Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXVI LITTLE ROCK, ARK, THURSDAY, JUNE 14, 1917 NO. 24

WHEN I WAS A CHILD, I SPAKE AS A CHILD, I UNDERSTOOD AS A CHILD, I THOUGHT AS A CHILD; BUT WHEN I BECAME A MAN, I PUT AWAY CHILDISH THINGS. FOR NOW WE SEE THROUGH A GLASS, DARKLY; BUT THEN FACE TO FACE; NOW I KNOW IN PART; BUT THEN SHALL I KNOW EVEN AS ALSO I AM KNOWN. AND NOW ABIDETH FAITH, HOPE, CHARITY, THESE THREE; BUT THE GREATEST OF THESE IS CHARITY.—1 Cor. 13:11-13.

WHY FAIL TO ENFORCE?

Our readers doubtless differ in their views on the tobacco habit, but there is substantial unanimity concerning the evils of the cigarette. So fully are our people agreed that there is general approval of the anti-cigarette law on our statute books. Under this law it is "unlawful for any person, firm or corporation, acting either as principal or agent, to sell, give away, or offer for sale or to give away, or to have in possession on or about their premises for the purpose of selling or giving away, or to make or manufacture or to in any way assist in making or manufacturing for the purpose of selling or giving away any cigarette, cigarettes, or cigarette wrapper or papers to any person or persons." Violation is punishable by a fine ranging from ten to two hundred and fifty dollars. Justices of the peace have jurisdiction, and it is the duty of every circuit judge to instruct his grand juries specifically on this subject. As one must close his eyes when he walks the streets in order to avoid seeing the use of cigarettes by mere boys, it is evident that the law is constantly violated. Good citizens should remind judges and prosecuting attorneys of this law and ask for due diligence in its enforcement. Our youth should be protected against this noxious influence.

DEMAND RIGHT ACTION.

We are waging war with an enemy who will relentlessly use every resource at his command. Our only safety is to husband all our powers and direct them aright. Our allies had to learn much by sad experience. It is our privilege to profit by their costly lessons. The way to win, and thus to end this barbarous butchery, is to consider every element of efficiency and begin now to adopt measures which would be forced on us later by the stern exigencies of the situation. Our President has helped to increase the present price of food by creating alarm over a possible shortage. The people have responded by planting as never before, and yet they are paying enormously for what they buy. They want to co-operate, but they are unwilling to produce grain for brewers and distillers a little later to buy at low prices. The people demand consistency in President and Congress. We insist that, if our sons are to offer their lives and we are to pay heavy taxes, the waste of food in liquor must stop. We do not wish to take advantage of an emergency to force permanent prohibition. We are willing to wait for the adoption of a constitutional amendment for that. But we do demand, and insist that we have a right to demand that the President should recommend and Congress adopt a law absolutely forbidding the further use of food materials for the manufacture of intoxicants for beverage purposes, and that the sale of liquors already manufactured be limited to uses required by the production of munitions and the other necessities of war. It is rank nonsense to object that Congress can not constitutionally pass such a law. It can be done as a war measure. We expect our representatives to exercise their war powers in this respect. If they fail to rise to this emergency, we will repudiate them, and select men who truly represent us. The American people are as nearly unanimous in this demand as they are in their support of the war. Practically no one, except the traitorous liquor interests, opposes. We are willing that President and Congress should weigh well any measure, so that it may, when adopted, be adequate; but let them not hesitate to go forward. We do not want the rotten revenue from this source. We are willing to make up from other taxables the needed revenue; but we refuse to be stultified by raising food stuffs for booze, and we demand that our partnership with iniquity shall cease. While we defy God by complicity in the cursed traffic, we can not hope for success. We should be able to pray with clean hands, if we expect God to answer our prayers. Let every one of us first ask God for guidance, and then write to President Wilson and our Senators and Congressmen demanding what we know is right. Do not delay. You have the same right to insist on action that you had to vote. Make yourselves felt now.

"MORE LIGHT ON UNIFICATION."

Under the above caption Zion's Herald, which has contained many able editorials and articles on "Unification," last week had a strong editorial. After referring to the example of the Episcopal Church and the Southern Presbyterian Church in dealing with the negro question, the editor says, in part: "The proposition advanced by Dr. Blake and ourselves two weeks ago, which plan is practically the goal of the Southern Presbyterians, will commend itself to all sober-thinking men, we believe, because of its international scope. It is in harmony with the needs of a world church. And this because it provides for racial self-development. We frankly say that we have never looked with favor upon any plan that would leave the negro or any other race in a permanent subordinate position. We hope that the day is not far distant when our Chinese Christians will desire a larger degree of self-government than they now have, and will ask for leadership among their people. We look for the same also from India at an early date. It has already arrived as to Europe; nothing but the war has postponed definite action there. * * * Is there any particular reason why New England and Illinois and Oregon should legislate for the local needs of China—which they do through the present method of one General Conference for all? Or is there any reason why China should legislate, as it does now, for New England and Illinois and Oregon? Not in the least. Our missionary enterprise has grown to world proportions and these are the conditions that have resulted. Surely we are wise enough in our day and generation to meet them in a way that will be marked by broad-gaged statesmanship. If American Methodism will come together on some such basis as that suggested, we shall have the solution, we firmly believe, of our problems both at home and abroad. It is a consummation devoutly to be wished. Two or three things must be kept in mind: (1) The negro must be given equal rights with the white man. This he will have in the reorganized church, such as proposed. (2) The reorganized church must have in mind as far as the negro is concerned all of negro Methodism. More than the 350,000 members of our branch of Methodism are involved. (3) The church must not be divided. We must plan for all races and nationalities in our world-wide Methodism." The significance of these words is in the concessions, rather than in the particular plan proposed. The editor is beginning to think of the other negroes than those now in Northern Methodism. If, as he argues, "the reorganized church must have in mind all of negro Methodism," the problem begins to assume proper proportions. Thus we of the South have always held. We want a plan which will make possible the unification of all Methodist negroes. This will necessarily result in practical autonomy for the negro, as the three strong Colored Churches would not submit to becoming merely a minor subdivision of a White Church. Things are slowly, but surely, moving in the right direction.

MAGNIFY THE MASTER.

Now that the soldiers are in our midst, society people are seeking to entertain them. The dance seems to be the most common recreation, and the implication is that the dance is almost a necessity at a social function for the young men in the army. We recognize the fact that in fashionable circles, as people are not prepared for intellectual and esthetic entertainment, they must depend on "hugging set to music," but the vacuity and paucity of intellectual resources of the ultra fashionable do not make dancing right. While individual members of the churches often defy authority and indulge in dancing, the Christian Churches, as a rule, in their organized capacity pronounce dancing inconsistent with the Christian profession. The spirit of Methodism has ever been against it. In our Discipline in the Bishops' Address on Worldliness, published by order of the General Conference, are found the following exhortations: "Custom cannot make right. Custom is too often the unbridled spirit of worldliness, as in the days before Christianity exercised any restraint whatever. It is the mission of Christianity to change the customs of the world until they conform to the spirit of Christ. The one law of the Church is to avoid what we know is not for the glory of God. This forbids the taking such diversions as cannot be used in the name of Christ, * * * and those forms of needless self-indulgence that unfit the believer for communion with God or for faithful and effective service for man. The law of expediency has the grip of moral duty when we abstain even from what is doubtful for the sake of others. To go to no place of amusement where we cannot invite our Lord to go with us, and to engage in no recreation on which we cannot invoke his blessing, is a safe rule of conduct toward God and man." Dancing is dangerous for most people. It draws the mind from spiritual to carnal things. It often arouses lust and leads to sins of impurity. As soldiers are sufficiently tempted, why deliberately lead them into temptation? Most of the soldier boys come from Christian homes and have been led to regard dancing as an impropriety. Are we not under obligation to their homes to avoid placing the lure and snare of the dance before them Methodists of Little Rock may magnify the Master in their relation to these young men, or we may prove to be stumbling blocks over which many may fall into hell. By their faithful, consistent Christian lives the Methodist women of Little Rock may co-operate with the Methodist mothers of these boys and magnify the Master so that home training will not be forgotten.

It is in bad taste to be continually referring to the fact that you have been to college. If college education is worth anything, it will speak for itself. If it is worthless, do not publicly discredit your alma mater.

The people in the pews must be successful dodgers, since they rarely admit a pulpit hit.

Unless the child is an improvement on his parents he is inferior.

A call to the ministry is a call to preach both by precept and example.

Study the method of Christ and preach in modern parables.

It is easier to be busy than to be useful.

Arkansas Methodist

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A. C. MILLAR.....Editor

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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.

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DISTRICT CONFERENCES.

Conway District, at Atkins, June 28.

Pine Bluff District, at Stuttgart, June 28-July 1.

Camden District, at Waldo, July 6-9.

Batesville District, at Sulphur Rock, July 9.

PERSONAL AND OTHER ITEMS.

Rev. Roy Farr of Portland has been assisting Rev. A. M. Robertson in a revival at Sheridan.

Rev. H. H. Griffin, Commissioner for Galloway College, has moved from Heber Springs to Searcy.

The place of meeting of the Louisville Conference has been changed from Princeton, Ky., to Hopkinsville, Ky.

Rev. R. G. Rowland hopes to have his congregation in their new $8,000 building at Foreman by the fourth Sunday in June.

Tuesday, on his way to the Summer School at Conway, Rev. J. W. Crichlow called and gave a good account of his church at Danville.

Married—June 2, by Rev. T. O. Rorie, near Dalark, Ark., Mr. Charles Hilliard Parker and Miss Verda Bowling, both of Clark County, Arkansas.

Rev. W. L. Anderson, presiding elder of Clinton District, West Oklahoma Conference, has contributed a fine article on "Unification" to Zion's Herald.

President C. B. Larrabee of the Arkansas Conference College at Siloam Springs has resigned. He has labored faithfully and is entitled to needed rest.

In the June 7 issue of The Christian Advocate (New York) is a strong article by our own Dr. E. B. Chappell on "Unification That Means Most For All."

The Baptist Young People's Union of Arkansas will have an Assembly at Arkadelphia, July 8. Some of their most distinguished speakers are on the program.

A public-spirited Roman Catholic, Mr. J. K. Mullins of Denver, has given liberally to complete the chapel of the University of Denver, a Methodist institution.

At its recent commencement Baylor University, Waco, Tex., conferred the degree of LL. D. upon Governor C. H. Brough, who had delivered the literary address.

Mr. L. B. Whitfield, a Methodist layman of Montgomery, Ala., has given $1,200 to pay the expenses of some young preacher for four years at Candler School of Theology.

President J. M. Williams of Galloway College will lecture on the Social Teachings of Jesus during the ten days session of the summer school for college women at Hollister, Mo.

In order to facilitate the food growing campaign, farmers who need help and who seek farm work are requested to enroll their names with the county clerks of their respective counties.

Rev. L. C. Gatlin writes that he has had 44 additions on Fouke Circuit already, and no meeting has been held. He expects to begin his meetings on the first of July, and has nine to hold.

Brother T. J. Prilliman of Halstead called Saturday. He reports everything in splendid condition in his section, fine crops, and the people well pleased with Rev. T. D. Spruce, their pastor.

At the recent commencement at Galloway College, our great school for women, President J. M. Williams announced that an unnamed friend had given him $20,000 to endow the chair of English.

Prof. Elam F. Dempsey of Oxford, Ga., who is preparing to write the life of Bishop Haygood, will appreciate it if you will send him original letters of the Bishop or articles or clippings about him.

Rev. and Mrs. S. R. Twitty of Fordyce have gone to Rochester, Minn., for treatment for Mrs. Twitty. Dr. J. M. Workman of Henderson-Brown College filled the pulpit at Fordyce last Sunday in Brother Twitty's absence.

The circulation of the Alabama Christian Advocate has steadily increased this year until it is practically 12,000. Our pastors and subscribers can push our circulation to that point whenever they take it up seriously.

Rev. T. P. Clark, Little Rock Conference evangelist, has been in a good meeting at Cotton Plant. Large congregations have attended and there have been several professions. He has arranged for another meeting in June.

Texas Methodists are in a campaign to secure by July 31, $145,000 for Southern Methodist University. This amount must be raised to secure the balance of $88,000 of the $200,000 pledged by the General Education Board.

Rev. W. L. McMullen, a local preacher of Pleasant Plains, writes that everything is moving along well on Floral Circuit, and Rev. J. B. Findley, the pastor, is a fine man and a hustler, who is planning to build a new church this year.

The Gainesville (Fla.) District Conference petitioned the Bishops, presiding elders and Board of Missions to form no pastoral charges that will pay less than $600 to unmarried men and $900 when charge must be served by a married man.—Ex.

Mr. Paul H. Millar, a graduate of Little Rock High School and of Hendrix College, Class of 1914, who has just completed the Agricultural Course at the University of Arkansas, at the recent commencement won the class honors and a fellowship at the University of Illinois.

Texas is to have four new State normal schools—one at Commerce, one at Alpine, and two unlocated in East Texas and in South Texas. The Commerce school purchase price is $80,000. Alpine appropriation, $200,000; East Texas and South Texas, $300,000 each.—Journal of Education.

The dates of the summer conferences at Lake Junaluska, N. C., are as follows: Epworth League Conference, July 17-22; Sunday School Training School, July 24-August 5; Workers' Conference for Southern Methodism, August 5-12; Missionary Conference, August 12-19.

We have exhorted editorially on the duty of supporting our Paine College for Negroes. The need is pressing. Help must come speedily or disaster may not be averted. If you have anything for negro education, remit immediately to Prof. J. W. Gilbert, Commissioner, 1516 Central Avenue, Augusta, Ga.

Tuesday Rev. S. S. Key of Dardanelle called. He had just returned from his trip to the Confederate Veteran Reunion at Washington, which he thoroughly enjoyed and pronounced a great occasion. He appreciates the thoughtful kindness of his Dardanelle friends who made it possible for him to go on this interesting trip.

The whole world is glorying in the victory of the republican form of government, and although we are not ready to state that everything that is done in a republic couldn't be improved, it is the conviction of our age that the old form must go, and that the Republic of Hungary will redeem the errors and the mistakes of its present rulers.—The Figyelo.

The School of Theology of Southern Methodist University, Dallas, will open its summer term June 14, and it will continue for six weeks. Teachers and lecturers for this summer term are: Dr. John A. Kern of Randolph-Macon College, Dr. James Kilgore, Dr. Paul B. Kern, Dr. H. M. Whaling, Dr. Ivan Lee Holt, Prof. Frank Seay, and Bishop E. D. Mouzon.

The Candler School of Theology, Emory University, offers for its summer term courses of special value to pastors of our church. The term begins June 21 and will continue for ten weeks, or students may enroll for a half term of five weeks. A number of scholarships are available for preachers to aid in paying the expenses of the summer course.

Rev. D. H. Colquette, Field Agent of the American Bible Society, in company with Rev. E. M. Pipkin, the chaplain, spent last Saturday and Sunday on the State farm at Cummins, preaching three times and making three other talks. The Society has given 175 volumes of Scripture already to the penitentiary in Arkansas and will make other donations as necessity demands.

A great honor has come to Mr. Hunter McDonnell, son of Mr. and Mrs. J. S. McDonnell of our Pulaski Heights Church. At graduation he won the prize for highest standing in Columbia University for four years, and the McKim Traveling Fellowship, which provides $5,000 for the expenses of fifteen months of travel and study abroad. He pursued a course in architecture.

Students of the Van Nuys High School have plowed up their athletic field and are planting it to beans. This is the sacrifice sublime! However, the youngsters will get plenty of exercise in attending to the bean crop, and they will have the added satisfaction of knowing that they are doing something more admirable than kicking one another in the shins.—Los Angeles Times.

The General Conference of the United Brethren (Conservative Branch) on his urgent request did not re-elect Bishop Weekly, who in a ministry of forty-seven years had given thirty-four to the duties of presiding elder, church erection secretary, and bishop. Rev. W. H. Washinger was elected in Bishop Weekly's place, and Bishops Bell, Mathews, Kephart, and Fout were re-elected. The episcopal term is four years.

One of the best known Baptist educators in the United States said to the writer of these notes just after the report on the denominational papers had been read before the Southern Baptist Convention: "I believe the day is upon us when Southern Baptists should do their duty with reference to the denominational paper. We have had to take up one thing at a time, and I am not sure but that the next item to claim our attention is the denominational paper." Do you not agree with him?—Baptist Standard.

God delights to see the grace of sincerity in the heart of any man. It has been said that the grace of sincerity brings down to us all other graces. Though in our efforts we may frequently stumble, and though our best efforts are marred by our infirmities, yet God can use us wonderfully and accomplish great things through us if we seek with all sincerity the good and hate with all sincerity the evil. Sincerity and honest effort are always instruments that God uses with effectiveness.—Christian Observer.

The particularly crushing thing for the East is the revelation to it of its own blindness about the West. It has become customary hereabouts to speak of the Western States as far behind us in vigilant and vivid patriotism. They were comparatively cold about the war in Europe. We even had to send them missionaries to preach the doctrines of the true army gospel. But it looks now as if the West would have to send missionaries east, as the converts there put to shame the preachers here.—New York Evening Post.

In the nine university centers of Russia there are between thirty and forty thousand women students. Nowhere else in the world are there such large aggregations of students in one place. In St. Petersburg there are at least fifteen thousand girls studying, of whom between five and six thousand are in the Women's University, and over two thousand in the Women's School of Medicine. Women students have long been a feature of Russian social life. The younger Slav countries and races follow in Russia's wake. In Servia and Bulgaria there are hundreds of women students in the universities.—Missionary Review of the World.

It is strange how a perfectly obvious fallacy is sometimes paraded by seemingly intelligent people. For instance, we have seen in print a number of times within recent months the affirmation, "War never settles anything." How absurd that declaration is! Did not the Revolutionary War settle the question of American independence? Did not the War between the States settle the issue of secession? Did not the war in Europe that culminated in the Battle of Waterloo decide that Napoleon was to be a prisoner on the Isle of St. Helena instead of swaying the scepter of empire? If a person cannot see that the arbitrament of

arms, regrettable as it always is, has had a large part in shaping the course of human history, there is something wrong with the working of his thinking faculties.—N. O. Christan Advocate.

