Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXVII. LITTLE ROCK, ARK., THURSDAY, MAY 30, 1918. NO. 22

AND DAVID SPAKE UNTO THE LORD WHEN HE SAW THE ANGEL THAT SMOTE THE PEOPLE, AND SAID, LO, I HAVE SINNED, AND HAVE DONE WICKEDLY; BUT THESE SHEEP, WHAT HAVE THEY DONE? LET THINE HAND, I PRAY THEE, BE AGAINST ME, AND AGAINST MY FATHER'S HOUSE.—2 Sam. 24:17.

LET US BE CONSISTENT.

We appreciate our President's calling the nation to prayer today, and his exhortation that we "pray Almighty God that He may forgive our sins and shortcomings as a people and purify our hearts to see and love the truth, to accept and defend all things that are just and right, and to purpose only those righteous acts and judgments which are in conformity with His will."

Many of us do earnestly repent and sincerely desire to turn from our personal and national sins, but we are solemnly mocking God when we make our confession and supplication, and yet as a nation require the violation of the Holy Sabbath in the running of Sunday trains and in permitting special and unnecessary drills and games in army camps on Sunday, and in permitting the continuance of the liquor traffic.

Our President and Congress, who now, as our representatives, have the power to stop all these transgressions of God's holy law, may well be exhorted, in the language of John the Baptist, to "bring forth therefore fruits meet for repentance."

The words of inspiration are, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

In violating the Sabbath and in licensing the hellish liquor traffic we have been sowing to the flesh. The time will come when we shall reap corruption, destruction. As when David sinned his people suffered, so when our President and Congress legalize sin, we their people must suffer.

The people are praying; the people are penitent; but their President and Congress, who alone now can stop these evils, have refused to bring forth the fruits of repentance.

Of old the Lord God hath said: "'Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overthrow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."

And it is written: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father."

O Lord, have mercy upon us, and enable us as a nation to turn from our evil ways!

OUR PRESIDENT ON TAXATION FOR THE WAR.

Going before Congress this week, President Wilson advised that legislation be speedily enacted to provide by equitable taxes for the prosecution of the war. Wisely he said: "Only fair, equitably distributed taxation of the widest incidence and drawing chiefly from the sources which would be likely to demoralize credit by their very abundance, can prevent inflation and keep our industrial system free from speculation and waste. We should naturally turn, therefore, I suppose, to war profits, and incomes and luxuries for the additional taxes. . . . . The consideration that dominates every other now, and makes every other seem trivial and negligible, is the winning of the war. . . . There can be no pause or intermission. The great enterprise must, on the contrary, be pushed with greater and greater energy. . . . If that is to be accomplished, money must supply it to the utmost. Our financial program must no more be left in doubt or suffered to lag than our ordnance program or our ship program or our munitions program or our program for making millions of men ready. The others are not programs, indeed, but mere plans upon paper, unless there is to be an unquestionable supply of money. . . . Have you not felt the spirit of the nation rise and its thought become a single and common thought since these eventful days came in which we have been sending our boys to the other side? I think you must read that thought as I do, to mean this: That the people of this country are not only united in the resolute purpose to win this war, but are ready and willing to bear any burden and undergo any sacrifice that it may be necessary for them to bear in order to win it. We need not be afraid to tax them, if we lay taxes justly. They know that the war must be paid for and that it is they who must pay for it, and if the burden is justly distributed and the sacrifice made a common sacrifice from which none escapes who can bear it at all, they will carry it cheerfully and with a sort of solemn pride. I have always been proud to be an American and was never more proud than now, when all that we have said and all that we have foreseen about our people is coming true. The great days have come when the only thing that they ask for or admire is duty, greatly and adequately done, when the only wish for America is that she may share the freedom she enjoys; when a great, compelling sympathy wells up in their hearts for men everywhere who suffer and are oppressed and when they see at last the high uses for which their wealth has been piled up and their mighty power accumulated, and counting neither blood nor treasure, now that the final day of opportunity has come, rejoice to spend and to be spent through a long night of suffering and terror in order that they and men everywhere may see the dawn of a day of righteousness and justice and peace. Shall we grow weary when they bid us act?"

WHAT THE GENERAL CONFERENCE DID FOR OUR PUBLICITY INTERESTS.

Several of our editors were members of the General Conference Committee on Publishing Interests. Many memorials for improvement were considered, and practically everything recommended by the Committee was adopted by the Conference. Dr. W. D. Bradfield, the accomplished editor of the Texas Christian Advocate, was the chairman, and Brother F. M. Daniel of North Arkansas Conference was the secretary of the Committee. Your editor as chairman of a sub-committee assisted in formulating several of the measures adopted.

The following is the legislation enacted:

A new paragraph is to be inserted in the Discipline immediately following the present paragraph 67, which shall read as follows: Let every Annual Conference, at its first session after each General Conference, appoint a Board of Christian Literature, to consist of not less than one member from each presiding elder's district and to continue in office four years. To this board shall be referred all matters relating to the publication and distribution of current religious literature. This board shall hold an anniversary at some time during the period of the Annual Conference and shall prepare a program therefor.

The following was adopted as Item 10 of the business of a District Conference: As to the circulation of the Conference Organ and the General Organ and what is being done to increase the same.

Provision was made for a Spanish edition of the Book of Discipline.

The following was substituted for paragraph 449 of the Discipline:

There shall be a Central Committee of five, which shall be styled A Board of Managers of Tract and Evangelistic Literature. This board shall consist of one of the Publishing Agents, the Book Editor, and Home Mission Secretary, and two ministers to be appointed by the bishops. This board shall be charged with the duty of providing a suitable supply of tracts on the doctrine, history, polity, and evangelistic work of Methodism, for general distribution, and the Publishing House shall appropriate five thousand dollars, or so much thereof as may be necessary, to defray the expenses of the same. It shall be the duty of the Board of Christian Literature to provide for the general distribution of such tracts throughout the Annual Conference.

Question 7, page 39, was stricken out and the following was inserted as the next question following Question 6, to be asked at the first Quarterly Conference, namely: Who are appointed to assist the pastor in the circulation of our Christian literature?

And a new question for the Third Quarterly Conference, to follow Question 9, page 40, of the Discipline, was added, namely: What has been done by the pastor and his assistants to put our Christian literature into all the homes of his charge?

The Discipline was amended so that the Book Committee is nominated to the General Conference by the Committee on Publishing Interests, and the Publishing Agents are to be elected by the Book Committee, and the Book Committee is to fix the salaries of the Publishing Agents, the Editor of the Review, the Editor of the Christian Advocate, the Editor of Sunday School Literature, the General Secretary and Editor of the Epworth League, the Assistant Secretary and Assistant Editor of the Epworth League Board.

In nominating the Book Committee the Committee on Publishing Interests selected men from different States, instead of allowing two each to Virginia and Texas and only four to the whole Church outside of the three States where our Houses are located. It was believed that this wider distribution of the members of the Book Committee would make it more thoroughly representative and secure better results.

The following was adopted:

Whereas (1) there is imperative need for increasing the circulation of both our General and Conference Organs; whereas (2) the interests of the General Organs and Conference Organs should be so related that each and all may co-operate; and whereas (3) any plan to secure these results must require a painstaking study of all the elements of the situation with careful presentation of facts and figures such as this General Conference and your Committee do not possess: therefore, Be It Resolved, That a Commission of seven be hereby created, and authorized to convene on the call of the first named member and to invite to consultation representatives of all the periodicals involved, and to endeavor to formulate a plan to be submitted at the next General Conference; provided, however, if the Commission is able to present a plan which is approved by the Book Committee, on the one hand, and a sufficient number of Conference Organs, on the other hand, to justify earlier execution, the plan may be put into operation before the next General Conference.

The following were nominated and elected to constitute the Commission: Rev. C. W. Tadlock,

(Continued on Page 3, Column 3.)

Arkansas Methodist

PUBLISHED EVERY THURSDAY

A. C. MILLAR.....Editor

Arkansas Methodist, Publishers.

One Year, Cash in Advance.....$1.50
To Preachers..... 1.00

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

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1897.

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

1. All subscribers are counted as permanent unless notice is given to the contrary.
2. It is the rule with us, as with all papers, to expect payment of back dues before dropping names.
3. Samples sent to any friend who will put them into the hands of those whom he wishes to influence to become subscribers.

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METHODIST CALENDAR.

Fort Smith Dist., at Midland Heights, June 5.
Pine Bluff District, at Gillett, June 26-30.
Helena District, at McCrory, June 27.
Monticello District, at Dumas, June 27-July 1.
Arkadelphia District, at Carthage, June 27-30.
Texarkana Dist., at Lewisville, June 27-29.
N. Ark. Ep. League Conf., at Earle, June 27-30.
Batesville District, at Tuckerman, June 28-July 1.
L. R. Ep. League Conf., at Fordyce, July 4-7.
Fayetteville Dist., at Lincoln, July 9.
Camden District, at Kingsland, July 9.
Little Rock District, at Mt. Tabor, Austin Ct., July 25.

PERSONAL AND OTHER ITEMS.

Hendrix Summer School for Ministers, June 12-19.

Adult Bible Class Day at the Hendrix Summer School, June 13.

Congress has just passed a bill giving prohibition of the liquor traffic to the Territory of Hawaii.

The Southern Baptist Convention at Hot Springs, by a vote of 620 to 388 refused to change its rule forbidding applause.

A card from Rev. R. L. Cabe, who is now at 1321 Wright Avenue, El Paso, Texas, reports that he is slowly improving.

Last Friday Rev. H. H. Griffin, Commissioner for Galloway College, called and reported good progress in his work of raising funds.

Rev. H. M. Blair, editor of North Carolina Christian Advocate, who was a delegate to General Conference, became ill during the session and was unable to remain.

Rev. B. L. Wilford corrects the announcement made for Batesville District Conference. It will be at Tuckerman, beginning June 28, at 9 a. m., and ending July 1.

Rev. C. C. Burton, pastor of our church at Walnut Ridge, preached the commencement sermon of the Walnut Ridge High School at the Baptist Church last Sunday.

Wherever possible pastors should promptly take their Orphanage collections and forward to Hon. George Thornburgh, Masonic Temple, Little Rock. The money is needed now.

In reporting General Conference elections last week, inadvertantly the election of D. M. Smith by 271 votes and of Dr. A. J. Lamar by 250 votes as Book Agents was overlooked.

The Billy Sunday campaign at Chicago closed May 19, after ten weeks. The trail hitters were estimated at 50,000 and the free will offering to Mr. Sunday at $50,000 to $60,000.—Ex.

The commencement sermon for Stephens High School was preached Sunday by Rev. J. L. Cannon of Camden and the literary address delivered Wednesday night by Dr. Forney Hutchinson.

The forty-sixth annual meeting of the Arkansas Press Association will be held at Little Rock, June 3-5, and Hot Springs, June 5-8, in connection with the National Editorial Association.

Rev. A. E. Holloway of Harrison last Sunday preached the commencement sermon for the Harrison High School, and a few weeks ago rendered a similar service for the Leslie High School.

Passing through on his way to visit his father at Russellville, Rev. J. M. Hughey, presiding elder of Paragould District, last Friday called and gave a good account of conditions in his territory.

Passing through our city, Dr. B. A. Few, presiding elder of Arkadelphia District, called and reported fine progress in the charges of his district. Finances are far in advance of former years.

All the district superintendents (presiding elders) of the Methodist Episcopal Church are invited by the bishops to meet at Columbus, Ohio, June 18-20 to consider the world program for missions.

Remember the North Arkansas Epworth League Conference at Earle, June 27-30, and the Little Rock Epworth League Conference at Fordyce, July 4-6. Pastors should see that their Leagues are well represented.

Rev. J. Frank Smith, D. D., of Dallas, Tex., was elected moderator by the Presbyterian General Assembly, in session at Columbus, Ohio. He has been for twenty-two years pastor of the City Temple, Dallas.—Ex.

"Think out new ways; think out new methods; think out even new ways to deal with old problems. Don't always be thinking of getting back to where you were before the war. Get a real new world."—David Lloyd George.

As our paper is made up on Wednesday, we did not know at that time the results of the primary election held on Tuesday, but it is practically sure that the cause of prohibition as represented in leading candidates is safe.

On the request of the members of our German Mission Conference our General Conference changed the name to Southwest Texas Conference and granted it the privilege of becoming a district in the West Texas Conference.

Rev. Finch M. Winburne, formerly of Arkansas, now living at Dublin, Tex., would be pleased to assist in a few protracted meetings in our State. Brethren who desire his services should write him soon in order to arrange dates.

Receipt is acknowledged of an invitation to the commencement of Trinity College, Durham, N. C., June 2-5. Dr. Hugh Black of New York will preach the baccalaureate sermon and Governor McCall of Massachusetts deliver the address.

Rev. J. Q. Schisler has been asked to prepare the Epworth League Lesson, and will begin after this issue. All news, announcements, and other Epworth League matters should be sent direct to the editor of the Arkansas Methodist.

It is announed that Dr. F. M. Thomas, our Book Editor-elect, will continue in charge of his church in Louisville, Ky., until his Conference meets, and that Bishop Du Bose, former editor, will bring out the July Methodist Review and edit the Discipline.

Rev. W. B. Ricks of Columbia, Tenn., who has been engaged in Y. M. C. A. work at Fort Oglethorpe, Ga., has been compelled to give up that work on account of the poor health of his wife and the great need of his services in his own pastorate.

Sunday, May 19, Dr. James Thomas, Commissioner for Hendrix College, preached the commencement sermon for Mineral Springs High School and at night preached at First Church, Texarkana. Last Sunday he preached the commencement sermon for Waldo High School.

Rev. T. O. Rorie of Des Arc not only visited the General Conference at Atlanta, but went to his old home in Georgia, held a protracted meeting, and organized a church with sixteen members, all within three weeks. His official board and his children made his trip possible.

To understand the attitude of Bohemia toward the world war one needs the Bohemian Review, the official organ of the Bohemian National Alliance of America, published at $1 a year by the Bohemian Review Co., 2324 South Central Park Ave., Chicago, Ill. The May number is unusually interesting.

President Williams of Galloway College for Women announces that Dr. James W. Lee of St. Louis will preach the commencement sermon next Sunday morning and deliver the literary address at the graduating exercises Monday night, and Dr. Theodore Copeland will preach before the Y. W. C. A. Sunday night, June 2.

Rev. D. H. Colquette, agent of American Bible Society, who has just returned from a business trip to Dallas, Tex., reports Scriptures given out at Camp Pike, in February 5,409, in March 5,499, in April 18,159. He secured about 1,000 volumes of Scriptures in Dallas for foreign-speaking soldiers who have not yet been supplied.

Twenty-six University of Arkansas students, members of the senior division, Reserve Officers' Training Corps, will go to Fort Sheridan, Ill., on June 1 for one month's intensive training. College men all over the country will be in attendance at the camp. The University was made a unit in the Reserve Officers' Training Corps last year.

The editor desires to attend all of the District Conferences, but will be forced to miss some on account of conflicting engagements. We trust that the presiding elders will, as provided under the new law, see that the interests of the General and Conference Organs are carefully looked into. Plans should be made for increasing the circulation and pushing collections.

About 35 young women in the University of Arkansas are taking a course to prepare them for organizing and conducting food conservation clubs in their home communities during the summer months. These clubs will meet for a period of eight weeks, and will work in co-operation with the Food Administration and patriotic organizations in the endeavor to meet whatever may be the greatest need.

There is a vital distinction, often overlooked, between worship and service. Worship is a spiritual attitude—not a physical act—while service is a physical act, or acts. Singing and praying are worship, while getting out and helping the poor, instructing the ignorant, lifting up the fallen and leading the lost to salvation are service. We are not saved simply to worship, but to serve.—Western Recorder.

The Western Recorder (Baptist) said before the Convention at Hot Springs had met that not one of the Southern Baptist papers had editorially advocated the admission of women as messengers, and that several had openly opposed the measure. And yet the Convention, by a large vote, gave women the right to represent their churches in the Convention. What is the matter with the Southern Baptist papers?

In view of the fact that the war has caused a serious depletion in the staffs of many newspapers, the General Extension Division of the University of Arkansas will place additional emphasis on its courses in journalism. Three courses are now offered: Newspaper writing, editorial writing, and newspaper editing. Correspondence work may be taken up at any time. College credit will be given for all courses completed.

The following Arkansas men were by the General Conference placed on Boards or Commissions: Dr. James Thomas on Church Extension Board; Mr. C. E. Hayes on Sunday School Board; Mr. F. M. Daniel on Board of Missions; President J. M. Williams on the Education Commission; President J. H. Reynolds on Unification Commission, Board of Education, and Commission on Constitution of the Church; Dr. A. C. Millar on Commission on War Work.

Rev. C. C. Neal, president of Haygood Seminary, Pine Bluff, Ark., who was the fraternal delegate from the Colored Methodist Episcopal Church, made an address which provoked enthusiastic applause. It will appear in these columns, but, as many of the most telling paragraphs seemed to have been spontaneously thrown in, the printed address does not fully convey the message. Your delegates were proud of the colored brother from Arkansas.

Miss Annie Wilkinson, eldest daughter of the Rev. and Mrs. W. T. Wilkinson, and Mr. Leo J. Webster of North Little Rock were married at the home of the bride, 500 Jefferson street, Russellville, on Monday, May 20, the father of the bride officiating. The couple left on the evening train for a short honeymoon, after which the groom leaves

for Camp Beauregard to enter the army service, and the bride will make her home with her parents until the close of the war.

Last Sunday morning the editor preached at Hunter Memorial Church, this city. The congregation was small, but attentive. The Sunday school, although below the normal attendance, was alert and interesting. Rev. P. Q. Rorie, the active, evangelistic pastor, has not been at full strength for several weeks, but is feeling better. The new City Hospital is to be erected across the street from this church. The location, fronting the City Park, is ideal both for church and hospital.

Dr. R. A. Meek, who for many years has been the able editor of the New Orleans Christian Advocate, announces that on account of his need for rest and cessation of indoor labor, he has tendered his resignation, effective June 1, if he can be relieved at that time. While we have differed widely on certain denominational policies, we have recognized Dr. Meek as a man of marked ability and great capacity for work. He will be missed from our editorial fraternity. We trust that rest will restore his health and make it possible for him to resume his labors for the Church.

