by Van-Vleet-Mansfield Drug Co., Memphis, Tenn.

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.

RUB-MY-TISM

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

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.

increasing attention. The funds sent the Conference Treasurer and reported to me total \$116 with \$14.00 spent in local work.

The report, altogether, sounds encouraging, but if I might only have heard from the other 34 societies which sent no report, how much better it might have been!

NORTH ARKANSAS CONFERENCE, WOMAN'S MISSIONARY SOCIETY.

Report From Our Young People.

During the second quarter four new auxiliaries were organized, viz.: Pocahontas, Forrest City, Harrisburg and Gardner Memorial at Argenta. We now have twenty-four Young People's Societies reporting this year.

The financial report is as follows:

Membership Offering, \$36.25.
Retirement and Relief, \$4.85.
Pledge, \$127.31.
Conference Expense, \$9.35.
Scarritt Bible School, \$4.00.
Local Work, \$24.04.

At the end of the first quarter \$79.37 was reported on the pledge. Our pledge for the year is \$400. For the first two quarters we have paid \$206.68.

Let us work hard so that by December first—Harvest Day—we may have all of our obligations paid in full. —Yours cordially, Mrs. H. H. Watson, First Vice President, North Arkansas Conference.

LITTLE ROCK CONFERENCE WOMAN'S MISSIONARY SOCIETY.

Your District Needs Your Help.

Dear Friends and Co-Workers:

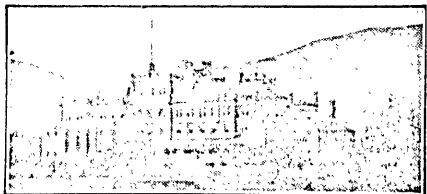
A few days ago I had great pleasure in giving you, through the Arkansas Methodist, some facts which showed our Little Rock Conference Woman's Missionary Society is improving in several departments.

Since then I've learned we are behind in finances and I write to urge you, one and all, to help your districts by special work now that we may escape disappointment and defeat at the end of the year. Last year we did better than ever before on our \$8,000 Conference Pledge and we are hoping to raise it in full this year.

It is our intention to try to pay in full all our obligations, and it may help us to know just how our districts stand in payment of dues and on the Conference Pledge, as shown by our treasurer's books.

No. 666

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



RANDOLPH-MACON ACADEMY

For Boys Bedford City, Va.

Offers prompt and thorough preparation for college, scientific school or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. \$255 covers all charges for the school year. No extras. Randolph-Macon boys succeed—465 graduates of this school have received full college degrees or entered professions in the past 18 years. For catalogue and further information, address

E. SUMTER SMITH, Principal

MARY BALDWIN SEMINARY FOR YOUNG LADIES.

Established 1812. Term begins September 14. In the beautiful and historic Shenandoah Valley of Virginia. Unsurpassed climate; modern equipment; students from 35 States. Courses—Collegiate (3 years); Preparatory (4 years), with certificate privileges. Music, Art and Domestic Science. Catalogue, Staunton, Va.

Statement By Districts of Dues and Pledge Paid For First and Second Quarters 1916.

Districts—	Dues.	Pledge.
Arkadelphia	\$ 263.73	\$ 252.42
Camden	283.54	320.62
Little Rock	425.38	552.82
Monticello	440.78	408.97
Pine Bluff	256.62	292.93
Prescott	244.91	232.37
Texarkana	392.44	350.42

Total\$2,307.40 \$2,410.55

Mrs. S. W. C. Smith,

Treasurer Little Rock Conference, W. M. S.

This is less than one-third of the year's due for 3,000 adult members, (we are reporting 3,115) and but little more than one-fourth paid on the Conference Pledge in the first half of 1916.

I did not ask Mrs. Smith for a statement as to other obligations, but we must bear in mind the Conference Expense and Relief and Retirement Funds and contributions to Scarritt Bible and Training School and our Lou A. Hotchkiss Scholarship. The Little Rock Conference must raise her share for every department of work.

Let us begin now to prepare for the observance of our Week of Prayer. If you do not receive the programs and literature by first of October notify your District Secretary.

I am deeply grateful to every one of you who has helped to make our page in the Arkansas Methodist interesting and helpful. During my absence and until further notice, Mrs. F. S. Overton, 1311 Welch street, Little Rock, will edit the Missionary Department and I hope every auxiliary will send her some items.

Again let me urge every member of our Society to rally to the help of her district. And let's start afresh in our Master's work, remembering His supreme sacrifice for us and our fellowmen.—Sincerely yours, Mrs. W. H. Pemberton, Corresponding Secretary Little Rock Conference Woman's Missionary Society.

OUR SOCIAL PROGRAM.

The Woman's Missionary Council Stands

1. For the adoption of a uniform law on vital statistics.
2. For the abolition of child labor by the enactment of uniform child labor laws.
3. For active co-operation with all movements for the abolition of illiteracy, for the enactment and enforcement of compulsory education laws, and for the lengthening of the school term.
4. For the establishment and maintenance of juvenile courts and reformatories.
5. For all efforts to secure adequate constructive censorship of moving-picture films.
6. For the strict enforcement of the law regulating the sale of habit-forming drugs, for the enactment and enforcement of laws prohibiting the liquor traffic and the sale of cigarettes.
7. For the establishment of state institutions, where the feeble-minded may receive custodial care, and for compulsory commitment thereto.
8. For the movement to abolish legalized and segregated vice in every community, and for city and state legislation that requires the reporting of social diseases to Boards of Health.
9. For the adoption of modern principles of prison reform and for the abolition of the convict lease system.
10. For the cultivation of sympathy between all races, and for the solving

Sunday School Department

Contributors:

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

SUNDAY SCHOOL NOTES FOR AUGUST 13.

By G. A. Simmons.

Subject: The Grace of Giving.

Text: 2 Corinthians 9:1-15.

Golden Text: "In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus Christ, that He himself said, It is more blessed to give than to receive." —Acts 20:35.

Time:—The second Epistle to the Corinthians was written late in 56 A. D., about six months after the first Epistle.

Place: Probably at Philippi, when Paul was on his way to Jerusalem at the close of the Third Missionary Journey.

Historical Background: In the lesson for February 20th (Acts 4:32 et seq.) we learned how the early church in Jerusalem practiced Christian brotherhood by selling their property and distributing the price among the poor, whose poverty was due partly to ostracism for being Christians. As the church grew this work of caring for the poor took so much of the Apostles' time that seven officers were appointed to do this charity. Each particular church had been providing for its own poor, but Paul, as he went about on this Third Missionary Journey, urged all the churches to practice the principle of universal brotherhood and planned for a great collection from many distant churches for the relief of the poor Jews in Jerusalem.

of all race questions in a spirit of helpfulness and justice.

11. For the closest co-operation with the Southern Sociological Congress and with other agencies for the securing of these results.

The above program was adopted by the Woman's Missionary Council in annual session at Atlanta, Ga., 1916, and should be used as a basis of social-service work in auxiliaries and in Conferences. These programs may be had upon application to Mrs. B. W. Lipscomb, Home Base Secretary, 810 Broadway, Nashville, Tenn.

Jerusalem and Judea. He had a double purpose in this, to relieve the poor and to create and cement Christian brotherhood between the Jewish and Gentile Christians.

In the first Epistle to the Corinthians (16:1-5) and in the second (8:1-15) Paul urges them to contribute generously to this worthy cause according to their prosperity. He tells them that the Macedonian churches have given liberally, also the churches in Achaia and Galatia. Then (8:16 to 9:5) he gives directions for the management of the collection, and again in today's lesson (9:6-15) he exhorts them to complete their part of the collection, and to give liberally and ungrudgingly, pointing out the good that will come to them individually and as a church, especially the mutual good will between the Jewish and Gentile Christians.