There is subtle, appealing, permanent power in the printed page. More and more it has come to be used for purposes of evangelism in the homeland and for the spread of the gospel in heathen lands. A straw that shows which way the wind is blowing in the Moslem world is given in a telegram from Dr. Chas. R. Watson to the American Christian Literature Society for Moslems. He wired: "No agency can penetrate Islam so deeply, abide so persistently, witness so daringly, and influence so irresistibly, as the printed page." Thus in the ministry of journalism and of authorship many gifted and devout Christians are fulfilling an effectual ministry.—Biblical Recorder.

Last Saturday and Sunday the editor was on Holly Springs Circuit with Rev. J. H. Glass, preaching Saturday night and Sunday morning to large congregations at Holly Springs, at three o'clock to a fair audience at Mt. Olivet, and at night to a crowded house at Sardis. This is one of the best circuits in the State. The country, although not thickly populated, was settled before the war with fine people, whose descendants have retained the spirit of their fathers. Holly Springs, having both hollies and fine springs, is merely a country village, but it is the center of a splendid neighborhood. The church building there, and also the one at Mt. Olivet, are larger and better than usually found. The house at Sardis, in the Pine Grove community, just completed and soon to be dedicated, cost $2,200, but is worth $3,000, and is easily the best country church so far seen in the State. Following an architect's plan, it is tasteful and modern, with spacious auditorium, Sunday school room and primary room. The interior is paneled and finished in hard oil ,and the pews are circular. The Epworth League, with thirty present, looked like a city League. A picture will later be published to show what a first-class rural community can do. The parsonage with ample ground is at Holly Springs. The only serious drawback is the lack of a high school for the preacher's children, and that will finally be overcome. Brother Glass, with his sound judgment and strong character and ability, is accomplishing a geat work and is greatly loved and honored.

THE CANTONMENT CAPTURED.

With characteristic energy the business men of Little Rock went after the cantonment for soldiers for this section and captured it. It will be located on the hills northwest of the city, across a valley from Fort Roots where the officers are now being trained. At least 30,000 (possibly twice that number) soldiers will be camped there during the period of training in temporary quarters to cost between one and two millions. Little Rock offered 3,000 acres as a permanent site, and as much more land as is needed for rifle and artillery range, ample transportation facilities and excellent health and moral conditions. It is an honor to our city and State thus to be selected, and it means much in a commercial way. A great responsibility now rests upon our city to maintain proper moral and sanitary surroundings so that there may be no regret on account of the selection. Our churches and all good people will co-operate to create a wholesome spiritual atmosphere. Let us do everything in our power to make this a safe place for our young soldiers.

HENDRIX ENDOWMENT.

Every endowed college should show its interest in the nation's welfare in time of peril, or as the nation approaches a great crisis, by willingly and gladly contributing her graduates for service wherever the government desires to use them, in the trenches or at home. She should also make some investment of her endowment in Liberty Bonds. Both of these things Hendrix College has done. She has furnished as fine a per cent of Hendrix stamped boys to the army as any college in the United States. She has also subscribed for Liberty Bonds.

However, all thoughtful men, including our great President Wilson, discourages the thought of boys under twenty-one discontinuing school. The real patriot is now more concerned than ever before to educate his boys, since the nation's needs now are educated, equipped men.

I do beg our Methodist people and those who are in sympathy with us to see to it that our colleges in Arkansas are full of students this fall. The fact is, this course is included in the idea of organizing the mighty resources of the nation properly and effectively. The present conflict must be pushed to a successful and speedy termination, and we must give the nation our assistance in this "supreme struggle for human rights and liberty."

Never before in the history of Arkansas has Hendrix College been so necessary as now. I cannot understand why every man, woman and friend of Methodism does not voluntarily strain themselves to cover the $500,000, which we are trying to secure now.

At last it is with our ministry. If we fail, it is the failure of the preachers; if we succeed, it is our success. And it looks like success. On to $500,000!—James Thomas, Agent.

ON WITH THE CAMPAIGN!

Rev. J. J. Galloway of Earle, in the Jonesboro District, has finished his quota of 20 and added one for good measure. What he has done others can also do. It is time for diligence. Brother Pastor, have you fully and fairly presented the claims of your paper, both in public and in private? If not, why? Your people, who read, are expecting the pastor to take up the subject of denominational literature and to present it so that all the members may understand what is expected. Now is the time for special work. Who will be next to report out?

NEW CASH SUBSCRIBERS ON THE CIRCULATION CAMPAIGN.

North Arkansas Conference.

Batesville Dist., B. L. Wilford, P. E.	43
Booneville Dist., J. H. O'Bryant, P. E.	21
Conway Dist., James A. Anderson, P. E.	69
Fayetteville Dist., G. G. Davidson, P. E.	208
Fort Smith Dist., J. K. Farris, P. E.	40
Helena Dist., W. F. Evans, P. E.	77
Jonesboro Dist., F. M. Tolleson, P. E.	129
Paragould Dist., J. M. Hughey, P. E.	13
Searcy Dist., R. C. Morehead, P. E.	28
Total	628

Little Rock Conference.

Arkadelphia Dist., B. A. Few, P. E.	51
Camden Dist., J. A. Sage, P. E.	44
Little Rock Dist., Alonzo Monk, P. E.	59
Monticello Dist., W. C. Davidson, P. E.	50
Pine Bluff Dist., W. C. Watson, P. E.	58
Prescott Dist., J. A. Henderson, P. E.	48
Texarkana Dist., J. A. Biggs, P. E.	52
Total	362

ARKANSAS METHODIST COLLECTION.

Little Rock Conference.

Amount due, 1917	$2,000.00
Amount previously reported	$2,093.60
Amounts received since then:	
June 6—Hermitage	1.00
June 7—Lacy Circuit	3.00
Total	$2,097.60

North Arkansas Conference.

Amount due, 1917	$2,000.00
Amount previously reported	$1,071.25
Amounts received since then:	
June 6—West Helena	6.00
June 6—Charleston Circuit	14.00
June 6—Fort Smith Circuit	1.00
June 6—Desha	4.50
June 6—Beebe	5.00
Total	$1,101.75

James Thomas, Treasurer.

BOOK REVIEWS.

The Stone of Help; An Autobiography of A. B. Leonard, D. D., LL. D., Corresponding Secretary Emeritus of the Board of Foreign Missions of the Methodist Episcopal Church; published by The Methodist Book Concern, New York, Cincinnati; price $1.50.

For twenty-four years, a longer period than any other man has served, Dr. A. B. Leonard was a Missionary Secretary of the Methodist Episcopal Church. One of the ablest and most fearless of Methodist preachers, he became a great student and advocate of missions. He visited all the mission fields of his Church (and they are many) and has recorded in this book his observations and experiences; hence it is a veritable thesaurus of missionary information. He declined re-election in 1912, and devoted the last years of his truly great and useful life to the writing of this wonderful book. It will prove to be an inspiration to every preacher who reads it, as he may learn how God can use an unselfish man.

Autobiography of Bishop Henry Clay Morrison; Revised and Edited by George H. Means, D. D.; published by Smith & Lamar, Nashville; price $1.

In the first eighty pages are given the leading events in Bishop Morrison's life in his own language. Then follows a chapter by the editor. Another chapter is made up of reminiscences and reflections, and then are added one hundred and fifty-five pages of sermons under the caption, "Gospel Talks." Several of these have appeared in our paper and have been appreciated by rural readers and shut-ins who have few opportunities to hear sermons. These simple gospel discourses must have been wonderfully effective when delivered by the Bishop in his prime, because he was then considered one of our most attractive and forceful preachers. The account of his early struggles and successes should hearten our young preachers of today. It is rather to be regretted that the Bishop has introduced the subject of his case before the Committee on Episcopacy at the General Conference of 1910. This is a challenge that may be accepted and discussion may be provoked. His admirers will welcome this little volume and read it with interest.

Through Luther to Liberty: A Story of the Reformation Period; by William Schmidt and L. H. Schuh; published by the Lutheran Book Concern, Columbus, Ohio; price $1.

At this time, when the Protestant churches are preparing to celebrate, October 31, the four hundredth anniversary of the nailing of Luther's 95 Theses to the door of the church at Wittenberg, this story is timely and unusually interesting. It gives in the form of romance a fair conception of conditions in Luther's day. The hunger for grace and truth felt by persons whose passage from popish bondage to liberty in Christ is described in the story. A glimpse of martyrdom is presented to remind the readers of the sacrifices and sufferings of the first witnesses of the Gospel as restored by Martin Luther. This book is recommended as adding to the value of historical study the realistic scenes of life. If some work like Peter's History of the Reformation, published by the same company at 35 cents, is first read and then this story, a fuller understanding of the situation may be obtained.

If I Had Not Come: Things Taught by Christ Alone; by Eugene Russell Hendrix, a Bishop of the Methodist Episcopal Church, South; with introduction by Earl Cranston, a Bishop of the Methodist Episcopal Church; published by The Methodist Book Concern, New York and Cincinnati, and by Smith & Lamar, Nashville, Dallas, Richmond; price $1.

Always a writer of force and finish, Bishop Hendrix has in this book surpassed his best previous efforts. The chapters are: "The Literature of Saints; or, The Realism of Good;" "Christ's Pardoning Prerogative;" "Man All Immortal; the Human Body in the Light of Christianity;" "Justification by Words;" "The Perfecting of the Saints;" and "The Catholicity of American Methodism." These deep subjects are discussed in an illuminating and masterful manner. While the thought is profound, it is clothed in simple words, and the terse sentences are pregnant with significance. Running through all is that spirit of reverence and love for the Master which characterizes all of the Bishop's utterances. Few modern books contain so many brief, strong, quotable sentences. Often a single paragraph is the condensation of a volume. While preachers will enjoy this masterpiece, laymen also will read it with growing appreciation.

The preacher who can get new members only by stealing them from other pastors might steal other things. Watch him!

The intellectual pigmy in the pulpit cannot produce mental marvels in the pew.

CONTRIBUTIONS.

PRAYING FOR UNIFICATION.

As the time approaches for the Joint Commission to meet again, it would seem imperative that the whole Church should unite in prayer for God's guidance and blessings upon its labors. It would require no large amount of argument to prove that it is in many respects the most important and significant gathering that could be assembled on this planet. Even a Peace Congress of the embattled nations would have less significance so far as future results are concerned. For in the last analysis the final solution of the world problem lies not with human governments, but with religion. Cold science has classified man as "the religious animal." Therefore, the ultimate solution of the problem of humanity must turn on religon.

And it is not claiming too much to say that the world's religious problem awaits the unification of Methodism. There can be but small approach between the bodies that represent Christ until the greatest of Protestant communions has mobilized its fighting units into one compact body. We know a number of good men, thoughtful men, who would deny this, who look rather suspiciously upon any ecclesiastical organization that savors of a world Church. Famiilar with the crimes committed by giant ecclesiasticisms in the past, they prefer a small, pure church to one that claims the world as its parish. But it seems to the writer that these good men have not fully sensed the meaning of the present world drift. Humanity is either moving forward toward a larger and deeper unity or it is plunging toward chaos. There is no safe middle ground. And the deepest tragedy of the present world struggle is that it came and found organized Christianity almost helpless either to stay the struggle or to lift up a banner about which the Christ-loving in every land might rally. The great churches in Europe had for the most part crystallized and become set in the fashion of their respective nations. Thus locked up in static forms, Christianity was incapable of leavening the nations with the love which must rule the world if it is to be fully rescued from Satan.

There were few minds in Europe prescient enough to see this weakness on the part of organized Christianity. In 1893 Mr. Gladstone wrote to Lord Acland: "I am rather painfully impressed with the apprehension that the seen world is gaining upon the unseen. The vast expansion of its apparatus seems to have nothing to balance it. The church, which was the appointed instrument of the world's recovery, seems, taking all its branches together, rather unequal to its task." And the pitiful thing about the whole tragedy is that the close of this war will find the churches of Europe almost impotent so far as any dominating influence on the organic life of the European peoples is concerned. In that day International Socialism will most likely be saying: "The peoples of Europe have given the churches fifteen centuries in which to educate and ethicize the nations so that war would be impossible. Time and again have they deluged Europe with their own bloody religious wars. Much of the Absolutism which brought on this war was of their teaching. And now we shall seek in social synthesis a solution of some of the vast problems for which they have furnished much inspiration, and yet after all such a feeble power of solution."

Was it not that He might have a representative in a world-wide United Methodism that Jesus Christ laid His Spirit upon us and commanded us to seek a solution of our divisions in order that He might throw our combined strength against all "the unintelligible woe of this weary world?" And the Recording Angel has already written it down to the everlasting credit of American Methodism that, notwithstanding the bitterness and divisions of past years, this mightiest branch of Protestant Christianity was welcoming reconciliation and reunion before the world storm broke. Looking back over the years in which I have been priviliged to be a member of this Commission, I can understand the significance of those moments when it seemed as if the final impasse had been reached, when it seemed as if there was nothing left but to part in sorrow and to report to our respective General Conferences that the reunion of Methodism was an impossibility. And then an Unseen Hand would unlock the closed door or cut the Gordian knot, flooding the gathering darkness with a rainbow of hope, a rainbow arching the whole earth and irradiating the nations with the beauty of Christ.

It is because I have witnessed the presence of Christ in the Joint Commission that I go to our next meeting with a large measure of hope. Never have I been under the illusion that the wisest Christian statesmanship could solve this problem. It can do much. It can free itself of sectionalism and prejudice in order to look calmly upon the great problem before it, but when the last speech has been made and the last resolution drawn, there is needed, there must come the illumining breath from above, the light from the Risen Lord. I unhesitatingly believe that He stands ready to help us, if we are anxious to be helped. For never has His Church been in greater peril. It has been helpless to prevent earth's bloodiest tragedy, largely because in the past its leaders have used their intellectual energies to promote ecclesiasticism rather than to seek power from above. The world is weary of mere ecclesiasticism. To the modern man the church as such makes but little appeal. He is quick to respond to the beauty and love of Christ, but any appeal to an ecclesiastical past falls on deaf ears. When a city is on fire men will not stop to listen to arguments as to the make-up of water mains.

And we very much fear that some men in American Methodism have not sensed the vast social unrest that is welling up in all our centers of population. Many thoughtful men do not fear the world war so much as they do the social upbreak that is likely to follow it. Where in all this darkened, bloody earth, made hideous by war, can a single standard be seen about which mankind can gather? Democracy, beauteous as it is, Socialism with its promise of plenty and industrial peace—none of these man-made conceptions can permanently satisfy the deepest yearnings of the human heart. Only a pure Church, a loving Church, a free Church, a holy Church, a Church saturated with the blood of Christ and radiant with His Holy Spirit, can enchain the mind and satisfy the heart of man. Unless every sign deceives us, the unification of American Methodism would be the laying of the corner-stone of such a church. There are vast stores of grace and power in the Heart of Christ as yet untouched by prayer, grace and power sufficient to build the mightiest and noblest Church earth has ever known, not a giant ecclesiasticism instinct with autocracy and tyranny, but a Free Christian Brotherhood, uplifted above the restless social ocean, quieting its wild lashings, soothing its infinite sobbings and drawing it ever onward and upward to the Presence of Christ.

It is the darkest hour in human history. The break-up of the Roman empire under the Barbarians is not to be compared with it. The vast unrest in human society and in the Church portends tremendous changes. One of the foremost of American thinkers has prophesied the doom of the capitalistic class unless it develops greater intellectual energy. We have seen how powerless are the Churches of Europe in the world storm. Our day of peril is here, but a greater peril may be awaiting us. Life has never been able to save itself except by larger synthesis. Will American Methodism rise to its God-given opportunity and unify now, when the ends of the earth are waiting to hail such a reunion, even the setting up of a Banner of Jesus Christ, about which all the hosts of Protestant Christendom can finally rally to rout the legions of Darkness and usher in the coming of the King? Unto Him let us pray, for did He not say, "If ye have faith * * * nothing shall be impossible unto you?"—Frank M. Thomas.

WAS THERE AN ULTIMATUM?

An unwarranted interpretation of the action of the General Conference of the Methodist Episcopal Church, South, on the question of unification is being propagated. The representation is being made that the session of 1914 issued an ultimatum and left its commissioners no choice of action in the preliminary negotiations. A reference to the text of the resolution passed by that body will be sufficient to refute this claim. The action was a recommendation, a series of conventional suggestions, and not a mandate, or an irreducible minimum. That an ideal was indicated and a minimum of concession implied, every member of the Conference, no doubt, understood, and every member of the Commission has understood as much; and I may frankly say that every member of the Commission has gone on record on that understanding. There has been no hesitancy, no difference of opinion when that issue has been made. Some have taken extreme positions, but none has taken a position implying less than that which is asserted above. The action of the General Conference of the Methodist Episcopal Church, South, in 1914 was almost literally that of the General Conference of the Methodist Episcopal Church at Saratoga except in two points—namely, the supposed differences of the two bodies concerning the powers of the General Conference and the plan for settling the negro membership of the unified Church. It was early discovered that there was no real difference of view concerning the powers of the General Conference, certainly none which could not be readily adjusted. There then remained only the difference concerning the status of the negro membership; and it is on this question that the radical constructionists have insisted that the General Conference at Oklahoma City issued an ultimatum. The action of the Oklahoma City session is expressed in a single sentence—viz.: "We recommend that the colored membership of the various Methodist bodies be formed into an independent organization holding fraternal relations with the reorganized and united Churches." The Saratoga General Conference responded in like manner with a single sentence: "Recommendation * * * that the colored membership of the reorganized Church be constituted into one or more Quadrennial Conferences."

