Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences, Methodist Episcopal Church, South.

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THOU HAST A MIGHTY ARM; STRONG IS THY HAND, AND HIGH IS THY RIGHT HAND. JUSTICE AND JUDGMENT ARE THE HABITATION OF THY THRONE; MERCY AND TRUTH SHALL GO BEFORE THY FACE. BLESSED IS THE PEOPLE THAT KNOW THE JOYFUL SOUND; THEY SHALL WALK, O LORD, IN THE LIGHT OF THY COUNTENANCE.—Psalm 89:13-15.

WAR AND WORK.

One of the profitable by-products of the war is the general feeling that all persons who are physically and mentally capable must fight or work. This, of course, grows out of the recognition of the fact that, in this war as in no other ever waged, ultimate success depends upon food and munitions and machinery. Each nation is drawing upon its farms and shops as fully as upon its military men. It is not merely a war between armies, but between peoples in which the producing power at home is as essential as the man power at the front. Consequently the leaders in each nation realize the supreme importance of utilizing every human element at command.

The selective draft has won approval and is justifying itself to every real patriot. It logically follows that, if our choicest youth may be requisitioned to fight, absolutely every other person may be required by taxation and labor to do his fair share toward securing results.

Never in the history of humanity have citizens, whether rich or poor, submitted so cheerfully to heavy taxation. Before the war we had almost stultified ourselves by resorting to subterfuges and evasions to avoid the payment of taxes. Today only those whose disloyalty is conscienceless protest against taxation to win the war. But as the ultimate success of public revenue as well as of military supplies is in agriculture and essential industries, the government has absolutely the same intrinsic right to draft men for these occupations as for military service.

Fortunately most men, either for selfish or for patriotic reasons, are willing and anxious to work. However, society has always had its parasites, persons without conscience, who have been ready to exist as useless, worthless dependents upon others. In times of peace government has usually permitted these vermin to live unmolested as long as they did not flagrantly flaunt their vagrancy or criminality in the face of the community. Now, however, patience ceases to be patriotic. Every man must not only carry his own weight, but help to carry a soldier. It has become criminal to eat and not earn; hence in more than one State laws have been enacted requiring all men between certain ages, usually eighteen to fifty, to be usefully employed, and providing for the punishment of the unemployed. These laws apply with equal force to the rich and to the poor, to the hobo and to the idle fop.

Without the exigencies of war we in this country, who have too often mistaken liberty for license, might not have been willing to adopt drastic remedies for some of our conspicuous social diseases. Indeed, many of us had cultivated the idea that we were justified in working only for a period and deliberately planning to spend a part of life in idleness. The example of the rich loafer had infected all ranks of society, and all were virtually working overtime in their efforts to avoid work and enjoy leisure.

We have had two positively pernicious classes, (1) the hoboes and near hoboes, who have no visible means of support, and who have taken positive pride in their ability to make the prosperous elements of the community support them, and (2) certain sons of wealthy families who have had no ambition except to spend their patrimony on softness and folly. These have been the most dangerous elements in our civilization. We can in some measure protect ourselves against the attacks of burglars and the pilfering of pickpockets, but the rich loafers have, through their public display and newspaper notoriety, debauched and overcome our imaginations. Against these insidious assaults we have been practically powerless. Our sons and daughters, coveting their soft raiment and rich feasts and beguiled by their witless mirth and meretricious manners, have been tempted to ape these proud, purposeless parasites. Honest toil was becoming distasteful to the rising generation and our youth were easy victims of sinister social sophistries. Not yet rotten, our people were tending toward moral decay.

Now patriotism, with the fervor of religion, has gripped our imaginations and indicates difficult tasks which are cheerfully accepted. The man or woman today who is unwilling to work is unworthy to live in a land of liberty. His sordid soul is already sold to the servitude of selfishness. He has expatriated himself. It is now easy to toil; to avoid it is hard. It is the fashion; and fashion often drives where patriotism and religion fail to draw. What is done at the dictate of fashion, at first irksome, may become habit. It is sincerely to be hoped that laziness and parasitism, outlawed and dishonored, may cease and a new era of honest industry and attractive labor may have dawned.

THE METHODIST MEN'S CLUB.

We trust that our readers, especially our men, have read the fine article on "The Methodist Men's Club in Its Appeal to the Church," published in last week's issue. It is worthy of special attention at this time.

We are living in an age when men organize for many purposes. The various fraternities and unions recognize human needs and seek to provide for them. The Church is the greatest social organization, and yet without suborganization it does not adequately meet all needs; hence, and properly, we have the Sunday School, the Woman's Missionary Society, the Epworth League, and other societies, each with a definite object and appealing to certain well defined elements in the Church.

In our own denomination we have met the social needs of all except the men, and because of this lack our men are not bound together as are our women and our young people, and consequently are not so generally developed in their activities in the church. Almost our only use of men is to have them collect and pay money. This is necessary, but our Methodist men should become, not merely stewards and contributors, but active social forces in the Church. Indeed, our relation to the man has not been highly satisfactory, because it has been regarded largely as a financial one. The time has come for improvement. Our men must become better acquainted with one another as men and Christians, so that they may develop that which is best in them. They ought not to be forced to find their fields of social and intellectual activity almost wholly outside their Church.

Realizing that the time is opportune, a group of men at our General Conference met at dinner, and, after full discussion, led by Rev. George S. Frazer, who as pastor at Washington, Ga., had successfully operated a Methodist Men's Club, it was agreed that the organization should be made permanent and general. A constitution was adopted and officers elected, Brother Frazer becoming General Secretary. The Club at Washington, Ga., generously offered liberal financial aid toward setting the movement on foot.

This is not, like the Epworth League, an organization set up by the law of the Church, but is a purely voluntary organization, free to adapt itself to local and varying needs and circumstances. It is believed by such men as Bishops DuBose and Moore and others who were present at the initial meeting that this form of organization will lend itself readily to the demands of our Methodist men and will result in the creation of a great brotherhood. Let pastors and others who are interested correspond with Rev. G. S. Frazer, General Secretary, Washington, Ga.

RELIGIOUS EDUCATION IN OUR COLLEGES.

In his admirable book, "Religious Education and American Democracy," Dr. W. S. Athearn, who is professor of Religious Education in Boston University, a great Methodist institution, makes this significant statement: "Ninety per cent of all the money raised to support church colleges is raised with Biblical and religious education as the talking point, and still less than ten per cent of the money so raised ever finds its way into distinctly religious channels." Then he adds: "The first chair established in a church college should be the chair of Biblical history and literature. Until this chair is adequately provided for, a church college has no moral right to use its funds to establish secular courses. The state colleges can teach the secular subjects to the American people, but the teaching of religion is the reason for the existence of the church college. For a church college to use funds for other purposes before it has adequately provided for religious teaching is an unpardonable misappropriation of funds."

While there is merit in the claim that the church college should teach religion, the argument above is misleading and unfair. Christian people desire to give their children a college education, and, knowing the value of environment and the influence of personality of the teacher upon the life of the student, they have a perfect right to establish a college with a course exactly like that of a state school and man it with professors who, without giving formal instruction in the Bible, are solicitous about the moral and religious welfare of the students. Thus highly favorable conditions may be created and thoroughly religious influences brought to bear on the formation of character. Then, if these professors are truly religious and consecrated to their tasks, they will treat the various secular subjects so that religion will not be disparaged.

It is frankly admitted that within recent years certain denominational institutions, in their eagerness to increase their registration, have grown somewhat careless on these points; and some state institutions, with godly professors and helped by Y. M. C. A. and Y. W. C. A., and consciously seeking to refute the insinuation of godlessness, have become as safe as the mildly denominational schools. But when all this is conceded, it still holds good that the denominational college which remains true to its obligations is giving the highest kind of religious training, even when there are no chairs for formal religious instruction.

As a college, to command respect, must provide for the proper teaching of the secular subjects required for standard degrees, it is manifestly unfair to insist that a church college must first of all provide for formal teaching of the Bible and religion. Most of the church colleges, handicapped with poverty, have been forced at first to forego the privilege of chairs of Biblical and Religious Literature. In other words, it was necessary for them first to become genuine colleges lest their standards be too low and they should be justly subject to the charge

(Continued on Page 3, Column 2.)

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PERSONAL AND OTHER ITEMS.

NOW IS THE TIME FOR PASTORS TO SECURE NEW SUBSCRIBERS AMONG THEIR NEW MEMBERS.

Married—At the parsonage at Goshen, July 28, Mr. John Garrett and Miss Ida Shook, Rev. W. H. Gayer officiating.

Dr. G. W. Truett, a prominent Baptist pastor, of Dallas, Texas, has sailed for France to engage in Y. M. C. A. army service.

IF YOU HAVE A SON OR BROTHER IN THE ARMY YOU NEED THE BEAUTIFUL PATRIOT'S HONOR ROLL DESCRIBED ON THE THIRD PAGE.

Rev. J. A. Biggs, presiding elder of Texarkana District, writes that Mrs. Seay, widow of the late Rev. Edgar Seay, is in a sanitarium at Texarkana and is doing nicely.

Arrangements have been made for an episcopal residence for the bishop in charge of our Mexican and Border work. Bishop Cannon is expecting to occupy it at an early date.

Rev. S. T. Baugh of Blevins Circuit writes: "Have organized two Senior Leagues this month, one at Midway and one at Friendship. We now have four Senior Epworth Leagues on this work."

Rev. M. N. Johnston, pastor at West Helena, sending in new subscribers, writes that his is now a one hundred per cent charge in that all of his official board are taking the **Arkansas Methodist.**

Mrs. J. T. Willcoxon, who is now making her home in Nashville, Tenn., writes that her husband, Rev. J. T. Willcoxon, of North Arkansas Conference, who is now an army chaplain, has sailed for France.

Mr. Andrew Weir, the English Director General of War Supplies, announces that during three years it has been possible for him to save for the nation stuff worth $500,000,000 which formerly went to the scrap heap.