Paul went to a great deal of trouble collecting this so-called "Palestine Relief Fund" and spent more than a year in gathering the gifts, apparently not that the need of the poor in Jerusalem was so great, but because he believed such benevolences would bind more closely the Jewish and Gentile Christians and serve to strengthen the united corporation of churches. Delegates bringing the donations from different churches met Paul along the way and accompanied him to Jerusalem.

I. Gathering the Gifts (1-5). Paul had already written the Corinthians about the collection (1 Cor. 16:1-4) and had sent instructions by Titus (11 Cor. 12:18), now he makes a very politic appeal to the Corinthians to complete their contribution. He uses the stimulus of praise, telling them that he has boasted of their readiness and generosity to the church at Philippi, Thessalonica, and Berea, and that their zeal has stirred up very many. They must not disappoint him and put to shame his confident boasting before the Macedonian delegates, who will come with him soon. They must be ready on his arrival with their previously promised free-will offering so that he will not have to take

Galloway College

SEARCY, ARKANSAS

"Has Made Good"

For twenty-seven years it has trained many of the best women of the State. Its students are great home makers. Christian atmosphere; thorough work; systematic physical training; good food, comfortable surroundings. Place your daughter during the crystalizing time of life in a place where the best in her may grow. Engage room at once from

J. M. WILLIAMS, President

a collection and make it have the appearance of extortion. This shows how Paul recognized and appreciated good work and was ever ready to commend and praise where possible. He now uses this as a stimulus to greater effort.

II. The Reward of Giving Is a Means of Greater Giving (6-11). Giving is likened to sowing, and the reward to the harvest. As a man soweth, so shall he reap—quality and quantity considered. The law of the harvest is to reap what you sow, the same kind and more of it. A single seed may bring forth a hundred fold. C. D. Boardman says:

"Sow a thought, and you reap an Act;

Sow an act, and you reap a Habit;
Sow a habit, and you reap a Character;

Sow a character and you reap a Destiny."

Likewise give generously, and you reap the greater reward. Though the results of giving depend partly on the "purpose in his heart." God loves a cheerful ("hilarious," the Greek has it) giver, and makes grace abound that we may abound in good works for others. This means the more we give, the more God will increase our power to give. The habit of giving then is a valuable one and ought to be cultivated from childhood up. Christian giving is not limited to gifts of money. Money is merely a convenient medium of exchange. Besides there are so many things we may give which money cannot buy. We can

"Give strength, give thought, give deeds, give self,
Give love, give tears, and give thyself;

Give, give, be always giving.
Who gives not is not living.
The more we give, the more we live."

Those who give thus will reap a nobler character and increase in the fruits of righteousness, or means of doing good.

III. The Purpose of the Collection (12-15). The ostensible purpose of the collection was for the poor Jews in Jerusalem, but Paul nowhere seems so solicitous about their needy condition, as he is interested in another object the collection will accomplish, i. e., to convince the Jewish Christians that the Gentile Christians are indeed their brethren, sympathetic and generous, and that they will glorify God for their conversion, pray for them and be affectionately drawn to them.

There can be but little doubt that "the unspeakable gift of God (v. 15) is Jesus Christ." (See Jno. 3:16 and Rom. 8:32). This ought to influence us more than anything else to give, to give gladly and generously, the fact that God gave to us his Son, the best and most beloved gift he had. The measure of a gift lies not in its largeness, but in the love that prompts it and the sacrifice it costs the giver.

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.

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.

The Lesson For Us. Giving is one form of Christian service. But much depends on the "purpose in his heart" and the spirit in which one gives.

"Not what we give, but what we share—

For the gift without the giver is bare;
Who gives himself with his alms feeds three—

Himself, his hungry neighbor, and me."

How do we give? Gladly or grudgingly? Systematically or spasmodically? Are we teaching our children to give gracefully, generously, systematically, thoughtfully? Giving is an art, to be learned like any other art, by persistent practice. We have to train ourselves and train our children in the art of giving until we have the habit. Then there will come a joy in giving, just as there is joy in service. This joy will be greater according as we give intelligently, with a purpose, systematically, generously and gracefully.

THE SUNDAY SCHOOL EDITOR'S REPORT.

The following paragraphs are from the report of Dr. Chappell, the Sunday school editor, made to the General Sunday School Board at its meeting at Lake Junaluska on July 11. Speaking of the net gain of 109,156 in the circulation of our Sunday school periodicals, the Doctor says:

"This is the largest gain for any single year in our history—a most encouraging fact when we take into consideration the fact that the general financial conditions throughout the South have been far from normal. I think there can be no doubt that the increased interest in Sunday school work growing out of the activity of our field workers is largely responsible for this excellent showing. It will be observed that the per cent of increase of the Graded Courses was 21 whereas that for the Uniform publications was but 4 1-2.

"A year ago you voted concurrence in my recommendation that the Workers' Council be enlarged. I am glad to report that the enlarged periodical has been most cordially received, words of recommendation coming to us from every part of our territory. Owing to some unforeseen difficulties which have arisen, however, the circulation has not increased as rapidly as I anticipated. These difficulties we hope to overcome and I confidently expect to see the Worker's Council become one of our most popular publications."

"New Graded Courses.—The fourth year of the Senior Graded Course, entitled 'The Bible and Social Living,' is now on the press and will be ready for use October 1. Provision has been made for the complete rewriting of the first and second years of the Intermediate Graded Course and the work will be pushed to completion as rapidly as possible. Provision has been made for a thorough revision of the Beginners', Primary and Junior Graded Courses. These courses have now been in use for a number of years, and although they have given quite general satisfaction, various defects have been discovered which the elementary experts by whom they were written desire to remedy. The revised courses will doubtless be a decided improvement on those now in use."

From the doctor's report I give you the following figures as to the circulation of some of our Sunday school periodicals: The Visitor, 154,000; Boys

and Girls, 61,000; Workers' Council, 14,000; The Magazine, 122,000; Adult Student, 138,000; Senior Quarterly, 438,000; Home Department Quarterly, 68,000; Intermediate Quarterly, 310,000; Junior Lessons, 215,000; Our Little People, 228,000; Primary Teacher, 6,000; total for all Graded literature, 202,667; grand total of all, 2,202,622.—A. L. Dietrich.

SUNDAY SCHOOL SECRETARY'S APPOINTMENTS.

Rev. Clem Baker, our Sunday School Field Secretary, has kindly arranged to give Prescott District his services from August 7 to 31. The appointments are as follows:

Glenwood, Aug. 7, 8 p. m.
County Line, Aug. 8, 10 a. m.
Womble, Aug. 8, 8 p. m.
Mount Ida, Aug. 9, 10 a. m.
Mount Ida, Aug. 10, as pastor directs.

Caddo Gap, Aug. 11, as pastor directs.

Mount Tabor, Aug. 12, 11 a. m. and 8 p. m.

Mount Tabor, Aug. 13, 11 a. m.

Amity, Aug. 13, 8 p. m.

Delight, Aug. 14, 10 a. m. and 8 p. m.

Murfreesboro, Aug. 15, 10 a. m.

Bingen, Aug. 15, 10 a. m.

Bingen, Aug. 16, 10 a. m.

Highland, Aug. 16, 8 p. m.

Center Point, Aug. 17 and 18, as pastor directs.

Mineral Springs, Aug. 19 and 20, as pastor directs.

Columbus, Aug. 20, 8 p. m.

Saratoga, Aug. 21, 8 p. m.

Washington, Aug. 22, 10 a. m.