There is no ultimatum in either of these actions. The men who framed the Oklahoma City resolutions and certainly the majority of those who voted for them, and, with equal certainty, I assert, a majority of the Commission from the Methodist Episcopal Church, South, understood, and now understand, that the action of the Southern Church asked for a separate lawmaking body and a separate jurisdictional administration for the negro membership, not necessarily a separate Church. That, in the spirit of unification and indeed under its letter, is not necessary to independency. The General Conference at Oklahoma City said nothing about a separate Church; it asked only for an independent organization for the colored race. The Irish Conference is an independent organization, but it still is a part of the British Wesleyan Connection, or Church. The Japanese Methodist Church is an independent organization, but is nevertheless constitutionally related to American Methodism through its missionaries and the administration of the American Boards of Missions. This is what was aimed at by the General Conference at Oklahoma City and what has also been constantly in view of at least a majority of the members of both Commissions. Race separation—not on lines of caste, but for the larger ends of racial development—is one of the commanding ideals of unification. The General Conference of the Methodist Episcopal Church in its resolutions passed at Saratoga contemplated a Jurisdictional Conference or Conferences for the colored people with limited representation in the General Conference; but many of its leaders have since shown a willingness to agree to the broader and safer basis of a General Conference for the colored membership, which, while being independent in lawmaking and administration, will still be an integral part of the Church. I was the first member of the Commission to outline a plan for such an organization, and I believe it to be strictly within the spirit, and not in anywise contrary to the letter, of the Oklahoma resolutions, those resolutions being a recommendation and not a mandate. The Conference defined neither the words "independent organization" nor the phrase "sustaining fraternal relations." It did not demand a separate Church, but a separate organization. It appointed a Commission to act with a similar Commission from our sister Church to propose a plan for this organization and the settlement of these details. The letter of the Oklahoma instructions is as follows: "The representatives of the Methodist Episcopal Church, South, * * * are hereby instructed and empowered to act as commissioners with like commissioners of the Methodist Episcopal Church * * * in elaborating and perfecting the tentative plan that has been proposed and in carrying forward such negotiations as have for their purpose and may result in the consummation of the proposed unification in accord-

ance with the basic principles enunciated in the suggestions which were adopted by the Joint Commission and reported to the General Conferences." This report is to be in no sense final; it is always only "tentative." It must go to each of the General Conferences for thorough discussion and final treatment. That final treatment may be an ultimatum, but there is none in existence now. Let the Churches trust the men to whom they have committed these weighty and distracting matters. When the final issue of their labors is laid before the two general bodies, there will then be in hand the means of judging the faithfulness with which they have discharged their high trusts.—H. M. Du Bose in Christian Advocate (Nashville).

WAS IT AN ULTIMATUM?

It is unnecessary for us to say that we heartily indorse the very frank and forcible words of Dr. H. M. Du Bose in this issue bearing on what we consider a very important phase of the question of Methodist unification.

It is not pertinent here to give in extenso our views on the future relation of the negro to the unified Church, though our position on that point is well known to those who have been reading our editorials. That position is the same as it has been. We have favored ecclesiastical independence for the negro, but an independence involving a relation "which does not exclude the idea of the closest affiliation and strongest coordination" (Issue of March 16, 1917).

It is pertinent to say, however, that, whatever may or may not be our views on the question of the negro, it is clear to our mind that neither the spirit nor the verbiage of the Oklahoma resolutions necessarily means for the negro the organization of a Church which shall be absolutely independent of and entirely separate from the white Church, and that nothing like an ultimatum was intended by the General Conference or given by the Commission appointed.

If the words in question should have such meaning, they cannot be construed as mandatory. They constitute a recommendation on a level with other recommendations in the resolutions. If the recommendation as to the negro is a hard-and-fast castiron rule, then all the recommendations are hard-and-fast castiron rules. If any one of the recommendations is tentative to any degree, and the whole plan is pronounced tentative in the resolutions, then the recommendations as to the negro must be considered tentative to some degree. It is violently straining the point to say that our commissioners are under orders to consider only a Church for the negro absolutely independent of and entirely separate from the white Church. This view is combatted by Dr. H. M. Du Bose in his statement. It is not entertained, we happen to know, by Dr. E. B. Chappell, another commissioner. And while we are not empowered to speak for our Commission, we do not hesitate to say that it is our firm conviction that such a view is not entertained by more than a very few of the Commission of our Church.—Christian Advocate (Nashville).

GREAT IS GALLOWAY.

It was my good fortune to be present on the occasion of the graduating exercises of Galloway College on June 5. The assembly hall was packed with the flower of the young womanhood of Arkansas, together with the visitors and the good friends of the college who reside in classic Searcy.

The student body gave evidence of a refinement, a culture, a freshness of mind and body which were indeed noteworthy. I did not see among the hundreds present a dull face, nor a listless look. There was a vivacity and intelligence which bespoke health of body and activity of mind. The special musical numbers were of an high order of excellence.

President J. M. Williams, who was elected for the eleventh time at the last meeting of the board, presided with his well known ability, dignity and versatility. No wonder he ranks among the very first citizens of Arkansas, as well as Searcy. He called upon Dr. John H. Dye, a former beloved president of the college, to offer the invocation, which was tender and eloquent. Miss Mildred Murray presented the Senior Memorial for the class of 1917. Prof. George W. Droke, for forty years a member of the faculty of the University of Arkansas, a man great in head and heart, was to have delivered the baccalaureate address, but circumstances forbade his filling the engagement. This writer was asked to take Prof. Droke's place, which he did cheerfully, though with trepidation. Hon. Thomas B. King, of Memphis, a great friend of Galloway, was present, and delivered a short speech which scintillated with both wit and wisdom. Rev. W. T. Thompson, the pastor of First Church, Searcy, a man much beloved, who is completing a rich quadrennium, offered the concluding prayer.

President Williams, without divulging the name of the generous giver, announced that a friend of the college had placed in his hands a check for $20,000, to be used to endow the chair of English. This announcement inspired prolonged applause. Other most cheering facts were discussed by the executive committee of the board, composed of Hon. L. B. Leigh, Dr. Forney Hutchinson, Mr. F. M. Daniel, Rev. R. C. Morehead, Dr. L. E. Moore and one other. This writer has been connected with the college in an official way for a decade or more and he has never seen before such a bright outlook for this great school for women. The past year her capacity was exhausted and many were turned away. Already nearly all of the space has been reserved for the fall term.

The baccalaureate sermon had been preached on Sunday morning by Dr. Paul Kern, of Southern Methodist University, and I heard many praiseful echoes of his able and inspirational discourse. The sermon to the Y. W. C. A. was delivered by our own beloved Rev W. C. Davidson, of the Monticello District, and all declared that it deserved to rank with the best ever delivered on previous like occasions.—P. C. Fletcher.

NOTES OF TRAVEL AND ELSE.

When young, I got in the habit of travelling, and, that too, in the interest of a great business, "the King's business." I could go anywhere duty called and my horse could carry me. To go was my chief joy, whether over mountains or through swamps, never once thinking of the grade of my appointment nor what the salary would be. No, no, but go do the work assigned you.

But now old; bald-headed, with deafened ears and vision dim, and in the judgment of my brethren no longer fitted for so sacred a work, I must be still. A hard appointment it has been. But, Oh, the gospel, this gospel, this glorious gospel of the blessed God, how it yet rings down in my heart as the best thing man ever heard or ever will hear in time! Though, truth to tell, I sometimes fear that we are magnifying artistic music and do not deal out the plain saving truths of the gospel with the unctuous earnestness of former years. But a man as deaf as I am ought not to write or talk much about music, so I add no more.

But there is one thing that has been a veritable eyesore to me for many years, and that is the displacing of our standard Hymn Book and using unauthorized hymnals. It is almost universally done now, and I do beg to enter my respectful, but very postive and earnest protest. I believe the consensus of the Christian world is that there is nothing better in hymnology extant than our standard Hymn Book. So I steadfastly believe.

Pardon this digression, I see now that I shall pass over old ground and that every turn will suggest, at least to me, many mighty interesting notes of travel.

Thornton, in Calhoun county, is our objective point, and accompanied by wife, three hours ride in an elegant auto lands us at our destination, where from Mrs. C.'s relatives and hosts of good old friends we received such a welcome as will last us far beyond forty days. Thanks to Messrs. Cone and Harris for this ride.

I preached all over this country many years ago, specially during the war. I had preached at Chambersville one bitter cold day. At the close of service I was arrested by Federal soldiers and double-quicked away to camp. While there some negroes came to the guard ring, and were heard to say: "La, if dar ain't Mr. Caldwell." They reported me to their chaplain who treated me most courteously. When Col. T. came to release noncombatants, eyeing me closely he said: "We'll have to take you on." I knew what that would mean to me. Just then old Col. Atkinson stepped up and said: "Colonel, this is our pastor here." I was released, but minus my horse. The Colonel walked with me out of the camp, bade me goodby and charged me, if I knew any other way, not to come in contact with his men. I was glad to get off, horse or no horse So about two o'clock at night I left the road and took my course through the woods. About daybreak I hailed at Brother L. Alston's, whose young daughter, riding behind me on a mule, helped me on my way, still through the woods, to dear Brother Proctor's, thence on to home afoot, twelve miles, glad and thankful enough to see no more blue coats.

It gave me genuine pleasure today to dine with that then young lady now Mrs. Eliza Bass, whose husband I found to be an own cousin of the noted evangelist, Rev. Sam P. Jones.

I worshipped today with the Baptist congregation, formed the acquaintance of the pastor and saw him preach, what I hoped by God's blessing was a sermon against automobile pleasure riding on a day they have no right to.

Waning space admonishes me to close up and leave much unsaid that I had noted.

These dear good people have showed us much kindness. As far as my ears would let me, I have enjoyed my visit to their hospitable homes and I am sure my dear wife will join me in sincerely invoking upon them and their children the blessings of Almighty God. Amen.—James E. Caldwell.

GALLOWAY COLLEGE COMMENCEMENT.

The commencement exercises at Galloway College, closing the twenty-seventh year of the institution, were in every way a pronounced success. The commencement sermon on Sunday morning was preached by Dr. Paul B. Kern of the Southern Methodist University. He used the Parable of the Talents as a basis for his most helpful and practical discourse. Sunday evening Rev. W. C. Davidson, presiding elder of the Monticello District, preached the sermon before the Young Women's Christian Association from the text, "She hath done what she could." He made a strong and forceful plea for the recognition of woman's efforts in any lines of work where she showed efficiency. Dr. P. C. Fletcher of Texarkana delivered the address to the graduating class on the subject, "Some of the Great Things in Life." Dr. Fletcher was easily up to his high standard of excellence, discussing before the young women many of the elements in life-making wherein success and happiness lie.

The following young ladies were granted diplomas (A. B. degree): Miss Mildred Murray, Fordyce; Miss Frances Vestal Potts, Pottsville; Miss Ellen Watson Key, Searcy; Miss Pattie Sinclair Paschal, Searcy; Miss Mary Emma McGaugh, Gentry.

The following special diplomas were awarded: Misses Clyde Poole and Eugenia Staggs, piano; Miss Alta Darr, voice; Miss Ione Rochelle, expression; Misses Marvel Lewis and Willie Key Harder, art; Misses Clyde Poole and Edith Langley, domestic science.

The most important announcement made by President Williams before the closing of the school year was that a friend of the college had recently given it a cash donation of 20,000 for the endowment of the Department of English. This is the largest donation

which has been made to Galloway College since the campaign for funds began, and it is an evidence of how the thinking business men are beginning to take notice of woman's needs and the preparation that ought to be made for her. One hundred twenty-five young women have already engaged places for the coming year, which leaves only about 65 openings for the summer's campaign. This is by far the largest enrollment for registration which the college has ever had at the time of its commencement. The school, taking all matters into consideration, has finished the most successful year in its history, and, if its progress is not hampered by the conditions brought on by the war, Galloway's friends can look forward to continued growth another year.—Reporter.

HENDERSON-BROWN COMMENCEMENT.

The Henderson-Brown College Commencement began May 30 and consumed just one week. Many old students, parents of present students, and ministers of the Little Rock Conference were present.

The grand concert, presented by the Conservatory of Music, and under the direction of Mr. Harwood, was the opening number of the program. The college orchestra and instrumental and vocal solo parts by the Misses Kathley, Strange, Simpson, Benjamine, and Rowland rendered a program that was highly complimentary to the department represented.

On Tuesday night was begun a series of inter-society concerts, the one for the evening being the oratorical contest which was won by Glenn Martel and Howard Dawson of the Gamma Sigma Society. The individual medal was awarded to Elmer Davies, a Garland society contestant The reader's contest followed on Friday evening. This was won by the Philomathean Society, represented by Miss Barbara Jones and Miss Marjorie Thomas. Miss Jones was awarded the individual medal. The essay contest was held on Saturday evening. Misses Ethel Jean and Eleanor Chowning, representing the Upsilon Phi Society, were awarded the dicision, Miss Chowning winning the medal. The final contest was the debate which was won by the Gamma Sigma Society, represented by Olin Mills and Frank Chowning, the latter being awarded the individual medal.

The Sunday service included two inspiring sermons by Bishop Mouzon. Addressing the graduating class in the morning, he chose for his subject, "Faith." He addressed the Y. M. and Y. W. C. A.'s in the evening.

Besides the debate Monday's program consisted of business meetings held by the Board of Trustees and Alumni Association. The evening was given over for the Alumni program and banquet. Mr. Frank McCarroll, of the class of 1911 was the orator.

Owing to the patriotic demonstration Tuesday morning, no program was arranged for that time. On Tuesday afternoon was held the Art Levee, under the direction of Mrs. Bell.. "The Rivals," a comedy drama, was staged under the direction of Miss Baskin, in the evening.

Wednesday was the commencement day of this most successful year, and the following program was rendered:

Hymn, "My Country 'Tis of Thee"; Prayer; Vocal Solo, Glen Martel; Class Representative, Lesta West; Faculty Representative, Lucile Cupp; Baccalaureate Address, Hon. Skipwith Adams, Helena, Ark.; Presentation of Medals,; Conferring Degrees and Granting Diplomas; Announcements; Valedictory, Lucile Cupp; Benediction.—Siftings Herald.

HENDERSON-BROWN ELECTIONS.

Capt. C. C. Henderson was re-elected president of the Board of Trustees of Henderson-Brown College at a meeting held Monday. W. E. Barkman was elected a member of the Executive Committee succeeding the late Dr. A. O. Evans. The other members of the Executive Committee are H. C. Couch, R. W. Huie, Jr., Captain Henderson and Leslie Goodlie, all of this city.

It was decided to carry on the financial campaign under the leadership of President J .M. Workman. No one was elected to succeed Dr. Evans as financial agent. The degree of LL. D. was conferred upon John H. Hinemon of Little Rock; a former president of the college, and the degree of D. D. upon the Rev Marion Nelson Waldrip of Hot Springs.

At a meeting of the Alumni Association the following officers were elected: President, Edmond Patterson; vice president, Miss Minnie Turrentine; treasurer, James Patterson; recording secretary, Mrs. J. W. Rogers; corresponding secretary, Mrs. Farrar Newberry; orator, R. G. McDaniel of Little Rock; toastmaster, Edgar Dean of Little Rock; general secretary, the Rev Moffet Rhodes of Crossett.—Siftings Herald.

THE GOLDEN AGE FOR SERVICE.

The Church has been a faithful worker all along. It has never been a slacker, but has faced the world with a great courage, and has done what it could for a sinning world.

While it has not accomplished what we would have liked, stil we are proud that it has taken hold of every opportunity to extend its influence to the ends of the earth.

The conditions or nations have many times been barriers hard to surmount, to plant the banner of the Master where we have longed to have it planted and loved, in the hearts of Eastern nations; but today the walls are crumbling away, are fast falling down, over which we may, by discretion, make our way.

Looking back over the history of Christianity, we can easily see how and why the kingdom of Christ has made its way westward, and is welcomed and loved by the millions of Western people.

Only the Aryan branch of the race has made any considerable progress and widely embraced Christianity. And these people have been the most transient of all peoples.

Of a roving nature, and lovers of personal liberty and freedom, they have made their way into many new and strange lands and made themselves at home in lands of plains and mountains. Scattering over a wide area they have acquired a rugged and independent character, and personality has bloomed out into great life.

Anything that would not serve them, what was not liberty and freedom and equal rights for all, has never had any recognized place among them.

But it has not been so with the great nations of the East. The formation of their lands, far-flung plains with scarcely a mountain range, has never fostered the individuality of character and their great peoples have sacrificed the individuality of man to the social state or society of long duration, fixed and set for them back in the misty past. To them it has been sacred? Their religions have taught them to sacrifice everything, even themselves, to these customs and ways of their honored ancestors, the ideal life being that life lived nearest the life of their dead. They have deified the past, and ignored the present.

The religion of Christ being a personal religion, makes each man responsible for everything he does, and creates in him a love for true liberty of every kind. Individuality grows under its protection and every man and every nation is urged to use every talent each has, and to make the most of the present, to love and honor that which has been done in the past which has made men better, and to scorn all else. Hence Christianity, that had its beginning in Eastern lands, instead of spreading eastward among its countless hordes has leaped over mountains and seas, and lives and flourishes in Western lands, where it is cherished as indispensable to personal and national liberty.

It is stirring the hearts of these non-progressive peoples. Today, when all nations are met in the arena of battle, and when these liberty-loving people are fighting to make the "world safe for democracy," these Eastern nations are marveling more than ever at the enthusiastic fervor and love that prompt such heroic acts as are manifested in this war. It is bound to revolutionize these nations. Already the doors of China are being turned back on their rusty hinges and Western influences are sweeping in. The tidal wave of Western spirit that has long swept against the resisting walls of Eastern despotism is sweeping so irresistibly about them now that these walls are being undermined and are crumbling and falling forever down, and the people, feeling these influences, are calling to us to come over and help them to become a great people like the Western nations.

We must heed that call and carry the greatest of all forces and influences in making a great and good nation, and that force is Christianity. With it we must make our way to the very heart of these nations to mold the character of a great people. Upon the Church is laid this great load and responsibility.