Rev. M. L. Butler, presiding elder of Oklahoma City District, writes that his people are delighted with the prospect of having Bishop Mouzon to preside at their conference. He expects the bishop at his district conference at Purcell, June 13-16. Rev. Frank Barrett is happy in his work at St. Luke's, and the $30,000 debt which has long burdened that church has been provided for. Rev. J. E. Matlock, pastor of Capitol Hill Church, Oklahoma City, holds his first service in his fine new building, June 2. The West Oklahoma Conference will meet in that church October 30. The invitation to attend the conference is appreciated.

Prof. G. L. Harrell, formerly of the Hendrix College faculty, now director of the James Observatory of Millsaps College, Jackson, Miss., has sent us a map of Arkansas showing the path of the eclipse of the sun on June 8. It will begin near Mena, in Polk County, and leave the State near Arkansas City and Lake Village, occurring late in the afternoon. Totality will last 71 seconds at Mena. It will be visible at Hot Springs during the session of the National Editorial Association. Prof. Harrell's Observatory will be used by the University of Mississippi staff. The only observatories in the path of the eclipse are those of the Denver University and Millsaps College, both Methodist institutions.

Mr. F. M. Daniel, Mammoth Spring, Ark., has a praiseworthy record as a Methodist layman. He is the only layman who is the secretary of an Annual Conference. For twenty-two consecutive years he has been either statistical or principal secretary. He was lay leader of the White River Conference from 1907 till the North Arkansas Conference, of which he is now lay leader, was formed. He was the secretary of the Committee on Publishing Interests at the late session of the General Conference. At his own request he was left off the Committee on Lay Activities for the present quadrennium. May he and all like him be spared to give our Methodism many years of service.—Christian Advocate (Nashville).

Everything at the Southern Baptist Convention, at Hot Springs, Ark., indicates that this has been a record-breaking year for that great denomination. They report $950,000 for foreign missions—almost 35 cents per member. Their Foreign Board is out of debt and shows a splendid cash balance of $131,371.85. Texas leads all the Southern States in her gift of $253,075, having given $160,667 to foreign and $92,408 to home missions. Virginia stands next to Texas in her gift of $179,056. No wonder that this great sister denomination reports marvelous progress in foreign countries. Their baptisms for the past year in foreign mission fields were 6,290. China reports 2,115 baptisms and Brazil 2,485. The Baptist Church now has 53,629 members on foreign mission fields. Among their 464 churches, 141 are self-supporting.—Ex.

DR. O. E. GODDARD HOME MISSION SECRETARY.

From the Christian Advocate we learn that the Board of Missions has, since the adjournment of General Conference, elected Dr. O. E. Goddard to be Secretary of Home Missions to take the place of Dr. J. M. Moore, recently elected Bishop. Dr. Goddard is an Arkansas man and a graduate of Hendrix College. He has been pastor at Magnolia, Monticello, First Church, Fort Smith, Morrilton, First Church and St. Paul Church, Muskogee, Okla., First Church, Galveston, Tex., and First Church, Beaumont, Tex. He spent one year as a missionary in China, returning on account of his wife's failing health. He was one year presiding elder of Harrison District, Arkansas Conference, and one year presiding elder of Muskogee District, East Oklahoma Conference, and one year Missionary Secretary of Arkansas and Oklahoma. He was also president-elect of Hendrix College for a few weeks in 1910. His practical knowledge of both home and foreign missions and his unusual success in promoting missionary interests pre-eminently qualify him for his new work. He is a strong preacher and a great pastor. His many friends in Arkansas, Oklahoma, and Texas consider him worthy of the confidence of the Church.

HONOR ROLL.

Since the last report Rev. W. T. Hopkins of Tomberlin Circuit and Rev. S. B. Wiggins of Tyronza and Whitten have secured their apportionments of new subscribers. Other pastors are working. Good reports from them are expected. Their hearty cooperation during the next three months will mean much for their Conference Organ.

DR. J. H. REYNOLDS IS WANTED FOR WAR WORK.

Dr. J. H. Reynolds, Conway, Ark.:

War Personnel Board urgently needs you for overseas service. Dr. Mott, just returned from France, emphasizes appalling scarcity of workers of outstanding ability at this time of crisis. We hope you will consider favorably this unusual summons to service.

A. G. Knebel.

The above is the last of a number of telegrams received by Dr. Reynolds urging him to secure a leave of absence for six months or a year for service among our soldiers in France. Dr. Reynolds does not know yet what course he ought to take. The enlarged army program of the Government is forcing upon the Y. M. C. A. the immediate necessity of a big increase in the force overseas, and the homeland must spare a growing number of its strong preachers and leaders for service among the soldiers in order to keep up the morale and spiritual efficiency of the rapidly growing army. The Y. M. C. A. National War Work Council, of which Dr. Reynolds is a member, is calling for 6,000 additional men between now and January 1. Dr. Reynolds will meet the National War Work Council in New York next Monday and confer with Dr. Mott and others in close touch with the field with a view to ascertaining how pressing is the call and whether he can do more good in France than at home. He is quite willing to work where he can render the most effective service. If it appears that he should consider favorably the call, he will lay the facts before the Executive Committee of the Board of Trustees of Hendrix at their June meeting for their determination.

NEW CASH SUBSCRIBERS ON THE CIRCULATION CAMPAIGN.

North Arkansas Conference.

Batesville District	125
Booneville District	50
Conway District	56
Fayetteville District	114
Fort Smith District	77
Helena District	42
Jonesboro District	106
Paragould District	67
Searcy District	75
	712

Little Rock Conference.

Arkadelphia District	53
Camden District	58
Little Rock District	86
Monticello District	55
Pine Bluff District	67
Prescott District	57
Texarkana District	90
	466

ARKANSAS METHODIST COLLECTIONS.

Little Rock Conference.

May 28—Magnolia Circuit	$ 4.00
May 28—Magnolia Station	15.00
Total	$19.00

North Arkansas Conference.

May 24—Branch Circuit	$ 8.00

James Thomas, Treasurer.

HENDRIX ENDOWMENT.

They serve their nation best who serve righteousness first. "My country, may it ever be right; but when it is wrong, I will do my bit to make it right!" Religious education not only should create faith in world order, but it should create faith in righteousness as the basis of the ideal world order.

Never before in the history of Arkansas has Hendrix College been so necessary as now, and the real patriot is more concerned than ever before to educate his boys, since the nation's need now is educated, equipped men. 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." 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.

On to $500,000!—James Thomas, Agent.

WHAT THE GENERAL CONFERENCE DID FOR OUR PUBLICITY INTERESTS.

(Continued from Page 1.)

Rev. S. H. C. Bergen, Rev. G. E. Cameron, Rev. G. H. Lambeth, Mr. Joe B. Morgan, Mr. Asa G. Candler, and Dr. W. P. Few.

Provision was made for $14,000 for the quadrennium for editorial and other assistance for the Christian Advocate, and for $16,000 for the Pacific Methodist Advocate.

CONTRIBUTIONS.

ADDRESS OF DR. JOHN G. TASKER.

Fraternal Delegate From the British Wesleyan Conference.

Bishop Hendrix, Members of the General Conference, and Comrades in Arms:

Your cordial welcome is, I know, extended to me, as the representative of the Church whose greetings it is my privilege to bring; those greetings from your British brothers are heartfelt, and your reception of the bearer has been most gracious.

First of all, I am here to lay personal emphasis upon the message sent to you from our Conference: "We rejoice that the whole Anglo-Saxon world is united in this great struggle." Had Tennyson the poet's vision of such a day as this when he addressed America as

"Gigantic daughter of the West!"

and said:

"We know thee most, we love thee best,
For art not thou of British blood
Should war's mad blast again be blown,
Permit not thou the tyrant powers
To fight thy mother here alone,
But let thy broadsides man with ours."

That "mad blast" has been blown; across the sea that divides, but cannot divorce, you have heard it, and because your foes and ours are one, you are adding your giant strength to ours by no means "contemptible" resistance to these tyrant and unholy powers.

Our common spiritual ancestry welds more closely the link which binds us together as English-speaking peoples. No student of our history will deny that our common Methodism has cherished the ideals for which we are now contending, and for which it is my faith that we shall continue to fight, in indissoluble alliance, when this calamity is overpast. The most recent Church history, published in England, comes from Oxford, Wesley university. It is written jointly by an Anglican scholar, Dr. Carlyle, and a Congregational professor, Dr. Bartlet. Their estimate of the influence of the Methodist movement is that "it emancipated the individual, that it represented the principle of equality, and taught men the meaning of brotherhood." These are great words in your history and in ours. But unless all that they mean is to perish from the earth, our swords must not be sheathed until the tyranny of fraud and wrong, of force and frightfulness has been overthrown.

The State in which your Conference is held suggests many historical reminiscences. But I refrain, because there are time limits that cannot be abolished. Moreover, the record of your proceedings shows that more than one bishop would probably say: "He added nothing unto me." But I have come from the Birmingham of the Old World almost to the Birmingham of the West. Indeed, I arrived on Saturday by the Birmingham Special. In the dining hall of our Birmingham College there hangs an excellent portrait of your Joshua, Francis Asbury. He was born within two miles of my home, and with the American consul presiding we duly celebrated his centenary two years ago. Just before I left England a party of American soldiers were conducted to Aston Hall, quite near where I live, and the scene of Washington Irving's famous story of Bracebridge Hall. It is for the future good of our nations that these associations should be revived.

But Birmingham honored itself about thirty years ago by inviting your great ambassador, James Russell Lowell, to deliver the Presidential Address to its Literary Institute. That address has a message for us today. It demonstrates our essential agreement on the principles of government notwithstanding surface differences. Lowell said: "The acorn from which democracy sprang was ripened on the British oak. England may be called a monarchy with democratic tendencies; the United States a democracy with conservative instincts."

I have noted the addition which your bishops have made to President Wilson's striking sentence about making the world safe for democracy. It is, as you rightly urge, equally important to make democracy safe for the world. To blend these two ideals and to make them real in the life of the Church, the nation, and the world is the sacred task to which every Christian is called who would serve the present age. The lesson of the cross of Christ has not been rightly learned unless it has taught us to see in every man a "brother for whom Christ died' 'and in social, political, and international relations to "look not every man on his own things, but every man also on the things of others."

The entrance of your peace-loving nation into this war was an anticipation of the verdict of history as to the righteousness of the Allies' cause, and that judgment has been confirmed by the records as they leap to light. It was also a guarantee of the ultimate casting out of the evil spirit that has so long been allowed grievously to torment humanity, and that must be exercised if the nations are to live, and not merely to live and let live, but to live and help to live.

As I have read your President's speeches, I have often been reminded of his own lucid description of Wesley: "He was a spiritual statesman, a politician of God, speaking the policy of a kingdom unseen, but real, and destined to prevail over all kingdoms else." May there be given to the State and to the Church, on both sides of the Atlantic, leaders worthy to be called "spiritual statesmen, politicians of God."

"God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that he would have us build."

Germany's teachers have led her astray by their arrogant boasting that the Teuton is the super-man; by their methods of warfare they have laid themselves open to the retort that the Teuton is the super-brute. In the light of what Major Gordon said last Monday, remember that the ninety-three professors said: 'Everything that Germany does must be good. German armies are guilty of no undisciplined cruelty." That is indeed the chief condemnation, that the cruelty is the disciplined carrying out of the high command's policy of frightfulness. Yet they assert that "but for German militarism German kultur would long since have been wiped off the face of the earth." One at least of their own countrymen has had the courage to say: "Even though we were able to emerge victoriously from this war, this sentence would proclaim us utterly vanquished. It is the Sedan of the German spirit." But in our weariness of the frenzied talk about the superman and the supernation, let us not forget that there is a super-kingdom and that its extension should be the supreme interest of all Christian peoples. To this kingdom there are no frontiers; its subjects think internationally, because they think imperially.

As the German hosts were mobilizing for this war, I heard Bishop Hendrix say in Constance: "If this war obtains, there must never be another." The Christian Churches must, with no uncertain voice, insist that there must be a league of nations to curb aggressive militarism, so that never again shall it give effect to its detestable theory that war is inevitable. The determination to perfect international machinery for this purpose is a hopeful sign in the present situation and it is not to be confounded with war-weariness. In this holy crusade against war America and Great Britain—the two peace-loving counties, who keep the gates of the trade of the world—must unite and bend all their endeavors to the building of a better order of the world.

"When we shall love each other fervently,,
The more for brother-love of all mankind."

Now that the war has demonstrated not only the unity of the British Empire, but also the unity of the English-speaking peoples, one does not need to be a prophet to see that a new day is being ushered in by this awful rose of dawn. The Australian Methodist Conference, in expressing its appreciation of the services rendered by our chaplains to Methodist Anzacs, said that "practical sympathy of this kind will cement the cordial relations now existing between British and Australian Methodism." The energetic secretary of our Army and Navy Board, the Rev. J. H. Bateson, is equally anxious that our chaplains, of whom we have upwards of two hundred and fifty, should, in like manner, minister to American troops whenever one of your own chaplains is not accessible. Notwithstanding your excellent arrangements for chaplaincies, the splendid resolve of your government, permitting your men to be brigaded with ours, makes this arrangement highly desirable.

I have been asked how many Wesleyans are in their king's forces. My figures will be an under-statement, because they are last year's. In the Royal Army and Navy there are quite 6,000 officers and 20,000 non-commissioned officers and men. We have more than sixty homes for soldiers and sailors, and 87,000 men slept in them last year. One of the students of my college, now a chaplain, tells of a party of American soldiers who gave an admirable concert in our Home at Rouen. One of them remarked in the darkened street as they waited for a car to take them back to camp: "I have never felt so full up as in this Home. It is the first house I have been into in France since leaving home." That is exactly what these clubs are intended to be for your boys as well as ours: a home away from home.

Our Church has compiled two rolls of honor: More than eight hundred distinctions have been won; more than one hundred, including one nurse, have been mentioned in dispatches. More than fifty foreign orders, more than four hundred military crosses or medals, and eight Victoria crosses. There have been three war Conferences, and the most impressive hour at each has been the memorial service for the gallant dead. At the last Conference the roll presented brought the number of our losses up to 747 officers and 13,231 men. In our Israel many homes are desolate; fathers and mothers saying, as one noble woman said: "My heart is broken, but not my spirit." In Exeter Hall, Ambassador Lowell, at the memorial service for General Garfield, spoke of Americans and Englishmen grasping hands across a recent grave. O, the pathos of that hand-clasping! Already it has begun again. "It is something," as Lowell said, and indeed that something means blessing beyond our thought for the future of humanity. "It is something when two great nations have looked at each other kindly through their tears."

As a chaplain was crossing the Channel he entered into conversation with a sergeant returning to the front. The chaplain spoke of the awful waste of the war. The sergeant did not immediately reply, but after a pause he said: "Was 'waste' the right word, sir" "Do you know a better?" the chaplain asked. "I think I do," was the reply; "I should not call it waste, but sacrifice. If I never see my home again, I shall not have wasted my life, but sacrificed it for my children, that theirs may be a better world than this." When some of the stars on your service flags turn to gold, remember that what would otherwise be tragic waste becomes sublime sacrifice, if we are true to the great ideals for which our sons and brothers have counted not their lives dear unto them.

"To these the vision came
That they should lay their lives down for their friends;
And shall not we, surviving, do the same?
For selfishness and malice make amends,
To live for others when peace comes again,
As these men died—or have they died in vain?"

For the Churches these are times of stress and strain. In England we are trying to prepare ourselves for the greater responsibilities of the near future by zealously buying up every special opportunity for service which the war presents and by calling our people to spiritual advance. In your plans for your Missionary Centenary, in the far-seeing policy which has prompted you to devise liberal things for Christian education, and the training of students for the ministry you are attempting great things for Good, and you may expect great things from God.

As the representative of British Methodism it has been my privilege to note how rapid has been the growth and how abundant has been the fruit borne by this branch of the Methodist vine, George Meredith, writing to Lord Morley in 1870, said: "This war irritates me; gazing on an old tree is my febrifuge." If the Franco-Prussian war irritated him, what would he have said of this dire world conflict? But you and I may allay the fever of our minds by gazing upon an old tree. Your own Church has weathered a century's storms; its branches run over the wall, and Japan and Korea gather the fruit they bear. As to the Christian Church described by some as a cumberer of the ground, fit only to be hewn down and cast into this furnace

of fire, have you and I not cause to cry:

"Woodman, spare that tree,
Touch not a single bough;
In youth it sheltered me,
And I'll protect it now?"

On that old tree, which many centuries' tempests have striven to rend, but striven in vain, there still grow the leaves which are for the healing of the nations, and its branches shall yet provide a sheltering home for all peoples."

ADDRESS OF DR. WALLACE McMULLEN, FRATERNAL DELEGATE FROM THE M. E. CHURCH.

Dear Fathers and Brethren of the Methodist Episcopal Church, South: The illness of Dr. William V. Kelley, our appointed representative is a great grief to us as it is to you. He is resting at Clifton Springs, prostrated, but improved since his attack on the train. Dr. Kelley, our literary Nestor, our master of English undefiled, one of our wise, far-seeing statesmen, one of our rare saintly spirits, who has worn all his years the white flower of a blameless life, a fine and polished Christian gentleman, bright with the culture of men and God, to some of us a refuge and inspiration, a holy challenge, so that the thought of him doth breed in us perpetual benediction—may God bring him speedily back to health! That I should be here, chosen to stand where he was to stand, is to me an immense and undreamed-of honor. In bringing to you, as I do, the loving greetings of our Church I am thinking of the new opportunity before us made plain by the new life of the present crisis and of our fitness to meet them. We are at war, and our enemies have dreamed a dream of conquest, of political and material empire, not novel, not new, an old dream revised. We are dreaming a dream not material, but spiritual. Slowly out of our protest, out of our resistance to their dream and their ruthless, horrible attempt to make it come true, we are growing a program which is spiritual, fighting for imperishable moral treasures, for the liberties of men everywhere, for the honor of nations in their dealings with other nations, for the ultimate worth of the individual for whom States exist and for whom Christ died, for the splendor of God. These have been our hopes, sometimes bright, sometimes dim. We must forge, we are forging our hopes into a purpose rigid, unyielding, final. We have a pathetic wish, and more or less clear intention, to have a league of nations with an efficient world court and a pooling of national military forces to make operative the decrees of such court. We must have more—a league of human instinct, a pooling of our best human ideals, social and spiritual as well as political, a fusing of our highest, deepest, hottest, purest desire into a passion to brother all the sons of earth and make them sons of God.