Ozan, Aug. 22, 8 p. m.

Blevins Circuit, Aug. 23, as pastor directs.

Harmony, Aug. 24 and 25, as pastor directs.

Emmett, Aug. 26, 8 p. m.

Dee Ann, Aug. 27, 10 a. m.

Gurdon, Aug. 27, 8 p. m.

Gurdon, Aug. 28, as pastor directs.

Okolona, Aug. 29 and 30, as pastor directs.

Antoine, Aug. 31, as pastor directs.

As will be observed, I have left a number of the appointments to be arranged by the preachers on their respective charges, intending thereby for them to plan their work so as to bring Brother Baker in contact with as many of their people as possible. If I could have had all the pastors with me in the arrangement of this itinerary, no doubt it could have been planned more wisely and more satisfactorily to all concerned; but such a happy circumstance was quite out of

the question, and hence I have done the best I could. The plan was submitted to and approved by Brother C. H. Goodlett, the efficient secretary of our Conference Board. It has been the policy of our Field Secretary to take no collections in any of his Institutes, or other meetings held on the field, and I suppose he has thought of no change in this regard on this round. It seems to me that it would be well for our pastors and superintendents to give their people an opportunity to make a free-will offering in these meetings, the proceeds to go to the payment of our apportionment made by our Board for the support of our work in the Conference. Let the Prescott District advance to the front rank in Sunday school work.—W. R. Harrison.

SUNDAY SCHOOL FUND, NORTH ARKANSAS CONFERENCE.

Previously reported:

From assessment\$384.16
From Children's Day..... 280.44

Received since the above report from Children's Day:

Berryville Circuit	\$ 3.46
Bentonville Circuit	2.10
Springdale	5.38
Siloam Springs	4.00
Harrison	15.31
Walnut Ridge	4.50
Kibler Circuit	1.95
Plainview Circuit	4.57
Osage Circuit	4.75
Huntington	3.42
Lake City	3.53
Charlotte Circuit	1.36
Monette and Macy.....	2.72
Bigelow	5.00
Morrilton	7.00
Gentry Circuit	5.35
Cato Circuit	2.75
Colt Circuit	9.60
Jonesboro Circuit	4.23
Mountain Home	11.75
Harrisburg	6.21
Bexar Circuit	1.94
Marion	7.72
Attica	2.56
Russellville	7.50
Centerton Circuit	9.15
Central Church, Fort Smith.....	10.71
Forrest City	10.00
Farmington Circuit	4.00
Parkin	5.00
Earl	9.45
Boydsville Circuit	4.61
Yellville	8.00

Total receipts\$854.18

W. T. Martin, Chairman.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

You and Your Friends—and



You tried it because we told you how good and delicious it was.

But your friends began drinking it because you told them how good it was. This is the endless chain of enthusiasm that has made Coca-Cola the beverage of the nation.

THE COCA-COLA CO.
ATLANTA, GA.



Demand the genuine by full name—
nicknames encourage substitution.

EPWORTH LEAGUE.

EPWORTH LEAGUE LESSON FOR
AUGUST 13.

By Rev. H. C. Hoy.

True Beauty and How to Get It.

Beauty is a thing to be admired. God made beautiful the world and all that is in it. The beautiful appeals to one's higher nature. Smallness is unnatural in a world so artistically arranged.

First.—True Beauty.

1. Physical beauty is seen on every hand. Nature's charm is her true beauty. Everything harmonizes and fits into its place in the most artistic manner possible.

Nature's beauty is splendid because of its economy; nothing is undone. There is no waste in the physical realm. All things are better because of their beauty, and it shows forth the grandeur of God's thought behind it all.

Look at the flower if you wish to behold true beauty in the physical world. It is dainty, symmetrical, and fascinating with its blending colors. All parts combine to make the whole, and, should anything be missing, be it ever so small, the design would be spoiled.

While we admire the physical beauty around us, yet we love, above all, true physical beauty in human form. A charming woman can do more real good than any other agency in life, providing she consecrates that beauty to a noble cause, while, on the other hand, she can be instrumental in bringing men to ruin. Beauty of feature has made many people vain, and consequently killed their influence. However, true beauty of person is only made manifest when the possessor is unconscious of the possession, which makes one powerful in their innocent simplicity.

Self-consciousness spoils the effects of beauty, since it directs the thoughts of the admirers to a selfish heart, and not to the regularity of the features.

2. True Beauty in Thought.

Nothing is more elevating than pure thoughts. True beauty in the thought world consists of purity and nobleness of purpose. "Blessed are the pure in thought" might be changed to "Blessed are the beautiful in thought."

Beauty in thought expresses itself in splendid, unselfish action. Beauty in thought will stamp itself upon the physical features and light up a

To Make
Ice Cream

Empty a package of Jell-O Ice Cream Powder in a quart of milk and freeze it, and you will have nearly two quarts of the finest ice cream, without adding anything else at all. The cost will be about nine cents a quart or one cent a dish. Figure up what you usually pay for ice cream and compare it with this low cost.

Full directions are given in a little book in each package.

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

10 cents each at any grocer's or general store.

The Genesee Food Co., Le Roy, N. Y.

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.

homely face with the light of a lofty purpose. I had rather associate with the high thinker than the selfish possessor of mere physical attraction, for a pure-hearted person will inspire and elevate. Thought rules the world. There is conflict between ugly and clean thoughts. I believe that righteousness shall eventually win the struggle. Beauty of thought creates the masterpieces in literature and sympathy in the human soul.

3. Beauty of the Soul.

It is the soul of the person that makes him great or small. One's life is measured by the beauty of soul. Christ rules the world today through the sublime beauty of His soul. He appeals to men and draws them to Him because he arouses in them a disgust for sin and a desire for soul beauty. It is the great over-soul of Christ that is the mighty controlling force in civilization. The spirit of Jesus is ever present in life, and men feel and respond to that influence.

Second.—How to Get True Beauty.

1. True beauty comes as a result of following a noble ideal. A noble purpose has lifted many from a disreputable life into a life of happiness. If one chooses an ideal to which he may grow, then the soul has a chance to expand to larger proportions. People have chosen professions that engage the soul wholly in the material world, with the consequence that they become material in soul and miss the mark of true beauty.

2. True beauty may be had from a close walk with God. God is beautiful, and one who walks with God will become like Him. People tend to grow like those they admire and love. No doubt all have heard of the great stone face. The people of the community were looking for the man who should be like the stone face, and a young man in their midst had, through his admiration, grown like the stone face. So it is with people who love Jesus. They shall be like Him, and He is the personification of true beauty.

God's likeness is true beauty, and it is through this noble beauty that the world shall be saved. Men shall be awakened to their possibilities with the result that God shall reign and humanity shall attain unto true beauty.

BOONEVILLE EPWORTH LEAGUE.

The Booneville Epworth League Chapter united with the Antioch Chapter in the regular League service on July 23. The service was opened by Mrs. Carter, President of the Antioch League. The meeting was then given in charge of the District Secretary, Miss Jessie Lee O'Bryant.

The service was an inspiration to both Leagues and we hope to have other union meetings during the summer.—District Secretary.

EPWORTH LEAGUE CONFERENCE
FOR ARKADELPHIA DISTRICT.

The Epworth League Conference for the Arkadelphia District will convene at Malvern Sunday, August 6, opening at 10 o'clock Sunday morning and closing with the evening service. Rev. Gay Morrison, the District President, will be in charge.

Some of the best Epworth League workers of the Conference will be present.

All Epworth League workers invited. Let pastors urge their young people to attend. A cordial invitation and a warm welcome to all.—B. A. Few, P. E.