It is the golden age of the Church for service. Never before has the Church of Christ had such an opportunity to reach so many people, a people who are losing all faith in their gods and religions. Today the religions of China and India and Korea are dying. The Japanese, taking the lead, have practically discarded the religion of their ancestors and are becoming atheists. Now, if we have the interests of these people at heart, indeed the interests of the whole world, we will hasten to carry the religion of the Christ to them. They must be Christianized. Once a great people like the Chinese are thoroughly aroused to the great strength that lies in four hundred millions of people, arise and clothe themselves with the aggressiveness and efficiency of Japan, and should become imbued with Kaiserism they might easily conquer the world for themselves. They must be made to love democracy, and be ruled and rule by the spirit of true democracy.

These four hundred millions of people and India and Korea and all parts of the earth are waiting for something, and that something is the spirit of Christ's religion. It alone makes a people great and insures universal and lasting peace.

Let us not forget in the troublous times in which we live, when nations are at war, if we are to do the Master's will, and if we are to do our duty, we will forget not to push all the business of the kingdom, and carry His religion that we so love and cherish to these peoples, even to the utmost ends of the world!—Clarence Crow.

EAT GRAIN—DON'T DRINK IT.

At least two hundred million bushels of grain suitable for food are used annually in this country by manufacturers of beer and whiskey. This waste is going on while the United States and its allies are in acute need of all the food that can be produced. In the breweries, distilleries and saloons a hundred and fifty thousand men are employed, while the farmers are combing every corner of the country for men to tend and harvest the crops—crops that will mean more than any others we have ever grown.

The products made by those employees in breweries and distilleries make workmen less efficient and make fighters less dependable and resolute. Right now we need every man physically and mentally at his best.

Alcohol is used in large quantities in the manufacture of high explosives. That market has noticeably increased the business done by some distillers. We are going to need large supplies of explosives, and in their manufacture we can find a use for the two hundred million gallons of booze stored in bonded warehouses. It need not be a loss.

This year there is a shortage of tin, which has cut down our supply of cans for food canners. We must hold food in some other way—cold storage is effective. Booze factories can easily be turned into cold storage plants.

Prohibition would have been good business before the war. Now common sense demands that it be put through as a move to help win the war. We can keep our powder dry by making the country dry!—The Country Gentleman.

Woman's Missionary Department

Edited by

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PRESS SUPERINTENDENTS:

North Arkansas Conference.....Mrs. A. B. Haltom, Newark, Ark.

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

Communications should reach us Friday for publication next week.

Goal of Woman's Missionary Council for 1917: A ten per cent increase in organizations, membership, collections.

GREAT PRIVILEGES AT SMALL COST.

For the Young People's Missionary Conference, July 1-7, a round trip ticket to Arkadelphia, bus fare to Henderson-Brown College, and only $5 for room and board will cover the necessary expense.

For young women of Arkansas this will be a rare season of refreshing with morning Bible study, inspirational addresses every evening, and afternoons of delightful recreation. This conference, under the auspices of the Little Rock Conference W. M. S., is open to all earnest-hearted young women of Arkansas. It is important that reservations be made quickly.

GOV. BROUGH TO SPEAK AT Y. P. M. S. CONFERENCE.

One of the great speakers for our Young People's Conference in Arkadelphia, July 2-7, is to be our own governor, a man of whom Arkansas and all the South is justly proud. We are happy to have as our chief executive a Christian statesman who is eagerly sought for platform work throughout the Southland. Governor Brough is one of the strongest orators of his day. It will be a delightful opportunity for our young women to hear an eloquent presentation of a great thinker's ideals of young Christian manhood. Governor Brough has just returned from Baylor University, in Texas, where he had conferred upon him the honorary degree of Doctor of Laws. We feel especially happy in being able to present on our program Arkansas' most eloquent and gifted orator.

NEED OF PROHIBITION AS A WAR MEASURE.

If there was ever a season when mothers of the land ought to speak through their representatives and senators at the national capitol, it is now, when the question of total prohibition, or taxation of the liquor traffic, is to become a war measure. The auxiliaries of the Woman's Missionary Society have been requested to petition their national representatives to vote for total prohibition as a war measure. Let each auxiliary act promptly, so that their leaders may know that there is conviction and demand for prohibition as a war measure.—Mrs. Hume Steele, Ed. Sec., Missionary Council.

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.

SEND TWO PETITIONS TO WASHINGTON, D. C.

We hope every Arkansas auxiliary to the Woman's Missionary Society, M. E. Church, South, will at once send two petitions to Washington, D. C., urging national prohibition. The following forms, properly signed and dated, may be used in auxiliary and district meetings.

House.

U. S. House of Representatives, care of Representative.....

Washington, D. C.:

Undersigned petition your honorable body to prohibit the liquor business as a war measure and strike out tax.

Above petition was endorsed by vote at a meeting held under auspices of .....

in the city of....., State of....., by (name of church or society here).....

Attest:.....

Presiding.

Senate.

U. S. Senate, care of Senator.....

....., Washington, D. C.:

Undersigned petition your honorable body not to tax, but to prohibit the liquor business as a war measure.

Above petition was endorsed by vote at a meeting held under auspices of .....

in the city of....., State of....., by (name of church or society here).....

Attest:.....

Presiding.

LITTLE ROCK CONFERENCE W. M. S.—ATTENTION, FIRST VICE PRESIDENTS.

We are depending entirely on you to bring and send us a great attendance at our Summer Conference at Henderson-Brown, July 2-7. Arkadelphia women are planning many delightful special features. The program will be a strong one It will be richly worth the while of your best girls. Call a special meeting of your young people, and call it a "Summer Conference meeting." Present the plans for this great meeting. Find out how many girls can attend. Devise ways and means to get others to be with us. The conference is going to great trouble and expense to make this a delightful outing and time of inspiration. Don't let your girls fail to avail themselves of it.

Remember the rates, only $1 per day for five days. Any girl can earn enough herself to make this trip. Help them plan to be there. Write to me that you're coming.—Mrs. C. F. Elza, Benton, Ark.

NORTH ARKANSAS CONFERENCE W. M. S.—BATESVILLE DISTRICT MEETING.

The Batesville District meeting was held at Cotter, Ark., May 31, 1917. Four auxiliaries were represented. The delegates were cordially welcomed by the pastor, Rev. J. G. Parker, and a reception committee, who conveyed us in cars to the home of Mrs. H. F. Palmske. There we had an informal reception and enjoyed a splendid dinner, served by the ladies of the local church.

The first session of the conference was opened at 2 o'clock with devotional services by Rev. Parker. The church was appropriately decorated with our national colors, and flags of many nations adorned the walls; also charts with reference to the work in our several fields. Our own beautiful flag had a prominent place, which was right and fitting.

Mrs. W. B. Hays of Newport, district secretary, opened the meeting with an earnest message, introducing the work to be taken up, viz., the five pointed star outlined in the program, as follows:

(1) Prayer.
(2) Perfect Society.
(3) Push Organizations.
(4) Present the claims of the Missionary Society to every woman and child.
(5) Pay Pledges in full.

These five "P's" were discussed by four Batesville women, to-wit: Mesdames Prather, Barnett, Hawley, and McNairy. An interesting round table talk brought out auxiliary problems and their solutions. Mrs. J. M. Hawley gave the address of the afternoon on "Echoes from the Missionary Council," which convened at New Orleans in April. She made her talk most interesting with some details of the work which is so big in its many phases. She stressed our privilege to have even a small part in it. The morning session closed with a quiet half hour, led by Rev. J. E. Snell of Calico Rock.

Thursday evening the congregation enjoyed a missionary lecture by Rev. A. B. Haltom and wife, illustrated with the stereopticon views, very forcibly impressing the people with the work our missionaries are doing in the different fields.

Friday morning Rev. A. B. Haltom of Newark led the devotional services and gave a message on "I Know Thy Works." The delegates gave reports from their auxiliaries.

The following resolution was adopted and sent to President Wilson and to the U. S. Congress:

Social Reform.

"Whereas, intemperance is the greatest menace to the moral fibre of the nation, and whereas, in this national crisis there is a necessity of safeguarding our manhood and womanhood, and whereas, we also realize the necessity of conserving our grain supply for the sustentation of life therefore be it

Resolved, that the women of the Batesville District, North Arkansas Conference, of the Methodist Episcopal Church, South, now in session in Cotter, Ark., and representing 375 women and girls, earnestly urges the immediate passage of an adequate national prohibition bill.—(Signed) Mrs. J. M. Hawley, Mrs. Enos Prather, Mrs. Corinne McNairy, Mrs. W. B. Hays."

Mrs. A. B. Haltom, superintendent of Mission Study and Publicity, gave an instructive talk on her work, which embraces prayer circles, Bible study, mission study, libraries, news agents, press agents. Mrs. Haltom is thoroughly alive to her work. She presented many charts and much literature which added to the enthusiasm of her talks.

The definite goal for the year was emphasized, and a resolution was presented with regard to the ten per cent goal, as follows:

"Resolved, that a ten per cent gain in organizations, membership and funds be the goal of the W. M. S. in Batesville District, and that each auxiliary make a ten per cent gain on these three points, standing responsible for the organization of one new society."

The last hour of the meeting was given to a patriotic demonstration, with songs and informal talks.

The people of Cotter were most kind and hospitable in every way, and it was certainly a pleasure to be with them.—Mrs. Chas. Prather, Sec.

L. R. CONFERENCE W. M. S.—AN APPEAL TO OUR PASTORS.

Dear Brethren of the Little Rock Conference: You already know of the Summer Conference for Young Women which we expect to hold at Henderson-Brown College, Arkadelphia, July 2-7, and as in all our work we must depend much on your helpful co-operation, we ask it now to make it the success we desire. We will have one of the student secretaries, set apart by the Woman's Missionary Council, and other splendid help in presenting the different mission fields, and the officers of our own Conference to give instruction in organization. The most delightful recreation will be provided for the afternoons, and we will have the best talent available for the inspirational addresses in the evenings. Dr. and Mrs. Workman and the good people of Arkadelphia are "doing their bit" toward making this conference possible by making a flat rate for board of $1 a day, all bedding furnished for the five days of the conference. This means the reopening of the college, turning on of lights, water, etc., and employment of help for this short period, and we hope throngs of young people will avail themselves of this opportunity to receive the information and inspiration that such a meeting affords Brethren, shall we continue to hear the call for workers and do nothing within our own bounds to answer the call?

At the rate of one woman a year per Conference entering Scarritt, our only Bible school for young women, as the average shows, or one-third of a woman a year for each Conference graduating, surely it is time for us to do something to interest our young women in the cause of missions.

Will you not present this to the young women of your charge and send a goodly number to the first summer conference, which will open with an informal reception at Henderson-Brown College, Monday afternoon, July 2, and close Saturday morning,

July 7? Watch for the program; pray for this meeting; talk it, work for it, and help make it the success we anticipate.—Sincerely, your co-laborers, Mrs. F. M. Williams, Pres. L. R. Conf. W. M. S., Hot Springs, Ark.; Mrs. C. F. Elza, First Vice Pres., Benton, Ark.

Editor's Note.—That our pastors may realize the need for immediate assistance in behalf of our Conference, members of the W. M. Society might call their attention to the above letter.

THE SCARRITT BIBLE AND TRAINING SCHOOL COMMENCEMENT DAYS.

Beautiful Tributes to Miss Gibson.

Mrs. H. R. Jackson.

On this, the twenty-fifth anniversary of the Scarritt Bible and Training School, it was most fitting that the exercises should commence with a pageant showing the work accomplished in these years of constant effort in the Master's service. Friday, May 11, was a rarely beautiful spring day—one that seemed made to order for celebrating the silver anniversary out of doors. Miss Edna Lee Booker of California had prepared a pageant called "The Spirit of Scarritt," and dainty programs in white and silver were distributed to the audience. The lawn on the east side, being about four feet above the tennis court, presented a natural stage, beautifully arranged as a woodland scene in which the dainty drapery of the young ladies created an animated flower garden. The "Spirit of Scarritt" was well represented by Mrs. Grace Driver in flowing robes of white and green, the school colors, emblematic of purity and perennial youth. The heralds were attractively attired in rose colored cloaks and caps.

The prologue gave a short history of the school, and this was followed by a representation of the school life, beginning with the seniors welcoming their "dear juniors" at the station; then the domestic life was represented by the Wheel song ,telling of the "system of great merit" originated by Miss Billingsley. All phases of the work engaged in by the students, and school curriculum were presented in a charming and skillful manner. The costumes of many lands displayed knowledge of foreign customs and rendered the scene gay with vivid colors. The stately Chinese mandarin and Korean lady and child were strong contrasts to the mountain maid and Zulu belle. Miss Sue Mann well represented "the heathen in (her) blindness," which the sweet "spirit of Scarritt" changed to light and joy. Not the least attractive feature was the pretty Bluebirds and Campfire girls of Institutional Church representing the field work of the students. The Westport High School orchestra, directed by Mrs. Hodges, furnished music for the occasion. The audience was large and most appreciative. Much credit and thanks are due Miss Anna McCoy Francis, who so ably counseled and assisted the gifted author and assistants. The conclusiron of this long-to-be-remembered afternoon was the ivy planting and Alma Mater song.

Sunday was bright, and the commencement sermon was preached by Rev. C. N. Clark of Troost Avenue Church. Kind friends had, as usual, made Melrose Church bright with flowers to honor the graduates. Miss Gibson conducted the closing vesper service, wherein several former students testified as to the influence of the school upon their lives: Miss Mattie Anderson, deaconess; Miss Bess Combs, missionary at home from China, and Miss Raffo, who will sail for China in August, told of their gratitude and love for their Alma Mater; their main thought being "the passing years but add to your love for the dear training school home."

Monday being alumni day, the silver celebration was beautifully continued. After the business session in the parlors, an audience assembled in the chapel for the regular program. Miss Scott, the president of the Alumni Association, presided. Mrs. Hargrove gave one of her inimitable Bible lessons on "Heroic Womanhood," followed by Miss Scott in a brief tribute to her Alma Mater and a poem to "our own Miss Gibson." Miss Combs read numerous letters bearing loving messages and congratulations from Scarritt daughters in various fields of work. The strong note in all these was a tribute to the principal, Miss Gibson, who had been the color-bearer of the white cross for twenty-five years. Rev. J. F. Caskey spoke on the theme, "What Miss Gibson has meant to the Church Work." Then Mrs. Owen told what Miss Gibson had meant to Melrose Church and this community, which she did in her own sweet, gracious way, giving just tribute to the one we all delight to honor. After a violin and piano musical selection by two children representing the second generation of Scarritt as grandchildren, Miss Scott had a small table brought forward and requested Miss Gibson to come to the chancel, where she presented her with a silver sandwich plate from some of the Scarritt nurses; then Miss Shaffer presented a small velvet case containing a silver tablet on which was engraved a picture of the school, and dates commemorative of the years of consecrated service. This was a token of love from the sixty members of the alumni who had met at the recent session of the Woman's Missionary Council in New Orleans. After this Miss Scott uncovered the table and displayed three hundred silver dollars, which, with faltering voice and moist eyes she presented to Miss Gibson as a love gift from her loyal daughters. Only our own Miss Gibson's wonderful poise could have stood the test of gratitude and love so freely poured forth to do her honor, and even she could not altogether keep the tears out of her voice as she responded in a short appreciation. How beautiful it was thus to "bring flowers to the living" when she could feel the throb of the warmly beating hearts of those whom her prayers and holy living had upheld and influenced for years.

When the formal program had closed and congratulations were over, all were invited to the parlors, where an immense cake decorated with shamrock leaves occupied the center of a round table, and Miss Gibson was requested to cut and distribute to her friends. The president of the junior class, with her assistants, refreshed the guests with fruit punch. The only shadow on the occasion was the absence of two whose personality and service have meant so much to this institution—Miss Belle H. Bennett, in whose great heart God planted the seed-thought which has grown into the school, and Bishop Hendrix, its president and adviser throughout the years.

Tuesday night, May 15, the chapel looked beautiful in flowers and palms, and never did a fairer, sweeter or more lovely class assemble to receive their diplomas or to listen to the inspiring message given by Bishop Hendrix, which they will bear with them as "precious seed" to scatter in their fields of labor.

Having thus celebrated the silver anniversary of the school, and the commencement exercises, the alumni and faculty look forward toward a still fairer future, with the school motto as their watchword:

"Attempt great things for God;
Expect great things from God."

ARKADELPHIA DISTRICT MEETING.

The Arkadelphia District meeting will be in Carthage, June 21-22. We are planning and praying for a great meeting. Let every auxiliary have delegates there for the first meeting. Trains leave Benton at 9:05 a. m., reaching Carthage at 10:27 a. m. Among our helpers will be Mesdames Elza, Sumpter, Smith and other consecrated women of the district. Send names of delegates to Miss Mary Wylie, Carthage, Ark.—Mrs. James Patterson, Secretary.

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.

SUNDAY SCHOOL LESSON FOR JUNE 24.

The Bible For the Whole World.

Christ came to save the whole world. There is no indication in any part of the Bible that he came to save any one race to the exclusion of any other race. His religion is a universal religion, and his sacrifice was for all men. He came first to the Jews, he himself having been born into the world a Jew. His coming to the Jews was that he might use the Jewish ecclesiasticism, Jewish civilization, and Jewish national life to propagate more readily and more rapidly his gospel among men. "He came unto his own, and his own received him not," does not imply in any way that he intended for his gospel to go no further than to the Jewish nation. When a Jew acknowledged him in his office as the Son of God and the Savior of lost men, **all men,** then that Jew had "power to become a son of God" in the vital sense of having his own sins forgiven through faith in Christ. The mere mental assent to the truth that Christ is the Son of God with power on earth to forgive sin does not constitute forgiveness. The life is then in such attitude that it can be saved through faith. Until assent is given to the sonship of Jesus Christ there is no possibility of forgiveness. Paul said, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."—(Acts 13:46). In this passage Paul is not trying to say that he was turning to the Gentile world as an afterthought which was not embodied in the original plan of salvation as conceived in the mind of God and executed in the death of Christ. He is not trying to say that Christ understood that he was sent to the Jews only, and that he permitted the extension of the work of evangelization to the Gentiles to prevent the failure of his plans Paul does say plainly that "it was necessary that the word of God should first have been spoken to you," the Jewish nation. Here was the best opportunity for preaching to the world, but it was not the only opportunity. A rare privilege was brought to the Jews, but their rejection of Christ could not block the plan of God to carry the news of salvation through Christ to all the world. When the Jews refused, he turned to the Gentiles, not as something that had been thrown into the plan of his work, but as a part of the plan as originally conceived. Because the mission to the Jews failed did not offer sufficient cause for abandoning the plan of bringing a lost world back to God.