Rev. O. L. Cole, who has been a student in Southern Methodist University, writes that he has a delightful charge in South Dallas and is serving a big-hearted, congenial people, who are awake to the interests of the church.

Prof. A. C. Maddox, a Hendrix College graduate, who has held the chair of Mathematics for several years at the State Normal at Weatherford, Okla., has become principal of the high school at Guthrie, Okla., at a much better salary.

Parliament having suspended the clause in Wesley's poll deed which prevented the extension of the time limit, the Irish Wesleyans have decided to take advantage of it and avoid the moving of preachers unnecessarily during the war.

Rev. Hugh Reveley writes that he has completed his engagements and is now at liberty to help in meetings. He has a large tent which might be of great value in holding meetings. If any preacher desires his services, let him address Brother Reveley at 243 Whittington Ave., Hot Springs.

Last Monday Rev. J. H. O'Bryant, presiding elder of Searcy District, and Rev. C. F. Hively of Gardner Memorial, called. Brother O'Bryant hopes to make a good report for his district, and is making plans for a vigorous campaign for Galloway College. Brother Hively reported a fine day last Sunday.

Rev. A. B. Haltom, pastor of East Side, Paragould, writes that Rev. and Mrs. W. J. Leroy and daughter of Ozark assisted him in a good two weeks' meeting, which resulted in several professions and accessions to the church. His people were much pleased with the work of the Leroy family.

Although he is in Y. M. C. A. work in France and took no part in the campaign, Henry J. Allen, editor of the Wichita Beacon, has been nominated for governor by the Kansas Republicans. He agreed to accept, but said that he might not be through in France when the election is held. He is a Methodist, a graduate of Baker University.

Rev. J. E. Congdon, the Presbyterian pastor of Benton, who rendered such valuable service in organizing the campaign for Henderson-Brown College, has been elected executive secretary of Park College, Mo., and will undertake similar work in this new position. Arkansas Methodists regret to lose Brother Congdon from the State.

Rev. Geo. S. Frazer, General Secretary of the Methodist Men's Clubs, is the author of "Christianity and the Man of Today," of which the New York Christian Advocate says: "The author's style is full of grace and charm, while his message is arresting. As an indication of the kind of teaching the man of today wants it is full of promise."

The Constitutional Convention has reconsidered the article on Prohibition, which was not regarded as quite satisfactory, and has adopted an article which forbids the manufacture of intoxicants for any purpose, and permits the importation of wine only for sacramental purposes and of alcohol only for use for industrial, medicinal, and scientific purposes. This is all right.

Because fifty-eight students and six teachers of Trinity College are in military training at Plattsburg, N. Y., and cannot return until September 25, the time of opening has been postponed to that date; also to accommodate many undergraduates and members of the faculty who are engaged for the summer in government service, agriculture, and other essential industries.

The Social Builder, formerly the National Rip-Saw, having been forced to suspend, The New Appeal, published at Girard, Kansas, takes its place as the only remaining Socialist periodical of national circulation. It will represent that element of the Socialist Party which is now loyal to our government. It will be of value to those who desire first-hand information about Socialism.

Rev. J. H. Sturdy, one of the veterans of North Arkansas Conference, who has been unable to do regular work for several years, writes from his home at Charleston: 'Wife and I are lonely. Our children are all away. Two boys are gone to the army, one already in France, one ready to go across. One is married. Pearl and Johnnie are away for their health. So this is for us a very trying time. The **Methodist** is a welcome visitor in our home."

It has been agreed that our Board of Church Extension and the Board of the Colored Methodist Episcopal Church would co-operate for the benefit of the latter, hence Dr. R. S. Stout, Church Extension Secretary of the C. M. E. Church, has moved his office to Louisville, Ky., and has secured a valuable piece of property for his office building. Our Dr. H. A. Boaz has promised $1,500 for our Church on the purchase price if Dr. Stout raises the balance this year.

A message from Rev. L. C. Beasley announces that he has been appointed to Yuba City, Calif., to take the place of Dr. Nelson, who had become editor of the **Pacific Methodist Advocate.** Brother Beasley's work at Walsenburg, Colorado, during the past year has been very successful. A Woman's Missionary Society was organized, $800 worth of improvement done on the parsonage, all finances in full, pastor's salary raised $125 for next year, and twenty-six members added.

Hempstead County had 12 pupils in Hendrix College last term, the largest number of any county outside of Faulkner, the county in which Conway is located. Of the twelve from this county, eight of them are from Blevins: Ruel P. James, Jesse Alston, Beatrice B. Bonds, Philip C. Stephens, Besse Beauchamp, C. Earl Bell, Iola Nesbitt, and Herbert M. Stephens. This is splendid. Our people are not only raising melons, but they are educating their children.—Bulletin of Blevins Circuit.

On account of the movement of troops our railroads have been overtaxed; hence Director General McAdoo announces: "Among the many patriotic duties of the American public at this time is the duty to refrain from traveling unnecessarily. Every man, woman, and child who can avoid using passenger trains at this time should do so." Mr. McAdoo has also notified railroad employees that they are to be courteous and considerate of the public, and are expected to render faithful and efficient service.

Rev. Eli Myers, pastor, announces that the new Methodist Church at Dardanelle will be opened for service the first Sunday of September. Dr. James A. Anderson, P. E., will preach at the evening service of that day. There will be service each evening during the week following. This will be homecoming week, in which some one of the pastors or presiding elders who have served this people in the past will preach a sermon and meet old friends. The second Sunday will be dedication day. An invitation is extended to any pastor in the Booneville District, or any other part of the Conference, to attend this week of meeting.

Rev. R. S. Satterfield of West Oklahoma Conference has been elected assistant editor of the **Christian Advocate** (Nashville), to take the place of Dr. J. S. Chadwick, who recently resigned to enter army Y. M. C. A. work. Brother Satterfield is a North Carolinian, a student of the University of North Carolina, and a graduate of the Theological Department of Vanderbilt University. He entered the Indian Mission Conference in 1904, and has been pastor at Lawton, Epworth (Oklahoma City), Paul's Valley, and Lawton again, and secretary of his Conference. He is a popular pastor, a good newspaper correspondent, and is well qualified for his new duties.

The **Union Labor Bulletin** of last week, referring to the Constitutional Convention, says: "At the present writing the Initiative and Referendum has been improved in some particulars from the way the Convention had it last week, but it still contains the highly dangerous provision of requiring a majority of the vote for governor to carry an amendment to the constitution, instead of permitting a majority of the votes cast on the measure to decide whether it shall be adopted or rejected." When it is known that less than half of the qualified electors usually vote, why is it "highly dangerous" to require a majority of all who do vote at the election to change a tried principle in the fundamental law for some untested proposition? It is not "highly dangerous," it is only sanely conservative. We believe in government by majorities, and not by minorities. We want a constitution which will protect the whole people against a radical few.

Accepting an invitation to fill the pulpit at DeVall's Bluff while the pastor, Rev. J. B. Sims, was assisting Rev. J. W. Nethercutt in a meeting at Mt. Tabor, the editor spent last Sunday pleasantly in that city on the White River bluffs. The Sunday school, with Mr. T. P. Atkins, the veteran superintendent, in charge, is well organized and doing efficient work. The congregation at eleven o'clock was small, as our membership is not large, but the casual element had been attracted to a negro baptizing in the river, where some three score dusky converts took to the water. Half an hour before time for the night service a thunderstorm came up, and a heavy rain fell for forty minutes, followed by an hour of gentle showers. Naturally there was no congregation, as the people were enjoying the luxury of the rain. It afforded temporary relief, but proved to be local in extent. Our church at DeVall's Bluff, never strong, is making progress under the care of Brother Sims. Pastor and people seem mutually to appreciate each other. Some improvements in the town were observed. Many old friends were met.

OUR LOSSES.

Since our last issue went to press the sad information has come of the death of three members of our Little Rock Conference family: Rev. R. L. Cabe, Rev. W. D. Sharp, and Mrs. Parker, wife of Rev. J. A. Parker.

From Rev. J. A. Sage, Presiding Elder of Camden District, the two following notices have come:

"Our dear brother, Rev. R. L. Cabe, died at his home in El Paso, Texas, Tuesday morning, August 13, at 12:05 o'clock. He was compelled to give up his work, Hampton Circuit, about April 1 of this year on account of failing health. He went to El Paso hoping to find relief in a change of climate, but was disappointed.

"Rev. C. K. Campbell, pastor of Asbury Methodist Church, El Paso, writes me that he was with him a few hours before his death and found him perfectly resigned and ready to depart and be with his Lord. He was buried in El Paso, the funeral services being conducted by Brother Campbell, who has shown him much kindness, and to whom the friends of Brother Cabe are much indebted. A fuller sketch of his life and work will appear later. One of our purest and best men has gone to his reward."

"Rev. W. D. Sharp, our pastor at Junction City, was instantly killed by lightning about seven o'clock Friday afternoon, August 16. He was standing in the doorway of a small woodshed in his back yard when the lightning struck a nearby tree and was deflected to the building in which Brother Sharp was standing. The electric current evidently struck the right side of his face and passed down the entire length of his body. The right sleeve of his shirt was torn to shreds, the seams in the right leg of his trousers were ripped open from the knee downward, and the shoe worn on his right foot was torn into fragments. There were no scars or marks on his body. No one knew of the accident until some five or ten minutes after it occurred, when his wife, becoming anxious about him, went to look for him and found his lifeless body where it had fallen.

"His funeral service was conducted in the Methodist Church in Junction City at 5 o'clock the next day by Rev. W. C. Hilliard and the writer, the services at the grave being conducted by the Masonic fraternity. He leaves a wife, three grown daughters, two of whom are married, and an aged father and mother. He was closing the fourth year of his pastorate in Junction City, where he was most highly esteemed, both as a man and a minister. A fuller sketch of his life and tribute to his character will appear later."

The following note was received from Rev. J. A. Henderson, Presiding Elder of the Prescott District:

"Sister Parker, wife of Rev. J. A.Parker, of Prescott, died at her home Monday morning, August 12. Her funeral was held at the Methodist Church Tuesday, August 13, at 4 p. m. Rev. J. A. Henderson, P E., and Rev. T. D. Scott of Hope conducted the service. Sister Parker was laid to rest in the Prescott Cemetery."