CHILDREN'S DEPARTMENT.

WHY BOBBY WAS LATE.

Our Bobby found an angleworm.

Upon the dusty road;
He had to help him through the grass
To find his safe abode.
And then in Mr. Spider's web
He saw a struggling fly;
Untangling him took time, of course,
But then, it paid to try.

A nice, fat Mr. Beetle Bug
Was very nearly drowned
Right in a puddle—oh, so deep!
When Bobby happened round.
Another bug, turned downside up,
And kicking fast with fright,
He had to topple back again,
To make its world look right.

Miss Ant was tugging hard to get
Her supper home on time;
So, up and down, and over grass,
Bob had to help her climb.
A caterpillar was the last
He saved from a sad fate.
In running mother's errands, then,
No wonder Bob was late!—Blanche E. Wade in Youth's Companion.

IN THE CRACKER CAR.

Dick came out on the piazza, a cracker in each hand. "Won't you have one?" he invited Uncle Richard, who was sitting there.

"Thank you," said Uncle Richard, "but I never eat crackers. I haven't eaten one for twenty-five years."

"O!" cried Dick eagerly. "Why not? Is it a story?"

"Yes," Uncle Richard owned, with a smile, "it is. We boys were going home from school one afternoon; and when we came to the grove, we said: 'Let's play I spy.' So Joe was 'It'; and Tom and Billy and I hurried to hide behind the bushes, while Joe counted five hundred. But the bushes didn't hide us, because it was fall and the leaves were off; and we hunted for a good place till we got to the edge of the grove just as Joe called: 'Five hundred I'm coming.' A railroad siding ran close by, and a freight car, with its door open, stood on the track. 'Let's hide in the car,' I whispered. 'Joe will never think to look there.' Now, we were forbidden to go near the track. But if we were not hidden before Joe rounded the next clump of bushes, he would see us. So without stopping to remember, we climbed in and, using all our strength, pushed the door together. We chuckled to think how we had outwitted Joe. Wouldn't we rush out of the car and surprise him when he came back! But Joe didn't come back. And by and by we concluded to go. And then we found we couldn't open the door. It was heavy and slid on tracks like a barn door. We shoved with all our might, but the door would not move. We shouted and pounded for help; but Joe had gone home, and there was no one to hear. We were frightened now, and Billy, who was the youngest, began to cry. After a while we examined our prison. By the dim light that sifted in, we read on the labels of the barrels and boxes that filled the car 'Pilot Bread' and 'Crackers.' The only empty space was near the door. An engine came down the track, and brakemen coupled our car to the train. We shouted and beat the door frantically, but the puffing of the big freight engine drowned the noise we made, and our car went rattling away behind it. Billy wasn't the only one who cried then. By and by we grew hungry, and Tom proposed that we open a box of crackers and

pay for them when we got out. We broke our knife blades doing it, but we managed to pry a box open and ate all we wanted. The dry crackers made us thirsty, and we had nothing to drink. Home-sick enough, we finally fell asleep, huddled close together to keep warm. When we awoke, there was a gray light in the car, so we knew it was morning. My! but we were thirsty. We could hardly swallow the cracker breakfast, our throats were so dry. After a long time rain began to drive through the chinks, and we caught it in our hands and moistened our mouths. I can tell you, nothing ever seemed so good as that rain water. We didn't know where we were; there wasn't any window in the car to look out of. And we had no idea of time, as the slow freight swayed and bumped along. At last the car stopped. We shouted and pounded and kicked, and this time some one heard and opened the door. We tumbled out of the car and told our story. The station agent telegraphed our fathers, and we were sent home on the next train. I have never cared for crackers since," concluded Uncle Richard.

"I shouldn't think you would," said Dick thoughtfully, brushing away his crumbs.—Alice M. Farrington, in Sunday School Times.

BOBTAIL'S "THANK YOU."

Emmy and George and Carl went out to play. It was a Saturday morning, and mother was very busy.

"Let's play at policeman," said Carl, "and I'll be him."

"What'll I be?" asked Emmy.

"You can be the mother of the boy I arrest," answered Carl.

"But I don't want to be arrested," George cried. "I was arrested last time."

"All right," said Carl, hastily, for mother happened to come to the door that minute; "here comes a dog. You

WOMAN HAD
NERVOUS TROUBLELydia E. Pinkham's Vegetable
Compound Helped Her.

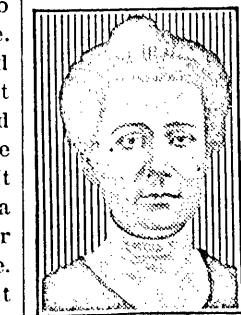
West Danby, N. Y.—"I have had nervous trouble all my life until I took Lydia E. Pinkham's

Vegetable Compound for nerves and for female troubles and it straightened me out in good shape. I work nearly all the time, as we live on a farm and I have four girls. I do all my sewing and other work with their help, so it

shows that I stand it real well. I took the Compound when my ten year old daughter came and it helped me a lot. I have also had my oldest girl take it and it did her lots of good. I keep it in the house all the time and recommend it."—Mrs. DEWITT SINCEBAUGH, West Danby, N. Y.

Sleeplessness, nervousness, irritability, headache, headaches, dragging sensations, all point to female derangements which may be overcome by Lydia E. Pinkham's Vegetable Compound.

This famous remedy, the medicinal ingredients of which are derived from native roots and herbs, has for forty years proved to be a most valuable tonic and invigorator of the female organism. Women everywhere bear willing testimony to the wonderful virtue of Lydia E. Pinkham's Vegetable Compound.



be policeman and arrest him, and I'll be the judge."

"But then I'm nobody," interrupted Emmy. "I can't be the dog's mother, and I've got to be somebody!"

"You're the dog's owner, and when I send him to the pound, you beg off and pay the fine," explained her brother. "Policeman, arrest that dog."

They all turned and looked at the dog. He had come in through the open gate of the yard, and now stood, glancing from one to the other. He was panting a little, and his tongue out. But his eyes shone, and if he had had a tail, he would have wagged it. He hadn't. Only a stump.

George went forward. The dog met him half way. George laid his hand on the dog's back, and then took it away, a little afraid. But the dog licked it quite eagerly, and seemed glad to be in the game.

"Hasn't he a tiny tail?" cried Emmy. She loved dogs, and was not afraid of them.

Bobtail must have known by her tone that she would be his friend, for he scampered over to her and licked her hand, too.

"You dear," said Emmy.

"That's right approved Carl; "that shows you're his owner."

George, seeing that the dog was not likely to bite, now seized him and took him before the judge, who sat on the gate.

"Your Honor," he began, "I've arrested this dog."

"What has he done?" demanded the judge.

"I don't know," replied Policeman George; "I just arrested him."

"It doesn't matter," answered the judge; "if he's arrested I sentence him to have a tin can tied to his tail and to be chased five blocks! And," he added, springing down from the gate, "I'm tired of being judge, and now I'll be the mob that chases him!"

FRECKLES

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

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

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

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

"THE FRATERS."

"A bugle blast to awaken Methodism to her duty to the retired preacher." Dr. T. N. Ivey.

"It is well conceived, charmingly written, and as a story will give pleasure to its reader." Dr. A. J. Lamar.

"I wish it might be put in every Methodist home in our Church and read aloud in the families." Bishop Waterhouse.

One hundred and forty pages. Price, 50 cents. Proceeds go to the Superannuate Fund. Order from John R. Stewart, 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.

"Oh, no!" said Emmy, throwing her arms round the dog's neck; "you said you'd fine him and I'd pay the fine!"

"He's worse than I thought," Carl replied. "Get a can, George."