If a Jew received him and became a son of God, then that Jew was specially obligated by his relation to become an evangel of life to his lost brethren. The Father's business was not local. It was as universal as the existence of men on the earth. The statement of sonship with its consequent obligation to lead others to him is the legacy which the Father and the Son give to every one who "is born again." It was for this work of carrying the gospel into all the world that Christ was trying to train his disciples during his stay with them on earth. For this he took the place of the servant at the "Last Supper" and washed the feet of the disciples. For this he tried to drill out of their hearts the hate that they had for each other and supplant it with that love which compels one to serve. For this he held out to them the hope of the many mansions in the Father's house. For this he promised the Holy Spirit to help them, and for this the

Holy Spirit came. The perfected message of Christ is embodied in the words, "Go ye therefore into all the world, and preach the gospel to every creature." Every person who is saved through faith in Christ is called to become one of a mighty unified host who live for the supreme purpose of preaching the gospel to the ends of the earth until every person has been called to repentance and salvation through faith in Christ.

Since Christ died for the whole world and his gospel is for the whole world, it necessarily follows that the Bible is for the whole world. The Bible is the text-book of the religion of Jesus Christ. One of the greatest crimes of Romanism and of all the Inquisitions has been the effort to take the Bible away from the people. The deepest sin of the Inquisition has not been the mere taking of human life. When a person is murdered he is only deprived of a period of existence on earth, which at its longest can be but short. By the mere taking of human life no real separation of the life from God is effected in the case of the one killed by the act of the killing. The high crime against any human life is the separation of that life from its source of soul food. The Bible contains the words of eternal life and taking it from a human being takes away from him his chart from earth to heaven. The crime against life itself is small just in proportion as the existence in time is of less importance than the existence of the soul in eternity.

Those who go into the world to lead men to righteousness must gather their knowledge from the world of God. The Bible must be the text used. No man is commissioner to go into the world and preach any other gospel than that proclaimed in the Bible. All earthly scholarship is to be used by the messenger of the cross for the purpose of getting the truth from the Scriptures. He is not sent out to proclaim the truths of philosophy or of science. He is hard pressed when his Bible fails to furnish his theme and he is forced to turn entertainer in the name of salvation through faith in Christ. Bishop Hendrix says, "What now if to recover his lost and scattered sheep the preacher become the clown? The unmaking process is about finished. Lack of seriousness in the pulpit is fatal to character, whether in preacher or hearer. The curse of the playhouse is found here in administering simply to love of amusement, and so disturbing fatally to the serious views of life and its obligations in those who constantly frequent it. The pulpit of any age has proved worthy of contempt when it rivaled with its sensational themes the billboards of the theaters, and the preacher became an actor whose ambition was to court a grin. It is always a confession of the failure of the pulpit to furnish wholesome food for the floock when it competes with the minstrel in trying to amuse." The Bible is the text-book of the preacher wherever he preaches on this earth. Imagine a missionary to heathen people pulling off some modern pulpit pyrotechnics and gymnastics, and doing it under the pretense of showing the bleeding Son of God to the people who are lost in heathenism. And yet it is as becoming there as it is in Christian lands Paul used his Bible, and all his superior scholarship was spent in its interpretation.

The interpretation of the Scriptures was for the purpose of developing the general theme of Christianity, "Opening and alleging that Christ needs must have suffered, and risen again from the dead and that this Jesus, whom I preached unto you, is Christ." There is no message to carry to the world, a message that has in it the hope of eternal life, except the one message that Christ died to save from sin. This is the message that must be preached to all the world.

Some will believe it, and some will not. Some will have companionship with those who profess it and believe it, and some will not. "And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar, and assaulted the house of Jason, and sought to bring them out to the people:" But in spite of belief or unbelief, Christian people, the Church of Jesus Christ in the world, must continue to preach the gospel of Christ to all people.

TREASURER'S REPORT.

Little Rock Conference Sunday School Board—Receipts From May 22 to June 12.

Apportionment.

Pleasant Grove S. S., Hope	$ 3.00
Mineral Springs S. S.	5.00
Orchard View S. S.	3.00
McCaskill S. S., Bingen Ct.	3.00
Bingen S. S.	5.00
Total	$ 19.00

Children's Day Receipts.

Crossett S. S.	$ 30.00
Selma S. S., Mt. Pleasant Ct.	10.00
Junction City S. S.	6.80
Gillett S. S.	6.05
Roe S. S.	5.75
Lonoke Station	17.00
McGehee S. S.	13.12
Nashville S. S.	4.83
Whelen Springs	3.00
Orchard View S. S., Highland	8.00
Doddridge S. S., Bright Star Ct.	9.06
Fairview S. S., Texarkana	5.70
Bierne S. S.,Whelen Springs Ct.	5.00
Star City S. S.	4.36
Altheimer S. S.	4.40
McMahan's Chapel, Beuna Vista	12.00
Tillar S. S.	27.00
Dumas S. S.	20.00
Winchester S. S.	23.00
Fostina S. S., Hampton	9.70
Sheridan S. S.	10.50
Saratoga S. S., Columbus	7.23
Center Point S. S.	4.72
Bearden S. S.	6.54
Delight S. S.	6.42
Smackover S. S.	5.70
Texarkana S. S., First Church	40.00
Bethel S. S., Roe Charge	8.00
Hamburg S. S.	6.22
Pleasant Grove S. S., Hope	4.88
Ozan S. S.	3.00
Horatio S. S.	5.68
Hawley Memorial, Pine Bluff	5.00
Two Bayou S. S., Buena Vista	11.00
Total	$349.66

R. E. Overman, Treas.

EPWORTH LEAGUE DEPARTMENT

H. F. BUHLER, Editor.....Y. M. C. A., Little Rock
J. H. PIERCE, Treasurer, Little Rock Conference.....Box 529, Little Rock
HOWARD JOHNSTON, Treasurer, N. Arkansas Conference....Conway, Ark.

JUNE 24—"MISSION WORK IN OUR CITIES."—(Ps. 87:1-7).

How to Apply This Topic in Arkansas.—At the first glance we will lose interest in this subject because we have few if any cities in our State. We have read about slums, the destitute poor, Hull houses, social service propagandas, but we have never seen them. We dismiss any obligation the topic may suggest, because we do not see the necessary conditions existing.

The life of our Leagues depends very largely on the stress we place on the present lesson, not only in this one week, but in the fifty-two weeks of the year. Most Leagues die or become mere figure-heads because they do not find something worth while for each member of the chapter to do each week. First, most of us do not appreciate the value of work, and, second, we do not see anything to be done. About all many see is to read a few paragraphs from the Era or Methodist, sing a few songs to the time of a funeral dirge ,give a dime to missions, and complain at the difficulty of running a League.

No matter how small your town, or if you are out in most rural sections, there is someone that needs your life —the life of every Leaguer. Did you ever make a survey of every house and family in your community, ascertaining how many in each home of League age are not attending your chapter? Keep this survey and see how long it will take to get all to become regular attendants and members. If you made the survey you found some invalid, some old person, with a few friends, or at least lonely; some boy or girl with an ambition to reach nigher, to get an education; you found a widow with children and little means; one of the girls would like to learn to sew, cook; mother has not the time to teach her. You found children out of Sunday school, chiefly because they did not care or parents did not care; but maybe they did not have the clothes to wear. You found folks who were not Christians. What an opportunity for young people who are followers of Christ! You found some longing for books, some for music, some for something, they knew not what. There are a thousand things in every town, every vicinity, that need to be done. We do not see them because we do not look for them. If we realized how much joy and soul growth we were missing and how we were robbing the world around us of its sweetest happiness by the little we do for others, we would look for more to do and then do it.

Did you ever try solving the problems mentioned above, Did you ever take a band of Leaguers, not one Sunday afternoon, but each Sunday afternoon, to sing and pray with the shutins, the sick, the poor? Did you ever, as a Leaguer, go alone and talk over life's future with a boy or girl whose present environment was much more limited than yours? Have you tried carrying a bouquet to the sick (being the first to do so doubles the appreciation), and leaving an encouraging word? Have you visited the prison? Are you friendly at your services? Do you meet strangers and shake hands and introduce them to others? Do you care enough about a good attendance to pray about it each day, and then are you energetic enough to spend some real time and earnest effort in getting those who seldom come to be regular attendants? Are you in earnest, or are you just playing at the League and Christian life as a side issue?

The Mission of Social Attractions.—Would it not be a mission work of inestimable value and tremendous influence if we so arranged matters that the League and church were the center and not the frazzle edge of the social life of the neighborhood? We content ourselves by saying that that is impossible. But if we worked at the social side of the League like the world works to entertain, we would get results that would be startling. It is a slam on our Christianity that we have to turn the entertainment of the young people over to the world and the devil. A League social can be as attractive, and appealing, and thrilling as a dance or card party, and that minus the morning after. Then why is a League social so dull? Because we do not work at it. We just announce it at church to a few old folks and cripples, and then wonder why it is a failure. If the dance was just announced at prayer meeting and no more done than to the average church or League social ,it would fail, too.

Our Selfishness.—In a story now running in the Era a young man tells a young woman, as he lays his plans for his future home, that he wishes it located back from the highway, on a tree-covered hill, away from the passers-by, where not even a tramp will ever disturb the home peace and quiet. The girl points out to him the selfishness of such a plan, and declares that a home is happier for being in the path where the needy are sure to go.

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.

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.

We may make our homes city missions, where everyone touching them will go away uplifted. The ideal of a family seeking to do social uplift service is pictured in the poem, "By the Side of the Road:"

"There are hermit souls that live withdrawn
In the peace of their self-content;
There are souls, like stars, that dwell apart
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran—
But let me live by the side of the road
And be a friend to man.

Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban—
Let me live in a house by the side of the road,
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with the strife.
But I turn not away from their smiles nor their tears—
Both parts of an infinite plan—
Let me live in a house by the side of the road,
And be a friend to man."

A Few Instances of the Leavening of the Lump.—A young man stepped out the back door of the Y. M. C. A. seeking a short route to his destination. A stranger accosted him, saying: "Young man, I am looking for my wife. She and I got off the train here several hours ago, and I have lost her. She has our baggage. I am not drunk. I know what I am doing, but I am in a sad state." The young man had noted the stranger's condition, that he had been intoxicated. He thought the man purposed asking for money. In that case he believed he would only drink again. He determined quickly on his course. Looking squarely at the man, he said: "My friend, what you need is to make up your mind to lead a clean, decent life. You don't need to know where your wife is until you are fit to associate with her. Make up your mind that you will never drink another drop of liquor. It's your only chance, and your only chance to do the hard thing is to get the help of Jesus Christ. Friend, I want you to be a Christian." It was a straightforward talk, and the young man wondered if it had been too straight. The older man dropped his head, then looked up, grasped the young man's hand, and said: "You are the first person who has talked to me like that for years. I am going to be a man. I am coming back to this city soon. Give me your name and address. I shall want to see you again." This is as surely doing missionary work as is the conduct of a rescue home. This is the sort of mission work every person, everywhere, can do. Keep up constantly; it will touch more lives and create a larger circle of influence than what we regard as city mission work.

Second illustration, by another speaker. A group of young men had worked for years to interest another group in their community in Christianity. They had signally failed. The unsaved boys established a poolroom in the community. There were every night the usual telling of questionable stories, gambling and cigarette smoking. Several of the Christian young men passed by the poolroom one night returning from a visit where they had sung for a sick person. They decided to enter the room, offer to sing for the boys, and endeavor to establish a weekly meeting in that room. Of course the players were glad to hear a good quartette, and they did not refuse a meeting for the next week. For months there has been an evangelistic service held in that room every week. The leader of the poolroom group has been greatly influenced, and he is leading the others in the right way. Already seven attend Sunday school right along; others will come. This is another example of city mission and social work that bears fruit. Not only is there a blessing in it for the men ministered unto, but great blessings are coming to those who minister. It is the sort of service that is open in every community in one form or another. Even rural communities have homes where the inmates need a changed outlook, which may be given through the medium of one individual touching another.

Third. A business man in this country is doing city mission work of a far-reaching type. After he found out what kind of man Jesus Christ was while walking on earth, he determined to run his plant as Christ would run it. He decided first that Jesus Christ would want his employes to be independent. He believed that it was a crime for a corporation to take the best years of a man's life and then, when he is old, set him aside penniless. Therefore this business man established a profit-sharing plan for the permanent good of his employes. Next he seeks to make happiness possible for his employes. If a man is unhappy in the kind of work assigned him, he is urged to talk it over with the manager and state what he thinks he would like to do. He is given a chance to make good on the new work which he chooses. Next, this man makes a way for his employes to be useful. Every month the firm puts a large part of its profits into a charity fund. Every employe puts in what he can monthly. A committee has charge of the matter of finding out who would most profit by the gifts of this firm, reports to the entire assembly of employes and managers, and each votes what they shall do with the fund, and each has a great joy day at this monthly meeting.

QUESTIONS.

What can I do for missions in my home town or community? What am I determined to do? Is our League starving for lack of exercise? Is our neighborhood critical because we do not serve better its needs?

SUGGESTIONS TO LEADER.

Make this a "summarized meeting." Before your meeting begins, appoint some wide-awake Leaguer as summarist. Supply him with a note book and pencil ,that he may make notes of the most striking things said during the evening's discussion. At the close of the meeting the leader will call on the summarist to summarize the meeting in a five-minute talk. It would not be a bad idea to use this plan often. Advertise your service. Use the daily papers; put up posters; get out weekly church bulletins.

PROGRAM.

Opening number: Special music. (Announce this feature at Sunday school as the opening number in order to secure an old-time attendance.)

Song, "Let Jesus Come Into Your Heart."

Responsive reading of Psalm 107, beginning at the twenty-first verse, through the forty-third.

Song, "I'll Live for Him."

Prayer by three Leaguers, previously appointed, as follows:

First (praise), thanking God that the youth of the kingdom are permitted to work daily with the unhappy, the sick, and the unsaved.

Second (petition for ourselves), for ability to understand the other man's condition and to see his need; for genuine sympathy that expresses itself in friendly action.

Third (intercession), for men, women, children living in the slums, that those who are being sought by Christian workers may yield their lives to Christ regardless of the intense struggle they must make not to give up in despair; for those with whom no Christian worker is laboring, that God may "thrust forth laborers" into their midst; for the men whose selfishness creates the necessity for such living.

Announce the reading of three Scripture lessons for the encouragement of the worker in hard places, whether it be at home, in the factory, in the church, on the street, or in the city slums: 1 Corinthians 16:13; Ephesians 6:10, and 2 Timothy 2:1.

Song, "Where He Leads Me I Will Follow."

Short Talk. Subject, "More Than One Way to Do City Mission Work."

Recitation of poem above.

"A Few Instances of Social Leavening of the Lump," told by Leaguers.

Recitation of poem, "Choose Tonight."

Song, "Oh, Master, Let Me Walk With Thee" (Hymnal).

Sentence prayers throughout the audience. Consecration to the task of lifting lives and winning them, wooing them away from the desert ways in which they walk out into touch with God and the best things earth holds.

Song, "Be a Blessing."

Benediction.

CHOOSE TONIGHT.

"I said, 'Let me walk in the fields.'
He said, 'No, walk in the town.'
I said, 'There are no flowers there.'
He said, 'No flowers, but a crown.'

I said, 'But the skies are black;
There is nothing but noise and din.'
And he wept as he sent me back.
'There is more,' he said; 'there is sin.'

I said, 'But the air is thick,
And fogs are veiling the sun.'
He answered, 'Yet souls are sick
And souls in the dark undone.'

I said, 'I shall miss the light,
And friends will miss me, they say.'
He answered, 'Choose tonight
If I must miss you, or they.'

I pleaded for time to be given;
He said, 'Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide.'

I cast one look at the fields,
Then set my face to the town.
He said, 'My child, do you yield?
Will you leave the flowers for the crown?'

Then into His hand went mine,
And into my heart came He;
And I walk in a light divine
The path I had feared to see."

Prayer that each of us may see the true meaning of life and fulfill God's purpose.

TO THE EPWORTH LEAGUERS OF THE LITTLE ROCK CONFERENCE.

All aboard for Gurdon! See that you and your League do not miss the greatest conference in the history of the State. The program published in last week's issue is but a part of the good things in store for you. Other speakers of note will be there, and new surprises. One afternoon for recreation. Prepare to be present Monday night, the 25th, and then remain until the end Tuesday and Wednesday. Bring note books and pencils so you

can take back something to your League that will make it more efficient and more successful. See that the League neighbor to you sends delegates. Gurdon is a fine town and they know how to entertain.

THE LAST CHANCE.

The treasurer, Mr. J. H. Pierce, Box 529, Little Rock, must make up his report before leaving home, as he has too many detailed items to wait until he gets to Conference. Therefore, if you wish your check to get in on the complete report, please send it at once to the above address. The balance you owe on your mission pledge, your Anniversary Day offering, your chapter dues. If you have not made a pledge, make one and send in the check. He will have a chart of each district showing by charges just the standing. Remember the loving cup to be awarded the district making the best showing. The banner to the League with largest Anniversary Day offering. Five dollars in gold to the winner of the essay contest. Checks have been coming in rapidly for the past few days. You can't afford to be behind.

NOTICE, LEAGUERS OF THE LITTLE ROCK CONFERENCE.

The 25th, 26th and 27th of June the Little Rock League Conference will meet at Gurdon. Those Leagues that have not sent the names of their delegates, please send them to me at once. A registration fee of 35 cents must be paid by each delegate in order to defray the expenses of the conference. Entertainment will be given to the delegates and speakers only.—Yours for the greatest conference thus far in Arkansas, Chase G. Stephens, President Gurdon League.

FIRST CHURCH LEAGUE, TEXARKANA.