We learn also through the press reports of the death of Mrs. Robertson, wife of Rev. B. E. Robertson, of North Arkansas Conference, at Gassville, August 18. She had been in declining health for some months, and was at the home of her parents at the time of her death.

All these died in the faith, and have left evidences upon which we build substantial hopes of their resurrection unto a blessed immortality. Our loss is great. Their gain is beyond estimate. We shall miss them. Our hearts go out in tender sympathy to all the bereaved. The bonds which bind us to heaven are growing stronger.

A WORTHY ENTERPRISE.

When our last Legislature made provision for the relocation of our Industrial School for Boys, it was expected that the old property west of Little Rock would become an Industrial School for Girls. Now an opportunity comes to do better than was planned.

In order to protect the soldiers in Camp Pike from evil influences the Federal Government desires that we should have a Woman's Reformatory built immediately, and President Wilson offers $50,000 out of his contingent fund if an equal amount is promptly raised by our State. Governor Brough has appointed a Commission, with A. B. Poe as chairman, to raise the fund, and has pledged the Legislature to take over and maintain the institution.

There are to be two institutions, widely separated. One will be for girls who have no support nor protection and who have lacked opportunities to develop normally, and in this will be a ward for delinquent girls who will be kept apart from the other girls. Then there is to be a Woman's Reformatory to care for women who, because of their morals and habits, are a menace to society. At present such women cannot be kept at the penitentiary, and we have no way to care for them and reform them. Just now many girls, attracted by the soldiers, have come to our city and become police-court characters. Under existing laws they can be dealt with only through the county courts or health officers. The Folsom Clinic is overtaxed and is not adequate to the situation, therefore the Federal Government is ready and willing to co-operate in providing for the Woman's Reformatory.

The amount needed will be apportioned to the several counties, and managers in each county will organize and undertake to secure the amounts requested, ranging from $500 to $5,000 for a county.

The need is urgent. The liberal offer is before us to encourage us to do what we ought to do, even without the war emergency. As the Legislature does not meet till January, and no appropriation can be made till then, it becomes our duty to act immediately and by subscription raise our part of the funds, so that the President's offer of $50,000 may not be lost. The drive will be made in September, and our people, who never fail in such emergencies, will cheerfully and liberally respond.

BOOK REVIEWS.

The Heart's Kingdom; by Maria Thompson Daviess; published by the Reilly & Britton Co., Chicago; price $1.35.

This is a novel based on the currents of doubt and spiritual awakening that are in the world today. The heroine, returning from a visit to New York, openly agnostic, and aggressively materialistic, to her Southern home, finds a wonderful young preacher moving the life of her little town. She resented his influence and sought to thwart him, but after certain tragic experiences loses her selfishness and comes to a knowledge of the truth. It is a book which may enable readers to discover relations which they did not understand. It is humorous, dramatic, vital. It begins badly, but ends well.

The Village Shield: A Story of Mexico; by Ruth Gaines and Georgia Willis Read; published by E. P. Dutton & Co., New York; price $1.50.

This is a story of the real Mexicans of today of whom we have generally a wrong impression. It describes a peaceful Mexican commune broken up by marauders and gives an insight into the unsatisfactory and disturbed conditions under which the people have been living during the last ten years. The hero and heroine are Indians of pure blood, the descendants of the Aztecs, of whom there are about 150 tribes . The story is romance founded on real life. It is full of pathos and tragedy. It will create a desire to know more of our Southern neighbors who have suffered much, both from the outside and from their own people. Let us read this book and have greater sympathy with these downtrodden people.

RELIGIOUS EDUCATION IN OUR COLLEGES.

(Continued from Page 1.)

of scholastic dishonesty. The many splendid products of such institutions are ample justification of the wisdom of their founders.

However, when all this is said in defense of the denominational college without Bible chairs, it is nevertheless true that, when the church college has properly established the courses requisite to an honest standard, then before branching out into other fields it should create a chair of Biblical and Religious Literature equal in every respect to other chairs and fill that chair with the best type of Christian scholarship.

Dr. Athearn makes also the following statement: "The second chair established in a church college should be the chair of religious education. State institutions will train the teachers for the public schools. It is one of the chief functions of the church school to train teachers for the church."

With the understanding that the church has the right first to make its colleges with a genuinely religious atmosphere, we heartily approve the argument in favor of the establishment of the chairs mentioned. Owing to financial weakness, our church colleges have had a legitimate excuse for failing to create these chairs, but the time has come when the excuse will not avail. Our people are endeavoring to make their colleges not merely respectable and honest, but strong and aggressive; hence the Biblical and religious courses have become necessary to save the church from the charge of obtaining funds under a false pretense. Then, too, the times demand these courses and this instruction. Religion is coming into its own. Men are demanding its realities, and educated men seek scholarly instruction in the Bible. Then, too, if our Sunday schools are ever to become real schools, we must have prepared teachers, teachers with college education capable of teaching the Bible as well as secular subjects can be taught. To fail thus to meet the logical demand of the age would brand our denominational colleges as inferior and inadequate. Our leaders understand this, and are making their legitimate appeal to the church for funds for the endowment of departments for religious instruction in our denominational colleges.

A certain writer says: "They (the colleges) are struggling with great difficulties. They are in the midst of great temptations. Their presidents are harrassed with financial problems. They are doing a great work for the Kingdom as it is, but they would do a much greater work if the Church would give them a better support and a better chance."

Christ's minister needs spiritual discernment rightly to divide the Word, and spiritual courage impartially to apply it to the influential as well as to the insignificant.

A braggart boasts of his big battles, and fears to fight his foolish faults.

CONTRIBUTIONS.

THE BISHOP'S ANSWER.

The Eastern Methodist of August 8, says:

"Bishop Matt Hughes, of Portland, Ore., has lost a son, killed in action 'Somewhere in France.' This gives greater significance to a poem he has just written in answer to one written by Edwin Markham and entitled, 'Markham's Question,' which follows:

O, mother, will you longer give your sons
To feed the awful hunger of the guns?
What is the worth of all these battle drums
If from the field the loved one never comes?
What are the loud hosannas to the brave
If all your share is some forgotten grave?

The bishop's poem follows:

God gave my son in trust to me;
Christ died for him, and he should be
A man for Christ. He is his own,
And God's and man's; not mine alone.
He was not mine to "give." He gave
Himself that he might help save
All that Christians should revere,
All that enlightened men hold dear.
"To feed the guns?" O, torpid soul!
Awake and see life as a whole.
When freedom, honor, justice, right,
Were threatened by the despot's might,
With heart aflame and soul alight,
He bravely went for God to fight
Against base savages whose pride
The laws of God and man defied:
Who maidens pure and sweet defiled;
He did not go to "feed the guns."
He went to save from ruthless Huns
His home and country, and to be
A guardian of democracy.
"What if he does not come?" you say.
Ah, well, my sky would be more gray,
But through the clouds the sun would shine,
And vital memories be mine.
God's test of manhood is, I know,
Not "will he come?" but "Did he go?"
And yet he went with purpose high
To fight for peace and overthrow
The plan of Christ's relentless foe.
He dreaded not the battlefield;
He went to make fierce vandals yield.
If he comes not again to me
I shall be sad, but not that he
Went like a man, a hero true,
His part unselfishly to do.
My heart will feel exultant pride
That for humanity he died.
"Forgotten grave?" This selfish plea
Awakes no deep response in me,
For though his grave I may not see,
My boy will ne'er forgotten be;
My real son can never die.
'Tis but his body that may lie
In foreign land, and I shall keep
Remembrance fond, forever, deep
Within my heart of my true son
Because of triumphs that he won.
It matters not where some men live
If my dear son his life must give,
Hosannas will I sing for him,
E'en though my eyes with tears are dim;
And when the war is over, when
His gallant comrades come again,
I'll cheer them as they're marching by,
Rejoicing that they did not die;
And when his vacant place I see,
My heart will bound with joy that he
Was mine so long—my fine young son—
And cheer for him whose work is done.

NEW BEGINNINGS IN MEXICO.

The heading to this does not mean we have ever ceased work in Mexico any more than it means that we have never done before. It only means that under new conditions and on new plans we are making a new start. Bishop Cannon, our new Bishop in charge, Miss Case, Secretary for Latin America, and myself have just returned from Chihuahua on this mission.

Our first object was to decide on an Episcopal residence which is to be in the field occupied by our Mexican work, Home and Foreign. The two cities which meet this condition are San Antonio and El Paso. After full investigation and consideration of all the conditions, San Antonio was decided on, at least for the present year, and a suitable residence was rented.

Owing to some slip in the cogs, the passports of Miss Case and myself were delayed and we ventured across the Rio Grande on a permit from our courteous custom officers and found that sufficient to get us to Chihuahua and back, although I would not urge this as a safe precedent to follow.

From El Paso to Chihuahua the road is fairly good and notwithstanding the antiquated and delapidated day coach in which we traveled, the trip was comfortable and without unpleasant incidents. The route lies through territory which has not been free from bandits and which bears evidence of the havoc of war. Rails lie all along the road, curled and tortured into every conceivable shape, as an example of the artistic work of General Orozco during the revolution. There are blackened ruins and dismantled walls that bear witness to the loss and madness of war. But this all seems like ancient history as we gaze on the sandy stretches rimmed with mountains that lift sharp, bare outlines against the bluest of blue skies. The scene is one of peace and the unhurried and unhurriable population fit well into the severe environment. But the troops, such as they are, occupying the box car just behind our coach, tell another story, and the barbed wire entanglements and otner crude defenses about the depots where the roads runs near the mountains, warn one that those smiling ridges are deceitful. We pass the camp of General Mourguia and realize that here is something that may at least divert the attention of Francisco Villa or any of his ilk till we get by.

In Chihuahua all was quiet and orderly apparently, and while we saw signs of war and pillage, they were not so numerous nor so extensive as one might have expected from what we read in the newspapers.