There is a new sense of God at the front, where men meet death and smile in his face. That revived sense of God is indubitable, the new mysticism, new certainly about immortality and God. There has come unquestionably a new religious sensitiveness, which, though not always definitely Christian, can be easily linked with its Christian forces and related to a Christian program by a Church alive and alert to her mission. And here at home, behind the lines, where our young men troop to the colors, long files of them in khaki or in blue, thousands of them, millions of them, to fight with Christ for the redemption of the world, and mothers hide their agony and smile as they say good-by to their boys, and business men leave responsibile business posts and give themselves without remuneration to government service, and seventeen millions of subscribers buy liberty bonds, and streams of gold flow into the coffers of the Red Cross and into the treasuries of the War Work Councils of the Churches and the Y. M. C. A., here at home we have been, and will be to a far greater degree, shaken out of ourselves and given a new and sure grip on ultimate values, and made aware of God. That is one of the factors in our opportunity. The spiritual instinct thus stirred is indestructible. If it could have been killed by disaster, it would have been dead long ago. It is part of our native equipment, a spark of the authentic fire of God. The instinct of worship persists even in the welter of a world war. Fortresses of concrete and steel may prove vain defenses against the terrible rending power of high explosives, but we have our spiritual forces out of which the soul cannot be blasted by any chemical earthquake which science may let loose, and our moral ideas as well as our spiritual instincts are among the unchangeable things in us. These fundamentals are threatened by the way, but not destroyed; nor will they be permanently damaged. Into a civilization of mechanical efficiency and material advance, an age in which there were innumerable pleasures and few satisfactions, an age in which the soul was not too much in evidence—into such an age came the war, with an imperial nation fitting its denials of international morality into its political philosophy and shouting to the world: "Might makes right." Thank God, the world's conscience awoke, and the world has thundered back its denial of that horrible dictum. It has insisted, it is insisting, it will insist that truth, honor, chivalry, are not to be stamped out by brutal force. We are giving ourselves in clear vision and burning passion and uttermost sacrifice to the final defeat of that horrible lie. We are insisting by war, since there is no other way, that law and liberty, justice and brotherhood, are not delirious dreams. We have yielded to the tragic necessity of fighting even unto death to make this world safe for democracy, fit for free souls to live in. And men, even as they fight, are saying through set teeth: "Never again." The allied nations are saying it: "Never again." This menace must be ended once for all, and those who look through the mist at the fighters and pray for them and work for them are saying in their hearts: "O, God, never again." Human science and skill must not again be used to put the light out of human eyes and still the song of human hearts. This earth of which the angels sang, and on which the cross was raised, must not again be made a shambles.

Now, this world, this new world, with the crust of its materialistic contentment broken, with its new sense dim, but real, of eternal verities, means new opportunity and a new call for the Church. To use George Wharton Pepper's figure, the world in its belief in God is like a man with an unopened telegram in his hand. He knows it is important, but is afraid to open it. The Church must open the world's instinctive belief and show the meaning of God. We Methodists have some fitness for that task. We have always insisted upon God, who is the champion of righteousness. Among our first bits of emphasis was that upon righteous life as a sign of religion and the protest against profligacy and profanity, the plea for honesty, sobriety, for clean speech and kind deeds. And so we but speak out of our ancient habits of thought and life when we say that the God for whom men are hungry is on the side of righteousness and truth and justice, that he is not neutral. He takes sides morally. If we cannot be sure of an alliance between our conscience and our God, then we are doomed to bedlam, and the sanctions of all moral law are loosened, and beneath the feet of our holiest instincts is an eternal void. An impartial God! We always said that when God wanted to bless men with the treasuries of his grace he did not set on foot by means of arbitrary choice a selective draft. He had no elected favorites. He was not willing that any should perish. He called to the ends of the earth to look and to be saved. We are prepared by our training to say that God is not a German God, nor a French God, nor an American God, but the God of the whole earth. He is a verifiable God, for knowledge of whom men are not dependent upon tradition or argument, but upon immediate revelation. There is a transaction in which God and the soul come face to face and the soul is mastered. Our ecclesiastical father had his heartstrings strangely warmed, and so have millions since. There have been flashes struck from midnight. God has glowed above with scarce an intervention, pressing close and palpitatingly his soul over ours—that verifiable God whom we can with confidence declare unto men.

And we are fitted to underwrite the new emphasis on humanity. The world is declaring the imperishable splendor of human nature. Its need is clear enough, but its glory also. The fiber of human souls has not been rotted by the soft days of peace. The old, unyielding tissue is there, the old capacity for sacrifice, the old accommodations for God. It is not the perquisite of any class or nation. It is the glory of the race. From every rank and station and place they crowd into the competition to sacrifice self for the life of the world. Men are alike in moral needs and moral capacity. We have always known it. We have gone to the collieries and the mines, to factories and workshops, to the outcasts of Indian, the forests of Africa, to purlieus as to palaces in our search for those for whom Christ died. And so when Germany chooses hatred as a theme for her elective platforms and as an item in the curricula of her schools; when most of the nations of the world are in league against her to overthrow her mad, inhuman program, and, please God, curb her inhuman temper; when by the very alignment of the contending forces and by the necessities of the case controversy there must be for the unity of humanity as uncompromising as any that Athanasius waged for the unity of Diety—we are prepared by all our training to cheer at the revelation of human greatness which has come to join in the assertion of the essential oneness of men, to repeat again and yet again that Calvary is God, a eulogy on man's dignity, written in the life crimson of his own Son.

And now we are banded together in aggressive unity for a new and extraordinary advance in our world business, not so much extraordinary in itself, but extraordinary by contrast with what we are now doing. There is really no good chance for debate about the timeliness of our Century Movement into which you have so splendidly come with your call for $35,000,000. We are simply listening to the challenge flung to the Church by the Lord of Hosts, listening to the agonized plea from the life of an almost breathless and terribly-smitten world. We must answer. The vision has come. If we are disobedient to it, we cannot as Methodists live in good conscience before God again. Financial conditions are not the only items which determine timeliness. When faith makes a great venture—and it is of the very nature of grace to do that—the daring itself is proof of spiritual timeliness. There is the most perfect harmony between our Century plan, the needs of the world, and the will of God. They are plans which are involved in our patriotism for God's kingdom.

And we are together in this high adventure for the capture of our dear land for God and for the salvation of the lands that still lie in the shadow of death. I am deeply persuaded that in this joint movement we are obedient to God, to his voice in his Son and in history; and if we do not obey God, we are not even polite. Obedience is a courtesy due to kings. Genuflections, postures, fair words, musical praises are not any of them the soul of good manners toward God. The Church must obey. Dim aisles and fretted vaults, the deep and splendid speech of great organs and trained voices, the order and rhythm of solemn ritual—these are not religion. These are the artistic accompaniments to religion, helps to some of religion's moves. But religion is obedience. The phychological center of a man is his moral will. If God be enthroned there, all other provinces will come into subjection. If he be denied place there, all other apparent devotion is a pretense. The Church must pray and praise and give; but beyond all, must obey always, even in hours when prayer is crowded out and praise is out of place and giving is uncalled for—must obey in all her activities, in every realm of her enterprise. Paul was glad to be known as Christ's slave, wore the fetters of God with laughing delight, stretched out all the forces of his soul for Christ's control. That is our attitude as Churches, must be our attitude. And when He calls, as he

does now, in behalf of all the sons of men. we have no option as to our action; we must obey, and we have promised that we will obey. Thank God, we are together in it; our common task will make immense contributions to our common life. Ruskin once said: "When men agree as to something that needs to be done (and who but fools could not thus agree?), and then get shoulder to shoulder in a sideby-side push to get it done, all goes well; but if they stop pushing and get to talking, they mistake their pugnacity for piety, and it is all over." The task can be done. We have the reserve in men and money to carry to glorious victory this great offensive against the strongholds of sin. Our money resources cannot be questioned—$115,000,000 in five years. Why not? If we have fifteen millions of dollars, that is six per cent of the wealth of the land; why not the program? It is vastly less than one per cent for the whole period, less than one-fifth of one per cent for one year. Is that too much?

The first and constant need is prayer. George Gordon said rightly: "There are excluded truths of God lying offshore. The shallows do not allow them to come into our conviction and experience. The flood-tide of the Spirit is the only hope of the believer." And there are not only excluded truths lying offshore, but excluded virtues. The Spirit's flood is what we need to submerge all the shallows of our religious life. Then generosity, the hilarious giving which God loves, and charity and patience and love's passion will come floating into our Church habits. I feel that that spiritual high tide is coming. A new exaltation of Christ, a new use of the grace of the Spirit, a new prostration in prayer, a new and glad abandon to the will of God will bring it. May it come soon!

Brethren, we are one in our Centenary enterprise, one in forms of worship, one in possession of certain treasures of truth for which we have stood as sponsors through the years, one as holders of a glorious spiritual tradition, one now in the new fellowship of sacrifice for the liberties of the world. Since these things are true, since we are one in fundamental verities, in spiritual passion, in world purpose, in flaming zeal, we ought to be ecclesiastically one. May I say that without damaging the proprieties of the occasion? We ought to be together. Joseph Cook once said that the word "ought" outweighed everything but God: and the reason for its weight is that God is in it. Here, as always, duty is the stern daughter of his voice; and if we wait patiently for him, we will be helped to see that there is no adequate reason for its nonperformance.

God bless you greatly during the coming quadrennium. May you, in your leadership and in all your life, be under the Spirit's spell!

ADDRESS OF REV. C. C. NEAL.

Fraternal Delegate From the C. M. E. Church.

Bishops and Delegates to the General Conference of the Methodist Episcopal Church, South.

Venerable Fathers and Esteemed Brethren, Greetings: It is with the fullest assurance of a favorable hearing that I appear before you at this hour. My message is that of an envoy fresh from the vanguard of the far-flung battle lines of the King of kings. His armies, militant and triumphant, terrestrial and celestial, are like the sands of the sea or the stars of the heaven for multitude. These armies encircle all globes, fill all spheres, and ramify the nations of the earth. I bring you tidings from a small division occupying an important sector of the grand army. Christianity was born to rebuke the Mosaic formalities that had become empty and obsolete and which needed to be recharged and surcharged with dynamic force such as Pentecost afforded and such witnessing power as is recorded in the Acts of the Apostles. When Roman Catholic ceremonies and celebrations, because of the absence of proper force, decreased in intrinsic value and became unusable in the destruction of Satanic bulwarks, Protestantism became aristocratic over dogmatic, and less theocratic Methodism was called from the womb of immortality to make all the ages illustrious with the splendor of her deeds, the songs of her heroes, that prince of saints, John Wesley, with the aid of his brother, the Asaph of the ages, set forth the principles of Hebraism, Judaism, and Christianity, as are found in the Ten Commandments and in the Golden Rule, and compressed these into a few lines and called them the foundation of Methodism. The polity of Methodism grew out of the exigencies of the times through which it has passed. It is so simple that it can be stated in four words—namely, democracy, brotherhood, and service without ostentation. In theology Methodism is as broad as the expanse, as deep as the lowest depths, as high as the comprehensions of men, and yet so simple that he who runs may read. Hear them. The universality of sin, redemption and justification by faith, acceptance of the Holy Spirit as teacher and guide, adoption and perseverance unto full salvation. There is nowhere else on the globe that my race could have enjoyed the helpful influences of the white race as we have through Methodism. The South is the natural home of the negro. Here alone he lives his natural life; here he sings his siren songs while he makes cotton king and fills the land with plenty; here his brawny arm threads the country with a network of railroads; here he develops in literature, art, science, and oratory. If you want to hear a real orator, listen to a Southern negro speak. If you want to hear real music, listen as the Southern negro sings. If you want to see a real scholar, find a Southern negro that can learn. It was this same spirit of helpfulness that caused you to consider and favorably act upon the request of representatives of our membership desiring a separate organization for the colored members. We were patient and waited your godly action; we received our credentials from you as you received yours from Wesley, and Wesley received his from the apostolic fathers. You started us out with about sixty thousand members, a few church houses in which to worship, and a few unlearned ministers to lead us. But brethren, with true Wesleyan courage and fortitude we have pressed on until today we have not only carried out the injunction of him who said, "Occupy until I come;" but we have enlarged the place of our tent and stretched forth the curtains of our habitation, lengthened our cords, and strengthened our stakes so that, instead of our Church being confined strictly to Southern territory as at the beginning, it today unfurls its banner from overfrozen lakes on the North along the seaboard to the soft Savannahs and the regions of the palms and perrenial flowers and from the rough-rolling Atlantic on the east to the balmy, fruit-laden Pacific on the west. And instead of a few thousand members, few church houses, no schools in which to educate our ministers, we come to tell you that we have three hundred thousand members, more than five thousand preachers, seven General Officers, three Church papers and a half million followers. We have not only multiplied in numerical strength and in material development, but also in the spirit of appreciation of your help. There is every reason why you should stand by our Church, if for any one reason more than the other it is that we have been your best advertisement. Our strong leaders have always made it a point to call attention to the heroic deeds of your brave sons; and while some may take occasion to call attention to instances of outbursts of hate in the South, the heroes of Colored Methodism will spend their time in calling attention to instances of special interest manifested, special sacrifices made in our behalf. Wherever there is a Colored Methodist Episcopal Church, whether in Albany, Ga., or Detroit, Mich., if one mentions William Lloyd Garrison, we mention Bishop Atticus G. Haygood, if they mention John Brown, with his underground railroad, we will tell them of George Williams Walker, of richest Southern blood, who spent his life in the effort to educate the sons of the ex-slaves. We believe that it costs as much to write "Our Brother in Black" as it did to write "Uncle Tom's Cabin." So we say if the negro will immigrate to the North and you want him to keep his Southern religion, Southern traits of character until he gets back (for he is sure coming), send the Colored Methodist Episcopal Church.

The Colored Methodist Episcopal Church has seven active bishops who superintend the seven episcopal districts. The work done by them is well-nigh miraculous, incessant in labors, constant in prayer, serving the Lord.

Publishing Department. — Our oldest department is the Publishing Department, located at Jackson, Tenn. It is comprised of buildings and equipment valued at about forty thousand dollars. From it we publish three papers known as the Christian Index, the Eastern Index, and the Western Index. Books, tracts, periodicals and Sunday school literature are among the output from this plant. The last General Conference decided that it would be better if the Publishing Department be moved to a larger city. Birmingham, Memphis and Nashville are among the places nominated as the seat of this department. The division of this department into two other departments has just been made—Book Agency and Sunday School Department.

Epworth League. — The Epworth League is one of the most important departments for the development of the young people in Church activities. It has been in operation through a secretary for sixteen years; but for some reason yet to be found the young manhood and womanhood of the Church have not responded as we think it should, but we are still hopeful and determined that success shall come to the department.

Church Extension. — In this department we have done exceedingly well. Our General Secretary, Rev. Rufus Stout, has performed tasks next to impossible. We doubt very much that we have another man that could have performed the tasks which he has so gloriously performed, besides bringing to us the largest influence we have ever enjoyed. We mention here two instances. He went into the city of Winston-Salem, N. C., built and paid for two Colored Methodist Episcopal Churches at a cost of more than $25,000, besides a $10,000 church in Waco, Tex., a $5,000 church in Jonesboro, Ark., a $3,000 church in Luxora, Ark., and work of equal proportions at other places.

Missionary Department.—Our Missionary Department has been quite active. Our men and women as well as our ministers and presiding elders and bishops have been very zealous. Through their planning more than $50,000 a year has been raised for missions, with which churches have been built, Church debts liquidated, and hitherto unoccupied territory put to profitable use. Here our women have walked side by side with the men in order that the Church might be established and better and more comfortable church worship might obtain.

Last, but not least, is our Education Department. It is only four years old. It has for its secretary the gifted and scholarly James Albert Bray, who started out four years ago with nothing but a name, and succeeded in stimulating both our people and yours to larger educational efforts.

We consider the work of Booker T. Washington in founding Tuskegee Institute among the most wonderful achievements of the twentieth century.

We ask you to help us found a second or greater Tuskegee in honor of Bishop Haygood and Booker T. Washington, which is to bear the name throughout all time of Haygood; and that Washington, the founder of Tuskegee, shall be ever remembered in the main building, to be called in his name. Let this school be built so large, let this building be built so substantial that even Time with his ravaging influences will be powerless to erase these names from the minds of the generations yet to come. We have made the beginning. Though the youngest of Methodist daughters, we have undertaken the

second biggest proposition in all the world. The first and biggest proposition is that of soul-saving, the second and nearest to it is material well-being such as is found alone in industrial culture. First, we have located our school in the heart of the Southwest, in the rich valley of the Arkansas River, a tributary of the Mississippi. We have nearly four hundred acres of wooded land, nearly a hundred of which are under cultivation. We have secured the interest of the local community; we are rapidly enlisting the aid of the best people of the great State of Arkansas. We do not hope to be looked upon as barons or kings of industry or to form any dukedoms or earldoms in Methodism, but we believe that we have handled well that with which we have been intrusted. We feel that our credit with you at this time ought to be almost gilt edge and that the request that we make for a yearly appropriation to establish a great Industrial School in the State of Arkansas, near the city of Pine Bluff, in honor of Bishop Atticus G. Haygood and Booker T. Washington should be granted.

Again, in the name of seven bishops, seven general officers, five thousand preachers, three hundred thousand members, and a half million followers, I greet you.

ADDRESS OF REV. W. J. WALLS.

Fraternal Delegate From the A. M. E. Zion Church.

Bishops, Fathers, and Brethren of the General Conference of the Methodist Episcopal Church, South.