But George always took Emmy's side.

"I'm not going to," was his answer; "and if you're a mob, I'm a policeman, and if you chase a dog I'll arrest you!"

"An old bobtail like that," Carl was getting angry; "do him good to be chased!"

He leaped towards Bobtail and gave a shout! Bobtail, quite frightened, made for the gate and ran out of it. Carl ran after him, and even George caught the spirit of the chase and followed Carl.

Emmy hesitated. She did not like leaving the yard. But she wanted to save Bobtail from being chased by other boys who might join Carl and George, so she went after George.

They chased Bobtail for three blocks. Emmy was very tired and almost ready to cry, when she saw the two boys stop. They had met a real policeman, and he was speaking to them! She went on.

Just as she reached her brothers, she saw a man with a push-cart come up from a side street.

"That your dog?" asked the policeman of Carl.

"No, sir," answered Carl. "We were just chasing him out of our yard."

"He my dog!" cried the man with the push cart, who was an Italian. "I leava him in my cellar, and a bad boy letta him out!"

The policeman turned to the man. Bobtail had gone to him at once and began leaping on him.

"We didn't let him out of any cellar," protested George, and Emmy saw that he and Carl were both alarmed now. "He came into our yard."

"Were you good to him?" demanded the policeman.

Carl and George hung their heads.

"I tella you," cried the Italian; "he shaka de hand, if they good to him!"

"So if he'll shake hands with you," the policeman said to Carl.

But Bobtail drew back when Carl held out his hand.

"I guessa you let him outa the cellar all right," said the man with the cart.

"You try," the policeman told George.

But Bobtail again drew back.

"Oh, doggie," cried Emmy, "you know I was nice to you! Come and say 'Thank you!'"

She knelt down. Bobtail looked at her, and then, when she held out her hand, he went over to her and lifted one paw. Emmy shook it hard, and threw her arms again round his neck. Bobtail licked her cheek with his rough little tongue.

"You seem all right," the policeman remarked; "now, how did you meet this dog?"

"He came into our yard when we were playing," explained Emmy. "We didn't know where he came from."

"Well, then, I'll let you boys off," he replied. "You had better go home and stay there. Don't let me catch you chasing dogs again!"

Emmy said good-bye to Bobtail, whose "Thank you" had done them all such a good turn, and went home with Carl and George.

"It's a good thing we had Emmy with us," said George.

"Yes," admitted Carl; "and a good thing she was kind to the dog!"—Frances Horner.

NEWS OF THE CHURCHES.

CAMDEN DISTRICT CONFERENCE.

The fiftieth session of the Camden District Conference convened at old Union Church, Buena Vista Circuit, July 14, 1916. The opening sermon was preached at 11 a. m. by Rev. J. E. Waddell of Atlanta Circuit. The conference session opened at 2 p. m. with devotional services conducted by Rev. J. W. Vantrease, after which Presiding Elder W. P. Whaley took the chair. The presiding elder was authorized by vote of the Conference to appoint the necessary committees. Accordingly committees were appointed to look into all the interests of the Church.

The number of visiting brethren at the Conference was small, owing no doubt to the fact that the Conference met in the country and hence was not altogether as accessible as such gatherings usually are. There were introduced to the Conference Dr. A. O. Evans of Arkadelphia station, representing the Henderson-Brown College campaign; Dr. James Thomas, financial agent for Hendrix College; Rev. B. F. Musser, representing Hendrix and Galloway colleges in their summer campaign for students; and Rev. J. F. Waltman, a visiting brother from the Louisiana Conference.

There was an attendance of lay delegates and local preachers of approximately fifty, which, with pastors and visitors, made a total attendance of more than seventy at the Conference sessions. Notwithstanding this rather large attendance, be it said to the credit of the local committee on entertainment and the community that the Conference was well cared for. Automobiles met the trains at Camden and wheeled the conference members and visitors out to the seat of the Conference with all the comfort and dispatch that any one could reasonably desire. Altogether we were favorably impressed with the experiment—for it was an experiment—of the District Conference meeting in the country. It was a matter of regret to many that the Conference was not planned to embrace a Sunday with those good people, though, of course, there are some considerations that seem to be against running a District Conference over Sunday these last days.

The preaching during the Conference was of a high order, being done by such men as Dr. Thomas, Revs. A. Turrentine, Waddell, Burnett, and last, but not least, the beloved presiding elder, Rev. W. P. Whaley. The only fault any of us had to find with it was that there was not enough of it.

The business of the Conference was dispatched with the usual routine of committee meetings and reports of committees. Only once or twice was any question or other matter brought up that gave opportunity for, or provoked, any discussion.

The Committee on the General State of the Church reported a net gain in membership to date this year of 113; total membership of the district, 6,518; Sunday schools, 58, with an enrollment of 4,444; Epworth Leagues 9, with a membership of 325; Number of Arkansas Methodists taken, 645; 56 of these being new subscribers; Missionary Voice, 133; Christian Advocates, 77; Woman's Missionary Societies 15, with a membership of 376; prayer meetings 20. An advance was reported in the district as a whole on finances.

Benjamin Franklin Roebuck was given license to preach and recom-

mended to the Annual Conference for admission or trial.

In adopting the report of the Committee on Education and Church Literature the Conference put itself on record as favoring Amendment No. 12, whereby, if it carries, school districts in this state may vote a 12 mill tax wherever and whenever necessary for the improvement and better maintenance of our public schools.

By unanimous vote of the Conference the next session will be held at Waldo.—R. H. Cannon, Secretary.

VANNDALE CHARGE.

We have just closed one of the greatest revivals that Vann Dale has seen for many years. There were fifty-five conversions and reclamations, some of whom were gray-headed men, and some others who were heads of families. There were thirty accessions and a few others who will join later. Our entire membership was greatly revived, and has taken on new life for the home going. We were assisted by Rev. E. H. Casy of Kaufman, Texas, under whose ministry this pastor was converted thirty-four years ago, in the good old state of Mississippi. He still has the old-time power in the delivery of God's message. May God's blessing rest upon this servant of his.

Our revival is on at Cherry Valley, assisted by Brother Greer of Lake City charge. Already ten conversions to date. Pray for us brethren.—J. H. Barrentine, P. C.

ST. CHARLES CIRCUIT.

We have seven regular appointments on the St. Charles Circuit and two more that we reach on week nights once each month.

I am delighted with my charge. We have some mighty good people to serve. This is our second year on this work. Our work has been in a large measure successful this year.

We have held only two of our revival meetings. Brother R. R. Moore of DeWitt assisted at St. Charles Church, where we had 18 additions to the church, and Brother Jas. R. Rhodes assisted us at Zion Church where we had 12 additions and two are going with the Baptist brethren.

At each meeting there was a deep revival of religious interest manifested. The church members manifested

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.

a desire to become more efficient in the work of the kingdom. We had the power of the Holy Spirit with us throughout the revival services. Pray for us that we may advance in the kingdom.—A. E. Jacobs, P. C.

GRADY CHARGE.

We have just closed a revival meeting at Grady. Interest increased from the beginning to the close. We had only two accessions, but there are some others who, we are sure, will unite with the church soon as a result of the meeting. The church was greatly revived. We were fortunate to have Brother F. G. Robuck of Humphrey to do the preaching for us. His sermons were strong and delivered in the power of the Spirit. The people gladly heard his message, and at the close were loathe to say good-bye. No man ever served a more loyal, big-hearted people than the pastor of the Grady charge now serves.—G. F. Traylor.

GARDNER MEMORIAL CHURCH, ARGENTA.