We had a most pleasing and satisfactory interview with the new governor, a young man of culture and of an attractive personality. He treated us and our mission with the utmost courtesy and gave us every assurance of his sympathy and support in our educational work. He bears a good reputation among the people and from remarks he let drop during our interview we may look for interesting developments in that region. He is organizing a force which he himself proposes to lead in a hunt for Villa in good earnest.

The last night but one that we remained in Chihuahua, two men were hanged by Villistos three miles from the city. The papers had staged a raid on the city for that time, but that was as near as it got—quite near enough for us. I make haste to say that there was no connection whatever between this and our sudden leavetaking. The incident created no excitement and not much comment. In fact, hangings are quite frequent. One passenger on our train out told me he counted eight the day before hanging from telegraph poles, west of Chihuahua. Nevertheless one realizes the country is settling down and becoming more orderly and normal. This may be on the surface, but that is all a visitor can see.

Our visit was for the purpose of arranging for reopening our schools and arranging with our Congregational brethren for the necessary exchanges of property and other matters involved in the new territorial adjustment. Our task was made delightful by the Christian courtesy and brotherliness of those in charge of the Congregational Mission, Mr, and Mrs. Wright and Miss Long. They were surrendering a cherished work into which they had been building their lives, but they do it ungrudgingly for the sake of Christ and Mexico. We surrender work in Guadalajara and in other sections quite as dear and we do it gladly for the sake of the larger interests of the work. Nothing could be more beautiful than this spirit of Christian comity being manifested in so practical and thorough a way in Mexico, and nothing in half a century has promised so much for that country's religious and educational well-being.

It happens that in the exchange of property between the two churches there will be only a few thousand dollars difference in valuation. Instead of the one school property at Palmore College we get two others in Chihuahua, one of them not quite completed. Two of these will be used for school purposes and one for settlement work, for which we find it admirably located. We get from them a very good and commodius church and missionary's residence in the heart of the city and a residence for our Mexican pastor. We shall be far better equipped, therefore, for all our work there and with little extra outlay. Our women will have a great plant and an exceptional opportunity for educational and social centres well equipped with no extra outlay of cash.

The uniting of two good congregations into one in the large and attractive church now occupied by the Congregationalists will make a strong, self-supporting congregation and influential centre for evangelistic work. All in all, we shall be better equipped there than we have been hertofore in any city in Mexico. The same will be true of the Congregationalists in Guadalajara by the combination of two plants into one and of other places as well.

We begin to see more clearly than ever the vast benefit to be realized from this redistribution of territory. For one thing we shall be able to man our entire territory with greater ease and furnish our centres with far better and more permanent equipment. We have in our new territory in Mexico, including five states on the border, about 2,000,000 people. While sparsely settled, much of it is good territory and is occupied by the strongest and best people of the republic.

One of the pleasant and significant features of our brief visit was a delightful evening in which a "bien venudo" (or welcome) was given in the assembly hall of Palmore College to the visitors from the North and to the members of the Congregational Church. There was music and speech-making and good fellowship and good things to eat. We took this as a good omen of the future. In fact, the indications are that with tact and a little patience, the two congregations will soon be as if they had always been one.

This exhibition of Christian unity and co-operation among the Protestants throughout the republic will far more than offset whatever dissatifaction there may be here and there, based on denominational grounds. The two congregations in Chihuahua have already been worshipping together in the finest fellowship.

Miss Case was radiant at the prospect and Bishop Cannon expressed much satisfaction in the outlook. He took hold of the situation with his customary vigor and thoroughness and industriously sought to understand every detail. I think it can be safely said if the Church fails to make good there, it will not be his fault. But let it be understood once for all—we are not going to fail.—W. W. Pinson.

ADJUTANT GENERAL'S TELEGRAM TO PRESIDENT REYNOLDS.

"Your institution having satisfied conditions prescribed in circular letter of June 29, upon basis of your figures, steps will be taken at once to establish a unit of Students' Army Training Corps. An officer of the United States army will be detailed, and upon arrival proceed with the organization of your unit. Rifles, uniforms, overcoats and other equipment will be shipped at an early date. Advise us by wire as to date of opening."

This telegram from Adjutant General McCain officially establishes a Students' Army Training Corps in Hendrix College and states that an officer of the army will be detailed at an early date to the College. This officer will be assisted by the ten Hendrix men at Fort Sheridan, Illinois, who are receiving military training at the expense of the government this summer for this purpose. The war department is adopting a most liberal policy towards colleges like Hendrix in order to keep them full. While not officially announced, it is now practically certain that the war department will soon issue some such regulation as the following:

All men between 18 and 21 will be placed in class five on condition that they enter some college that meets the requirements for an Army Training Corps and take a reasonable amount of college work and enlist in the Students' Army Training Corps.

In any case no student who enters college this fall and takes military training in a Students' Army Training Corps will be taken out of college by the war department during the year. This message will lift from the hearts of many fathers and mothers a heavy load that has been pulling them down. They have feared that their young sons before they reach maturity in age or character would be taken into the active army with its temptations. They will rejoice that a humane government is now giving them an opportunity of having their sons get their military training in the atmosphere of a Christian college. It is also a message which will bring cheer and hope to many ambitious boys who want a

college education under circumstances which are entirely honorable to themselves and which meet all the demands of patriotism.

The prospects for attendance at Hendrix next year are bright. It is now certain that the attendance of women will be doubled and it is quite probable that the number of men will be considerably increased. Both parents and ambitious boys are writing that they are going to take advantage of the liberal offer of the war department.

Work on the new dormitory for men is progressing. It is to be one of the best in the whole country, modern throughout, fireproof, and will accommodate 100 students. The Main Building is being weatherstripped, the new bathhouse will be completed by September, the old dormitories are being screened and the home for girls is being altered and repaired. The campus has been the scene of activity throughout the summer. All the officers are looking forward to the biggest and best year of the college.—J. H. Reynolds.

THE CAMP PASTOR ORDER.

The war department has recently issued an order "that in view of the greatly increased number of chaplains authorized by recent legislation, and the professional training of chaplains, the present arrangement at camps and posts whereby privileges within the camps are granted to camp pastors and various denominations shall be brought to an end." Camp and post commanders are by this order instructed to bring this decision tactfully to the attention of clergymen now acting as camp pastor or voluntary chaplain"; and a period of not exceeding three months after notice is given for completing work now in hand.

The order states that "This shall not be construed to prevent chaplains on duty with organizations and at camps and posts, with the approval of their commanding officers, from inviting clergymen to conduct services or to assist therewith on special occasions." The order further states that "Plans are under way for bringing to the camps, for public addresses and private conferences, a number of men distinguished in their various professions (including the clergy) whom officers and men will have an opportunity to hear upon the moral and spiritual factors of the war, and upon other subjects of fundamental interest."

Naturally this order unsettles the camp pastor in all our camps, and raises many questions in the minds of all concerned with the spiritual welfare of our men.

Effort has been made and will be continued in a spirit of loyalty and earnest desire to serve the government in the best possible way, to secure the withdrawal or modification of the order. The last meeting of the executive committee of the General War-time Commission of the churches earnestly discussed the question. A strong committee was appointed to take the matter up with the war department. It will take time to reach final conclusions.

We do no think the purpose of this order is to shut off the soldiers from such religious privileges as they have been accustomed to enjoy so long as these can possibly be rendered. Nor can we believe it to be the purpose of the order to stop the churches from ministering to the soldiers reared in their faith and rendering them the ministries of the gospel. Whatever military complications may have arisen at some points in connection with this work, we are sure the aim and work of camp ministers of Methodism, as a whole, has been heartiest co-operation with and response to military authority, seeking to create and maintain the morale necessary to "win the war." We Methodists believe that to "shoot straight," one must "live straight," and we believe that living straight is a matter of faith and and obedience to Christ. Faith in and obedience to Christ we insist is the only ground of the highest efficiency of manhood as civilian or soldier. We have sought and will seek to bring men to this ground of high efficiency through the preaching of the gospel—the simple gospel of Christ as the present, all-potent Savior of men.

If we can not render this ministry to the quarter of a million men of our own branch of Methodism now in the army while in the camps through such agencies as we have been employing, we must find better agencies, or multiply our agencies for reaching these men before they go from our home churches, when on leave, and in every way possible.

We hope that the war department when it has before it the spirit and purpose of the Camp Pastor plan, will see fit to withdraw the order, or at least to modify it that the work we seek to do in creating and maintaining the morale needful above all to a soldier, may continue. We are not only willing, but rather prefer a system of military regulations for all who work in the camps. But we must reach our men with a saving gospel at this time when they go forth to face death for us, and when their hearts and minds are open to the appeal of the gospel as never before. We must do this in some way, or their blood will be required at our hands.

Some, who should have clear ideas as to the order, suggest that the paragraph permitting chaplains with consent of their commanding officers to invite clergymen to assist in special services, construe that section as permitting the continuance in this way of all the vital activities heretofore carried on by camp pastors. However that be, there are lines in which we can and must minister in loyal obedience to orders. The situation must and will be met.

Some plans that suggest themselves are:

1. The establishment of church headquarters in towns and cities adjacent to camps, and the maintenance at these of the highest order to intensive work in behalf of soldiers on leave.

2. The assignment of "soldier pastors" as assistants to churches adjacent to camps; this to be for rural churches near camps as well as for the churches in towns and cities.

3. Special ministries of every proper sort and as far as possible to our men within camp by pastors of our churches, or their assistants designated as "soldier pastors" of such church. We should seek permission for and invitation to perform these ministries.

4. Redoubled effort to reach our men and draw them to our churches and to the church headquarters when on leave.

5. Gripping emphasis upon the preaching at every service in all our churches of Christ as the only, the present ,and the all-potent Savior of men. We must everywhere, whether soldiers be present or absent, but especially where there are men in uniform or men and boys soon to go to the colors, preach this old, old gospel of a present salavation through repentance and faith in Christ as the only Name given under heaven among men whereby one may be saved.