The only cue I find to that flexible judgment which prompted the Board of Bishops in making me their selection to convey to you this message is that I attended your General Conference eight years ago in the beautiful city of Asheville in company with our bright and able Bishop Geo. C. Clement, then editor of the Star of Zion, who bore you our fraternal greetings there and received such marked courtesy as to occasion our universal appreciation.

These are tragic hours. We live at the end of an age and kindle our eyes at the dawn of a new civilization. The stakes of democracy are being widened and liberty strengthened to include the world. Sorrow has gripped the universal heart and the nations are on the anxious seat. He who essays to engage the ears of serious men in such a time as this must go to the task in a grave mood and speak, though sure, with conscious diffidence.

I congratulate you upon the progress you have made for Methodism and Christianity in these eight eventful years, when the greatest questions of the Christian centuries have surged upon us for settlement. Your increase of many hundreds of thousands in the senior and junior Church has been phenomenal and characteristic of our rapid-growing South. Your missionaries have pushed their hearts and hands into civilized lands in increasing numbers and planted Christianity and Dixie's philanthropy at the hearthstones of countless thousands. The most convulsing campaigning for education in America and with the huge and perpetuating results in the last four years has been yours in the establishment of Emory and the rehabilitation of the Southern Methodist universities. We further felicitate you upon the permanent progress toward organic Church union and co-operative efficiency between the two great branches of American Methodism. I think that in many respects the most significant and practical showing the Church is making in regulating Christian governments and in directing the morals of men is to be found in the rising tide of prohibition and temperance reform. In America the South easily takes lead in this measure; and Southern Methodism, scarcely equaled, is certainly not one whit behind the chief of the apostles in the contribution of that sentiment and statesmanship which ushers in this new day for God and home and native land.

The Negro Church.

You will permit me a word for the negro Church. When more than a hundred years ago the negro began to unite his numbers and give form to a Church organization of which he was to be the arbiter there was much misgiving concerning the wisdom and durability of the project. Stormy and tedious days have marked the painful progress of these years. While we confess to many faults and failures, the wonder is that they are not more, and that we have made the progress we have. It is interesting to imagine what would have been the negro's condition without his Church. About one-half of the entire colored race in the United States is in the registered membership of the Church. In American Christianity this is a unique proportion. Scores of schools dotting the Southland, built under the direction and by the foresight of these churches, attest his faith in the power of Christian education to aid in the solving of all the ills of humanity. The finest building in its neighborhood, like the temple of Solomon among the chosen people, is the negro Church, and this property has a valuation of between forty-five and fifty million dollars. In gratitude I remark that we could not have accomplished this without the aid of our white brother.

The negro Church is the fittest expedient for the time. While we court and cherish the sympathetic interest and utmost friendliness of our white brethren, still we recognize the separation of the Church into races, as not only instinctive, but a wise expedient and we have no disposition for our part to disturb it. The Church and school are our social center. In the distinctive negro institution he has an opportunity to develop his own talent and make leaders, free from the hampering dominancy of the superior numbers and wider culture of his more fortunate white fellow citizens. We have our own ministers, teachers, physicians, and artisans as a result of this co-ordinated distinction. We only desire that the system be one for both and the public philanthrophy and taxes used to support public institutions be prorated, not by the smallest taxpayer and the poorest member of the body politic, but give the negro his proportionate share for his numbers in equal amount to the most favored element, who feeds from the common hopper of public funds. For the man lowest down needs more, and certainly no less, to help his enlightenment and uplift, through school and Church and institutions of charity, than the man of the highest and wealthiest class who strives to lift his people to standards higher still. It is doubtful if the modern negro preaching equals in power and effectiveness that of the fathers who under the spell of melodious strains of plantation songs poured forth crude but saving theology into eager ears and anxious hearts until multitudes fell as dead men and cried: "What shall we do to be saved?" True, they dealt in that extreme psychology which produced minutes of trance and prophetic ecstasy, but they never quite lost a sense of practical Christianity in their highest moments.

In view of the splendid success the negro has accomplished in evangelizing his race through his Church and the fact that he has by this meager strength and paucity of means saved the race entirely from producing infidels, anarchists ,and traitors, I ask that you do now begin to help him in a special way as he faces new and untried problems. When this war is ended and it becomes his lot to deal with the awakened minds and stimulated souls of the black wing of America's army, when it returns from victory of the sea, he must have more than a single-celled Church to command the social side of this people in the new civilization. Our number of prepared preachers and teachers must be increased to stem the dangerous tendency to worldliness, due to lax religious culture in the public schools and the contagious brood of the underworld that rises up everywhere about us to imperil the future of our youth. These and other unmentioned conditions make imperative the need of a great training school in the heart of the South to fit laymen and women to command the social, recreational, manual and thrift departments of neighborhood Churches to meet and hold these shifting millions, who constitute nearly one-third of the South's inhabitants. The African Methodist Episcopal Zion Church which I have the honor to represent is the oldest of America's colored Churches. It was begun in New York City in 1796 in a carpenter shop. Its members were set apart from the old John Street Methodist Church, and the first ministers were ordained by elders of the New York Conference. Its origin was humble and similar to the Savior's birth, was in a building once used for a stable. We have now five hundred thousand members in all parts of the United States, Canada, South America and Africa, under the direction of ten effective bishops and nearly three thousand ministers. We have eleven schools of high grade and several parochial schools. Livingston College and Hood Theological Seminary, at Salisbury, N. C., is the leading institution. This was founded by the immortal educator and imperial orator, Dr. Joseph C. Price; and the name of Bishop J. W. Hood, that leader of men, is the inspired name of the theological school. I am glad to report that this man who will be remembered as our greatest constructive genius, is waiting, in watchful repose and on the mountain top of a victorious faith, with his head still clear and heart warm, at his home in Fayetteville, N. C.

The African Methodist Episcopal Zion Church has financial, educational publication, missionary, Sunday school, and Christian Endeavor departments. We publish our own Sunday school literature and newspapers. Our people are growing in the conviction that honesty, sobriety, and industry, with intelligence and a firm character, are the essential passport to citizenship and a place in the brotherhood of man.

The Redemption of Africa.

Our Church is greatly concerned over its duty to the Ethiopian's fatherland. We have given our women general official recognition over a department that has the redemption of Africa and mission for its purpose. They raise from six to ten thousand dollars each year to supplement the pro rata of the General Fund for this cause. We have two Conferences and two schools, 6,631 members and 431 preachers, on the eastern and western coasts of this dark land whose awakening souls are coming out to meet the dawn of day. Now it is needless to say more than that Africa in America feels sure that she is providentially and environmentally being furnished to do an important part to redeem Africa beyond the seas to the true and triune God.

Temperance and Prohibition.

It is but wise to observe that our race is directly in need of the blessings that will follow in the wake of retiring King Alcohol and his army of wreckage and ruin. We are ready for a straight vote and praying fight to save both our tanned-skin brother of the equator and the sons of men bleached at the poles by putting rum on the run in America forever.

Church Unity.

The African Methodist Episcopal Zion Church favors union in the Christian Church, but she is no impractical dreamer in this matter. We confess that the time is not ripe for a union of American Methodism and the Christian Church of the world, due to the clumsiness of disharmonious rules of faith and unadjusted suspicions of race proximities, yet we feel that a basis of federated and co-operative purpose should be had for all branches of American Methodism. She is already taking a wise step in co-ordinating her power and resource in the great drive for missions in the celebration of the Asbury Centennial. The colored branches of the Church hail this as an opportunity to tighten the lines and utilize her membership in a substantial way for the kingdom and Methodism. Eight years ago our delegates in your General Conference announced to you our traditional and unequivocal commitment to the union of the negro Methodist Churches in America. In February a tricouncil of the bishops of the A. M. E., A. M. E. Zion, and C. M. E. Churches was held

in Louisville, Ky. A commission of three bishops, three ministers, and three laymen, including one general officer from each of the three Churches, was appointed on organic unity. They also agreed upon a common hymnal and the interchanging of pastors as a program of co-operation. The commisison met in Birmingham, Ala., in April and agreed upon a plan of organic union which will be submitted to the General Conferences for passage. The first to meet is the Colored Methodist Episcopal Church, at Chicago, and I have learned from authentic sources that they in their General Conference last Friday adopted the commission's plan for organic union of negro Methodism by a vote of three hundred and four to forty-eight. I predict that by 1925 you will see this union consummated into the most powerful negro organization in the world.

General Statement on Colored Man and the Country.

From the ruin of the unhappy sixties, that left the colored man a citizen and freed our civilization, both North and South, so that in the new light of today neither race would have it as it was before, this country has risen like a Phoenix from its ashes.

The Northerner tells in masterful lines how his armies returned marching under Old Glory streaming with exulting tears while a vindicated republic showered them with kisses and flooded them with eulogy and song. The Southerner paints with ardent genius the return of the uncrushed braves of Lee's army, who after the tearful embrace of loving hearts went to work to retrieve their wasted fortune, that is now the object of the world's admiring wonder. I tell you today of another army whose story seemed not to get into your schoolbooks. It is the army of sable neighbors, the trusted heroes, whose patient fidelity nursed your children, guarded your women, tilled your fields, and who were too honest to confiscate and too humane to kill, even for the breaking of their own shackles. And while your fathers marched in a raging storm of fire and blood to seal your creed of government with their lives, some of them marched as bodyguards with their masters to the bloody scenes; and when the master fell in battle, he bore his body from the field in a storm of bullets, received his farewell message to loved ones at home, buried him in Virginia shades, and bore his trophies with his message home to his wife and children. When his freedom came it found him homeless and guiltless, ignorant and improvident, somewhat a care to you at times; but no grander spectacle is in human history than this marching multitude starting out with their former masters to help fell new forests, rebuild cities, tunnel mountains, and bridge rivers. He has learned to make tools and engines, paintings and books, purchase farms and build houses, make discoveries, and fight battles in private's garb and officer's toga, and still walks by your side to do his bit in making the wilderness to blossom with white bursting cotton and factory wheels to hum with the music of a new prosperity.

What has been termed the race problem has been dispersed to other parallels, due to new openings for higher wage made by the war. This gives all sections a chance to share the responsibility of bringing to a higher level this unresentful, most peaceful, law-abiding people in the world and makes room for deserving ones behind. We delight in the knowledge that in this land of the free the people have the right to pitch their tents under all skies and seek their bread in all climes, but the fact remains that the South of right and natural environment is the negro's home. Here is our best field for industrial skill and agricultural development, and we may buy the surplus land. It is a little frank, but it is nevertheless true, that the negro will be more content where he is protected in his rights under the statutes to vote. Let the South continue the program begun in Louisville, Atlanta, and other sections to give equal accommodations in schools and to pay a wage commensurate with our toils and necessities. Let the white Church and the negro Church get closer together in teaching their people to respects the rights of each other. Let the courts give the colored man justice, which, to quote the Louisville Evening Post, "he does not always get." When a criminal is found among us let us teach that he is not to be spared because he is a negro, nor mobbed because he is black. But deal with him as with any other fallen member of the human race. Let white men and black men alike unite hands in weeding the criminal out from society, because he is dangerous to us all, and this done by due process of law will save the negro from the disgraceful suspicion of shielding his criminals and save the nation from the peril and burning shame of the sway of the mob. For the future's sake let us earnestly work and ferventiy pray that, while we are putting over the fight to land the Kaiser in jail and place German brutality in the chains of eternal doom, lynching with all nameless provocations will forever disappear from this land. This done, restless race migration will settle down like waves stealing back to placid music in the wake of a departed summer storm.

Henry W. Grady said in "85," in writing to the Century Magazine: "We stand on the platform of equal accommodations for each race but separate;" and J. C. Price said before the Church Congress at Buffalo, N. Y., in "88": "Race feeling, like family feeling, is of divine origin. The social idea is to be entirely excluded from consideration. It is regulated by taste, condition, either by racial or family affinities, and there it must remain forever."

Here is the typical word from an ideal thinker of each race. Sometimes in the sheerest and haziest imagination of the unreasoning, fear is expressed that a new strain of the intelligent nego is arising who would discard the lines that bound the races, and thus advice is given out that he must be curbed. The truth is that the intelligent, self-respecting negro is proud of his own people and the history they are beginning to make and the prospects of the future; and if we had the choice of our remaking, like Booker Washington, we would say. "Make us again an American negro.'

It is the ignorant and irresponsible of either race that precipitates disorders and unpleasant happenings among us, but between the better classes there is no race problem. We would not change our color but change poverty to possession, change unreliableness to integrity, change sin of all kinds to character, change indolence to industry and prodigality to thrift, and by this means dignify the color, and then the world will surely learn to write negro with a capital "N."

The Associated Press would do us and the country a needed blessing if it would advertise less the unpleasant outbreaks and say more about the peaceful, prosperous people who side by side are making this Southland a most glorious spot in this earth for habitation.

We in this country are two separate peoples; but in the essentials of public safety, patriotism, and economy we are brothers. The bones of both our ancestors bleach beneath these sunny skies. Here is our lot cast together in this most glorious land, sanctified by their blood and tears. You are our friends, and we are yours, ever ready to lay down our lives together against a foreign foe who would dare disturb the gates of our national solidarity. We thank God for our fruitful fields and teeming centers where brothers dwell. We will ask for a chance to earn a living and to improve our status in neighborhood and government, and to interlace our civil, commercial, and religious life together; and we will fear no race wars in this land, for we are brothers.

On the side of chastised democracy and liberty washed in blood the negro lives or dies; and while freedom's civilization trembles in the balance, let no man doubt us in the fray, for we are your brothers against international desperadoes. The Church of God is in our midst with the influence of the King eternal, invisible, and immortal, radiating from the indiscriminating cross of Cavalry. Before this love and brotherhood as declared by Dr. Chaplin, "the most gigantic iniquity of earth shall strike at last its head against the beam of God's providence and go down."

Final Triumph of the Church.

"Jesus has failed, and the Church is impotent to bring peace," is the rave of agnostics and skeptics; to all of which we answer that God's hand is in human history today, no less than in the great eras of the past. In the Christian Church is the seed from which all great revolutions of thought and governmental policies have sprung. Skeptical slurs in this seething time against the Church serve but to quicken her energies and determination to march with the Almighty through the smoke of battle and tutor her members to serve him in his new earth, which will be ours when he has purged it. Beginning at the dawn of modern civilization, we note the grand achievements of her living, moving idea.

Far from being defeated, the Church now comes into her own. Her prospect for service and rule both in the hearts and in the dominions of men is more strengthened than ever before in her history. The world now lies wounded and bleeding at the feet of her cherished idols, old civilizations have gone to smash, oligarchy and kingly absolutism are on the run. Race antagonism and conniving diplomacy have met their fate in the craze for preferment and power. When the engines of carnage on land, and sea wasps that stain the water mains with the blood of the innocents, and ships of death that sail the midnight skies and terrify civilians and kill women and babes clinging to their breasts have spent their venom and hate, Jesus Christ, with his Church shall emerge from the din and whirl, unscathed, but better revealed; and the nations in sorrow will turn to him for help. Before the mercy seat races and sects will bow at the war's end and own him as our peacemaker and Lord. Exhausted combatants shall yet make friends at the Savior's feet. The Church must now begin to rule. Under her rule, the man lowest down will be raised to nobleness of life and bread will be put into ertswhile hungry mouths. Under her rule, war-torn Europe shall reconstruct her legal codes and threadbare theologies to square with Christ's message in the sermon on the mount; under her rule, sorrow-stricken hearts shall turn to new fields in which a richer spiritual power shall carry the kingdom to hearts who never heard the message of Christian love before. The Church shall lead the repentant nations ere long in a great spiritual awakening, and the world will have a revival.

"Then the kingdom of this world shall become the kingdom of our Lord and of his Christ, and he shall reign forever and ever."

HELP IN MEETINGS.

Having half of my time open I would be glad to help brethren in revival meetings. Write several weeks in advance so that I may arrange dates. Address me at Conway, Ark.
B. E. Robertson.

Woman's Missionary Department

Edited by
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Communications should reach us Friday for publication next week.

CHRISTIAN DEMOCRACY.

"It is not democracy as an abstraction for which we fight and give, but a Christian democracy made really vital and worth while by the character of its citizens."—Governor Milliken of Maine, in an address to the Methodist Conference at Augusta.

SOCIAL SERVICE.

Every auxiliary should have her superintendent of social service duly elected and her committee appointed that the plans of the Missionary Council for this department may be followed with efficiency.

The Missionary Voice presents matter to be used by the adults and for the children the Young Christian Worker will provide material. There are also leaflets on the subjects, to be obtained from the Conference superintendent of social service.

Miss Mabel Howell, former superintendent of this department in the Missionary Council, said the auxiliary plan should include systematic community visitation, community clubs for negroes and for immigrants, personal service in corrective and benevolent institutions, and co-operation with other organizations in local reform work.

She said: "The purpose of social service work is not the raising of money, but study and service."

Miss Howell's word of caution is: "The committees should hold closely to the activities called for," and see that these are thoroughly done.

We have been trained to apply the teachings of Jesus to individual lives of men. Social service is "applying these teachings to the collective life of men; that is, to the life men live together and are responsible for together." In other words, social service must reform society by building up community life and making our communities Christian by the same spirit of prayer and devotion which characterize our efforts to make individuals Christian. "The two are one great whole in the program of Christianity."

Study the life in your community and courageously start out to make it as you believe Christ would have it to be. Help the people to be faithful in Sabbath observance. Encourage thrift in the community; the spirit of neighborliness with good will to men, and the habit of expressing patriotism by word and deed.

OUR STEADY ADVANCE IN FINANCES.

From the comparative report of the treasurer of the Woman's Missionary Council we learn that our Conference Missionary Societies are steadily advancing. For the first quarter in 1916 Little Rock Conference W. M. Society paid into the connectional treasury $2,840.92; first quarter in 1917, $3,249.85, and first quarter in 1918, $3,585.62.

The figures for North Arkansas Conference W. M. Society are: Paid for 1916, first quarter, $2,613.99; first quarter of 1917, $2,803.63, and for the first quarter of 1918, $3,192.23.

This is a fine beginning for the women of Arkansas, and our hope is that such a good advance may be seen in each quarter of 1918.

ATTENTION, YOUNG PEOPLE.