The membership contest held during the months of April and May closed May 27 with 104 new members. Last night (June 3) it was a great sight to see so many young people stand facing the audience, taking the League pledge at the same time. All who joined are members of our own Sunday school and church, and are good workers and willing to help in the League work in any way they can. The Epworth League now has a total of 204 members. Since the "attendance contest" held during the months of February and March we have had a large attendance each Sunday evening. On May 13 160 were present; at least that was the last counting that could be had. From September 5, 1916, to May 27, 1917, 2,040 have attended the League services. Nearly all of our college boys and girls have returned home, and fine programs have been planned for this summer.—Aileen Hodges.

REPORT OF SEARCY DISTRICT LEAGUE CONFERENCE.

At 2:30 p. m., June 3, the delegates and visitors from Cabot, Jacksonville and Cato Leagues arrived at Gardner Memorial parsonage, having driven down in cars. Having removed the stains of travel, they adjourned to the church for the first half of the program, which was as follows:

Miss Kate Benson, Searcy District Secretary, presided over the meeting. Rev. F. E. Dodson, P. C. of Cabot conducted the devotional service. Following the Scripture lesson the congregation joined the choir in singing "Onward Christian Soldiers."

Miss Edna Hively discussed the question, "How To Be An Efficient Officer in the Local Chapter?" emphasizing especially that the most efficient officer is one who has religion and common sense without both of which he is not at his best. Rev. J. T. Wilcoxson, First Church, Argenta, talked on "Keeping the League Motto 'All For Christ' Ever Before Us." His talk was splendid, the following points being especially good: Every program founded on a spiritual basis; vary the program and give every member something to do; Encourage the Juniors and Intermediates to take part in the work. The question, "Should the Young People pray the opening prayer?" was answered in the affirmative by Mr. O. H. Davis of Cabot. Dr. Davis gave as his reasons: (1) Public Prayer—Leading the congregation to a throne of grace; (2) Praying to God—Not to the congregation—the young people need to learn to pray in public; (3) No League rises higher than the spiritual department.

Brother Dodson conducted the Round Table in which every one had a part. Representatives from the different Leagues made reports on financial and social conditions of their Leagues and questions of vital interest were discussed. After a rather warm discussion the conference adjourned.

From 4:30 to 6:30 the guests spent visiting the Fort, walking and getting acquainted.

At 6:30 the Home League and guests gathered on the lawn opposite the church, where supper had been prepared and spread by the ladies. Needless to say, no one went away hungry.

Mr. Harvey of Cabot opened the evening service with a short devotional exercise after which Miss Della Martin read a paper on "How the District Secretary Can Help the Local Chapter." Rev. C. F. Hively talked on "Keeping Up League Interest During the Summer Months." This was followed by Miss Hill's paper, read by Mr. Davis, Miss Hill being absent. The subject discussed was "Third Department Work."

An open discussion conducted by Rev. C. F. Hively was followed by Brother Dodson's discussion of "The Importance of the Junior League." This closed the program and every one went away feeling that he had spent the time profitably.

The following Leagues were represented: Cabot, Jacksonville, Cato, Argenta (First Church). The Misses Cottart and Medlock of Capitol View League, Little Rock, were welcome visitors. Gardner Memorial invites you to come again.—Elizabeth Hively

CHILDREN'S DEPARTMENT.

WEEDS AND DEEDS.

A naughty little weed one day
Poked up its tiny head.
"Tomorrow I will pull you up,
Old Mr. Weed," I said.
But I put off the doing till,
When next I passed that way
The hateful thing had spread abroad
And laughed at my dismay.

A naughty little thought one day
Popped right into my mind.
"O-ho!" I cried, "I'll put you out
Tomorrow, you will find."
But once again I put it off
Till, like the little weed,
The ugly thing sprang up apace
And grew into a deed.

So, boys and girls, heed what I say
And learn it with your sums:
Don't put off till tomorrow, for
Tomorrow never comes.
Today pull up the little weeds,
The naughty thoughts subdue,
Or they may take the reins themselves
And some day master you.

—The Sunday School Times.

WHEN ROB BURNED HIS SELFISHNESS.

Rob opened the bottom drawer of the sewing machine and took out a sagging pasteboard box that jingled merrily when he shook it. He carefully took off the broken lid and dropped a hot, sticky cent in beside a big family of its mates.

"I need only two more," he boasted, "to buy that squirming snake at Taylor's, an' then won't I have fun?"

Mrs. Dean laid down the gingham rompers she was mending for little Alvin and looked at Rob in a way that he did not just like. "But Alvin would be afraid of a snake," she suggested; "and you don't want to buy anything he can't play with, do you?"

Rob opened his eyes wide. "It isn't for Alvin," he explained. "I earned every cent of the money, an' it's for me."

His mother shook her head, and Rob pushed the drawer shut on his precious box and ran away.

Alvin was not there, and Rob thought that it would be a splendid time to play with his candy soldiers. Alvin loved to play with them, too, but they were Rob's men, and he was very careful with them. They were too wobbly to stand alone, so he stood them up in their box and was pushing it along the porch in a make-believe march when he suddenly heard the gate open. It was Alvin coming. He was carrying a big red apple in each hand. Rob scrambled up, snatched the box of soldiers, and ran to the kitchen, where he turned round and round, looking for a place to hide it. At last he spied the open oven and had barely time to push it in and slam the door shut when his little brother ran in, holding the apples as high as his short arms could reach.

"Wobby may have the biggest one," he cried, "'cause I had a ride with Uncle George."

Rob flushed guiltily, but took the biggest apple. Then both boys sat down on the steps to eat the apples. Before they were half through, Kitty Gray came marching up the walk, holding her head high, and from her hand dangled a sure-enough live kitten.

It was an hour before Rob thought of his soldiers again and ran to the oven, but they were not there. There was nothing in the box but a red-and-blue waxy jumble of tinsel swords.

"Oh, oh, my soldiers!" he cried. "They've every one melted up."

When he had told his mother what had happened to his soldiers, she looked sober and stroked her boy's tousled hair.

"They were g-g-good soldiers, too," Rob sobbed, "an d I was their captain."

"Poor fellows!" said his mother, gently. "A captain who would force soldiers to such an end as that is about the worst one in the world."

Rob raised his sorrowful face and stared at his mother. Had she not understood that it was her own little boy who had put them there?

"It wasn't my boy, Rob,' she 'went on, as if she knew what he was thinking. "It was old Captain Selfishness, and he doesnt care much about others, just so he has a good time himself. Poor little soldiers!'

Bob's mouth opened while he stared silently; then he turned and went sheepishly away. Just before supper he dashed into the house again. In one hand he carried an empty pasteboard box, which he carefully put away in the bottom drawer of the sewing machine. In the other, he had a lumpy package. His fingers trembled as he untied the string and took out two sacks of marbles. He dropped one of them into Alvin's glad hands and hugged the other one close to his breast and then glanced shyly at his mother, who came straight over and kissed him.—Boys and Girls.

A FRONTIER HERO.

I think it was about the summer of 1901 or 1902 that I had the pleasure of visiting in an excellent German home near Osage City, Okla. As we entered the house, a large black Newfoundland dog followed in. His beauty caught my eye, and I made some remark about him; and that led to this story, told by the old German lady. I shall not attempt to imitate her speech, though I assure you that her fine German accent and saintly old

face, as she related the incident, added not a little to its fascinating charm:

"In the early days of the settlement of Kansas," said the good old matron, "we settled in the southern part of the state. We owned a bigger and stronger dog than the one you just saw go out of the house. We had only one child then, Charlie. He was a little over two. Our work team was a yoke of oxen, one of them inclined to be 'ugly.' Well, that dog—Bruno was his name—had taken up with the baby from the very first time he ever saw it—Bruno was just about a year old when Charlie was born—and as soon as the baby was able to crawl, and later to run about, Bruno was always with him. I don't believe he ever let that child get out of his sight when he was out of doors. Well, one day when father was working away from home, I went out at noon to water the oxen. Charlie had followed me out into the yard, though I did not know it. He had on a red dress, which I guess drew the attention of the ox, and with a snort the animal rushed at him. My first impression was that he was rushing at me, but the instant I fixed my eyes on him I knew better, and, turning quickly in the direction of his terrible eyes, I saw Charlie. When the enraged ox reached the end of his picket-rope, it snapped like twine. I was so frightened that to this day I do not know what I did—it always seems to me, as I try to recall that awful moment that I was trying to run to my child, but could not move. As usual Bruno was near the child. He, too, saw what had happened, and what was about to happen. With the noble instinct of his breed—he was a cross between a mastiff and Newfoundland—he sprang in front of the unsuspecting child. I can see him today, his great muscles standing out in knots upon his shoulders, his powerful, crouching limbs tense for the oncoming struggle, his white teeth shining, and his flaming, fearless eyes fixed on the infuriated, charging beast. Before the maddened mighty bound Bruno met him, and seizing him by the nose, he crouched to the ground, and held him fast until I had run and caught my child up in my arms and run into the house I was so weak with fright that I could not stand, but sank down upon the floor, and cried for sheer joy.

"When father came home that night, of course that was the first thing I had to tell him. He had always thought lots of Bruno, and was always very fond of the baby; but I think he had never before thought so much of Bruno or loved his baby so fondly as he did that night as he listened to my story. And when I had finished, he took Charlie in his arms again, and kissed him half a dozen times; and then he went to the door and opened it and called big Bruno in, and sat down on the floor beside him, and put his arm around his neck and patted him on the big, brave head, and for half an hour talked to him, and tried to make him understand that he appreciated what he had done."—Our Dumb Animals.

NEWS OF THE CHURCHES.

DR. PINSON'S VISIT.

We were very glad to have Dr. W. W. Pinson speak to us Sunday night, May 27. He gave us a review of the great missionary progress that is being made in India, China, Korea and Japan. Dr. Pinson has his fingers on the missionary fields as no other one in our church. He told us of the thousands in these fields that were asking admission into our church. The proportionate increase is greater in the foreign field than in the home land.

Our work in Korea has reached a crisis. Korea is governed by Japan By a recent Japanese law no religious teaching of any kind is allowed in any school, private, denominational, or public. We have a large boys' high school in Sando, Korea. The whole plant is worth $50,000. Ten years ago the enrollment was only 118; today it is 500. Baron T. H. Yun was at one time president of this school. Rev. A. W. Wasson, an Arkansas man, and a graduate of our University, and who married a sister of our Mrs. R. E. Holt, is the present president. Rev. C. N. Weems, another home boy, is a teacher in this school. This school is owned by the whole Church, South, but it seems to be largely run by men from Arkansas. We ought to be especially proud of it and take special interest in it. It is from this school that the church expects to train the future leadership of the Korean church. If we cannot teach religion in this school we will be deprived of doing the very thing for which the school was built. If we had a building near the school to be used for religious instruction the Japanese law could be complied with and we could still go on with Christian instruction. This religious teaching must be given outside the regular school hours.

Dr. Pinson and Brother Weems are asking the people of Arkansas to contribute $5,000 to erect this building for religious instruction. Our church must have some part in this building. A number of the brethren have expressed themselves as being anxious for our church to pay at least $100 to the building fund. Every department of our church ought to have some part in this one hundred dollars. This will not in any way interfere with meeting all our assesments this year. By all doing our part this amount can be secured without any one feeling a financial burden, but on the other hand it ought to bring us joy.—Stuttgart Church Bulletin.

LITTLE ROCK AND ARGENTA PREACHER'S MEETING.

Met at Asbury Church in connection with the Little Rock District Missionary Society. Brother J. P. Lowry led in prayer.

Brother Hammons reported good services Sunday at Winfield. Hendrix College students were guests of the church; three additions.

Brother Hutchinson reports a great crowd at First Church at morning hour. Large number of soldiers present; four additions.

Brother Harrison reports no prayer meeting at Highland, rained out. Good congregations at both hours Sunday. Sunday school exceptionally good; fine League service; three additions.

Brother Whaley reports a very good prayer meeting at Asbury. Congregations very good at both hours Sunday. Sunday school increasing in enrolment; four additions since last report.

Twenty-Eighth Street enjoyed a very good day Sunday; very good congregations at both hours; good League service; 143 in Sunday school.

Dr. Monk worshipped at Primrose Chapel with Brother Roger's congregation.

Brother Fitzhugh and Brother Jordan of the Arkadelphia District were present and brought in good reports from their works.

Brother J. P. Lowry was also present and made a short talk.—J. D. Baker, Acting Secretary.

HARRISON.

We are rejoicing over a gracious revival meeting which closed out here a week ago Sunday. In all there were more than 20 professions of conversion and reclamation. Eighteen have already joined our church. Some will go to other churches, and others will yet join us. Our church was greatly revived and strengthened, and quite a number of people from the other churches of the town were greatly blessed. Rev. S. M. Yancey, our pastor at Rogers, Ark., was with us for twelve days, doing most faithful and efficient preaching Our people greatly appreciated the work of Brother Yancey. He is a most interesting preacher and a charming personality. He has some fine evangelistic qualifications. We hope he may develop them.

We had a great Sunday school last Sunday; 286 present. It was men's day. We have a fine Sunday school and one of the best superintendents in the state in the person of Prof. W. D. Jeter, the principal of our public school. Our work here moves along very hopefully. We have received 41 members into the church since Conference.—A. E. Holloway.

OLD SONG BOOKS WANTED FOR PRISON WORK.

If you have old song books in your churches and Sunday schools (twenty-four or more of one kind), and will donate them to prison work in Arkansas, please send them to me by express collect. I need 1,000 song books to place free in the prisons of this state.—D. H. Colquette, Field Agent American Bible Society, Corner Scott Street and Capitol Avenue, Little Rock, Ark.

COMMISSIONER'S SALE.

Notice is hereby given that in pursuance of the authority and directions contained in the decretal order of the Chancery Court of Pulaski County, made and entered on the 5th day of June, A. D. 1917, in a certain cause (No. 21394), then pending therein between Lee Jarrett et al., complainants, and Mrs. Emma P. Ray, defendant, the undersigned, as commissioner of said court, will offer for sale at public vendue, to the highest bidder, at the east door or entrance of the county court house, in which said court is held, in the County of Pulaski, within the hours prescribed by law for judicial sales, on Tuesday, the 3d day of July, A. D. 1917, the following described real estate, to-wit: Lot 6, Block 10, R. C. Butler's Addition to the City of Little Rock, in Pulaski County, Arkansas.

Terms of Sale: On a credit of three months, the purchaser being required to execute a bond as required by law and the order and decree of said court in said cause, with approved security, bearing interest at the rate of 6 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 13th day of June, A. D. 1917.

W. S. BOONE,
Commissioner in Chancery.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
The People's Building & Loan Association of Little Rock, Ark., Plaintiff,
vs.
W. H. Garanflo et al., Defendants.

The defendants, Ravenswood National Bank, Bank of Ferguson of St. Louis, Mo., Jefferson Garvis Trust Co., German State Bank, and the Wentzville Bank, are warned to appear in this court within thirty days and answer the complaint of the plaintiff, the People's Building & Loan Association of Little Rock, Ark.

May 14, 1917.

W. S. BOONE, Clerk.
F. J. GINOCCHIO, D. C.
W. H. Pemberton, Solicitor for Plaintiff.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
The People's Building & Loan Association of Little Rock, Ark., Plaintiff,
vs.
Thomas C. Adair et al., Defendants.

The defendant, Quincy Stove Co., is warned to appear in this court within thirty days and answer the complaint of the plaintiff, the People's Building & Loan Association of Little Rock, Ark.

May 14, 1917.

W. S. BOONE, Clerk.
F. J. GINOCCHIO, D. C.
W. H. Pemberton, Solicitor for Plaintiff.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Pearl L. Sanders, Plaintiff,
vs.
John D. Sanders and Elva Sanders, Defendants.

The defendants, John D. Sanders and Elva Sanders, are warned to appear in this court within thirty days and answer the complaint of the plaintiff, Pearl L. Sanders.

May 14, 1917.

W. S. BOONE, Clerk.
F. J. GINOCCHIO, D. C.
W. H. Pemberton, Solicitor for Plaintiff.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
John L. Thompkins, Plaintiff,
vs.
Lula Thompkins, Defendant.

The defendant, Lula Thompkins, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, John L. Thompkins.

May 17, 1917.

W. S. BOONE, Clerk.
F. J. GINOCCHIO, D. C.
Bratton & Bratton, Solicitors for Plaintiff.

HOT SPRINGS METHODISM.

Present: Few, Vaughan, Steele, Workman, Duckworth.

Duckworth—(Park Ave). Had good day. Dr. Few preached a good missionary sermon to an appreciative audience. The Sunday school was full and our new organization is proving a great boon to our work. Good crowd at night.

Vaughan—(Oaklawn). Delightful day yesterday. Good Sunday school. Very fine League. Had Dr. Few with us last night and he preached a very fine sermon.

Workman—I preached two sermons for Dr. Hayes at Third Street yesterday and enjoyed the services very much.

Few—(District). Everything on the district is moving nicely. This is the fiftieth year of our district organization. We want to celebrate by paying every assessment in full and by paying our part of the Henderson-Brown debt.

We had the pleasure of having Rev. Thornburgh Workman with us this morning. He is here working in the interest of Henderson-Brown student enrolment.—R. L. Duckworth, Secretary.

LITTLE ROCK DISTRICT CONFERENCE.

The forty-ninth session of the Little Rock District Conference met in the prosperous little city of Hazen, May 30, 8 p. m.

The Conference was called to order by Dr. Alonzo Monk, president of the Conference, followed by Brother R. R. Moore of England preaching the opening sermon.

Rev. J. D. Baker, pastor of the Twenty-eighth Street Church, Little Rock, was elected secretary. Rev. Frank Musser was elected assistant secretary.

There was a kind brotherly spirit prevailing throughout the Conference. Dr. Monk presided in a manner calculated to stimulate the best brotherly atmosphere. In his characteristic way he dispatched the business of the Conference with ease and grace.

All the preachers of the district answered to the roll call except one, who was not able to be present owing to the serious illness of his wife. All the reports from the charges in the District distinctively sounded the optimistic note, very few discouraging reports, if any, came in. Many of them were glowing with the glad spirit of victory.