We began a meeting here June 21, continuing until July 7, resulting in 59 conversions and 20 additions to the Church. It was indeed a great meeting. Every service was good from the very beginning. A more brotherly spirit I never saw manifested. Great congregations attended the meeting from the beginning. Right in the midst of the meeting the people gave us a great pounding, being the third one for the year. As part of the result of the meeting we will be able to add an addition to the church soon, making the seating capacity of about 500.

Rev. L. B. Hankins of Newark Station did the preaching. He is a strong preacher. He captured my people at the very beginning, and went away with the love and respect of everybody. He is a noble fellow. May his like be multiplied. It was indeed a great blessing to have him in our home.

Rev. Ed Miller, student of Hendrix, came in toward the last of the meeting and did splendid work as choir leader and in personal work. He is a very fine character and is destined to become a great power. Our doors are always open to such men as Hankins and Miller. The blessings of the good Father be upon them. Rev. R. C. Morehead, our presiding elder, preached a strong sermon the last Sunday of the meeting at 3 p. m. Always glad to have him around. Love to the brethren.—Chas. F. Hively, P. C.

TOMBERLIN CIRCUIT.

Our gospel tent meetings on Tomberlin Circuit will be in progress as follows: Hundley's Chapel, fifth Sunday in July, embracing the quarterly conference at the same place, August 5-6. Our meeting at Tomberlin will begin the first Sunday in August at 11 a. m., running over the second Sunday. Begin at Hamilton the third Sunday in August, at 11 a. m., running over the fourth Sunday. Begin at Zion first Sunday in September. Begin at Oakdale second Sunday in September. We extend a cordial invitation to any of the pastors of Tomberlin Circuit or any others, and we will preach them or make them blackslide. We will begin Sunday at 11 a. m. We solicit your prayers that we may have a sweeping revival at each place. This is a fine, fertile locality, but the people think more about mules, dollars and negroes than they do of serv-

ing the good Lord; splendid folks, attending strictly to their own business and letting the preacher and his folks gloriously alone, except a very few that look well after their pastor. Thank God for the few that are faithful. We are still on the map, although Tomberlin and Coy are not known, as England, by some kind of strategem, robbed us of our postoffice. It is the awkwardest situation that I have ever been in touch with. We have been twenty years in the fight, the first seven years as supply, and our salary did not reach the high water mark of \$150 per annum the thirteen years that we have been on trial and in the Conference. We have had a very meager salary. The average for the twenty years is right at \$180 per annum, and I have four motherless children to rear. Have had a promised salary of \$485, and the good people have paid \$357.36. It has thrown me in debt a little, and I get duns that worry me some. Bear with us that we must boast a little. We have held 148 tent meetings in these twenty-one years, in the rurals principally; have had 2,745 conversions, 1,834 accessions, approximately; have stirred up and out eight young preachers. Brother Forney Hutchinson said, "Revely, you have helped to make more young preachers than any preacher in the Conference." Built six new churches; repaired seven; built two new parsonages; repaired some. We have the strongest preacher as a presiding elder that we have had in these twenty-one years. It is a benediction to hear Dr. Monk preach when he lets himself out.—Hugh Revely, Pastor.

A GOOD MEETING AT LORADO.

We have just closed a good meeting at Worn's Chapel. We had nineteen conversions and eighteen additions. The church was greatly revived. This is the first good revival on this work for years. We are having a fine year; the Lord is blessing our work. When we came to this work we found only one Sunday school. It was just alive. No other service except preaching. But we have now a good Sunday school at every place, one with 125 enrollment; a good prayer meeting at every place, and all well attended. We will begin another meeting next Sunday. We are expecting great things on the Lorado charge this year.—Riley Jones, Pastor.

REVIVAL AT APPLETON.

In answer to many earnest prayers, God has given our town a gracious outpouring of his Spirit in the salvation of souls. We closed a fifteen days' meeting here Sunday night, July 23, in which there had been fifty-one conversions and thirty-eight additions to the church. Most of the other converts have joined or will join some other church of the town. Brother W. C. Martin, a Hendrix College student, did the preaching, and

everybody worked. The Holy Spirit on this occasion was no respecter of persons, and some of the most Godless men of the town were convicted and converted. The meeting was a real cloudburst of "old-time religion," and was such that henceforth Appleton will be a different town. Most of the converts were young people between the ages of fourteen and twenty-five. We begin a meeting at Zion's Hill this week.—J. G. Carter.

OBITUARY.

KINNARD.—Harvey Kinnard was born September 27, 1894. He professed faith in Christ and joined the Methodist Church at Trinity on July 20, 1915. Just one year from that day, July 20, 1916, he was drowned in the Caddo River. We express our sincere sympathy to the bereaved ones and pray that he who binds up the broken heart may comfort them.—M. O. Barnett.

M'KENNEY.—On May 3, 1916, after a protracted illness Brother George Bentley McKenney died at the home of his wife's mother in Sherrill, Ark. Throughout his long illness he was cheerful and hopeful and even when he felt the end was near his hope became brighter as he looked forward to that other life where there is no sickness nor pain.

Brother McKenney was a true and consistent Christian, a good husband and loving father. He was born October 15, 1878, and lived near Sherrill. When he was eighteen years old he joined the Baptist Church in Pine Bluff and remained in that church until after he went to Denver, Colo., for his health, where he joined the Methodist Church in 1914. He married Mrs. W. R. Burton when 28 years of age. There were no children in this union, though he fathered with love and care the children of his wife. He leaves to mourn their loss his beautiful, Christian wife, her son and daughter, a brother and a half-sister, besides a host of friends. He was a good man, loved by all who knew him and when the call came he was ready to go, for he had lived his life well here.—Jas. R. Rhodes, P. C.

JOINER.—Mrs. Mary Lee Joiner, wife of Rufus L. Joiner, was born March 20, 1862, and after a brief illness, died March 28, 1916. For twenty-seven years she was a loyal member of the Methodist Church and faithful to every duty. Her life in the community was an example of Christianity lived every day. She was always cheerful and always endeavored to send others out in the same mood. Her home was always open to others with a hospitality that was truly Christian. A friend paid her a beautiful tribute when she said, "her life was spent in building a home for others." Her life will be missed in the community, in the church and especially in the home. The many beautiful floral wreaths sent by friends from other places were but small tokens of appreciation of a life that had been spent to make others happy.—Her Pastor, J. B. Hendrix.



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, Ark., 5 cents.

THE SCHEDULE.

Going.		
Lv. Argenta	8:05 a.m.	3:25 p.m.
(Little Rock.)		
Ar. England	9:05 a.m.	4:35 p.m.
Ar. Pine Bluff	10:25 a.m.	6:10 p.m.
Lv. Pine Bluff	3:20 p.m.	
Lv. 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.	6:45 p.m.
(Little Rock.)		

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.

Henderson-Brown College

ARCADELPHIA, ARKANSAS

The School With a Heart in It

Literary courses leading to A. B. and B. S. degrees. Conservatory with strong Christian gentleman as director; Art, Expression, Violin, and Voice. New buildings, new furniture. Hot and cold water in every room. Only two girls to the room. Lady principal one of the leading Christian educators of our Church. Teacher-training course. Christian oversight for boys and young men.

Strong course in Domestic Science under one of the best teachers in the South.

J. M. WORKMAN, for Catalog

We train for life both men and women. Forty-two diplomas were issued this year.

\$160

Your Daughter is a separate, distinct Personality. She should be so trained as to count as a Leader in Society, in the Home, and in the Church. The Aim of BLACKSTONE COLLEGE FOR GIRLS since its establishment in 1894 has been to Properly Prepare Personality. \$160 pays all expenses in the Academic Department; \$200 pays all expenses in the College Department. Write for illustrated catalogue to

JAMES CANNON, JR., M. A., D. D., Blackstone, Virginia

\$200

WHAT TO DO WITH OUR MONEY.