The Y. P. M. S. Summer Conference will be held at Henderson-Brown, June 24-29.

Just a month until our second annual summer conference. Letters are pouring in to know the date. Girls, and many of them, are planning to be there, and we are planning to make it worth your while. First vice presidents especially invited.

We are giving a special invitation to adult first vice presidents to be present and chaperone the girls from their societies. Begin now to work up a nice party of girls from your auxiliary. It will be a summer outing worth while for both of you. All the girls who were there last year are coming back, and many more with them. The program will be even better, and that is saying a great deal. There is nothing too good for our Y. P. M. S. We are angling to get you a real Methodist bishop, and by that you may know that we will have everything else that makes a great program.

One of the special features will be a beautiful pageant staged by the Y. P. M. S. at Arkadelphia, called "The Spirit of Scarritt." Arkadelphia has developed a great Y. P. M. S. spirit, and these young people will be our Y. P. M. S. hostesses in many charming ways.

Those of our girls who were there last year will be happy to know that Miss Fuess will be with us again. And we are hoping to have also Miss Bess Combs of China, who is equally charming.

Instead of the long morning session, as used last year, we shall substitute two fifty-minute periods of Bible and mission study in improved class groups, which will give opportunity for active participation by all our girls. At 11 a. m. a special inspirational message will be provided.

Special chorus singing by our girls, both the wonderful hymns of Methodism and the stirring patriotic songs of the day, will be enjoyed.

And all these features are only a part of the great good time we are going to provide for our young people. Don't forget Stunt Night! Make your auxiliary stunt a headliner. Begin to think it up, and work on it now. You remember how proud you were of your part in the auxiliary last year.

We are especially happy to go back and find Henderson-Brown free from debt—a freer, happier, stronger institution. Come praying that our meeting may be for His glory.

And while you are planning this as a delightful outing, remember, also, it is in His name, and pray with us each morning at 9 o'clock that the young people who come to this Conference may be filled with the spirit of Him who said, "I came that ye might have life and that ye might have it more abundantly."—Mrs. C. F. Elza, First Vice President, Little Rock Conference.

NORTH ARKANSAS CONFERENCE W. M. SOCIETY—ANNUAL REPORT.

The fourth annual report of North Arkansas Conference Woman's Missionary Society is brimful of interesting matter, and it reflects credit upon the editor, Mrs. Henry Hanesworth, their recording secretary, who is also secretary of Searcy District.

The report shows that the women of the Conference are doing more work and are raising more money than formerly when they were in two Conferences. They have not only done well, but are starting out for a greater advance this year. Their $6,000 pledge of last year has been increased to $6,600, and they will endeavor to reach the 10 per cent increase in membership.

The goal for the Children's Department is 100 Junior Divisions with 2,500 members, $500 pledge, and the certificate of honor for each division.

Their page of "Specials" tells a fine story, and we report it with the hope that it may stimulate other Methodist women of Arkansas to rally to every branch of missionary work this year.

Specials supported by the North Arkansas Conference:

Missionaries—

Miss Esther Case, Mexico.

Mrs. Fannie K. Brown, Brazil.

Bible Women—

Hope, Huchow, China—Mrs. Richard Jackson, Paragould.

Mary Louise Barnett, Soochow, China—Mr. and Mrs. I. N. Barnett, Batesville.

William Jones, Choon Chun, Korea—Wynne Auxiliary.

Rosa Legg, Seoul, Korea—Wynne Auxiliary.

Faith, Japan—First Church, Paragould.

Ora Jameson, Japan—Clarksville Auxiliary.

Corinne Murrell Davis, Soochow, China—Mr. Hugh Davis, Cabot.

Scholarship—

Dora Bass, Songdo, Korea—Helena Auxiliary.

Day School—

Galloway Institute, West Soochow, China—Galloway Y. W. C. A.

NORTH ARKANSAS CONFERENCE W. M. SOCIETY.

Jonesboro District Meeting.

Jonesboro District meeting will be entertained at Crawfordsville, June 11-12. All delegates and visitors will please send their moneys to Mrs. P. Swepton, chairman of entertainment committee.—Mrs. Dolph Smith, Cor. Sec.

NORTH ARKANSAS CONFERENCE WOMAN'S MISSIONARY SOCIETY.

A Message To District Secretaries.

Mrs. Tolleson writes: On account of the fact that the only available date for the Young People's Summer Conference at Arkadelphia conflicts with North Arkansas Conference Epworth League, at Earle June 26, the Executive Committee of Woman's Missionary Society voted to defer accepting the invitation to join with Little Rock Conference Woman's Missionary Society in the Summer Conference until next year. She asks that the North Arkansas district secretaries begin now to talk of a joint Young People's Summer Conference for 1919, and to explain why the two Conference Missionary Societies could not unite in this work this summer.

NEW AUXILIARY AT ALTHEIMER.

Mrs. V. S. McLellan, secretary of Pine Bluff District, reports a new organization at Altheimer, with eleven members. This society will do good work under the leadership of the following officers:

Mrs. A. H. McDowell, president.

Mrs. S. B. Garrett, first vice president.

Mrs. Robert Bowen, second vice president.

Mrs. G. W. Eaton, superintendent of social service and supplies.

Mrs. J. W. Herron, superintendent of publicity and mission study.

Mrs. C. E. Span, recording and corresponding secretary.

Mrs. Ralph Dickey, treasurer.

Mrs. S. I. Garrett, agent Missionary Voice.

ARKADELPHIA WOMEN AT WORK FOR OUR Y. P. M. S. SUMMER CONFERENCE.

We are very fortunate in having as one of our general local chairmen for the Y. P. M. S. Conference Mrs. R. W. Huie, Jr., who is first vice president of the local auxiliary and district secretary of the Arkadelphia District. Mrs. Huie has as her chairman of committees the following able assistants:

Mrs. J. M. Workman and Mrs. W. R. Richardson, house hostesses.

Mrs. F. R. Fleming, publicity.

Mrs. Ed Graves, automobiles.

Mrs. C. C. Jackson, music.

Y. P. M. S. of Arkadelphia, Miss Mayone Thomas, director, recreation.

Mrs. J. R. McDonald, decoration.

Mrs. Neil Sloan, reception.

Mrs. Eugene Barkman, hospitality.

WOMEN OF ARKADELPHIA DISTRICT, ATTENTION.

Wanted—Your daily prayers for the annual district meeting at Hot Springs Central Church, on the 20th and 21st of June.

Wanted—Two delegates from each auxiliary to attend, and I believe I am safe in saying visitors will be welcomed also.

Wanted—That you send the names of your delegates as early as possible to your district secretary, whose name you will see subscribed at the end of this article.

Wanted—That each auxiliary in-

struct her delegates where to vote for the next meeting to be held. This means invitations are or will be in order.

This will be a meeting of unusual importance, as questions of unusual importance will be discussed, among which are the Centenary of Methodist Missions to be celebrated next year. How we can get in closer touch with our neighbors, rural and town, and problems of teaching.

Our county demonstrators, Mrs. Whaley of Clark County and Mrs. Trussell of Garland will help us in our discussions.. Mrs. Wyatt of Hot Springs will do our institute work, giving the aims, subjects and duties of members and officers of our Missionary Society. Mrs. Williams, our president; Mrs. S. W. C. Smith, our treasurer; Mrs. Elza, Mrs. Rhodes and Mrs. Barkman will be there to lead in discussions along their particular lines of work (we are too modest and unselfish to ask for any more of our officers), not to forget our new superintendent of study and publicity, Mrs. Drennon. Can you stay away with this wonderful array of good things in store for you, women of Arkadelphit District? But this meeting cannot help you in solving your problems unless you are represented. So elect your delegates at once, send their names to me. Let's make this a meeting of earnest study, firm determination to do our full duty to church and country, and to carry out enthusiasm and courage which shall make auxiliaries mean service and patriotism. It is your meeting, so come.—Mrs. R. W. Huie, Jr., District Secretary.

PROGRAM FOR JUNE.

The Christian's Law—A Day for Worship and Spiritual Culture. .....

Bible Lesson: "Jesus' Observance of the Sabbath Day." (Voice.)

Hymn 69.

Prayer.

Reports of officers.

Reports of committees.

General business.

Leaflet: "Principles That Should Determine a Christian's Use of Sunday."

Topic: "The Observance of Worship Day in China." (Voice.)

Topic: "The Influences in Our Community That Are Drawing Christians Away From the Religious Use of Sunday." (Questionnaire.)

Leaflet: Japan—Bible Woman's Work; Our Missionaries.

FOREIGN WORK CONDUCTED BY HOME DEPARTMENT.

(From the June Bulletin.)

The foreign work done in the homeland by the Woman's Missionary Council is located among the Orientals on the Pacific Coast, Mexicans on the border, Cubans in Florida, Italian and French people on the Gulf Coast, and a polyglot people among miners and other immigrant communities. Seventy preachers, teachers, deaconesses, and missionaries are engaged in the entire work; while the Woman's Missionary Council put $49,153.72 into it, to which we add $36,204.28 expended by the City Mission Boards in their foreign Wesley House work. This makes a total of $85,358 expended for the Americanization and Christianization of these foreigners in our country.

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 314 Masonic Temple, Little Rock, Ark.

SUNDAY SCHOOL LESSON FOR JUNE 9.

By Rev. T. O. Owen.

Subject: "Jesus Faces Betrayal and Denial."

Golden Text: "Watch and pray, that ye enter not into temptation." Mark 14:8.

Lesson: Mark 14:17-26. Other material: Matt. 26:20-30; Luke 22:17-20; John 13:1:35; 1 Cor. 11:23-26.

Time: Thursday, April 6, A. D. 30, evening and all night.

Place: Home of a friend in the city and Mount of Olives.

Connecting Links: Judas' bargain to betray Jesus, the day at Bethany, and the preparation on Thursday for the Passover.

The Last Passover Observed.—It is perfectly natural that a brotherhood as strong as that of the Apostles would desire to eat the Passover together as one family. Hence, they asked Him where they should make preparation. He gave them detailed instruction as to how they could locate the place. He did not care to be disturbed, and, knowing the plot of Judas with the chief priests, would not have the location revealed to Judas. It was at the home of a friend with whom perhaps arrangements had already been made. It is supposed that this unknown host was the father of John Mark, the evangelist.

Twilight was hovering over the earth when they left Bethany on that last Thursday evening to go to the place where preparation had been made for the Passover celebration. How different was this entrance into the city to the one four days prior to this! In this instance He must not discover Himself to those who would take his life before the time.

When they had come into the house and were seated, He expressed to them how he had desired to be with them on this occasion. While He was talking to them of His suffering and death and the institution to celebrate the same, there arose a contention among them concerning the chief seats at the table. Judas was, as some think, sitting next to Jesus on the left. The Master must have been grieved beyond measure at such an uncalled-for turn in the solemn service. He did not, however, speak one word of rebuke against their jealous demonstrations, but proceeded to deal a far more telling blow. This was aimed, probably, not only at them, but at every like demonstration for all time to come. As some translate, "while it was going on (the disputing) Jesus riseth from supper," and gave them an object lesson of humility, service, and love. This incident evidently took place after the first cup was passed when the host should wash the hands of his guests. This was the work of a slave. They were contending for places of greatness while He was doing the work of the lowliest person. Every man should study and meditate upon this episode in the life of our Lord, and let it dominate his daily conduct, and especially his mind and heart at the Lord's table. When He had taken his seat again at the table He began to tell them that one of them would betray Him. Their hearts were filled with sorrow. They began to ask, "Is it I?" The translation of the Greek implies, "Surely it is not I?" Judas asked the question with the rest of them. Jesus told John and Peter who it was by giving the sop to Judas. He then said to Judas, "What thou doest, do quickly." "The Son of man goeth even as it is written of Him." Isa. 53:7-9; Dan. 9:26.) "The cross was not an incident; the Lamb was slain from the foundation of the world." "But woe unto that man," etc. "A proverbial expression for the most terrible destiny, forbidding the thought of any deliverance, however remote." (Schaff.) "The woe pronounced on the traitor is not favorable to the view that all will finally be saved. If a man is saved at the last, whatever he has passed through, it is good for him that he was born." (Horton.)

The Lord's Supper Instituted.—It is not certain whether Judas was present at the institution of the Sacrament or not. It is and possibly will remain a mooted question. According to Stevens & Burton's Harmony, Judas must have gone out immediately before "He took bread." We like to think this is true. It is hard to tolerate the idea of his traitorous presence in so sacred a place. Many of the best scholars think he was there, and according to Luke's record he was there. If he were there he has, no doubt, had many a notable successor present at the sacred feast. At any rate, when Judas had gone ,they were quiet and happy, even in the midst of their sadness. "And it was night" indeed to poor Judas when Satan had fully planted his murderous plot in the heart of the awfully fallen son of Simon.

They probably spent fully two hours in that upper chamber that evening, after the occasion that brought them together had passed. In all probability John 14 was spoken before they left the table. It may have been called forth by the statement, "Whither I go ye cannot come." These four chapters of John were spoken some time during the evening prior to His agony in the Garden. How inexpressibly sweet and tender they are! They are for deep thought and meditation and not for exposition. Millions when in trouble and sorrow have found comfort and strength in these last words of our Master and Savior.

LETTER FROM MRS. B. W. LIPSCOMB, SECRETARY HOME BASE.

Dear Auxiliary Women: We are all hard at work for a minimum increase of ten per cent in our collections for 1918. We have gone "over the top" with more than a 13-per-cent gain for the first quarter. Thank you for this fine beginning. And now let us make a tremendous effort to make good for the second quarter. Pay dues and pledges in full and secure generous gifts for the cause from every possible source. There is a great deal of God's money in the hands of the womanhood of our Churches. Let us see that His cause gets it.

Our goal also includes a net ten per cent increase in membership. To reach this will require that we secure as active, contributing members many of the uninterested women of our churches. Lay your plans now for getting these. Cordial and repeated invitations and stirring missionary facts prayerfully given will win them. We must have them. Ask God to help you present the cause so attractively that they cannot resist its appeal. Think what it would mean for the Woman's Missionary Society if half a million women could be won for its membership during this year. It can be done if we will give ourselves heartily to the effort.

If I can help you in any way, let me know. I am praying daily for you.

PUTTING PEP INTO THE SUNDAY SCHOOL CLASS.

A young man dropped by to see a Sunday school expert about his class. He said the fellows were alive, in fact, often too alive for the good of law and order. They were loyal all right. He had to keep no night vigils in order to count on their attendance. He declared they were well behaved and dignified enough until the lesson period. He had always been a successful teacher so far as getting facts into the other fellow's brain was concerned. The "expert" asked what he was teaching (or trying to teach)? The young man named the quarterly—a good one—but he had been teaching the same sort of thing quarter after quarter. The "expert" recommended a present-day, right up-to-now quarterly. The young man smiled. He said the youngsters had told him just recently that they honestly did not care to know about people who had lived so long ago that the archaeologists are busy with their bones. Some day those boys will want to hear that story, but now they want something entirely different.

Heroes For Hero Worshipers. — A group of young people took a basket of food supplies to an old woman unable to care for herself. She smiled, she thanked them, she had them sit down and tarry a while—for said she, "'Taint things I want, it's folks."

When girls and boys come to their teens, "'Taint things they want; it's folks." Always they want to know people who do things. In the study hour they want to learn about people—people of action—people who paid a big price—but "did the thing."

Our Sunday School Board has taken steps to meet exactly that need. In one quarterly ,thirteen lessons, there are available thirteen stories of action on the part of men and women who "did the thing" in that most fascinat-

ing of lands—Japan. And some of these men and women were Japanese! "Heroes of Faith in Japan"—how attractive even the name of the quarterly. It's certain the "hero" part of the title grips the intermediate, and Japan! Why, every boy and girl knows Japan, and right now every youth and senior watches Japan breathlessly. Quarterlies, 20 cents each.

Japan the Key to the East.—The amazing growth of Japan from paper houses and kimonos up to smoke stacks, manufacturing centers and dress suits startles the Bible class man and woman, but holds them fascinated when they see how much influence Japan has over all the East.

Men and women are even more eager than boys and girls for living issues—a modern world study—and here it is in Dr. Pell's missionary quarterly on Japan. Thirteen live lessons, full of stirring facts; such is "Japan the Key to the East." Price 20 cents.

Big Drive For the Third Quarter.—For a good many reasons it is wise to put into the Sunday school the livest plans possible during the third quarter. Heat and summer trips take many out of the Sunday school unless something unusual holds the members. The only quarter left is the fourth, so full of Thanksgiving and Christmas excitement and extra work. Therefore, it is very much worth while to put on a Big Drive for mission study during the third quarter. Superintendents, teachers, district workers, institute speakers, all Sunday school workers are urged to enlist in this Big Drive.

Junior and Primary Quarterlies.—Yes, there are special Japanese quarterlies for the younger people too. That for Juniors is called, "Boys and Girls of An Island Empire"; for Primaries, programs, "About Little Folks in Japan." Teachers' books, 25 cents; pupils, 10 cents. Order from Smith & Lamar. The Japanese calendar issued by the Board of Missions is offered complimentary to classes studying one of these quarterlies. "A Handful of Facts About Japan" will be supplied free to teachers. Write the Board of Missions."

MT. TABOR SUNDAY SCHOOL BREAKS A RECORD.

Children's Day offering of $40.45 was recently taken at Mt. Tabor Sunday school on the Mt. Pleasant Circuit, where Rev. A. C. Rogers is pastor and Mr. W. H. Thompson is superintendent. This is doubtless the largest offering ever given by a rural Sunday school in Little Rock Conference. A beautiful program was given

under the direction of Miss May Hoover and others whose names I did not get. The congregation was estimated to be between 1,000 and 1,500. There were 100 automobiles and 75 wagons and buggies on the ground by actual count. In the afternoon and at night an institute was held resulting in the organization of a Teacher Training Class, a Cradle Roll and plans for several Wesley Bible Classes. Brother Rogers says that Mt. Pleasant Circuit is going after the Children's Day banner for the district this year.

LITTLE ROCK CONFERENCE CHILDREN'S DAY RECEIPTS.

(Complete to May 28, 1918.)

Camden District.

Previously reported	$ 85.00
Camden	25.00
Total	$110.00

Pine Bluff District.