A large number of lay delegates was present and their presence and interest added zest to the Conference.

Rev. James Thomas, Rev. D. B. Colquette and H. F. Buehler were present and represented their respective works. Brother T. B. King, Commissioner for Galloway College, made a strong address in the interest of Christian Education.

Rev. M. N. Waldrip gave a masterly address on education at the second night session. Dr. A. C. Millar made a strong plea for the Arkansas Methodist.

Rev. C. N. Baker, our most beloved and efficient Sunday School Field Secretary, was present with his team of field workers. We believe this is one of the strongest Sunday school teams any Conference in the connection could put out, composed of Clem Baker, C. E. Hays and Mrs. Clay Smith of Little Rock.

Brother R. L. Glasgow, a local preacher from the M. E. Church was received into Conference.

R. E. Fawcett was recommended for admission to the Annual Conference. C. R. Mann was recommended for deacon's orders.

W. S. Butts, Claud R. Andrews and Curtis W. Williams were granted license as local preachers.

Rev. Frank Musser, Geo. Thornburg, C. E. Hayes and H. H. Hammond were elected delegates to the Annual Conference.

The preaching done by the Rev. R. R. Moore, J. D. Hammons, W. P. Whaley and W. R. Harrison was of the highest order and thoroughly enjoyed by all.

We could not speak too highly in praise of the fine and gracious entertainment afforded by the good people of Hazen, with their beloved pastor. We can well see why the Conference was so eager to return so soon to Hazen. Brother Sims is doing a good work at Hazen and is loved and upheld by his people.—J. D. Baker, Secretary.

PRESLEY'S CHAPEL.

Presley's Chapel observed Children's Day in the afternoon of June 3. Several were present and every one seemed to enjoy himself. Every part was almost perfect. We owe the good training to Mrs. Mary Presley, Mrs. D. B. Newton and Mrs. Kate Hatfield. Our pastor was absent. Offering was $2.06.—Superintendent.

HUNTINGTON AVE., JONESBORO.

We came over from Mississippi the first of April and took charge. Although the church had been without a pastor for some time I found a good live Sunday school and prayer meeting. Those two tireless workers, Brother Sherman and Brother Few, had found time from their large charges to supply Huntington Avenue with some good strong preaching. The Board met soon after I came and fixed the salary and paid one month's salary in advance.

The interest seems to be growing with every service.

On June 1, my wife and two little ones arrived from our home in Mississippi and we are now settled to housekeeping. I met them in Memphis, and when we reached Jonesboro about midnight (two hours late) Mr. B. C. Christian met us in his car and carried us to his home. There we found the house full of people waiting to welcome us, and in the dining room there were groceries of all kinds enough that the preacher will not have to feel hard times and high prices for several weeks at least. They also brought a set of nice furniture and placed in the house. In fact they have done everything that makes a preacher feel good. The pastor's salary has been paid up to date. Our Presiding Elder has proved himself to be a friend indeed with his kindness and brotherly advice.

When in our city come out west and you will find the youngest church and preacher, but one of the best and biggest-hearted set of folks in town. I believe God is with us and the work will continue to prosper.—O. A. Clark, P. C.

THE COTTON PLANT MEETING.

On Sunday night, June 10, we closed a two weeks' meeting at Cotton Plant. It was a fine meeting in a general way. The church was revived, and a number of people saved. Nine were received on profession of faith, and four infants baptized. Large congregations attended upon the ministry of the word at each evening service, save one, and that was a rainy, stormy evening. The largest gathering was on the last night of the meeting, and many extra chairs were provided and occupied. Last year one of our general evangelists held a meeting at this church and many were received into the church, while quite a number joined the other churches. It was understood from the beginning that the great need of the church was a revival in the church, and that the church should be more thoroughly indoctrinated.

This was accomplished and more, as others are to unite with the Methodist Church, and still others to go to the Baptist and Presbyterian Churches. Just how many were converted we do not know, for I do not count converts that do not unite with some church.

The Presbyterian and Baptist pastors worked faithfully with us, even though a few sermons of a Methodist kind, doctrinally, were delivered. The Presbyterian Church and the Baptist Church both seem to have energetic pastors, men true to their faith, but of liberal mind.

The meeting was pronounced a success ,and just what Cotton Plant needed. I was loyally and royally supported throughout the meeting, and highly fed indeed.

Rev. B. L. Harris is the efficient pastor, and his wife is indeed a pastor's wife, being fully alive to all the interests of the church and leader of the Woman's Missionary work of the district. I had a good account of Brother Evans, Presiding Elder of Helena District.

Our Methodist people at Cotton Plant have a modern brick house of worship, and Brother Harris is bringing things to pass.

My slate is full to September, but can make a date for either month to hold a meeting, or deliver a series of doctrinal sermons anywhere in Arkansas, as I am not confined to the Little Rock Conference. However, the meetings slated are for work in Little Rock Conference.—T. P. Clark, Conference Evangelist, Conway, Ark.

HOT SPRINGS CIRCUIT.

In looking back over the past six months I have many things for which to be thankful. Of course, we have had some very hard blows, but we, like St. Paul, need these messengers of Satan to buffet us lest we should be exalted above measure. These persecutions, while grievous for a season, elicit the love and draw the good people to us with such tender sympathy that we sometimes feel like praying for more persecutions.

There are so many good people who are ready to help forward the work of the Kingdom that we feel that the lines have fallen to us in pleasant places. Yea, we have a goodly heritage.

We have held our Children's Day at three appointments. At each place we had large crowds, excellent programs and sumptuous dinners. Collections were as follows: Gum Springs, $10; Hughes Chapel, $3.19; New Salem, $7.00. Pretty good for a three hundred dollar circuit. We have one more Children's Day to hold.

Of the twenty that were alloted to us, we have secured seventeen new subscriptions to the Methodist.

We have secured some on the claims and expect to come out in full on that score. These things were in a large measure made possible by our Presiding Elder's help.

With these indications for good, under the leadership of our presiding elder, who is also a helping elder, with the prayer and help of the good people of Hot Springs Circuit, coupled with the power of the Holy Spirit, we expect to see many sons and daughters born unto God.—J. F. Townsend, P. C.

ARMY TESTAMENT FUND REPORT.

Received since last report. The following from Conway, Ark., gave 25 cents each: Mesdames A. E. Scull, A. E. Brennan, L. B. Pence, J. T. Mur-

phey, J. D. Farris, Betty Baskin, Arthur Jones, Roy Bruce, W. O. Wilson, J. R. Donnell, Jas. Frauenthal, Bariden, J. W. Akin, J. W. Conger, Doak Campbell, W. D. Cole, B. L. Horton, D. M. Livesay, F. S. H. Johnston, H. A. Reid, C. H. Newbern, J. W. Boyer, G. A. Simmons, F. H. Harrin, G. E. Owen, T. P. Clark, I. G. Bailey, Chas. Durham, A. L. Barber, J. H. Bishop, J. H. Whiddon, H. E. Wheeler, O. O. Florence, B. T. Deal, J. F. Jackson, T. M. Moore, Sam Heiligers, M. E. Meriman, W. J. Murrell, Misses Nellie Randall, Victoria Pitman, Emma Jones, Sallie Horton, Marrison, Pauline Jones, Mrs. J. W. Taylor, $1.00; Mrs. J. A. Anderson, 50 cents; Mrs. W. N. Owen, 50 cents. From Hoxie the following gave 25 cents: Mesdames S. A. Coats, T. J. Peace, Jas. Carnahan, Sadie Richardson, J. D. Waldron, W. P. Avanch. From Helena the following gave 25 cents: Mesdames W. G. Williamson, J. B. Conolly, Ed Turner, Messrs. Edward Turner, Billy Conolly, J. B. Conolly; Mrs. L. E. Mann, 50 cents; Rev. C. Pope, 50 cents; Mrs. S. E. Lainer, 50 cents.—D. H. Colquette, Little Rock, Ark.

OBITUARY.

WELLS—Caroline (Young) Wells was born in Illinois, 1861. She was first married to A. M. Norwood. To this union were born two boys. One of the boys is still living. Her first husband died within a few years after their marriage. In 1897 she was married to A. J. Wells, who survives her. Sister Wells when but a child professed faith in Christ and united with the Methodist Church. Her loyalty and love for her church were of the truest type. Her Christian character was untarnished. She loved to go to church and listen to the preached word. She was a loyal member of the Woman's Missionary Society and was careful about the needs of the parsonage. To her husband and niece, living with her, she spared no efforts which meant for their joy and comfort. Sister Wells passed away suddenly on May 20. May God bless and comfort those mourning over her departure and a special portion of His grace be upon the grief stricken husband and niece, Snowbelle Young.—J. L. Leonard, pastor.

GIBBINS.—Mrs. Martha C. Gibbins was born in Illinois, April 13, 1841. She came to Arkansas very early in life. She was consciously and clearly converted and united with the Methodist Church in her early teens. She was married to R. W. Gibbins on March 10. 1861. Mrs. Gibbins was the mother of nine children. Only three daughters survive her. In many respects Sister Gibbins was quite a remarkable woman, aggressive and energtic. She was a leader in her circle of life. Generous and liberal she became the refuge of the poor about her. She cared for and educated a number of orphans. Clear and joyous in her religious experience, she led many to Christ, and built up many believers. Two very impressive things occurred at her funeral service. First the number and earnestness of the voluntary tributes paid to her memory by the older persons present. Second, the number of the colored people who attended her burial. A really good and great woman has left us. May the Lord raise up many to take her place. —W. M. Hayes, Pastor.

KIRKHAM.—William Parker Kirkham was born in Georgia April 21, 1829, married Miss Nancy Harvey in 1849. To this union ten children were born. In 1851 he and his wife came to Arkansas and settled near old Carrolton. Later he moved to Green Forest, where he lived until death claimed him. He departed this life May 11, 1917. Brother Kirkham had been an invalid for 15 years; the last three years for months he was confined to his bed. During this time he suffered a great deal; however he endured with great patience. Truly he had a grip upon God. His wife and four children preceded him home. Besides six children he has one sister to mourn his loss. Uncle William was a true soldier in the Southern Army during the struggle between the States. He was also a soldier of the Cross; having enlisted in early life, he joined the Methodist Church, South, and has ever lived true. Truly from us a good man has gone. Funeral services were held from the home of the writer and Brother Neal in the presence of a large crowd of friend.—His Pastor, C. H. Sherman.

SMITH.—Mrs. N. I. J. Smith was born in Shelby County, Tennessee, November 25, 1830. Died at the home of her son, R. C. McKinley, near Waldo, Ark., May 30, 1917. When this mother in Israel died it was the close of the life here on earth of one of the best and truest Christians that ever lived. Her name is like "precious ointment poured out." Many of God's servants have been refreshed by her willing hands. Her delight was to serve God and labor for His kingdom. Many of the older people love to speak of the beautiful life of "Aunt Jane Smith." She had been a member of the Methodist Episcopal Church since she was nine years of age. She had spent a long and eventful life in this world, and May 31 we laid her away in the beautiful Shiloh cemetery. In her going has passed away one of the old-time Methodists—B. F. Scott, Pastor.

WHITE.—Jannie Elizabeth, daughter of Eastman and Sula White, was born May 5, 1915; died May 31, 1917. Jannie left a heart-broken father, mother, and other members of the family to mourn her going away. The Savior said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."—Bede Pickering.

BARGER.—Key Barger, youngest son of L. I. and A. M. Barger, was born April 30, 1892; died in Mercy Hospital, Denver, Col., May 1, 1917. He was converted and joined the Methodist Episcopal Church when quite a small boy. He was a thirty-second degree Mason and a member of the Scottish Rite order He was kind-hearted, of a lovable, genial disposition, accommodating to his friends often to the neglect of his own personal welfare. He was a splendid business young man of most excellent character. His life was governed by the principles of strictest honesty and uprightness. He possessed the sterling qualities of true and noble manhood, which made his services sought after by the business world. For a number of years he was in the employ of the railroad company, first as telegraph operator and afterward as cashier at Morrilton, Ark. He had been in declining health for several months, and with the hope that a change of climate would restore him, he was granted leave of absence from his work at Morrilton and started for California by way of Denver, where he was taken critically and suddenly ill and lived only a few days. A mother and two brothers preceded him to the better world many years ago. His brother, Prof. Henry Barger, was an alumnus of Hendrix College, and taught in that institution several years. Funeral service was held in the Methodist Church May 6, after which the Masons took charge of the boody and performed their beautiful and impressive ceremony at the grave. Amid a large concourse of friends and relatives we quietly laid his body to rest to await the resurrection morn.—J. B. Stewart.

FERGUS.—James A. Fergus, son of Dr. and Mrs. J. W. Fergus, was born at Robinson, Ark., November 12, 1881, and died at the home of his mother, at Elm Springs, Ark., May 7, 1917. In childhood he, with his parents and other members of the family, moved to Elm Springs, where he grew to young manhood. He chose as his life work the study and practice of medicine. At the age of 19 years he entered the medical school at Louisville, Ky., and after remaining there for a time completed his course at St. Louis. He then returned to Elm Springs and began practicing medicine with his father. He had a splendid practice, which he held for five years, when he went to Rogers, Ark. At Rogers he built up a good practice. He then decided to go to Chicago and take a course in the study of the eye, ear, nose and throat. When he had completed his course he went back to Rogers and took up his work as a specialist. In this work he made good and proved himself efficient. He continued in the work at Rogers until the dreaded disease, rheumatism, fastened itself upon his body, and he had to give up his much loved work. The last two years of his life he spent in much and intense suffering, being confined to his bed and chair for the last 12 months. But all this suffering he bore patiently and cheerfully. In the spring of 1911 he was married to Miss Era Oakley of Rogers, who remains to mourn his departure, and for whom the road will be lonely without his good cheer and encouraging words. When but a boy James professed faith in Christ and joined the Methodist Church. He did not live a consistent Christian life all the while. He drifted away from God for a time, but he came back to the Father's house, and in his last hours bore testimony of a living faith in Christ, and of his consciousness of his being accepted of Him. He died a triumphant death and went home to glory. By his cheerfulness, his jolly good nature, his willingness to help those who needed help, and his encouraging words he won for himself many friends. He was a friend, hence had friends. Also he was a young man with high ambitions and great desires to be a man of worth. We may never understand, while here, why one with such a promising life before him was taken while in the very heart of his life work, but we can bow in submission to Him who loves us and doeth all things well. The funeral service was conducted by the writer, a boyhood friend and schoolmate, assisted by Revs. J. F. Carter, pastor of Elm Springs charge, S. M. Yancey, pastor of Rogers Station, and Dr. D. C. Summers. The body was laid to rest in the Elm Springs cemetery, with the fraternal order of which he was a member in charge. May God's richest blessings be upon the young, heart-broken companion, the widowed mother, whose children are slipping away to the other side, one by one, the two brothers left, Elbert S. and William H., the only sister, Mrs. Carrie Roads, and other relatives and friends. May we all so live here that we shall meet where sickness and suffering are no more, and where good-byes are not said.—Jefferson Sherman.

MEGOGNEY.—Mrs. J. P. Megogney was born in Allegheny County, Pennsylvania, in 1839; moved with her parents to Kansas, where she lived until married to her husband, now left behind, Mr. J. P. Megogney. Living in Kansas five years, she came to this State, where they lived together until her death, May 21, 1917. Grandmother joined the Methodist Church when but a small girl, and continued faithful, as far as we know, both to her church and God, but the last years she lived she was very feeble, not able to attend church. Nevertheless, she was glad to have her pastor and brethren come to visit her. Her daughter, Mrs. Martin, came from Little Rock to pay the last respect to her mother. With a saintly father, brothers, and a host of friends we carried her body to the Pleasant Hill Church, near the cemetery, for service; after service we marched quietly to the open grave to deposit both grandmother's body and flowers in token of true fellowship. May the good Lord help the sorrowing relatives and friends to prepare to follow grandmother in that home not made with hands.—Her Pastor, H. A. F. Ault.

RUSHING.—Judge W. N. Rushing was born January 25, 1848, in Stewart County, Tennessee. His parents moved to Arkansas in 1850. He was converted in his early boyhood under the influence of Christian parents and an uncle, Rev. Hilliard Rushing, and joined the M. E. Church, South, at Steele's Chapel, in Ouachita County, Ark. He was married to Nannie L. Stone November 16, 1871. To this union were born five children, W. E., who is now county clerk of Ouachita County; W. G., cashier of the Bank of Chidester; Dr. J. L., practicing physician of this place; also Lizzie and Jewell, who died some years ago. Sister Rushing died in 1908. Two brothers, Rev. J. R. Rushing of the Little Rock Conference, now stationed at Mena, and A. S. Rushing of El Dorado, Ark., and one sister, Mrs. E. W. Willis of this place, with the three sons, W. E., W. G. and Dr. J. L., mourn their loss. He served his county (Ouachita) as county and probate judge for two terms and no county ever had a better judge, for he was not only public spirited in every sense of the term, but was such a devout and sweet-spirited Christian that in all his business, both public and private, he sought divine guidance; then

he moved on with heavenly sunshine in his face and in his soul. He served his country in the last two years of the war between the States. He loved his country and honored its flag. He was in the lead in every enterprise for the good of the town and community in which he lived, and his big heart, filled with the love of God, sought the betterment of humanity everywhere. He served his town and community in almost every official capacity, and with a glad heart served his church at home and at large whenever called on to do so, or when opportunity came. Oh, how he is missed. He carried with him a sunny smile and a cheering word for the old and young. In a word, he never grew old. The writer never had the privilege of his presence at church after he became his pastor, owing to the fact that he became confined to his bed immediately after coming to the

he enjoyed the blessing of the many cheering words that came from his lips during his sickness. Everybody in all the country round about this little town loved Judge Rushing. In his death the pastor has lost one of his best supporters; the church one of its most earnest workers in every department. He died May 2, 1917. His remains were laid to rest in the Chidester cemetery on May 30. The writer was assisted in the funeral services by our P. E., Rev. J. A. Sage, and a large concourse of friends and relatives followed his remains to their last resting place. May God help the noble sons to exemplify the life of their father.—F. R. Canfield.