Our money may destroy us. The love of money is the root of all evil. There is a way of using money which makes it a curse. But there is a way of using money which makes it a blessing. Christ told of this when He said, "Make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth." That is, there is a way of using our money by which we shall lay it up in heaven. This is a wonderful revelation—that we can take our riches with us into the other world; or rather, that we can bank our possessions in heaven, as we go through this world, send our money on in advance, so that when we reach there we shall find all our treasures laid up waiting for us.

In one of our Lord's parables—that of the rich man and Lazarus—we are told of a man who had not learned the secret. On earth the rich man lived in luxury and splendor. He was dressed in purple and fine linen. He fared sumptuously every day. That was one scene. But the rich man died. Wealth can not bribe death. No place walls can shut out the messenger whom God sends for a man's soul. The rich man died and was buried. But that was not the end. The veil is lifted, and we see him in the other world—rich? Oh, no; in torments. He is beggared now. He has no sumptuous banquets. He wears no fine linen. He has no honor. We hear him entreating Abraham to send Lazarus—who once lay, a beggar, unhelped, at his gates—that he might dip the tip of his finger in water and cool his tongue, to ease his torment. This man had missed the secret of laying up treasure in heaven.

Methodist Founders' Series

Edited by BISHOP W. A. CANDLER

Studies in the Life of John Wesley His theme invited the author By Dr. E. B. Chappell to discuss distinctive features of Methodist doctrine, and especially to impress his readers with the evangelistic spirit, which is the soul of Methodism. One obtains a better knowledge of John Wesley and his work from this book than from any of the biographies.—Dr. J. E. Godbey, in the Christian Advocate.

Life of Francis Ashbury The reader's By Dr. H. M. Du Bose first interest does not flag for a moment while tracing the career of this man of consecrated purpose and tireless energy. The agency of Ashbury in shaping the doctrine and developing the polity of American Methodism is set forth in running comments that are luminous and timely.—Bishop Fitzgerald, in the Christian Advocate.

Life of Joshua Soule The book, By Dr. H. M. Du Bose while conforming to all the principal requirements of a true biography, is a most concise and interesting epitome of Methodist history, extending through nearly one hundred years and embracing those mightiest events which mark the epochs of our wonderful Methodism.—Christian Advocate.

Life of William McKendree William By Bishop E. E. Hoss McKendree was the first native born American bishop of the Methodist Episcopal Church, a man of strong character, apostolic labors, and holy zeal, who left his impress in a remarkable way on the life and thought of the Church. Bishop Hoss tells his story well, and it is full of inspiration and uplift. In labors and devotion Bishop McKendree almost matched John Wesley himself.—Christian Guardian.

12mo. Cloth. Each, \$1. Postpaid.
SMITH & LAMAR, AGENTS.
Nashville, Tenn.
Dallas, Texas. Richmond, Va.
Order from nearest house.

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

He had treasured up only sorrow for himself. This man teaches us how not to use our money on the earth. He lived only for himself, to accumulate and to spend in enjoyments and luxuries for his own gratification.

There are too many men in these prosperous days who are making the same mistake that Dives made. We are not told that he got his money dishonestly. There may have been no taint of fraud or embezzlement on it. So far as we know, it was not amassed through oppression of the poor, through robbing of laborers. The man's sin lay in the use he made of his money.

And it was not used in wicked schemes of any kind. Dives was a highly respected gentleman, a prosperous citizen. He spent money freely among the merchants and the tradespeople. He was popular in the city. He was probably a good Pharisee, orthodox and religious. There was no taint on his character. He was honorable in his business and just in all his dealings with his fellow-men.

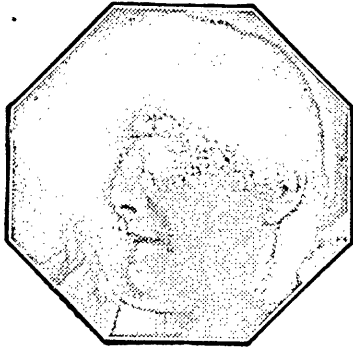
What was wrong with him? Why is he shown to us in torments, beyond the gate of death? So far as we know it was all because he did not use his money in the right way. That is, he used it only for himself. He did not use it for God. He did not use it to bless his fellow men. He used it only for his own gratification. He spent it for luxuries in dress and for luxuries on his table. The beggar lay by his gate unfed, unhelped. Human misery surged by his doors without receiving any pity. Are there not many men in every community who are living just as Dives did? Honest, honorable, respected, with no taint on their business, but living only for themselves—what sequel to their earthly life can they hope for, different from that of Dives? It is not enough that money be gotten honestly; after it has been obtained in the most righteous way it may be so used as to destroy the soul of its possessor. Nor is it only the dishonest or wicked using of it that brings curse. It is enough that it is spent only for self and for selfish gratification.

It is a serious thing to have money—even a little of it. It brings weighty responsibility to him who has it. It is a talent entrusted to us by God, and, like all other talents, it must be used and then accounted for. So the practical question for us is, "How shall we use Christ's trust-funds?" How would He use the money Himself, if He were in our place and were to spend it?

Part of it He would use in providing for His own wants. He would have us receive food and raiment. Nor does He condemn business energy. Money-making is not sinful. There is no sin in growing rich, provided a man does it as Christ's trustee and for Christ. But he must keep his own name off it. He must not say "my fruits," "my store," "my bonds," "my gain." We must learn to leave the "I" out of our speech. We must learn the lesson of self-effacement. We must do all for Christ. We are only His trustees.

It is when we have learned to handle our money as trustees for Christ that we have gained the secret of laying up treasure in heaven. All that we truly use for Christ we lay up in purses that will not wax old. The only safety when one is always getting is also to be always giving, and in Christ's name. Such giving is living. The pool that has no outlet stagnates and breeds death. The

Sister: Read My Free Offer!



I am a woman.
I know a woman's trials.
I know her need of sympathy and help.

If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week. If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living,

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT

and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address, MRS. M. SUMMERS, - - - Box 205, SOUTH BEND, IND.

Hendrix College Means Preparedness

- BECAUSE—Her endowment gives stability and permanence, commands a strong faculty; provides first-class equipments.
- BECAUSE—Of her comprehensive system of safeguarding the health of students; medical inspection of buildings; physical examination of students and free medical attendance.
- BECAUSE—Her students maintain at their best literary societies, Y. M. C. A., athletics, student publications, band, orchestra, and glee club.
- BECAUSE—Of her standing at home and abroad, lofty Christian ideals, high standards of scholarship; personal attention to individual students, championship with high schools of clean athletics, central location and moderate expenses, flexible entrance and graduation requirements.

For further information address—

THE PRESIDENT'S OFFICE, Conway

JAMES BUSINESS COLLEGE

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

Low rates; easy terms; best service. Address,

JAMES BUSINESS COLLEGE,
Pine Bluff or Conway, Ark.

SCHOOL OF THEOLOGY

SOUTHERN METHODIST UNIVERSITY, DALLAS, TEXAS,
OFFERS THE FOLLOWING ADVANTAGES:

1. Full courses leading to the degree of B. D.
2. Full courses leading to certificate of graduation for those lacking academic requirements for B. D. degree.
3. Special courses for mature students not fully prepared for full work in the School of Theology.
4. Courses in the School of Liberal Arts for those who need further academic training.
5. Financial assistance in the way of scholarships and loan funds.