Previously reported	$ 63.04
Lakeside	25.00
Total	$ 88.04

Prescott District.

Previously reported	$ 41.18
McCaskill	6.78
Delight	8.20
Womble	10.00
Caddo Gap	5.05
Pleasont Grove	7.20
Total	$ 78.41

Little Rock District.

Previously reported	$ 40.25
Bauxite	5.35
Total	$ 45.60

Texarkana District.

Previously reported	$ 35.83
Paraloma	6.40
Lewisville	21.00
Total	$ 63.23

Monticello District.

Mt. Tabor	$ 40.45

Arkadelphia District.

Previously reported	$ 10.55
New Salem	15.25
Total	$ 25.80
Total for Conference	$431.23

—R. E. Overman, Treasurer,
910 Boyle Bldg., Little Rock, Ark.

TEACHER TRAINING CLASS AT ROCK SPRINGS.

Rev. A. C. Rogers, pastor, has organized a Teacher Training Class of twenty young men and women at Rock Springs on the Mt. Pleasant Circuit. Mr. T. K. Nickols is leader of the class. The text book is "The Pupil, The Teacher, and The School." Mr. J. M. Vanlandingham is superintendent of this progressive Sunday school. The Field Secretary recently enjoyed a Monday night's institute with the workers there.

A FINE CHARGE INSTITUTE AT DUMAS.

Last Sunday at Dumas the pastor, Rev. J. H. Cummins, assisted by the Field Secretary, held a very inspiring Sunday school institute for the Tillar Circuit. Good delegations from the various Sunday schools on the charge were in attendance Good features of the program were an address on Missions in the Sunday School by Brother J. J. Harrell, a demonstration of Graded Literature in the Elementary Division, led by Mrs. Davidson of Tillar, and an address on Wesley Bible Class Work by Mrs. Ballard. This circuit supports seven native workers, at a cost of $100 each, in Korea. It is also planning to send several delegates to Junaluska, including the pastor. Brother Cummins plans to have an institute of this kind each quarter. It is a good suggestion to other circuit pastors.

EPWORTH LEAGUE DEPARTMENT

REV. J. Q. SCHISLER, Editor.
MISS MARCIE COLTART, Secy.-Treas. Little Rock Conference.... .....2318 West Third Street, Little Rock
HOWARD JOHNSTON, Treas. N. Arkansas Conference....Conway, Ark.

LEAGUE LESSON FOR JUNE 9.

Making the Most of Ourselves.

Scripture Lesson: Ephesians 4:11-16.

Education Day.—The pupils in the lower grades of our schools, and high school and college students should be especially invited to attend and participate in this service.

Let the League room be decorated with college and school pennants and banners, and the pictures of school buildings, especially of our Methodist colleges, may be attractively displayed. The college journals, annuals and catalogs should be exhibited.

A school quartet or glee club should be secured to sing appropriate school songs.

Young men and women who have attended our colleges should be put on the program and requested to speak of the advantages of Christian education.

A college president or professor, or a high school principal might be invited to deliver the principal address.

Christian Education Is Needed.—The day has come when in every form of endeavor the trained mind is recognized.

1. It is most certainly true in the field of business.

The multiplication of business colleges; the great demand for correspondence courses for those who work days and have no further opportunities near at hand for mind-training; the increased interest in and attendance at technical evening schools and continuation classes; the establishment of business effciency courses in industrial life; these and many other indications point the way to truth in this particular.

Said the president of a large Eastern railroad the other day: "There are plenty of $1,000 a year men in the world; there are fewer $2,500 men; and I would be mighty glad to put my hand on a half-dozen $5,000 men, or even one $10,000 a year man for immediate employment.

"What type of man must you have to be worth $10,000 a year?" was the question put in as a counter stroke.

"I want a man who can think quickly, act promptly, stick to his job everlastingly, and who can command other men," was the substance of his reply.

The business world is seeking for the trained mind. Education trains the mind.

2. It is certainly true in the field of politics.

A new phase of political life has been entered in American history. The old methods are passing rapidly, and the new and keener appreciation of the value of trained leadership is evident.

The men who have been chosen as national leaders of the major political parties are evidences of the value of the trained mind in this field.

The legal profession to a large extent dominates the world of politics, and the lawyer to pass his bar examinations must fulfill certain requirements and standards. His mind must be trained. In his realm, education is the doorway to service. The new political regime offers a future to the Christian youth of today. But his equipment must be of the best; and his standards must be ethically sound.

3. It is always true in the field of Christian service.

The call of the world field for Christian leadership was never so clear as today. From North, South, East and West comes the cry for teachers of truth in class room and Church; in the market place and open countryside.

The Centenary Movement of our own Church will call for hundreds of consecrated lives for definite Christian endeavor.

The war has made places for new forms of work for our King Christ Jesus, and the youth of the nation has responded to the demands of the Y. M. C. A., and the young womanhood heeds the cry of the Red Cross and the Y. W. C. A. Other organizations similarly have found eager acceptance of the burdens of their service.

The pulpits of many Churches are vacant. Pastors are wearing the khaki; and their pulpit is in the trench and the stand in a hut; their ministry is to hosts of men about to march into the world's greatest conflict.

Doors of opportunity are flung wide open in the face of our young folks of today. Are we going to meet the need? Is the call to go unanswered?

Trained minds are necessary. Education and consecration are the requi-

SUNDAY SCHOOL WORK IN MONTICELLO DISTRICT.

I have just returned to my office after a long trip through the Monticello District. Places visited were, Ladelle, Lacey, Wilmar, Monticello, Mt. Tabor, Rock Springs, Wilmot, Parkdale, Portland, Montrose, Hamburg, Dermott and Dumas. At several of these points institutes were held and at the others plans were made for institute work at a later date. At every place I visited the Sunday school folks are alive and at work and all will observe Children's Day this year. The good people of his district had sent their P. E., Brother Davidson, off to General Conference, hence I did not see him, but heard nothing but expressions of love and confidence concerning his work. On my return to this District he will join me for a series of institutes in the rural schools. —Clem Baker.

sites. The doorway to service is open. Shall we pass through it?

Christian service needs the best-equipped manhood and womanhood that the world can provide.—Epworth Herald.

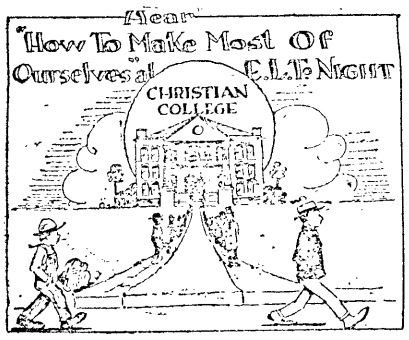
The Answer to the Hour's Demand.—In every Epworth League meeting tonight boys and girls must hear the call. The problem of getting an education is solvable. Many hundred college graduates have gotten through without a visible bank account. They have been the cream of graduating classes all over the land. In your chapter some should heed the call for recruits.

We must overcome the impending danger of haste in preparation for life's tasks. Adequate preparation, through years of toil and brain-sweat is necessary.

Ask for responses on the part of those present, as you close this service. Someone may see the vision of college days opening up before them. Others, half-discouraged, may gain fresh heart and renewed courage. Still others may see the need of actal dedication for some form of Christian service to help heal the broken heart of the world.

Our Own Colleges.—Let some account be given of Hendrix College for young men, of Galloway College for young women, and of Henderson-Brown College, co-educational, and of Southern Methodist University for advanced students.

By reference to those who have become conspicuously useful by development in these colleges, illustrate how Christian education enables youth to make the most of themselves.



REMEMBER.

The North Arkansas League Conference at Earle, June 27-30.

The Little Rock League Conference at Fordyce, July 4-7.

Let each League select delegates and arrange for them to go.

THE LEAGUE PAGE.

After this week Rev. J. Q. Schisler of Wilson, Ark., will prepare the Lesson Notes.

All news, announcements, and suggestions should be sent direct to Arkansas Methodist, 200 E. 6th St., Little Rock, Ark.

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

CHILDREN'S DEPARTMENT.

A SMILE AND A FROWN.

Such a silly little, foolish little, naughty little frown—
Too small to do the slightest harm, you'd think;
Yet the naughty little frown frowned the nursery pleasures down,
And made a pleasant room as black as ink.

Nurse scolded—Jamie sighed—
Kitten ran and baby cried—
(You scarcely can believe it, but it's true),
Every smile was blotted out
With that naughty frown about—
Just think how much a little frown can do!

Such a pleasant little, happy little, jolly little smile—
Too small to do the slightest good, you'd say,
Yet that happy little smile kept the nursery all the while
As cheerful as the sunshine, and as gay.

Nurse was singing like a bird—
Baby cooed and kitten purred—
(You scarcely can believe it, but it's true);
Everywhere that small smile went
It brought pleasure and content—
Just think how much a little smile can do!

—Theodosia P. Garrison, in Youth's Companion.

WHAT WAS DONE WITH A PENNY.

"What good would a penny do?" Richard was always asking. "I'll just spend this one for candy, and maybe the next one I'll put in the mite-box. If I had lots of money I'd like to give big shining dollars, but a penny doesn't count. When I'm a man I'll give lots of money."

"But if all the boys spend their pennies, where will the offering be?" asked his mother. "Somebody must save and you should be willing to do your part."

"I would like to, mamma, but a penny isn't anything," said Richard. "I want one of those pretty candies awful bad."

"Richard, I wish you would take this penny and run over to Miss Gray for one of those slips she promised me," said Mrs. Snow, seeming to forget about the mite-box. "She sells them for a penny apiece, and I want to start one."

Richard was very glad to have his mother forget about the mite-box, and he could buy the red candy on his way for the plant, so he ran whistling down the street. "Now get one of those old tomato cans in the back yard and punch three holes in the bottom of it with a nail," said his mother when he came back with the geranium branch and his mouth full of candy.

It was a short task to plant and water the slip, as she directed him, and very soon Richard was out at play, and had forgotten all about the plant. He did not think of it again until his mother asked him some weeks later to hunt up a cracked stone jar in which to transplant it, and then he only noticed that it was growing rapidly.

"Today's the date the juniors take their mite-boxes to the meeting, mamma," said Richard one day in September. "Do you know where mine is?"

"Yes, it is in your closet, dear. Just where you put it when your teacher gave it to you."

Richard brought out the dusty thing and shook it hard, but it was empty. "I declare, I forgot all about it," he said. "Mamma, won't you please lend me a quarter to put into it?"

"No, Richard; you know papa doesn't allow borrowing."

"But I'll have to go with an empty box, mamma, and all the others will have money. I wish I hadn't spent everything for candy. I will do better next time. But I never had more than a penny at a time, and a penny doesn't count."

"Richard, do you remember that penny slip you bought from Mrs. Gray last spring? That was your penny that you lost, and I wanted to show you what could be done with it. Bring me that little red box in my sewing basket."

Richard brought out the red box, and when it was opened a number of silver and copper coins rolled out. "Do you remember that all summer you have been potting little slips and selling them when they grew strong and thrifty? This money is all yours for the mite-box, and the plant is still left."

"Forty-three cents!" cried Richard, counting the money. "And all from one penny! I'll never say again, mamma, that a penny doesn't amount to anything."—Sunday School Times.

POLLY PUTOFF.

Her real name was Polly Putnam, but everybody called her Polly Putoff. Of course you can guess how she came to have such a name. It was because she put off everything as long as she possibly could.

"Oh! you can depend on Polly for one thing," Uncle Will would say. "You can depend on her putting off everything, but that is all you can depend on." Now, I am sorry to say he spoke the truth.

"Polly, Polly," mother would say in despair, "how shall I ever break you of this dreadful habit?"

It was just three days to Polly's birthday, and she had been wondering very much what her mother and father intended to give her. She thought a music box would be the best thing, but she was almost afraid to hope for that. A man who went about selling them had brought some to the house, and Polly had gone wild with delight over their pretty musical tinkle.

"Polly," mother said that morning, "here is a letter that I want you to post before school."

"Yes, mother," answered Polly, putting the letter in her pocket.

As she reached the school house she saw the girls playing, and she stopped "just a moment." Then the bell rang, so she could not post the letter then. She looked at the address. It was addressed to a man in the next town. "Oh, it hasn't got far to go; I will post it after school."

After school she forgot all about it.

"Did you post my letter, Polly?" asked mother, when Polly was studying her lessons that evening.

Polly's face grew very red and she put her hand in her pocket. "I will post it in the morning," she said faintly.

"It is too late," answered mother. "The man to whom the letter is directed went away this evening, and I haven't his address. It really only matters to yourself, for it was an order for a music box for your birthday."

"Oh, mother," exclaimed Polly, "is it really too late?"

"I don't know where he is now,' said mother. "If you had not put off posting the letter he would have received it before he started, and sent the music box. It is too late now."

Wasn't that a hard lesson? It nearly lost her the old name.—Christian Uplook.

A QUEER ANIMAL.

"It's queer to call a whale an animal," reflected Floyd Graham, closing his book, "First Steps in Biology," which he had brought home with him that afternoon from school.

"Queer?" and Uncle Nathan looked up from his chair by the heavy oak reading table.

"Yes. I think so," replied Floyd. "Don't you?"

"Perhaps. But there's a queerer animal than a whale"—and the boy's uncle laid down his paper—"one whose home is in Australia and Tasmania. It is so odd, and has so many characteristics which an animal—a mammal—is not supposed to possess, that when the first stuffed one was brought to Europe the distinguished biologists declared it to be a humbug. 'Ingeniously fabricated,' pronounced these learned scholars when they examined it."

"What is it," asked Floyd, "the animal you refer to?" his curiosity aroused.

"It is called the duckbill," explained Uncle Nathan.

"Is it large?" and Floyd moved his chair nearer his uncle.

"No," was Uncle Nathan's reply. "Including its bill and tail, when fully grown, this strange animal is from eighteen to twenty inches long."

"The body of the duckbill is covered with a waterproof fur, which much resembles that of the beaver.

"The little fellow has no ears that are visible. However, he possesses internal ears, and can hear with them as easily as can a dog with his.

"We think of a quadruped as having a mouth and teeth, but the duckbill does not have them. It has in their place a bill which closely resembles that of a duck, only it is somewhat broader.

"Its tongue is so constructed that it can collect its food with it into pouches, which are situated in the animal's cheeks. In these little pockets the duckbill can carry its food wher-

HELP US AND YOURSELF.

You will want the Biography of Bishop A. W. Wilson, just off the press. We want new subscribers. Send five new cash subscribers to the Arkansas Methodist bnefore June 1, and we will send you this great book. Help the Arkansas Methodist and Yourself at the same time.

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.

over it wishes to dine—usually, however, to its burrow."

"But the duckbill can't live in the water as the whale does, can it?" asked Floyd.

"Yes; it is both a water animal and a burrower. Its toes have sharp claws with which it can dig, and there is a connecting membrane between them which enables the duckbill to swim. When he digs, he can turn back this membrane, as a man turns up his shirt sleeves when at work."

"I'd like to see it," remarked Floyd, greatly fascinated by what his uncle was saying.

"It would be an unusual sight, I confess."

"I should think so."

"It makes itself a cosy and snug little home on the bank of the stream," continued Uncle Nathan, "where it spends most of its time. This underground residence has two tunnel approaches, one from beneath the water and one from above."

Uncle Nathan paused a moment.

"Does it have any other queer characteristics?" inquired Floyd.

"One very much so—for an animal," returned Uncle Nathan. "The duckbill lays eggs, from which the young are hatched. Then this odd little mother suckles her young—as does a whale."

"I guess you're right, Uncle Nathan, about the duckbill's being a queerer animal than any other is," said Floyd slowly. "I'm not surprised that the English scholars thought it a humbug. I'd like to run across one."

"It would be interesting, surely," was Uncle Nathan's reply, as he stooped to pick up a paper that had fallen to the floor. "The duckbill has so many different characteristics—some that belong to birds, some to aquatic creatures, and some to mammals—that it has been called 'the missing link.'"

"I don't wonder," reflected Floyd thoughtfully.—Adelbert F. Caldwell, in the Christian Register.

WHAT WAKENED TUMPTY TOAD.

Tumpty Toad sat on the garden walk sunning himself. It was a drowsy day, and Tumpty Toad was feeling much too sleepy to move. Indeed, when two mosquitoes lighted on a nasturtium leaf near his head, Tumpty Toad only blinked an eye at them. They would have tasted good, no doubt, but hardly good enough to be worth the effort of putting out his tongue.

Now Tumpty Toad couldn't help hearing what the mosquitoes were saying. It seemed easier to listen than to move out of hearing. They weren't sleepy, he learned, in spite of the heat. They were merely hungry.

"And nothing biteable in sight," said one crossly, "but that old toad."

"You don't call him biteable," said the other. "He's too tough for my taste."

"Hush," warned the first. "He may hear us."

"No danger," returned the second. "Can't you see he's asleep?"

Tumpty Toad kept his eyes shut. Not that he wasn't annoyed. No one likes to be called tough, even by a mosquito.

"Here comes something tender," said the first mosquito suddenly.

"Aha," said the second with satisfaction.

And both mosquitoes fell silent. Tumpty Toad could hear them sharpening their bills. He was almost curious enough to open his eyes. Still he felt so lazy! And he could trust his ears to tell him who this tender somebody was.

For steps were coming along the walk, a big, grown-up pair of steps—not the tender ones decidedly—and a little, uncertain, toddling pair.

"Funny toad!" said the baby.

Tumpty Toad felt a soft little tickle down his back. He didn't jump or wriggle away, for he knew that the tickle was the baby's finger stroking and patting him. He sat very still, not to frighten the tickle away.

"Nice, funny toad," said the baby.

"See if it doesn't want a fly," said a big, grown-up voice that belonged to the big- grown-up steps.

That was thoughtful, surely. Tumpty Toad was almost excited enough to open his eyes. Still he felt so lazy! And he could trust his nose to tell him when the fly was near.

The mosquitoes stopped sharpening their bills.

"Ready?" asked the first.

"Go!" said the second.

Tumpty Toad heard the hum of their wings as they passed. It was a hungry hum. And it was headed straight for the baby.