BREEDLOVE.—Alpheus D. Breedlove was born in Georgia, March 20, 1832, and departed this life March 20, 1917. He united with the church when a small boy, and was true to the faith till death. He always attended church when at all able, served as steward many years, and held other official positions in the church. He was a subscriber to the Arkansas Methodist for many, many years, and was one of its most faithful readers and friends. The funeral was conducted at Mt. Tabor Church by the Rev. W. C. Davidson, presiding elder of the Monticello District, March 20, after which Brother Breedlove's remains were laid to rest in the cemetery adjoining the church grounds. We had known Brother Breedlove for many years. He was a true Christian man. He has gone to heaven. His loved ones and friends know where to find him. Brother Breedlove is survived by his wife, Mrs. Ann Breedlove, and by three children, Mrs. Emma Horton of Pine Bluff, Milton and Ben Breedlove of Florence. Two daughters had already gone to heaven. Brother Breedlove's father, the Rev. John H. Breedlove, who was a Methodist minister and who preached in Georgia many years. Brother Breedlove was feeble with age when attacked by a severe case of the grippe. He suffered much for several days, but died in great peace. "Our people die well." —Frank Hopkins, P. C.

SEARS.—Paul Sears, the baby boy of Mr. and Mrs. Andy Sears, passed away May 22, 1917. Paul suffered much, but was an example of patience remarkable for one of his age. In the presence of many sorrowing friends the writer held the funeral service at Bexar, Ark., May 23, 1917. We planted the little body away to await the second coming of the Lord. His stay with us was short, but ah! how we loved him.—Rev. J. W. Johnston.

BENBROOK—Mrs. Sarah Benbrook, wife of Elbert Benbrook, died at her home, May 10, 1917, at the age of 61 years. The passing was not unexpected. She was born in Tennessee and came to this state in 1886. She was the mother of three children, two of whom remain to mourn her loss. Sister Benbrook was converted in early life, and has been a faithful member of the M. E. Church, South. She was ever kind to every one, a loving mother, a devoted wife. She will be missed, but our loss will be heaven's gain. The remains were laid to rest at Union, Ark. The services were conducted by the writer, assisted by Rev. Moses Cooper.—J. W. Johnston, P. C.

STEDMAN.—Amanda Terrell was born at Gainesville, Ark., in March, 1854, and died at Hagler, Ark., on the 20th day of May, 1917. She professed faith in Christ and united with the Methodist Episcopal Church, South, in 1886, and her life was so ordered that there cannot be the slightest doubt as to her faithfulness to the end. She was married to James A. Stedman in 1882. Of this union there are left to mourn their loss the husband, three sons and two daughters. Sister Stedman was a companionable wife ,a devoted mother and a faithful Christian. The community will miss her. Her home was the preacher's home, and she seemed so delighted when her pastor came. May God's richest blessings rest upon this husband and these children, and may His grace make them able to bear this, the greatest sorrow of their lives.—A. E. Jacobs, Pastor.

BLACKWOOD.—S. W. Blackwood was born February 28, 1838, and died May 11, 1917. Truly a good man has passed away. In the work of the church he will be missed. He was steward of the church for many years, and looked after the interest of his church. He was converted at the age of 14, united with the Methodist Church, lived and died in the faith of Christ. Brother Blackwood was a true and tried Mason, also served four years in the army in the war between the North and South. He has been a man of much influence. The last sad services were conducted by the writer at Sylvania, assisted by the Masons and the old soldiers, in the presence of a large congregation of sorrowing friends and relatives. His mortal remains were laid to rest in the beautiful Sylvania cemetery. He leaves seven children to mourn. Brother Blackwood has a noble family of children. Our people are proud of them. We sympathize with them in these sad hours and pray God's richest blessings upon each of them.—J. W. Nethercutt.

THE BOYS WE LIKE.

The boy who never makes fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hand rests lovingly on the aged head.

The boy who never calls anybody bad names, no matter what anybody calls him.

The boy who is never cruel.

The boy who never lies. Even white lies leave black spots on the character.

The boy who never makes fun of a companion because of a misfortune he could not help.

The boy who never hesitates to say "No" when asked to do a wrong thing.

The boy who never quarrels.

The boy who never forgets that God made him to be a joyous, loving, helpful being.—Philadelphia Public Ledger.

A QUEER ALLIGATOR.

There are pets and pets, but there are few boys who have a pet more pofitable than Nick, who belongs to a boy at Fort Meade, Fla. Nick is an alligator with a mission. His mission is crawling through clogged sewers and taking a rope with him. When the Fort Meade superintendent of public works finds a sewer obstructed, he hires Nick and, fastening a line around his body, lowers him into the pipe and heads him towards the obstruction. He can not turn around, so he goes forward to the next manhole, taking the rope with him. The rope is then attached to a drag, which is pulled through, removing the obstruction.—The American Boy.

To believe that God is loving us tenderly and wisely, and to put ourselves unreservedly in His hands ,is eternal life begun in the soul.—Marcus Dods.

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT.
(Third Round.)

Traskwood Ct., at Lonsdale..June 16-17
Holly Springs, at Sardis....June 23-24
Third St., Hot Springs.....June 24-25
Leola and Carthage, at Poyen.....
.....June 30-July 1
Friendship Ct., at Social Hill..July 7-8
Pearcy Ct., at Grant's Chapel.July 14-15
Dalark Ct., at Manchester...July 21-22
Arkadelphia, First Church..July 22-23
Willow Ct. .....July 28-29
Malvern Station .....July 29-30
Cedar Glades Ct., at Gladstone.Aug. 4-5
Hot Springs Ct., at Gum Springs...
.....Aug. 11-12
Central Church, Hot Springs.Aug. 12-13
Arkadelphia Ct., at Camp Ground...
.....Aug. 18-19
Princeton Ct., at Camp Ground.....
.....Aug. 25-26

B. A. FEW, P. E.

CAMDEN DISTRICT.
(Third Round.)

Kingsland Ct., at Grace.....June 23-24
Huttig .....July 1
Thornton Ct., at Providence..July 14-15
Fordyce .....July 15-16
El Dorado Ct., at Ebenezer..July 19-20
Strong Ct., at Wesley's Chapel.....
.....July 21-22
El Dorado Sta. .....July 22-23
Wesson .....July 28-29
Junction City .....July 29-30
Waldo Ct., at Buckner.....Aug. 2-3
Magnolia Ct., at Emerson.....Aug. 4-5
Magnolia Sta. .....Aug. 5-6
Atlanta Ct., at Lisbon.....Aug. 9-10
Hampton Ct., at Harrell....Aug. 11-12
Bearden and Millville, at B....Aug. 19
Chidester Ct., at Carolina...Aug. 25-26
Eagle Mills Ct., at Lakeside..Aug. 28-29
Stephens .....Sept. 2-3
Buena Vista Ct., at Two Bayou.....
.....Sept. 8-9
Camden .....Sept. 16-17

The District Conference will meet at Waldo, July 6, at 8 p. m.

J. A. SAGE, P. E.

CONWAY DISTRICT.
(Third Round.)

Quitman Ct. .....June 16-17
Quitman .....June 17-18
Conway Ct. .....June 23-24
Atkins .....June 30
Damascus .....July 7-8
Naylor .....July 14-15
Greenbrier .....July 15-16
Plumerville .....July 21-22
Lamar .....July 28-29
Springfield .....Aug. 4-5
Appleton .....Aug. 11-12
London .....Aug. 18-19
Pottsville .....Aug. 19-20
Altus and Denning.....Aug. 25-26
Hartman and Spadra.....Aug. 26-27

District Conference at Atkins, embracing first Sunday in July, but beginning Thursday night, June 28, with an introductory sermon by Rev. H. H. Watson, followed by sacrament of Lord's Supper, administered by Dr. F. S. H. Johnston. The committee for all examinations will be Rev. H. E. Wheeler, Rev. Y. A. Gilmore and Rev. J. W. Campbell.

JAS. A. ANDERSON, P. E.

FAYETTEVILLE DISTRICT.
(Third Round.)

Fayetteville .....July 1
Springdale Ct. .....July 1-2
Rogers .....July 8
Winslow .....July 15-16
War Eagle .....July 21-22
Bentonville .....July 22
Lincoln .....July 28-29
Viney Grove .....July 29-30
Springtown .....Aug. 4-5
Elm Springs .....Aug. 10
Farmington .....Aug. 11-12
Prairie Grove .....Aug. 12
Centerton .....Aug. 13
Gentry .....Aug. 18-19
Siloam Springs .....Aug. 19-20
Osage .....Aug. 25-26
Huntsville .....Aug. 26-27
Eureka Springs .....Sept. 1-2
Green Forest .....Sept. 8-9
Berryville Sta. .....Sept. 9
Berryville Ct. .....Sept. 9-10

G. G. DAVIDSON, P. E.

FORT SMITH DISTRICT.
(Third Round.)

Hackett Ct., at Bonanza....June 16-17
Ft. Smith Ct., at Oak Grove.June 23-24
Greenwood Sta., 8 p. m.....June 24
Van Buren Ct., at Figure Five.....
.....June 30-July 1
Midland Hts., 8 p. m.....July 1
Kibler Ct., at Newberry.....July 7-8
Ozark Ct., at Pleasant Grove.July 14-15
Van Buren Sta., 11 a. m.....July 22
Alma Sta., 8 p. m.....July 22
Mulberry and Dyer, at M....July 28-29
Ozark Sta., 8 p. m.....July 29
Cass Ct., at Oak Grove.....Aug. 4-5
Charleston Ct., at Oak Grove.Aug. 11-12
Hartford & Midland, at M..Aug. 18-19
Huntington and Mansfield..Aug. 25-26

J. K. FARRIS, P. E.

HELENA DISTRICT.
(Second Round.)

Holly Grove, at Marvell....June 16-17
Aubrey, at Rondo, Monday, 11 and 8
.....June 18
Brinkley .....June 19
Cotton Plant, at Ebenezer...June 23-24
Clarendon, 8 p. m.....June 24-25
Turner, at Valley Grove.June 30-July 1
Kevill, at White Church, p p. m..July 1
Haynes, at Palestine .....July 7-8
Wynne, 8 p. m.....July 8-9
Council, at Democrat, 11 a. m..July 11
Hickory Ridge, at N. Haven.July 14-15
Colt, at McElroy, 3 p. m. and 8 p. m.
.....July 15
Parkin .....July 18-19
LaGrange, at Poplar Grove..July 21-22
Mellwood, at Knowlton.....July 23-24
DeView, at Morris Grove....July 28-29
McCrory .....July 29-30
Howell .....August 4-5
Wheatley and Hunter, at Wheatley,
3 and 8 p. m.....Aug. 5

W. F. EVANS, P. E.

JONESBORO DISTRICT.
(Third Round.)

Jonesboro Ct., Pleas't Grove.June 23-24
Lake City, Burnt Hill.....June 24-25
Manila and Dell, St. John's.....
.....June 30-July 1
Wilson .....July 1-2
Blytheville .....July 3
Blytheville Ct., Promised Land.July 7-8
Barfield Ct., Clear Lake.....July 8-9
Luxora and Roz, Roz.....July 14-15
Osceola .....July 15-16
Nettleton and Bay, Truman..July 21-22
Gilmore Ct., Whitten .....July 22-23
Marked Tree and Lepanto, Marked Tree .....July 25
Marion .....July 26
Crawfordsville and Bethany, Crawfordsville .....July 28-29
Earle .....July 29-30
Vanndale Ct., Vanndale.....Aug. 1
Harrisburg Ct., Claunch's C...Aug. 4-5
Harrisburg .....Aug. 5-6

Brethren will please give special attention to Questions 9, 10 and 11.

F. M. TOLLESON, P. E.

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

Austin Ct., at South Bend...June 16-17
Hickory Plains Ct., at Bethlehem....
.....June 23-24
Mabelvale Ct., at Olive Hill.....

.....June 30-July 1
Benton Ct., at New Hope.....July 7-8
Tomberlin Ct., at Zion.....July 14-15
Keo Ct., at Witherspoon.....July 21-22
England .....July 29-30
Carlisle, a. m.....Aug. 5
Lonoke, p. m.....Aug. 5
Maumelle Ct., at Nat. Steps..Aug. 11-12
Oak Hill Ct., at Walnut Grove, 11 a. m. and 3 p. m.....Aug. 15
Bryant Ct., at Salem, a. m and 3 p. m. .....Aug. 17
DeVall's Bluff and Hazen, at DeVall's Bluff .....Aug. 18-19
Des, Arc, p. m.....Aug. 19

ALONZO MONK, P. E.

MONTICELLO DISTRICT.
(Third Round.)

Warren .....June 17-18
Camps, Ark. .....June 23-24
McGehee .....July 1-2
Palestine, at Palestine.....July 7-8
Hermitage, at Green Hill.....July 8-9
Collins, at Cominto.....July 11
Ark. City and Lake Village, at Ark. City .....July 14-15
Dermott .....July 15-16
Lacy, at Fountain Hill.....July 21-22
Tillar and Dumas, at N. C..July 27-29
Snyder and Montrose, at Bethel..... .....Aug. 4-5
Hamburg Ct., at Bethel.....Aug. 11-12
Crossett .....Aug. 12-13
Parkdale and Wilmot, at P..Aug. 17-19
Wilmar .....Aug. 19-20
Mt. Pleasant, at Camp Grd..Aug. 25-26
Monticello .....Aug. 26-27
Portland and Blissville.....Sept. 1-2
Hamburg .....Aug. 2-3
Eudora, at Chicot .....Aug. 8-9

W. C. DAVIDSON, P. E.

PARAGOULD DISTRICT.
(Third Round.)

Marmaduke, at Old Friendship..... .....June 16-17
Paragould Ct., at Wood's C..June 23-24
Mammoth Spring and Hardy, at M. Spring .....June 30-July 1
Salem .....July 1-2
Walnut Ridge Ct., at Richwoods.... .....July 2-3
Walnut Ridge Sta., 8 p. m.....July 3
Pocahontas Ct., at Vernon.....July 5
Maynard Ct., at Maynard.....July 6
Pocahontas .....July 7-8
Reyno and Success, at Reyno..July 8-9
Ash Flat, at Corinth.....July 9-10
Peach Orchard, at Evening Star..... .....July 14-15
Gainsville, at Beech Grove..July 15-16
Paragould, First Church, preaching 8-19; Conf. .....July 18
Corning .....July 21-22
Ravenden Springs, at R. S..July 28-29
Imboden .....Aug. 3
Black Rock and Powhatan, at B. R.
St. Francis, at Nimmons.....Aug. 6-7
New Liberty, at N. Liberty..Aug. 11-12
Smithville, at Raney's C.....Aug. 22-23
Lorado, at Hunt's Chapel...Aug. 25-26

Preachers will please be prepared to answer Questions 9, 10, 11. Please report to me June 1, as requested.

JAMES M. HUGHEY, P. E.

PINE BLUFF DISTRICT.
(Third Round.)

Gillette Ct., at Haller's Chapel..... .....June 16-17
Sheridan Ct., at Marvin's Chapel, a. m. .....June 23-24
Sheridan Sta....June 24, p. m., and 25
Stuttgart Sta. .....July 1
New Edinburgh Ct., at Good Hope.. .....July 7-8
Altheimer and Wabbaseka, at W., a. m. .....July 14-15
Sherrill and Tucker, at Sherrill, p. m. .....July 15
Carr Memorial and Redfield, at R... .....July 21-22
Pine Bluff Ct., at White Hall, a. m. .....July 28-29
Hawley Memorial, Pine Bluff, p. m... .....July 29
Humphrey Ct., at Zion.....Aug. 4-5
Roe Ct., at Shiloh.....Aug. 11-12
Rowell Ct., at Prosperity....Aug. 18-19
Swan Lake Ct., at Slythe Chapel.... .....Aug. 26
Star City Ct. .....Sept. 1-2
Rison Ct. .....Sept. 8-9
Lakeside, Pine Bluff, p. m.....July 11

W. C. WATSON, P. E.

PRESCOTT DISTRICT.
(Third Round.)

Delight ,at Antoine.....June 23-24
Amity and Glenwood, at Rosboro.... .....June 21
Whelen Springs .....June 30-July 1
Gurdon .....July 1-2
Mineral Springs, at Shiloh.....July 6
Center Point, at Trinity.....July 7-8
Nashville .....July 8
Okolona, at Trinity .....July 14-15
Alpine, at Smyrna .....July 21-22
Murfreesboro .....July 28-29
Little Missouri, at Bill's.....July 31
Bingen, at Pump Springs.....Aug. 4-5
Orchard View, at Biggs Chapel..Aug. 7
Columbus, at Bethel.....Aug. 11-12
Washington, at Sardis.....Aug. 14
Pleasant Grove .....Aug. 18-19
Hope .....Aug. 19-20
Fulton .....Aug. 21
Blevins, at Ebenezer.....Aug. 25-26
Prescott .....Aug. 26-27
Emmett .....Aug. 28

J. A. HENDERSON, P. E.

TEXARKANA DISTRICT.
(Third Round.)

Winthrop, at Wade's Chapel..June 16-17
Richmond and Wilton (Q. C. 3 p. m., preaching at night).....June 17
Lewisville .....June 23-24
Stamps, at night.....June 24
Horatio .....June 30-July 1
Ashdown, at night.....July 1
Bradley and Taylor, at Sharmont... .....July 7-8
Patmos, at Hinton's Chapel (Conf. Monday at 3 p. m.).....July 8-9
Fairview, Conf. 2 p. m.....July 15
College Hill, at night.....July 15
Bright Star, at Concord (Conf. Monday at 2 p. m.).....July 16-17
Paraloma, at Ben Lomond....July 21-22
Hatfield, at Cove.....July 28-29
First Church, Texarkana.....Aug. 5
Foreman .....Aug. 11-12
Cherry Hill .....Aug. 18-19
Mena, at night .....Aug. 19
Umpire .....Aug. 25-26
Fouke, at Rondo during meeting; date given later.

J. A. BIGGS, P. E.