6. Every pastor, presiding elder, and bishop, bearing constantly in mind the great obligation of the church, no matter what the difficulties, must keep emphasis upon soldier ministry through the gospel.

7. We must do more for our chaplains to enlarge and make more efficient their ministry. These chaplains should have every time and labor saver possible that their full strength may be devoted to real ministry.

8. We must enter the open doors of opportunity afforded by the great war-work industrial plans that spring up almost over night, massing thousands in new communities and under absolutely new conditions without provision previously for churches and the ministry of the gospel. These, as truly as those with the colors, need our ministry.

All this requires money—more and more of it—and that right now. The need for the money called for under the War Work Emergency Fund is more imperative today than ever. Let no pastor or presiding elder dally about this. Call for the small sum suggested as a minimum; and if the presentation is even half way clear, our people will respond with far more than they were asked for, no matter how much they may have given to similar causes. It is no trouble to get our people to give that our boys may have the gospel according to the ideals of our fathers.—E. O. Watson, Secretary War Work Commission.

THE MINISTRY OF THE CHURCH IN THE TIME OF WAR.

The ministry of the Churches of Christ in America to the soldiers and sailors, to the country itself, and to the nations engaged in war, has been so varied, and withal so natural and unobtrusive as to escape the attention of many.

The churches of every communion, with exceptions so few as scarcely to be worthy of mention, have been loyal and patriotic, early recognizing the moral issues at stake, denouncing the abrogation of treaty rights, the spoliation of the helpless, the wanton destruction of the innocent, and the resort to barbarian methods of warfare; and by encouraging men everywhere to defend the principles of democracy and the liberties of people both small and great have rendered an immeasurably valuable service in upholding the morale of the nation.

Through the Young Men's Christian Association, the Young Women's Christian Association, and other similar bodies, which are the offspring and agents of the church, and through the agency of the devoted service of Army and Navy chaplains, and the camp pastors the Church herself has been ministering, giving of her workers and her money, and imparting her ideals and her sacrificial aims.

The Church has responded to all calls of the nation. Out from her membership, forth from her Sunday schools and allied organizations, have gone her young men to fight the nation's battles, and her young women as nurses and in specialized service, as the service flags, dedicated in many places of worship, bear silent and impressive testimony.

To the Red Cross and all movements for succor and relief she has given not merely millions of money, but, more precious still, thousands and thousands of workers, taken from her clergy and from amongst her most efficient laity. There are denominations whose clergy has been more than decimated through enlistment in the national service, military, naval and civilian.

As the needs of war work become more urgent, not simply for the soldiers and sailors who gather in great camps and cantonments and go abroad, but also for the great industrial populations which are sustaining the nation through the production of munitions, accoutrements, equipment, and food supplies, the church has undertaken a new form of ministry. The Home Missions Council, which is composed of representatives from thirty-five different home mission bodies representing twenty-three different denominations, and the Council of Women for Home Missions representing women's boards have joined with the General War-Time Commission of the Churches in creating a joint committee which is known as "The Joint Committe on War Production Communities, representing the General War-Time Commission of the Churches and the Home Missions Council. This committee, consisting of seven members from the Home Missions Council, two members from the Council of Women for Home Missions, and five members of the General War-Time Commission (leaving two vacancies to be filled), organized on July 15, 1918, with Mr. John M. Glenn, of the Russell Sage Foundation, chairman; Rev. Alfred Wm. Anthony, of the Home Missions Council, secretary; Mr. William T. Demarest, of the Reformed Church in America, treasurer; Rev. Worth M. Tippy, of the Commission on Church and Social Service of the Federal Council, exec-

"CHANGE IN SCHEDULE."

On August 18th the Missouri and North Arkansas Railroad will place in effect a new time card, and the schedule of trains will be as follows:

No. 201 Joplin to Kensett will arrive Kensett 8:00 p. m. No. 205 Heber Springs to Helena will arrive Kensett 7:40 a. m. and arrive Wheatley 9:35 a. m.

No. 202 Kensett to Joplin will leave Kensett 9:20 a. m. No. 206 Helena to Heber Springs will leave Wheatley 5:05 p. m. and leave Kensett 7:00 p. m.

Good connections from and to Little Rock with these trains are made at the Junction points named.

C. E. Veatch,
General Passenger Agent,
Harrison, Ark.

utive secretary; and Rev. Howard R. Gold, of the National Lutheran Commission for Soldiers and Sailors' Welfare, assistant secretary.

The program of the committee includes: (1) The investigation of conditions through adequate surveys in the communities affected by the concentration and speeding up of war industries; (2) the organization and strengthening of the churches in these communities and, where necessary, the creation of new churches for the religious and social welfare of the vast population which is migrating to these centers; and (3) that difficult and delicate task, yet needful and not to be avoided, of allocating responsibility to the co-operating boards and churches, so as to avoid wasteful competition and duplication.

In its investigations the committee already has complete surveys, made by the Commission on the Church and Social Service of the Federal Council, of fifty-one places in which some form of helpful agency, either local or national, has been set at work. In forty-seven other places surveys are now in progress; and twenty-four places are listed which are to receive attention in the immediate future. Other communities are reported almost daily. Lumber camps, mining centers, oil fields, and seamen's communities are included within the scope of the committee's work.

The places requiring attention are of three quite distinct types. First, there is the altogether new development, apart by itself, planted by the sea or in the midst of a great plain, which has sprung up for some specific industry connected with the war. In many instances these are Government Reservations—camps to all intents and purposes, neither military nor naval, but civil. In other instances industries have been builded and set-

tlements created along side of old communities, and the new, attached to the old in some loose yet contiguous way, require special ministrations which the old are helpless to render. The third type is the old settlement with so many new industries come into it that it is congested, almost overwhelmed, with its unprepared-for prosperity, and its unassimilated additions. The help rendered must be fitted to the community. In scarcely any instances is the community, unaided, able to cope successfully with the sudden problems thrust upon it. These are problems vitally related to war production and labor turnovers and to national welfare.

In addition to communities which contain large populations the committee proposes also to do all that seems possible, through regular church agencies, in sustaining the rural morale, recognizing that agriculture and all the homely arts of peaceful industry, must, in times of national peril, be placed in the category of practical righteousness.

The central office of the committee is at 105 East 22nd Street, New York City, where its officers may be addressed.—Bulletin.

MISSOURI LETTER.

Dr Steel is beginning to grow old. When a man tells how young he feels and how much work he can do with ease, it is pretty good evidence that he is no longer a callow youth. I know how it is myself and I am only three months his senior. On my last trip I was away from home two weeks, preached thirteen times, held six quarterly conferences, traveled 575 miles by rail, eighty miles in autos and seventy miles in buggies. After a rest of two days at home I go this evening to a camp meeting to be held ten miles from Springfield, where I helped in a camp meeting forty-eight years ago. Like Dr. Steel, I think I work with even greater ease than in former years, which is a sure sign that I am no longer young.

On my last trip I spent two days in St. Louis, absorbing wisdom and gaining inspiration at the great Centennial meeting held in Centenary Church July 30-August 1. It was indeed a great meeting and I am sure helped all who attended it to realize the greatness of the work before us, and the importance of carrying it to a successful issue.

Bishop Atkins told the story of the zealous Methodist preacher who took for his text "These that have turned the world upside down are come hither also." His divisions were:

1. "The world is upside down."
2. "It needs to be turned over."
3. "We are the chaps to do it."

At least two presiding elders who heard him had used the same illustration the previous Sunday. Whatever may be thought of the aptness of the illustration it is clear to all thinking minds that "The old order changeth" and that the church of God must meet these changing conditions with greater heroism, sagacity and self-sacrifice than she has shown in the past. It was well said at the St. Louis meeting that to raise the millions asked for in the next five years is not so important as to arouse the church to a sense of its responsibilities and privileges in this new day.

The war is the all-absorbing topic and some pastors are finding that church members are excusing themselves for not contributing to the Conference collections because they are giving to the Red Cross and other war claims. I find pastors who are raising all or more than they were asked to raise for the war work emergency fund, who have not yet secured half their Conference collections and are not likely to get much more.

Missouri raised a good wheat crop but has very little fruit and probably will not have more than a half crop of corn. We had insufficient rain in June, still less in July and so far in August hot winds and many days in which mercury went above the century mark. Corn is burning up and plans I had formed to spring salaries on various circuits have been largely checkmated by these adverse conditions. The new financial plan adopted by the General Conference is likely to embarrass our Conference Missionary work seriously. We have no fund on hand and depend upon the current year's collections to meet appropriations. But under this new law pastors can no longer make that cause a preferred claim in the order of time, but that fund will have to wait for its prorata of the collections as they drop slowly into the Conference treasury. For next year we will have to either reduce our appropriations to an extent that will cripple our work or else borrow money to meet claims as they come due. Inasmuch as the new financial plan is likely to increase our assessments nearly 50 per cent, borrowing money on uncertain prospects may be a doubtful expedient. My term as treasurer of our Conference Board of Missions closes at Conference and I am ready to turn the job over to some one who is younger and more sanguine than I am.—C. H. Briggs.

FROM LITTLE ROCK TO LAKE JUNALUSKA

My trip to North Carolina was speedily accomplished, but it was not lacking in interesting incidents.

Nearing Lonoke we heard the whir of strange, big wings and then saw a number of airplanes soar above the green rice fields of Arkansas. With the cadets of Eberts' aviation field we, in our own way, enjoyed their early morning drill towards the cloudless skies.

Approaching Memphis the heavens seemed of brass, while parched fields and dusty roads proclaimed the need for rain. A welcomed respite from superheated atmosphere came with a thunder storm during the twenty-four hours' delay at Morristown, Tenn., and we rested in the shade of a beautiful sugar maple tree at Hotel Mitchell. Morristown, the junction of railroads, a progressive and patriotic little city of less than ten thousand, not only went over the top in W. S. S. and the usual Red Cross work, but it maintains a most attractive army canteen, hastily built by patriotic men and immediately made cozy by patrotic women who beautified it with growing plants, hanging baskets and bright blossoms.