Tumpty Toad opened both his eyes wide. He had forgotten all about being sleepy. Close beside him on the walk, stooping to hold a big fat fly invitingly near his mouth was the baby. Such a gurgling, laughing dumpling of a baby! The first mosquito had settled on the bare little foot, and the second was lighting on the fat little hand that held out the fly.

But Tumpty Toad didn't wait to look at the fly. He darted out his long tongue once and wiped the first mosquito off the baby's foot; twice, and hooked the second mosquito off the baby's hand. Bite the baby, would they?

"Serves them right for being hungry," thought Tumpty Toad.

He darted out his long tongue again, and the big fat fly followed the mosquitoes down Tumpty Toad's capacious throat. And that was the very best place for them, after all, if you ask me!

Tumpty Toad winked at the nasturtium leaf where the mosquitoes had sat.

"I'm not as sleepy as I look," said Tumpty Toad.—Abigail Burton, in Sunday School Times.

NEWS OF THE CHURCHES.

TAKE NOTICE.

Mistakes have been made in the announcement of Batesville District Conference. It will be held at Tuckerman, beginning at 9 a. m. June 28 and continuing to July 1.

LITTLE ROCK CONFERENCE CHINA WAR EMERGENCY FUND.

Previously reported	$770.50
Received since then:	
May 22, J. A. Biggs	10.00
Total	$780.50

—James Thomas, Treasurer Board Missions.

HENDRIX SUMMER SCHOOL FOR MINISTERS.

A great Adult Bible Class Rally is to be a prominent feature of the program of the Hendrix College Summer School for Ministers, Thursday, June 13, and a special program emphasizing Adult Bible Class work has been provided for that day. This is by special arrangement with the Sunday School Boards of the two Annual Conferences in Arkansas. Dr. Wade Crawford Barclay, associate editor of the Sunday school publications of the Methodist Episcopal Church, is one of the notable speakers. He is one of the greatest Sunday school workers of the nation. Dr. J. W. McGlothlin, professor of Church History in Southern Baptist Theological Seminary, Louisville, Ky., is to be one of the speakers. In addition to these men, Rev. C. N. Baker, Sunday School secretary of the Little Rock Conference, Mr. Will Pyles of Blytheville, Mr. C. E. Hayes of Little Rock and Judge W. B. Sorrells of Pine Bluff will be on the program. It is expected that every adult Bible Class in the State will send one or more representatives and that adult Bible Classes within 75 miles of Conway will organize automobile parties and come in large number.

UNDERGRADUATE COURSES IN HENDRIX SUMMER SCHOOL.

The following are the courses that are offered for undergraduates, June 12-19, in the Hendrix Summer School for Ministers:

I. Beet's New Life of Christ—W. L. Oliver. (R. 5.)

II. McTyeire's History of Methodism—C. N. Baker. (R. 6.)

III. Curtis' The Christian Faith—R. H. Cannon. (R. 17.)

IV. Fisher's Grounds of Christian and Theistic Belief—W. C. Watson. (R. 15.)

I. Kern's Ministry to the Congregation—R. E. L. Bearden. (R. 5.)

II. Davis' Elements of Logic—B. S. Foster. (R. 6.)

III. Genesis to Esther—J. F. B. Bates. (R. 17.)

IV. Davis' Elements of Ethics—W. P. Whaley. (R. 15.)

I. The Fourth Gospel and Acts—C. J. Greene. (R. 5.)

II. Romans to Revelations—H. B. Wheeler. (R. 6.)

III. Davis' Elements of Psychology—B. S. Foster. (R. 15.)

IV. Job to Malachi—Dr. George W. McGlumphy. (R. 17.)

In the above Roman numerals I refers to work of the first year, No. II to work of the second year, etc.

TO THE PREACHERS OF THE TEXARKANA DISTRICT.

Brethren, please see that there is one delegate elected from each of your Sunday schools and Leagues to the District Conference which convenes at Lewisville June 27. There will be a Sunday school program Friday afternoon and a League program Sunday afternoon. We want the delegates present at these especially. Then we want all the district officers of the League and Sunday schools present.—J. A. Biggs, P. E.

PROGRAM FOR THE TEXARKANA DISTRICT CONFERENCE, LEWISVILLE, JUNE 27, 28, 29.

Opening sermon June 27, at 11 a. m., by Rev. S. K. Burnett.

June 27—Session of Conference at 2 p. m. Address at night on the war situation by Hon. J. L. Wadley.

June 28—Friday morning, devotional services at 8 o'clock. Session of Conference until 11 a. m. 11 a. m., address by Judge Steele on "The Relation of the Church to the War."

Friday afternoon at 2 p. m., devotional service; 2:30 p. m., speech by Rev. Clem Baker on "The Importance

of the Sunday School and the Teacher-Training Class. 3 p. m., speech by Caughey Hayes. Message from Sunday School Board of the Little Rock Conference. Sermon at night by Rev. Forney Hutchinson on "The Importance of Our Missionary Work."

June 29—8 a. m., devotional service; 8:30, session of Conference; 11 a. m., preaching by Rev. F. P. Doak; 2 p. m., devotional service; 2:30 p. m., session of Conference. Preaching at night by Rev. J. F. Simmons.

June 30—Sunday morning, 10 a. m., love feast at the Methodist Church; preaching at 11 o'clock. Sunday afternoon at 2:30, a League rally meeting for all visiting Leaguers.

Sunday night, an evangelistic service.

The business session of the Conference will close Saturday afternoon, so that the preachers who wish to do so can return to their own pulpits for Sunday. A sufficient number of the preachers will remain over Sunday to preach in all the pulpits where preaching is desired.

Editors, school men, and all who may have business with the Conference will have a welcome.

Examining Committees.

License to Preach—F. F. Harrell, F. P. Doak, J. J. Mellard.

Elder's Orders—R. J. Rowland, L. C. Gatlin, S. B. Mann.

Deacon's Orders—W. W. Nelson, J. V. Kelley, J. W. Mann.

Admission and Readmission—Forney Hutchinson, J. L. Leonard, J. T. Rogers.

Local Preachers—F. N. Brewer, S. K. Burnett, J. L. Leonard.

Missionary Committee—J. F. Simmons, J. S. Steel, J. L. Deloney, C. L. Cabe, T. B. Cook, J. W. House, D. R. Akin, W. M. Tidwell, W. M. Lock, J. L. Wadley, W. W. Watts, E. A. Harrell.

League Committee—S. K. Burnett, J. W. Fulton, W. B. Arnold, C. L. Bryant, Will Smith, W. L. Hedgecock, J. W. Holmes, J. N. McKay, W. O. Womble.

Sunday School Committee—B. F. Smith, J. L. Bradshaw, W. R. Boney, J. E. Dorough, J. W. Kemp, A. J. Bearden, W. O. Womble, B. I. Coley, George Rector, J. O. Turner, J. L. Wadley.

Quarterly Conference Records—R. E. Leslie, Custer Steel, J. B. Lightfoot, M. P. Oloney, W. P. Jones, J. A. Cockrin, H. A. Gale, G. E. Harris, B. F. Johnson.

Two laymen will be added to the Examining Committee for License to Preach.—J. A. Biggs, P. E.

CENTENARY CELEBRATION AT JUNALUSKA.

One thousand selected men and women from North and South will assemble June 26-30, at Lake Junaluska, North Carolina, to attend the joint meeting of the Centenary of Missions Celebration. Present indications are that the meeting will be one of the most constructive contributions yet made to the Centenary Movement.

Bishop James Atkins recently said: "This gathering will be a training school rather than a speaking bee." The general plan calls for a full morning session, with the afternoon free for recreation and illustrated lectures at night.

The original plans call for five hundred delegates from each church, but it is said these figures may be slightly enlarged. The Canadian Methodist Church will send representatives and Bishop Hiriaowa is invited from the Japan Methodist Church, besides other selected leaders. One of the most pleasing features will be the stereopticon lectures by Dr. S. Earl Taylor, of New York.

Preachers and laymen will find in this meeting a season of refreshing and every effort should be made to attend.

LITTLE ROCK METHODIST PREACHERS' MEETING.

Present: Monk, Fletcher, Hammons, Lowry, Lark, Harrison, Hundley, Whaley, Monk, Farr, Graham, T O. Rorie, Keo; P. Q. Rorie.

Asbury—(Whaley). Membership of church and Sunday school shows a steady growth. Best congregations of the year.

First Church—(Fletcher). Good day Sunday; 22 additions.

28th Street—(Meux). Good services Sunday.

First Church (Argenta)—(Lark). Rabbi Witt delivered address to graduates. Good congregations at night.

Highland—(Harrison). Rev. Alonzo Monk Jr. preached excellent sermon Wednesday night. Good services Sunday; seven additions, three infants baptized.

Forest Park—(Lowry). Forty-three at prayer meeting. Good congregations.

Capitol View—(Farr). Good services Sunday; one conversion and one addition.

Winfield — (Hammons). Unusually lareg congregations Sunday; nine additions; splendid Sunday school.

Pulaski Heights—(Hundley). Average 25 at prayer meeting; all the services good Sunday.

District—(Monk). Preached commencement sermon Sunday at Hazen.

Brother Key—Heard helpful sermon by Brother Fletcher.

Brother Graham—Been confined at home during month with very sick wife, who is better.

Hunter—(Rorie). Dr. Millar preached in morning. All services fairly well attended.

HOT SPRINGS METHODISM.

Present: Hayes, Dickerson, Cleveland, Few, Duckworth.

Dr. Few—(Presiding Elder). I rejoice over the progress being made over the district. Preached at Park Avenue yesterday and administered the sacrament to a good congregation. Preached at Bethel in the afternoon and had four to come forward for prayer. Preached at Central last night to a good congregation. I enjoyed the day very much.

Cleveland—(Park Ave.) We had fine prayer meeting Wednesday night; more than fifty present. Had Dr. Few with us at the morning hour yesterday and he preached a very fine sermon. We enjoyed the sacramental service. Good Sunday school. Best League service for a long time.

Dickerson—(Hot Springs Circuit). We had a great day yesterday on our Children's Day occasion. We had the best Children's Day service I ever saw. Offering of $15.77 was taken. We have about 115 average attendance at New Salem, 75 at Gum Springs, and about the same at Bethlehem. We had a great service last night at New Salem. Good house full to preach to. Will observe Children's Day next Sunday at Gum Springs. Baptized three babies yesterday.

Vaughan—(Oaklawn). Two of the best services we have had since I have been there. Observed Mother's Day a little late, but had very fine service.

Hayes—(Third Street). We had good prayer meeting. We are studying the Book of Ephesians at present. Sunday school is growing, averaging about 120. Are going to spend a good deal on improvements on the church building. Sunday school building will be increased in capacity. Had good services yesterday, but smaller congregations than usual.

Duckworth — (Central). Good prayer meeting and Teacher Training Class Wednesday night. Good day yesterday. Preached at the morning hour to a good congregation. Dr. Few preached very fine sermon to a good congregation last night.

Dr. Waldrip has been in Missouri for a week speaking before the State Bankers' Association and an Epworth League Conference. He preached the Baccalaureate sermon before the graduating class at Siloam College yesterday. Dr. Waldrip is in great demand at home and abroad, but is in greater demand at home than anywhere else. No preacher ever had a finer grasp on his people than Brother Waldrip has on us at Hot Springs.—R. L. Duckworth, Secretary.

SHERRILL AND TUCKER.

Things move on evenly on this good charge. The people are intensely patriotic and have regard for the church, too. The board of stewards, at the presiding elder's suggestion, voted a substantial assessment for the support of the ministry. The presiding elder's office functions its purpose in the hands of Brother W. C. Watson. He is the type of man for district work. Courteous, sociable, and considerate of all, his sincere and evangelistic fervor makes his imprint felt in the district.

I think that I have never been associated with a man who reads more good books than does our presiding elder, and somehow his good habit is contagious—a very helpful contagion.

We have just made some needed repairs on the parsonage, which adds very much to the comfort and con-

BIG BOOK BARGAIN.

If you send five new cash subscribers to Arkansas Methodist before June 1, we will send you as a premium the wonderful Biography of Bishop A. W. Wilson, which is just off the press. Send five new subscribers at $1.50 each, and receive this great book. This is a big book bargain.

SAMPLE CATECHISMS.

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

venience of the house and almost amounts to a new building.

I have a very congenial people to associate with, and they speak kindly of all the former pastors. Good men they are, and I reap largely the fruit of their labors.

I find here a brother who was once a member of our Conference. The brethren will be glad to know that Dr. D. J. Leake prospers in the drug business. He fills his place in prayer meeting, in Sabbath school, and his fervent "amens" help a young man to preach. I enjoy his fellowship. Our good brother, J. M. Barrett, has been in poor health all the year, and is now spending some time in Hot Springs, seeking balm in its life-giving waters.

We have organized an Epworth League and will hold a Children's Day service soon. All goes well, and we expect to make a good report at Conference.—A. T. Clanton, P. C.

JESSIEVILLE MISSION.

We wish to give an account of the Jessieville Mission work, as it is a new field that Brother B. A. Few, our presiding elder, has become interested in. He asked me to see if we could work up any interest in the territory known as Jessieville Mission. It includes all of the unoccupied territory north of Hot Springs and east of Cedar Glades Mission, including some 25 miles east and west and about 15 to 20 north and south.

This Mission is not helped by our Home Mission Board, but it is the desire of our good presiding elder that we may get an interest worked up that can be looked after and helped some by our Home Mission Board.

We received a letter the last of December requesting me to see what we could do in the way of looking up some preaching places, so we started out to see what we could find in the interest of God's work.

Here is my report as given at our first quarterly conference held on May 18, 1918, at Antioch.

After receiving my appointment the last of December, we put in most of the first two months in finding places to preach, as we did not have any church or Sunday school at any place on this work:

Have preached 24 times, organized two Sunday schools, lectured to seven literary schools, sold 15 Bibles, sold 59 Testaments, given two Testaments to orphans, read Scriptures and prayed in 55 homes, organized one church on May 5, and have six members, with prospects of others coming in later. Hope to have other churches to report before the year is out.

The spiritual condition of the people is very much improved over what it was in January, with prospects of a good growth this year.—W. B. Plummer, P. C.

POSITIONS WANTED BY GALLOWAY SENIORS.

There are seventeen young women graduating from Galloway College this year who will take the A. B. degree. Some of these wish positions to teach in the state next year. No better equipped young women will be found coming from any institution in Arkansas, and I am anxious that they may be able to secure the best possible locations. If this notice comes to the attention of School Boards or Pastors who know where desirable openings are, they will confer a favor upon the College by communicating with me at once. Arkansas needs the young women as teachers and they want the work.—J. M. Williams.

THE ORPHANAGE.

Since my last report in the Methodist I have received special contributions as follows:

Mrs. S. A. Scott by Dr. S. A. Scott, Eudora, $5.00.

T. B. David, Cane Hill, $2.50.

Mrs. Sallie Reid, Little Rock, $1.00.

We have received a few gifts of articles at the Orphanage which Mrs. Robertson will report.

We have had two very sick children with pneumonia, but they are both recovering.

Since my request for the pastors to send their Orphanage Assessments I have received from only two: H. H. Blevins and M. B. Umstead, both of the North Arkansas Conference. It would save us borrowing to run the Orphanage if the preachers could send me their Orphanage Assessments.—Geo. Thornburgh.

OBITUARY.

MOORE.—Charley Gray Moore, son of Mr. and Mrs. Don F. Moore, was born in Clark County, Arkansas, July 15, 1880, and departed this life April 18, 1918. Between the above dates we have the earthly life of Brother Charley Gray Moore. He was the eldest son of a family of nine children. He was happily converted and joined the Methodist Episcopal Church, South, at Corning, Ark., February 1, 1911, in which he lived a consistent member until God called him to membership in the Church Triumphant. Brother Moore was to have been married the Sunday following his death to Miss Rilla Reese, of Gainsville. Brother Moore was a Christian whose influence and sterling qualities of character made him one of the first men in the county. The funeral took place in the presence of a large congregation at 3 p. m. from the M. E. Church, South. At the cemetery the Masons and Odd Fellows had charge of the service, reading the ritual of the lodge. He leaves father, two brothers, four sisters and a host of relatives and friends who are sad because he is no more on earth. It can be truthfully recorded that in all the relations of life as son, brother and friend he was faithful. He was in every way worthy of the high esteem in which he was held by his many friends. May God's tender mercy be over all, and may they find His grace sufficient.—Frank P. Jernigan, Pastor.

GREGORY.—Brother John Gregory was born in Rutherford County, Tennessee, October 10, 1839, and died April 26, 1918, near Bentonville, Arkansas. Came to Arkansas with his parents in 1844 and spent the remainder of his life in and around Bentonville. In 1870 he was married to Miss Katherine Carrell. To this union was born five children; two preceded their father to the better world. Lee, Miss Bell and Mrs. McClure and a host of friends with the heartbroken companion are left to mourn their loss, but their loss is heaven's gain. The family has lost a good husband and father, the community a true and loyal citizen, and the church has lost one of its truest members. Brother Gregory served in the Civil war and made a good soldier and while in the war was converted. Brother Gregory said during the four years of war and in fact all through his life his greatest stay was in talking to God in prayer and while he served his country well he also served his church well as steward, trustee, class leader and Sunday school superintendent. He was a member of the church about fifty-five years. He loved the church and was the preacher's friend. The writer feels that he is a better man by coming under his influence. May we cherish his memory because of the strength that we have received from his life. The funeral service was conducted by Rev. Jefferson Sherman, Rev. James Holloway and his pastor. We laid him to rest in the New Home Cemetery on the 28th day of April.—J. C. Gibbons, P. C.

HARTMAN.—Brother John Hartman was born January 23, 1842, in Bates county, Missouri, died April, 1918, near Cave Springs, Arkansas. Brother Hartman was married to Miss Clara A. Campbell in 1870. To this union was born nine children; two preceded their father to the better world. All except two were at his bedside when their father died, George, who is in Montana, and Grover, who is in the U. S. Army at Ft. Riley, Kansas, in the Officers' Medical Training Camp. Brother Hartman was converted early in life and joined the Methodist Church and remained faithful and obedient. God said it is enough, come up higher. Blessings be upon the bereaved family.—J. C. Gibbons.