For full information, write REV. A. FRANK SMITH,
Southern Methodist University, Dallas, Texas.

FAIRMONT SEMINARY

WASHINGTON, D. C.

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

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

ARTHUR RAMSAY, Principal.

stream that ever flows lives and keeps pure and sweet. Giving is living; hoarding is dying.

In India they tell the story of the golden palace. Sultan Ahmed was a great king. He sent Yakoob, the most skilful of his builders, with large sums of money to erect in the mountains of snow the most splendid palace ever seen. Yakoob went to the place, and found a great famine among the people, and many of them dying. He took all his own money, and the money given him by the king for the building of the palace, and gave it to feed the starving ones.

Ahmed came at length to see his palace, but he saw none. He sent for Yakoob and learned his story; then he was very angry and cast him into prison. "Tomorrow thou shalt die," he said, "for thou hast robbed the king."

But that night the Sultan Ahmed had a dream. There came to him one who said: "Follow me." Up from the earth they soared, until they were at heaven's gate. They entered, and lo! there stood a palace of pure gold, more brilliant than the sun, and vaster far than any palace of earth.

"What palace is this?" asked Ahmed, and his guide answered, "This is the palace of merciful deeds, built for thee by Yakoob the wise. Its glory shall endure when all earth's things have passed away." Then the king understood that Yakoob had done most wisely with his money.

The story has its lesson of truth. The money spent in doing Christ's work in this world is laid up in heaven. It may seem to be thrown away, but, while it piles up no temple, no monument on the earth, it builds its palace beyond the skies.—Sunday School Times.

PASS IT ON.

It is palpably plain that the average Christian layman does not know much about missions. He does not attend the meetings of Ladies' Missionary Societies. His wife does not tell him when she gets home what she's heard about missions, and if she did, it would often fall on tired ears. So, though he can "talk shop"—politics, and orate on most other subjects, he can't talk on "missions." He has become uninformed; also misinformed on missions!

He thinks of a missionary as the novel falsely paints him—when in fact a modern missionary is a whole-souled, strong-bodied, athletic gentleman, a leader in all things that make a good many big! He's a man of courage and power—a man beloved—admired! And if he's married—he has a wife who matches him! They are a team—equipped in body, mind and in Christ's spirit for this business for their king; as well equipped as any European general commanding forces in the bloody trenches!

But how to make the modern Christian layman know the modern missionary and his glorious work? Yet if he knew—if only we could show him! How the work would jump by leaps and bounds! For added information would bring new interest to him, and would impel him to pass on the information to those who do not know—or only know in part.

This added interest of the old friends and the added numbers of the new, would create more points of contact between us men at home and mission stations and mission work. It would put a new fire perhaps into the hearts of many preachers who

lack it now. These preachers would lead their churches to put mission pastors here and there throughout the fields. How this linking of "home" with "abroad" would set our hearts aglow! How it would speed the work!

Then we would open up our prayers and pocketbooks—one as powerful as the other—the prayer more powerful than the pocketbook, the missionary says. How can that be? Because if we first pray—we give, and so the two things go up to God together. But we may give alone and not pray at all—then there's a loss, a loss to us—a loss to God!

Now the information on missions is at hand. It can be bettered—but a wealth of information is at hand. Then let us use it! Let us use the missionary information in the Missionary Magazines—the missionary information in the papers of all the communions and denominations. The paper in which you are reading these very words, should be habitually read and thoroughly absorbed. Yet that is but a part of what there is to do. More readers must be found for all these papers! If two Christian people shall read about missions where one reads now—is it not clear what effect that will have on missions? If the readers were three times as many—or four—what might not come to missions?

So what we ask is this. That you—Christian reader

1. Read this paper you are reading now with great regularity, interest and care.

2. Read it—and pass it on!

3. Read a Monthly Missionary Magazine—of your own communion if there is one—if not, then of some other—then pass it on!

4. Write these good editors of your interest in their paper and in missions.

5. Put it up to your pastor, what your thought of missions is, and urge him to co-operate with the church papers. You and he go earnestly about it and see that each family in your church receives the paper and that the paper is regularly read—read and passed along!—Laymen's Missionary Movement, New York.

GOD ANSWERS PERSEVERING PRAYER.

Would that every Sunday school teacher in the world might read the following incident, which was sent some time ago by a correspondent to the Great Commission Prayer League:

"A Sabbath school teacher, because no conversions had occurred in her class of sixteen young men, resigned, thinking herself to blame or unfitted for the great work. Seeing the unflagging interest of her pupils, neither superintendent nor pastor would consent to it. In her anxiety she prayed more earnestly for the Holy Spirit's help.

"One day while thus pleading she was so strongly moved to go and see a certain one at his home that she at once yielded, and in that home parlor she so told her anxiety that when prayer was suggested the pupil knelt with her and soon yielded to Christ and was most happily converted. Thus encouraged, she visited another, and another in turn, as opportunity opened, till she saw the whole sixteen won to Christ and added to the church.

"As vacancies occurred in her class others joined, who were often converted. These pupils passing out into the business world were urged by her

to write annually a letter as to their Christian life, till finally she was receiving as years rolled on over two hundred letters from missionaries, lawyers, mechanics, farmers, physicians and others from various parts of the world, still busy in pulpit, or Sabbath school, or other church work."

What if this teacher had persisted in her determination to give up her class? Would God have held her responsible? Will He hold you responsible if you give up? "Let us not [as soul-winning Christian workers] be weary in well doing; for in due season we shall reap, if we faint not" (Gal. 6:9).—Ex.

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 HomeAug. 2-3
Calico Rock and Macedonia.....Aug. 4
Viola Ct., at Viola.....Aug. 8-9
Calico Rock, at the tent.....Aug. 12
Melbourne Ct., at the tent.....Aug. 12
Bexar Ct., at the tent.....Aug. 12
Charlotte, at Mt. Hermon.....Aug. 15
Salado and Oil T., at S.....Aug. 25
Floral, at Oak Grove.....Aug. 26-27
Newport, at Grubbs.....Sept. 9-10
Newark Sta.Sept. 11
Marcella and Guion.....Sept. 13
Mountain View Sta.Sept. 14
B. L. WILFORD, P. E.

BOONEVILLE DISTRICT.

(Third Round.)
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.)
Greenwood StationAug. 5-6
South Fort SmithAug. 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
McCraryAugust 20
HamlinAugust 26-27
MellwoodSept. 2-3
W. F. EVANS, P. E.

JONESBORO DISTRICT.

(Third Round.)
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.)
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.

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.)
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.)
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.)
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 Wilmet, at W.Aug. 27-28
WilmarSept. 2-3
WarrenSept. 3-4
W. C. DAVIDSON, P. E.

PINE BLUFF DISTRICT.

(Third Round.)
Stuttgart, 11 a. m.August 6
DeWitt, 8 p. m.Aug. 6
Star City Ct., at Mt. Home.....Aug. 12-13
Redfield Ct., at Center C.Aug. 19-20
Wabbaseka, 11 a. m.Aug. 27
First Church, Pine Bluff, 8 p. m.Aug. 27
Grady Ct., at Tamo, 11 a. m.Sept. 3
Hawley Memorial, Pine Bluff, 8 p. m.Sept. 3
Pine Bluff Ct., 11 a. m.Sept. 10
Lakeside, Pine Bluff, 8 p. m.Sept. 10
SherrillSept. 17
J. A. SAGE, P. E.

PRESCOTT DISTRICT.

(Third Round.)
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.)
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.

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.

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, July 3, 1916.
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.

WINTERSMITH'S CHILL TONIC

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

50c and \$1.00 at all Drug Stores.

Methodist Benevolent Association

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