An enthusiastic leader in the good work said: "Everybody in town contributed to the canteen a dollar monthly, and the country people bring in such large supplies of foodstuffs that the 100 men who guaranteed to pay any deficit have not yet been called upon for extra money."

There are ten or twelve young women appointed to serve in the canteen each day, and hardly a train passes without some soldiers who gladly accept the hospitable invitation extended them. When the troop trains pass great numbers of the soldiers step off for refreshments, and on the record-breaking day 3,400 of them were enheartened by the kindly ministrations of these sympathetic Red Cross workers.

I was courteously invited indoors where the captain and her assistants were making ready for the hours ahead. To save time, and sugar, too, several young women were making the tiny packages, a spoon of sugar to a cup, though they said that many of the soldiers take coffee without sugar. One of the workers showed me bushels of delicious cookies and buttermilk biscuit, and there were juicy hams, fruit and melons just brought in by generous farmers.

The people of Morristown are justly proud of their success in this beautiful service, and I could but think how much this labor of love for our brave young soldiers will do in enlargement of their own life, especially for those who are somewhat isolated on the farms.

At Morristown I had pleasure in meeting Miss Ada McMurphy of Imboden, Ark., a Presbyterian missionary at Mokpo, Korea, who was enroute to Montreal. She gave a good account of our work and workers in Korea and talked very interestingly about the Orient.

Lake Junaluska, as a land of beauty

and enchantment, fully meets my expectations. The Southern Assembly is not only to be congratulated on its choice of location, but in its artistic arrangement of picturesque buildings. Cottages dotting the mountain sides are varied and pleasing in architecture and there's healthful climbing to reach many of them. The season, now closing, has been notable and the great conferences led by distinguished scholars and specialists were well attended. Bishop Atkins, Bishop DuBose, Bishop Cannon and nearly all the other active bishops of our Methodism have spent some days here, and Dr. W. M. Tippy and Bishop W. F. McDowell were among the representatives of the M. E. Church.

Tonight we are to have an address from Rev. Hubert Knickerbocker, called the "Texas Whirlwind," and with "California Punkins and Texas Chickens" for his subject we are promised laughter, tears and thrills for sixty minutes.

It is a peculiar pleasure to meet here Miss Cordelia Irwin, one of our missionaries to Songdo, Korea, who has come home on a furlough after six years of faithful and efficient service. She landed a month ago and is already talking of the study to be begun at once, so I fear she will not take all the rest that is due her. Rev. G. D. Naylor, one of our missionaries to Cuba, has spent his three-months' vacation here and feels ready to resume his work there very soon.

As all the bishops had left and no more were in sight, I secured the bishops' room in Auditorium Hotel with a fine view of Lake Junalaska and the beautiful Blue Ridge Mountains surrounding it. I thought, too, I might enjoy the "bishops'" rocking chair, but it was missing when I returned from supper. I learned afterwards it had been retaken by the lady who had loaned it to one of the dignitaries. My views are fine, but, lacking laity rights, I hardly hope again to come so near to occupying a bishop's chair.—Mrs. W. H. Pemberton.

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

NOT EQUIPMENT, BUT THE MAN MAKES THE DIFFERENCE.

Every great school, college or university has been built around the personality of some one man. The educated men of America who have accomplished great things and who stand well in professions look back on their college training and attribute much of their accomplishments to the dominating personality of the school in which they were educated. The dominating personality of Morgan School is that of Professor R. K. Morgan. His influence for good and better things does much toward the moulding of morals and stimulating of broader ideals in the students who are so fortunate as to attend Morgan School. Mr. Morgan has devoted his life to the training of boys.

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

Such an institution is the Morgan School, which has been built up around the Christian character and wholesome, inspiring personality of Robert K. Morgan, who has been principal for 25 years.

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

DEAN GREENE'E LETTER TO PROSPECTIVE STUDENTS.

(Professor Greene, of the English Department at Hendrix, has had charge of the office during the summer, while I have been in the Constitutional Convention at Little Rock. He has just sent out a letter to prospective students which presents the case so forcibly that I am taking the liberty of having it printed here without consulting him. I do it because it may clarify the thinking of other young people and lead them to wise decisions.—J. H. Reynolds.)

Dear Prospective Student: We have tried to reach you with a personal representative of Hendrix, one who is a little older than yourself, one recently out of high school and able to see from your standpoint, and at the same time one who knows something of college life. We have tried to reach you with college literature and personal letters. Now to try to strengthen you in your purpose to come to college, or to help you to decide wisely, if you are yet undecided, I crave the privilege of a little talk with you about the currents of influence that are surging against you now.

If you have decided to come to college, let nothing but a higher call of duty, unmistakably clear and authoritative, break you away from that decision. Cling to it as you cling to life, "in spite of rock and tempest's roar," and come full of purpose to make the best of your chance when you get here.

If you might come, and yet you are undecided, why? Let us look at a few of the "pulls" that hold us back from wise and strong decision:

1. The easier way, the short cut, the preparation for life that is less expensive in time and effort and money. Have you felt the surge of this current? Have you had this temptation? Surely you do not think that life is such an easy game that you can play it with half your powers unorganized and undeveloped. Efficiency, physical, intellectual, and moral efficiency, is the watch-word of the hour. Surely you are not planning to be mediocre when you might be great. Surely in the voyage of your life you are not planning idly to paddle a boat and let it nose timidly a little way along the shore when you might sail a grand ship across the seas and gladden far empires with the commerce of your thinking and your doing. We are fighting for the principle of equality expressed in the Declaration of Independence. What's the use to fight and then throw away our opportunity to be equal with our neighbor who does his best?

2. Lack of money. We cannot solve your financial difficulties, but you can, if your mind is made up and you have the right stuff in you—and we will help you. Just this let me say: A fat pocketbook has hurt more students than it has helped; and many a student has graduated from college who started with less money than you have. You can if you will.

3. The war. Yes, it tries the souls of the elect and brings tremor to the sturdiest. There are calls, thrilling calls, from the battle front that reach our deepest chivalry and manhood. There are equally strong calls to work and support those who go across. But three outstanding facts in the situation we may not overlook: (a) The armies at home and abroad need the support of our faith and hope and courage hardly less than they need our bread and gunpowder. The country needs the presence of masses of our young men of zest and thinking power to keep that faith and hope and courage to its highest tone. You can be a powerful factor here. (b) The country needs, more than anything else, highly trained experts and leaders of men, both in civil and military life. It has called upon all the colleges and universities of the land to co-operate with it in preparing these men. Will you offer the country what you are, or offer it what you may be after a year or four years of severe mental and military training? (c) The war will end, and we all hope and believe, within a few months, or at most a few years. What of your preparation for living the next forty or fifty years in the world of awful demand or genuineness, for clear vision, and sheer manhood? If you are ready for college, you are doubtless now facing your last chance for further formal preparation for living in that new world of vehement demand and undreamed-of opportunity.

Did you ever see a normal man or woman genuinely college-trained who was sorry that he went to college? The reason is, he knows that he has a wealth of mind that gold cannot buy, and no sane person would sell. We covet the privilege of helping you to acquire this wealth.

We shall look for you September 10.—Your friend sincerely, C. J. Greene.

A LABOR SUNDAY MESSAGE TO THE CHURCHES OF AMERICA FROM THE SECRETARY OF WAR.

The needs for production for the creation of war necessities are forcing an industrial expansion upon the country which must be accomplished in as many weeks sometimes as years would be reuqired under ordinary circumstances.

Under such circumstances there is a very great responsibility, both upon the Government and upon the people of the communities in which these war industries are developed, that there shall be no lowering of the standards which have been acquired so laboriously through years past, but that rather those ideals toward which we have been working shall be conformed to as promptly as possible. Our thinking for the safeguarding of industrial workers against unnecessary hazards ought to act under as great stimulation as does our thinking in regard to creating new and great industrial processes.

There is no point at which such thought ought to be applied more carefully than in regard to the responsibilities which attach to the greatly increased number of industrial processes by women, who are thus rendering their war service.

The Government is doing what it can in regard to all these matters, but no amount of supervisory work can take the place of a genuine community interest in such problems. The Federal Council of the Churches of Christ in America will be making a very real contribution if it can give its emphasis to the responsibilities which rest upon individuals and communities in regard to vital matters of this sort.—Bulletin.

THE METHODIST REVIEW.

Our Publishing Agents, Smith & Lamar, have announced a special subscription to all new subscribers to the Methodist Review. Five numbers, beginning with the coming October number and including the four numbers for 1919 will be sent to new subscribers for the sum of $2.00, the present annual subscription. The new subscribers, in order to avail themselves of this special subscription must accept it by September 10th at the latest, as the October edition will then go to press. Dr. Frank M. Thomas, the new editor of the Review, is introducing some new features that will prove of exceptional interest to pastors. One of these is a Department of Exegesis, devoted to the study of the text of the Bible and its interpretation in the light of the best ancient and modern scholarship. The October Review will contain some leading articles of unusual interest. If you desire to keep abreast of the world's best thought in this epochal age then subscribe for the Review, the official quarterly journal of the Methodist Episcopal Church, South. Send your subscription to The Methodist Review, Nashville, Tennessee.

Woman's Missionary Department

Edited by
MRS. W. H. PEMBERTON.....303 East Sixth St., Little Rock, Ark.
PRESS SUPERINTENDENTS:
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Little Rock Conference.....
.....Mrs. W. P. McDermott, 2403 Louisiana St., Little Rock
Communications should reach us Friday for publication next week.

VICTORY ALONE WILL NOT WIN THE WAR.

Our first and chief duty in this time of world conflict is the winning of the war and we believe that this Centenary movement is not only timely but necessary in order that the results of the great world war may be conserved.

When the armies of the allies shall be victorious on the battlefield the war will not have been won if, concurrently with this victory, the world has not been made safe for the new era.