LOWE.—Brother Edward H. Lowe was born October 28, 1897, at Stuttgart, but reared at Roe and was a member of the Roe Church. He departed this life February 19, 1918, at Jonesboro and was brought to Stuttgart, where we buried his lifeless body in the midst of sorrowing friends and relatives. May God bless the heart-broken young wife and give the mother and father grace to help in time of need.—H. H. Herrington, P. C.

ROGERS.—Mrs. Emma Rogers was born November 14, 1891, died May 8, 1918. She was a member of the Methodist Church for many years, joined when a girl and lived a consistent member until death. She left a husband, two children, mother, four brothers, two sisters to mourn her death. We will miss her but it won't be long till God will call for us all.—C. R. Mann, Pastor.

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT.
(Third Round.)

Donaldson Ct., at Hart's Chapel, June 6-7.
Malvern Ct., at Rockport, June 8-9.
Oaklawn, June 9-10.
Arkadelphia Ct.,at Mt. Zion, June 11-12.
Leola Ct., at Clear Creek, June 16-17.
Malvern Station, June 22-23.
Third Street, June 23-24.
Friendship Ct., at Social Hill, June 25-26.
Carthage Ct., at Mt. Zion, June 30-July 1.
Princeton Ct., at Mt. Olivet, July 3-4.
Holly Springs and Sardis, at Holly Springs, July 6-7.
Sparkman Ct., at Manning, July 7-8.
Central Church, Hot Springs, July 14-15.
Pearcy Ct., at Grants Chapel, July 17-18.
Arkadelphia Station', July 21-22.
Dalark Ct., at Bethlehem, July 23-24.
Benton Station, July 27-28.
Tigert and Lonsdale, July 30-31.
Hot Springs Ct., at Bethlehem, Aug. 3-4.
Park Avenue, Hot Springs—Aug. 17-18.
Cedar Glades, at Plummer's Chapel, Aug. 31-Sept. 1.
Beaudry and Jesseville Mission, at Antioch, Sept. 4-5.

Where mid-week dates are given it is expected that we will preach at 11 and evening of first and morning of second day, and hold Quarterly Conference in the afternoon. All League and Sunday school workers are urged to be present and take part in these conferences.

B. A. FEW, P. E.

BOONEVILLE DISTRICT.
(Third Round.)

Fourche, June 1-2.
Plainview, June 2-3.
Walnut Tree, June 8-9.
Danville, June 9-10.
Prairie V. & S., June 22-23.
Paris, June 23-24.
Booneville Ct., June 29-30.
Branch, July 6-7.
Booneville, July 7-8.
Ola, July 13-14.
Gravelly, July 14-15.
Delaware and B., July 20-21.
Waldron Ct., July 27-28.
Waldron, July 28-29.
Cauthron, July 30-31.
Belleville, Aug. 4-5.
Magazine, Aug. 5-6.

JAS. A. ANDERSON, P. E.

FORT SMITH DISTRICT.
(Third Round.)

Van Buren Ct., at Bethel, June 1-2.
District Conference, June 5, 2 p. m.
Hackett, at Bonanza, June 16, 11 a. m.
Midland Heights and South Fort Smith, June 23, 11 a. m.
Greenwood, June 23, 8 p. m.
Lavaca and Barling, at Enterprise, June 29-30.
Van Buren Sta., July 7, 11 a. m.
Winslow, at Chester, July 7, 8 p. m.
Cass, at Beech Grove, July 10.
Kibler, at Newberry, Jply 13-14.
Alma, July 14, 8 p. m.
Ozark Ct., at Bethlehem, July 20-21.
Mulberry and Dyer, at Shiloh, July 27-28.
Ozark Station, July 28, 8 p. m.

Charleston, at G. Prairie Aug. 3-4.
Huntington and Mansfield, at Abbott, Aug. 10-11.
Hartford and Midland, at M., Aug. 18.
J. K. FARRIS, P. E.

HELENA DISTRICT.
(Third Round.)

Haynes, at Palestine, June 1-2.
Forrest City, June 2.
LaGrange, at Lexa, June 8-9.
Marianna, June 9.
Hughes and Hulbert ,at Hulbert, June 15-16.
Madison and Widener, at Widener, June 16.
Keville, at Shiloh, June 23-24.
Brinkley, June 23-24.
Clarendon, June 24-25.
McCrory, June 27.
DeView, at Morris Grove, June 30.
Hickory Ridge, at Ellis, July 6-7.
Wynne, July 7-8.
Council, at Raggio, July 13-14.
Helena, First Church, July 14-15.
Helena, Moore Memorial, July 14-15.
Parkin, July 20-21.
Turner, at Valley Grove, July 27-28.
Holly Grove and Marvell, at Marvell, July 28-29.
Elaine, at Knowlton, Aug. 3-4.
Wheatley and Hunter, at Hunter, Aug. 10-11.
McClellan and Surrounded Hill, at McClellan, Aug. 16.
Cotton Plant, at Ebenezer, Aug. 17-18.
Howell and Jelks, at Gray's, Aug. 18-19.
Colt, at Smith's Chapel, Aug. 24-25.
Aubrey, at Oak Forest, Aug. 25-26.

Our District Conference will meet at McCrory, June 27, at 2 p. m., and continue over Sunday. All laymen are earnestly urged to be present on Sunday, which will be devoted to laymen's work.

W. F. EVANS, P. E.

JONESBORO DISTRICT.
(Third Round.)

Trinity Ct., Shady Grove, June 1-2.
Brookland Ct., New Haven, June 2-3.
Jonesboro Ct., Mt. Carmel, June 8-9.
Jonesboro, Fisher St., June 9-10.
Earle, June 15-16.
Crawfordsville, June 16-17.
Harrisburg Ct., Cross Roads, Saturday 2.30, June 22-23.
Harisburg, June 23-24.
Vanndale Ct., Cherry Valley, June 24-25 .
Jonesboro, First Church, June 30.
Nettleton and Truman, Truman, June 30-July 1.
Marked Tree and Lepanto, Marked Tree, July 5.
Tyronza and Whitten, Whitten, July 6-7.
Marion, July 7-8.
Lake City Ct., Beech Grove, July 13-14.
Monette and Macy, Monette, July 14-15.
Leachville and Manila, St. John, July 20-21.
Blytheville, First Church, July 21-22.
Blytheville Ct., Promised Land, July 27-28.
Lake St. and Dell, Clear Lake, July 28-29.
Luxora, August 3-4.
Osceola, August 4-5.
Wilson, August 5-6.

Brethren will give special attention to Questions 9, 10, and 11. Note that I have not fixed the hour for Conference. I shall expect you to fix it for the most convenient hour and let it be well known.

FRANK M. TOLLSEON, P. E.

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

Benton Ct., at Sardis, June 8-9.
Hickory Plains Ct., at Cross Roads, June 15-16.
Mabelvale Ct., at Olive Hill, June 22-23.
Tomberlin Ct., at Hamilton, June 29-30.
DeVall's Bluff and Hazen ,at DeVall's Bluff, July 6-7.
Des Arc, July 13-14.
England, 11 a. m., July 20.
Keo Ct., at Witherspoon, 2 a. m., July 20.
Austin Ct., at Mt. Tabor, 11 a. m. and 2 p. m., July 24.
Bryant Ct., at Salem, Aug.3-4.
Carlisle, Aug. 11.
Lonoke, Aug. 18.
Maumelle Ct., at Taylor's Chapel, 11 a. m. and 2 p. m., Aug. 21.
Oak Hill Ct., at Wesley's Chapel, Aug. 24-25.

District Conference will meet at Mt. Tabor Church, on the Austin Circuit, July 25 at 11 a. m. Opening sermon July 25 at 11 a. m. by Dr. P. C. Fletcher. Committees and program to be announced later.

ALONZO MONK, P. E.

MONTICELLO DISTRICT.
(Third Round.)

Palestine Ct., June 15-16.
Camps, June 16-17.
Lacy Ct., June 22-23.
District Conference at Dumas, June 27-July 1.
Snyder and Montrose, at Prairie Grove, July 6-7.
Hamburg Station, July 7-8.
Hermitage, at Green Hill, July 13-14.
Collins Ct., July 17.
Watson Ct., July 20-21.
Dermott, July 21-22.
Portland, July 27-28.
McGehee, July 28-29.
Arkansas City, July 29-30.
Parkdale and Wilmot, Aug. 3-4.
Tillar and Dumas, Juty 5.
Eudora Ct., Aug. 10-11.
Lake Village, Aug. 11-12.
Hamburg Ct., Aug. 17-18.
Crossett, Aug. 18-19.
Mt. Pleasant, at Camp Ground, Aug. 24-25.
Monticello, Aug. 25-26.
Wilmar, Sept. 1.
Warren, Sept. 1-2.

The District Conference will convene in Dumas Thursday, June 27, at 8:30 p. m. Rev. Moffett J. Rhodes of Crossett will preach the opening sermon at that hour. Program of further exercises will appear later.

W. C. DAVIDSON, P. E.

PARAGOULD DISTRICT.
(Third Round.)

Peach Orchard, Evening Star, June 8-9.
Gainsville, Beech Grove, June 9-10.
Corning, June 15.
Reyno and Biggers, Datto, June 16.
Maynard, Siloam, June 17.
Pocahontas Ct., Vernon, June 18.
Pocahontas, June 19.
Marmaduke, Rock Springs, June 22-23.
St. Francis, Mount Zion, June 29-30.
Pollard, Austin, June 30.
First Church, Paragould, July 1.
Paragould Circuit, Shiloh, July 6-7.
East Side, East Side, July 11.
Walnut Ridge, July 13-14.
Hoxie and Portia, Minturn, 8 p. m., July 14.
Black Rock, Flat Creek, 8 p. m., July 15.
Smithville, Jessup, July 16.
Walnut Ridge Circuit, Joblin, July 17.
Piggott, July 21.
Rector, 9 a. m., July 22.
Mammoth Spring July 28.
Salem, 8 p. m., July 29.
Ash Flat, Corinth, July 31.
Ravenden Springs, Ravenden Springs, August 2.
Imboden, Fairview, August 3-4.
Lorado, Hunt's Chapel, August 24-25.

J. M. HUGHEY, P. E.

PINE BLUFF DISTRICT.
(Third Round.)

Pine Bluff Ct., at Good Faith, June 22-23, a. m.
Hawley Memorial, June 23, p. m.
Lakeside, June 30, a. m.
First Church, June 30, a. m.
Altheimer and Wabbaseka, at W., July 7, a. m.
Sherrill and Tucker, at Tucker, July 7, p. m.
Sheridan Ct., at New Hope, July 13-14, a. m.
Sheridan Station, July 14, p. m.
Grady Ct., at Bethel, July 20-21, a. m.
Carr Memorial and Redfield, at Carr, July 21, p. m.
Rowell Ct., at Union, July 27-28.
Roe Ct., at Bethel, Aug. 24-25.
Rison Ct., at Mt. Carmel, Aug. 3-4.
New Edinburg Ct., at Good Hope, Aug. 10-11.
Humphrey Ct., at Sunshine, Aug. 17-18, a. m.
Stuttgart Station, Aug. 18, p. m.
St. Charles Ct., place to be indicated, Aug. 24-25, a. m.
DeWitt Station, Aug. 25, p. m.
Gillett Ct., place to be indicated, Sept. 1.
Swan Lake Ct., Sept. 8.
Star City Ct., at Cornersville, Sept. 14-15.

Pastors on this round please be prepared to answer Questions 9, 10 and 11.

W. C. WATSON, P. E.

PRESCOTT DISTRICT.
(Third Round.)

Prescott, June 1-2.
Liberty, at McNab, June 5.
Caddo Gap and Womble, at Black Springs, June 8-9.
Mt. Ida, at Oak Grove, June 22-23.
Amity Mission, at Friendship, June 29-30.
Amity and Glenwood, at Rosboro, June 30.
Prescott Circuit, at Holly Springs, July 6-7.
Okalona, at Trinity, July 10.
Blevins, at New Hope, July 14.
Delight, at Pisgah, July 17.
Nashville, July 20-21.
Emmet, at Holly Grove, July 24.
Columbus, at Blackland, July 27-28.
Washington, at Sardis, July 29.
Highland, at Bethel, Aug. 3-4.
Bingen, at Bethel, Aug. 3-4.
Murfreesboro, Aug. 4-5.
Center Point, at Trinity, Aug. 8.
Mineral Springs, at Wakefield, Aug. 11.
Whelen Springs, Aug. 17-18.
Gurdon, Aug. 18-19.
Hope Mission, Aug. 21.
Hope, Aug. 24-25.
Murfreesboro Mission, Aug. 28.

J. A. HENDERSON, P. E.

SEARCY DISTRICT.
(Third Round.)

Auvergne and Weldon, June 1-2.
El Paso, June 8-9.
Valley Springs, June 22-23.
Marshall, June 23-24.
Bellefonte, June 29-30.
Harrison, June 30-July 1.
Leslie, July 6-7.
Higdon and Shirley, July 7-8.
Pangburn, July 13-14.
Heber, July 14-15.
Clinton Ct., July 20-21.
Cato Ct., July 27-28.
Cabot and Jacksonville, July 28-29.
McRae Ct., Aug. 3-4.
Beebe, Aug. 4-5.

J. H. O'BRYANT, P. E.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
W. P. Fleming, Plaintiff,
vs. No. 22735.
Maggie Fleming, Defendant.

The defendant, Maggie Fleming, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, W. P. Fleming.

May 22, 1918.

W. S. BOONE, Clerk.
J. A. GIBSON, D. C.
Gardner K. Oliphant, Solicitor for Plaintiff.
Tom Helm, Attorney ad Litem.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Mrs. Retta Britton, Plaintiff,
vs. No. 22753.
Chas. L. Britton, Defendant.

The defendant, Chas. L. Britton, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Mrs. Retta Britton.

W. S. BOONE, Clerk.
J. A. GIBSON, D. C.
Green, Kelley & Burney, Solicitors for Plaintiff.
A. C. Martin, Attorney ad Litem.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Jessie Campbell, Plaintiff,
vs. No. 22691.
Stanley Campbell, Defendant.

The Defendant, Stanley Campbell, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Jessie Campbell.

May 13, 1918.

W. S. BOONE, Clerk.
By F. M. OLIVER, D. C.
Chas. Jacobson, Solicitor for Plaintiff.
C. C. Reid, Attorney ad Litem.

NOTICE.

Notice is hereby given that the undersigned, as administrator in succession of the estate of John Barrow, deceased, under and by virtue of the authority vested in it by law and by order of the Pulaski County Probate Court, heretofore made, and pursuant to adjournment on March 7, 1918, will, on Friday, June 7, at twelve o'clock noon, at the east front door of the Pulaski county court house, in the city of Little Rock, Arkansas, offer for sale, to the highest bidder, subject to the dower interest of the widow, the following described land belonging to the estate of John Barrow, deceased, the proceeds thereof to be used in the payment of the debts of said estate, to-wit:

The following lots and blocks in John Barrow's Addition to Little Rock, Arkansas: West ⅓ Lots 10, 11 and 12, Block 3; west ⅓ Lots 1, 2, 3, and east ⅔ Lots 10, 11 and 12, in Block 14; Lot 10, Block 15, Lots 1 to 10, inclusive, Block 17; Lots 10, 11 and 12, Block 20; Blocks 21, 23, 25, 26, 28, 44, 45, 51; Lots 1 to 6 and 9 to 12, in Block 53; Lots 3 and 10, Block 62; Lots 3, 4, 5, 7 to 12, inclusive, in Block 74; Blocks 77, 79, 80, 81 and 82; Lots 7, 8 and 9, Block 84; Lots 7 to 12, inclusive, Block 87; Lots 3, 4, 5, 10 and 11, Block 93; Lots 7 to 12, inclusive, Block 96; Lot 5, Block 97; Lots 1, 2, 3, 4 and 8, in Block 99; Lot 6, Block 100; Lots 1 to 10, inclusive, Block 104; Blocks 105 and 106; Lots 7 to 12, inclusive, Block 110; Blocks 111 and 112; Lots 1 to 6 and 11 and 12, Block 113; Blocks 114, 115, 118, 119; Lots 2 and 7 to 12, inclusive, Block 120; Block 121; Lots 4 to 12, Block 135; Blocks 136, 137, 138, 139, 142, 143, 144, 145, 146, 147, 150, 151 and 153; Lots 3 to 12, inclusive, Block 154; Lots 2, 3, 4, 6, 11 and 10, in Block 161; Blocks 186, 162, 166, 167, 176, 177, 187; Lots 5, 6, 10 and 11, Block 190; Lots 4, 5, 6, Block 191; Lots 1, 2, 3, 4, 5, 8, 9, 10, Block 196 Blocks 198, 199, 200, 207, 208, 209, 210, 217, 218, 219 and 221; Lots 1 to 6, inclusive, in Block 222; Lots 7, 8, 9, 10, in Block 224.

Fractional parts of Lots 9 and 10, Block 2, Clendennin's Addition; Lots 13 and 14, Block 17, Military Heights Addition; Lots 1 and 2, Block 23, Iron Mountain Addition; north 38 feet Lot 4, Block 7, Davis' Addition; north 40 feet lots 1, 2 and 3, Block 15, McDiarmid's Addition; all in Argenta, Arkansas, and Lot 2, Block 38, Pulaski Heights Addition to Little Rock.

SE ¼ SW ¼ Sec. 1, and SE ¼ NE ¼ and NE ¼ SE ¼ Sec. 13, T. 2 N., R. 12 W.; NW ¼ NE ¼ and NE ¼ NW ¼ Sec. 26, T. 1 N., R. 13 W., and E ¼ NE ¼ NE ¼ and W ½ SE ¼ NE ¼, and one acre off south end of E ½ SE ¼ NE ¼, all in Sec. 4, T. 2 S., R. 10 W., containing 31 acres.

Also part S ½ SW ¼ SE¼ SE¼ SW ¼, Sec. 6, T. 1 N., R. 12 W.

At Little Rock, Ark., this 10th day of May, 1918.

MERCANTILE TRUST CO.,
Administrator in Succession, Estate of John Barrow, Deceased.