We believe that the Christian religion is the only power and the church the chief agency for establishing the principle of brotherhood throughout the world, and that the principles of Jesus Christ must be made supreme in the personal life of all men and enthroned in all social and international relationship if democracy is to be made safe.—(From the Preamble of Resolutions adopted by District Superintendents' Convention, Columbus, Ohio, June 20, 1918.)

NORTH ARKANSAS CONFERENCE.

Letter from Miss Fuller in appreciation of a "Joy Bag" sent by the friends of North Arkansas Conference:

I'm taking the liberty of publishing this personal letter of Miss Mary Fuller because she expresses her thanks to all the women of the Conference who contributed to the "Joy Bag" sent her last month.—Mrs. F. M. Tolleson.

My Dear Mrs. Tolleson: I wish I could find words that would adequately express my feeling when I opened the package and found this wonderful joy bag. My cup was full and running over and I recalled the old proverb: "We can live without a brother but not without a friend."

I think I must be the most fortunate person anywhere to have so many lovely friends to remember me in such a unique and delightful way, when I've done so little to deserve it. When I heard them talk at the Conference about a joy bag I was consumed with curiosity to know all about it, but never dreamed it was anything so lovely as this and that I would some day have the pleasure of opening one. You can not realize the pleasure I have derived from it, not only me but all the patients in the sanitarium are enjoying it, too. Those who were able came to see it and I sent it to others, so it is shedding joy. They are anxious to know what I draw each day, and some say they could not wait, but I can, for it gives me something to look forward to each day—and days don't pass very quickly when you are resting in bed.

Please express to the women of the North Arkansas Conference my grateful appreciation and ask them to pray if it is God's will I may soon be restored to health and can come back to my home and friends and work I love so well. I wish I could write each person who had a part in this lovely gift, but I really am not equal to it just now. I think I am improving but it will take time.

I have written and asked Mrs. Hawley if she will take my office for the balance of the year. She could do it so well and we will want to keep in close touch with the auxiliary treasurers so they will not have to work so hard at the last hour—for we must raise our pledge. I was so pleased with the report Mrs. Hanesworth sent but did not have last year's figures to compare with it. I want to thank you for the time and thought you must have put into this joy bag and assure you it is bringing me joy every day. With best wishes for you and the work I am sincerely—Mary Fuller, The Bungalow, San Antonio, Texas.

A MESSAGE TO THE NORTH ARKANSAS CONFERENCE WOMAN'S MISSIONARY SOCIETY.

All may not be aware of the fact that Mrs. M. L. Hargrove, formerly connected with Scarritt Bible and Training School and who is so widely known and loved, has been elected associate secretary of the Centenary Movement, and her special line of work is the development of the Centenary spirit and plan among the women of Southern Methodism. She wants all to understand that the women do not go into this Centenary campaign as a Missionary Society, but as lay members of our church, using our missionary organization as a basis of operation, but working with the Centenary Commission in all their plans. She will represent that Centenary Commission to us as a conference and keep us in touch with their plans, but she will look to each individual to do her part in this forward movement. Surely all minds and hearts are impressed that the work is tremendous, far beyond human power, but its possibilities of blessing to our church and the world are incalculable and not even faintly represented by the $35,000,000 which is the proposed financial goal of this Centenary movement. This campaign has been planned after earnest prayer and honest investigation. We all feel that God is in this movement, and He can and will use it to awaken, vitalize and energize our church in all its branches, if His servants will be faithful and claim His power and His blessing upon their efforts. The first thing for us to do is to propagate vigorously in our missionary auxiliaries the work of intercession. Each auxiliary will be supplied with Intercession Pledge Cards by their district secretary. It is sincerely urged that every member sign their card promptly, turn it into the hands of her president, that she may report immediately to the district secretary. Most certainly every woman will realize the importance of her signing when she reads it. We are also asked to stress and develop the great fact of stewardship among the missionary women. A million tithers in Methodism is the goal. Today there is nothing so important as, that the church should now put its conscience back of its profession and actually show its faith by its works. We belong to God, our life, time, means and service, bought with the price of death of His own Son. God claims His part of all that we are and can do.

It is earnestly desired that every woman within the North Arkansas Conference will feel that this is her God-given opportunity to prove herself equal to the challenge of Methodism.—Mrs. Preston Hatcher, Corresponding Secretary North Arkansas Conference.

LITTLE ROCK CONFERENCE.

Mrs. A. B. Ross, District Secretary, sends much of interest from her district:

From Texarkana District.

A new auxiliary was organized at Ben Lomond last Sunday afternoon with nineteen charter members. Each member subscribed for the Voice. Mrs. Ethel Fawsett was elected president. We are hoping for fine results, as they are eager to do the work, and do it right.

Th Paraloma Society, recently organized, will be ready to make her initial report in October.

Bulletin, Texarkana District—Third Quarter.

Whatsoever He sayeth unto you, do it.

Our Responsibilities—To know the work; to know our relation to the work; to know our obligation to the work.

Let us do our full duty in all war work, but not let it overshadow our church work.

First Things First.

Several of our auxiliaries, Y. P. and Juniors ,are on the honor roll of the Conference. Let all the rest sit up and take notice.

Pray and Pay.

Our Aims—To meet the 10 per cent increase. To report to Conference and District officers on time. On God and God-like women we build our trust.—Mrs. A .B. Ross, District Secretary.

TEXARKANA MISSIONARY NOTES.

After a rest of five weeks the First Church Texarkana Woman's Missionary Society met in the church parlors on Monday afternoon. Although the weather was very warm we had a fine attendance.

Mrs. A. B. Ross, the president, presided over the business session. Report from the officers and Circle chairman were good. Mrs. Ross McKinney had charge of the program, her subject being "By Their Fruits Ye Shall Know Them." Each number was excellent. After which Circle Six entertained.

Our Methodist Maids and Juniors have disbanded until September, but the ever-faithful The Delta Club have their regular meetings.

The district secretary met with the Fairview Missionary Society. This is a fine body of women, eager to do their Master's work. Consecrated indeed. They gave a fine program and served ice cream, which the secretary appreciated.

College Hill Missionary Society is coming to the front with Mrs. Stackhouse as president. They are holding their regular meetings through the hot season.

The College Hill Juniors are giving fine reports and, with their enthusiastic leader, Mrs. Roberts, hope to be on the honor roll next Conference.

GOOD CHEER AT HOME WILL HELP ABROAD.

When getting up yearbooks or programs almost every subject suggested is perfectly fine. We say that is a good subject if it is someone else that is going to do the writing or make the talk, and today this subject that has ben handed to me is a good subject for some one else to handle. It is true and so complete in itself. We know it, but are we living it? We know that the mothers, wives and sisters here are not worth the sacrifice the boys are making over there, if they cultivate long faces, doleful voices and are bowed down with grief and have not the cheerful countenance that keeps the heart from breaking, and if they write such letters as this: Pa fell and broke his leg; Mary has the mumps and John the measles, and I don't know what I shall do while you are away from home. I think this war is horrible, and why you had to go I don't know. You may be killed. What will I do? He puts the letter in his pocket. It is all he has from home. It is true the mother has withheld some of the sad things. But still he goes into battle with blurred eyes and unsteady hand. He can't erase the picture of his home. He is unfit for a soldier and wishes his country had not called him, his country that he loves, and for which he was willing to give his life. He becomes a coward, he must not be killed, he does not go into battle smiling because there was no cheerful letter from home. The boy next to him in the same mail received a letter from his home so vividly has his mother pictured his home that he almost fancies he is there again. The words she uses are simple. He knows he is

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From April 6, 1917, to April 6, 1918, the Society has distributed 2,231,831 volumes of Scripture among our soldiers. 1,200,000 of these have been given to the soldiers. Our task grows daily as multiplied thousands more of our men and boys are called into the service. Money is needed to continue this good work. Don't you want to help? Send all money to, and order your Bibles from,

D. H. COLQUETTE
Field Agent for Arkansas
312 Masonic Temple
Little Rock, Ark.

loved and missed, though she does not tell him in so many words. She even tells him that they have four beautiful pigs, and the cow has the prettiest heifer calf, and that he may claim her for his own. The children take such interest in feeding the cow and the pig that they will be big when you return. He knows that each member of the family is thinking of him daily She also tells him that she saw Mary the other day ,and that she is such a sweet, cheery girl, I am glad you two are such friends. I asked Mary if she was lonely without the boys. She said, of course I miss them, but I am so busy. I am studying French now, you know he will talk French all the time when he comes back and I wouldn't be able to understand. I am afraid the war will be over before I know enough. I know he thinks my French letters are funny. I am working almost every day at the Red Cross, for I am afraid some of our boys will be minus a shirt if I don't hurry. When I am working on a shirt I wonder if John will ever wear this, and how careful I am with each seam. I send a little prayer with each garment I make that it may bring comfort to his body and cheer him. Do you wonder this boy does his duty to his country and to his home? He goes whistling into battle. There are so many at home keeping up his courage and backing him in everything. He is glad that he could go and fight for a country that is so dear to him. These boys across the seas are singing and smiling amidst shell fire and machine gun roar and we that only hear the dim echo will do our duty knowing that the ones at home must keep up the morale of the army abroad. And we with cheerful hearts and resolute hands and ready money working to keep up our spirits will help them by being cheerful, and we are so glad that these precious boys were given us and that we are willing to give them to help humanity and help crush a foe that seems to have forgotten our dear Savior's teachings. It is a glorious part we are doing in this war, giving our sons to free the world from brutality and hate. Let the boys feel that we are proud of them and glad that they are doing their duty, and we are cheerfully doing ours. We are so busy with our gardens and homes and saving and working for our boys that we haven't time for sadness. One girl sent this message abroad, I am planting roses everywhere, and he knew why, for his return. Let us plant roses and make dear America more beautiful. Plant them in our hearts and gardens, too.

These times are dark and troublesome with war and saddened homes; still let your laughter bubble some. It does more good than groans. I read of endless slaughtering on red fields over there—and yet this must be, the price so dear. But life is uncertain anywhere. God will take care of them. Through tears I smile for grief will only shrivel us and isn't worth while. The one whose voice is pitiful, whose face is like a hearse, will queer a whole big city full or break men's hearts or worse. It's bad enough when breezily the world jogs on apace when things are coming easily to all the human race, but when the world needs heartening and tears like fountains flow, when souls and nerves need smartening why multiply the woe? With sighs for this world's misery waste of precious time. But be up and doing with a heart for any fate—

Sunday School Department

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LESSON FOR SEPTEMBER 1.

(By Rev. Ashley Chappell.)

Subject: Christian Giving.

Golden Text: Remember the words of the Lord Jesus, he himself said, It is more blessed to give than receive.

This golden saying of our Lord was, when spoken, and is now, contrary to all the ways of the world's thinking. Saint Paul's quotation from our Lord is surely in keeping with his own life. He was a tent-maker, and not only supported himself but ministered to those who were with him. His whole life, therefore, was spent in the spirit of the golden text. His life, like every great life, great in the true sense, has been a giving life. Great men and women who have blessed the world have been those who were "born to be wasted." Long ago, in a humble home across the sea, a woman gave all her savings to anoint a poor man,

about ready to die. Those that stood by did not understand this beautiful incident, that perfume was not only not wasted, but has enriched the present and all the future.

Giving is an art. The Bible has much to say about it. It is not as easy nor as simple as we sometimes think. Give to every one that asks you, but, as Augustine points out, we are not to give them everything that they ask. Giving is to be done in the spirit of Christ and with judgment. We read from Beaumont and Fletcher:

"He that's liberal
To all alike, may do a good by chance,
But never out of judgment."

Giving must be done where giving is needed. If we give to those who give to us, there is no real reward. Give where giving is needed even to those who may despitefully use us. With what measure we mete it shall be measured to us again.

Browning says with majesty:

"A poor man served by thee shall make thee rich; a sick man helped by thee shall make thee strong. Thou shalt be served thyself by every sense of service that thou renderest."

Long ago the Bible expressed the same thought:

'Honor the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy vats shall overflow with new wine."

We know how to give only when we realize that all good and perfect gifts are from Him. There is a great deal of giving that is wasteful, even wicked. Emerson says that the nickel we give to the beggar on the street is usually a wicked nickel.

But giving is not measured by the gift as far as bulk and magnitude are concerned, but by motive. Let it be understood that love is the law back of all your giving. No gift is small when it is the best that love can give.

Take as an example the poor widow who gave the two mites, which was all she had.

"When the priests came to count up the contributions for that day they would think little of those two pieces of copper. It is a touching, instructive spectacle today to watch the stewards in the vestry count the collection. A gracious glow of gratitude is kindled by the bit of gold, which is rare; a sweet satisfaction welcomes the piece of silver; but the copper is shoveled off with slight grace or ceremony.

learn to labor and to wait. Our Savior said, Ye shall have tribulation in this world, but be of good cheer. We are needed everywhere and cheerfully we will give everything our army needs—they are giving all for us. And with Sunshine and Hawks we will say, after all there are only three things that are really worth while—

To be good;
To do good;
And always to smile.

And we know cheerfuuly fighting for the right here, we will be worthy to be called the brave mothers of the boys over there, and we will write those cheerful letters that they want more than anything else. No money can buy them. They would exchange or sell anything they possess, but no amount of money could buy the unopened letter from home. And we will sing—

Though your lads are far away
They dream of home;
There's a silver lining
Through the dark clouds shining;
Turn the dark clouds inside out
Till the boys come home.

And smiling through the teardrops say, I gave a soldier, too, and he will come back to me, finding me better for the testing.

Yes, and I will be worthy to welcome him that day,
To wave to him as gallantly as when he went away,
Saying, "Smiling I may greet you, for I have done my share
Here have I been faithful as you were faithful there!"

—Miss Earle Phillips, Pine Bluff, Ark.

Our greatest need in the Home Department is for deaconesses and home missionaries to carry on this work. There are fewer candidates in training this year than we have had before. This is due to the fact that some of our women have volunteered for war service; and because brothers and fathers are in the camps or at the front, many of them have become the support of the family. We must pray that the Lord of the harvest will send forth his laborers into the field even at this time, or we shall suffer a great loss in the future.—Mrs. R. W. McDonnell.

Well, I dare say the copper sometimes justifies the contempt with which the stewards treat it; some people give copper who ought to be ashamed to give it, only such may be sure that God will pay them back in copper. But how much sometimes does the copper mean of self-denial, faith and love! There are few collections, perhaps, but the glory is in the half-pence, however stewards and trustees may reckon when the widow dropped her two scraps of copper into the treasury, in the eye of Christ they were not copper at all, but gold, and abundance of gold beyond all that David or Solomon ever knew. Reckoned by the arithmetic of love, weighed in the balances of truth, Christ saw gold enough there to cover all the walls, and pillars, and domes, and gates of the temple. She gave more than they all. You take a cup of water out of the sea, but where is the blue? asks the poet. Yes, we seem to miss altogether in the small thing the charm, the mystery, the splendor that goes with the mass, magnitude, number, space. But God can see the blue in the cup; he can see the sublimity of small services, small works, small gifts. In the cup of cold water that you give in His name He beholds an Atlantic ocean of faith and charity, paved with jewels, rich with music, reflecting in itself a whole heaven of glory."

A PERSONAL WORD TO THE PREACHERS OF THE LITTLE ROCK CONFERENCE.

Dear Brethren: Some time ago our government exempted you from military service. Just this week you are exempted again from an occupational tax placed upon practically every other vocation. Is this an insult? Or is it a recognition of your splendid services to our government? In the case of the members of the Little Rock Conference I believe it is a recognition of loyal service. In my travels this year I have found no class of men in our State busier and more successful in promoting war activities than our Methodist preachers.

But let us not be deceived. Winning the war is a big task. But it is not the most important one before us just now. It is possible for the war to be won without the preacher's assistance. But this other task can not be accomplished without the preacher's leadership. It is for the accomplishment of this important work that Mr. Wilson has had exempted the preacher, and not primarily to help promote war activities.

And what is this task? It is to build up the nation's moral resources; to take over the responsibility of training that generation into whose hands these blood-bought liberties are soon to be committed; to guard our homes and schools so that childhood and youth may be built up and not weakened; this is the preacher's task. Shall we accept the responsibility? Or, shall we, carried off our feet by that splendid patriotic enthusiasm, which thrills every true Methodist preacher's heart, devote our attention to outside work while we lose our hold on this young life?

In every country at war, juvenile crime has increased alarmingly since the beginning of the conflict. Beyond any doubt the Protestant Church is especially losing its hold on its childhood at this particular hour. Every church this year is losing in enrollment. In the Little Rock Conference our Sunday school rolls are gradually shrinking. Pastors, superintendents and teachers are struggling vainly with those left in our classes to overcome in the little child's mind that subtle influence of sensuality propagated by war speeches, war pictures and "hymns of hate."

What shall we do about it? Old methods can not avail. Even adult evangelism lies impotent in this hour's crisis. The answer is this: We must leave off some other things, if necessary, and concentrate our energies, our time, our intellect, our money, our sacrifice and our blood, upon those institutions which alone can save for Christian democracy the men and women of tomorrow.

At the heart of the situation lies the Sunday school, which is more desperately needed today than ever to keep boys and girls pure and strong and to train them for intelligent Christian service. But the Sunday school as it has been can not answer the problem. In the light of officers' training schools, perfect organizations for Red Cross and Y. M. C. A. drives, and their successes, we have learned that, after all, we Sunday school folks have been just playing at our jobs. When we place up beside these splendid organizations our Sunday school work with its indifferently trained teachers, indifferent attendance, inadequate equipmest, inadequate curriculum, inadequate finances, and heart-breaking neglect on the part of so many parents, our faces must pale with shame.

But, thank God, there has been an awakening. At a recent meeting of the Sunday School Council of Evangelical Denominations in the United States and Canada this whole problem was threshed out. As a preliminary step it was agreed to put on a Continent-wide Simultaneous Teacher-Training Drive. The Southern Methodist Church is an important member of this council and our own Dr. Shackford is urging each pastor in our connection heartily to cooperate in the drive with him. We give the plan.

The What Of It:

Simultaneous Teacher-Training Drive in all the Evangelical Denominations on the American Continent.

The When of It:

The time is not arbitrarily fixed. But it is expected that it will be carried out some time in either September or October of this year. It will last thirty days. September 15 is our best date to begin.

The Aim of It:

There are at least four objectives:

1. At least one teacher-training class in every Sunday school meeting at the Sunday school hour.

2. A monthly workers' council meeting at least ten months in the year.

3. A mid-week training class for those who are at present teaching.

4. A definite effort to be made toward helping every Sunday school to a right selection and use of current literature and books on religious psychology, pedagogy and Sunday school organization and management.

The How of It:

The following methods for the Drive are suggested:

1. Each denomination will conduct its own teacher-training drive through its regular machinery.

2. Literature for the drive will be furnished by Dr. J. W. Shackford, 810 Broadway, Nashville, Tenn.

3. A campaign of publicity will be conducted through the press.

4. Each pastor of publicity is requested to use September 15 as teacher-training Sunday, at which time the drive in his school will be inaugurated.

In Conclusion:

And, now brother pastors of the Little Rock Conference, what shall we do about it? Shall we urge that we are too busy with the war and let this opportunity of getting into a great continent-wide drive slip by? Shall we claim that we have tried Teacher Training and failed? That will be the easy and natural thing to do. But we are not made of that kind of quitting stuff, are we? Let us arise and say, we may have experimented a little with this thing of training teachers in the past, but now we are going at the job in earnest. Let us write at once to Dr. Shackford for full particulars and for posters and literature and let us get ready to put over our drive with the same spirit and enthusiasm that will characterize other war measures this fall.—Clem Baker, Secretary.

REPORT OF TREASURER, LITTLE ROCK CONFERENCE SUNDAY SCHOOL BOARD.

Children's Day Receipts.

Previously reported	$1,558.53
Philadelphia, Magnolia Circuit	2.50
Logan's Chapel, Magnolia Circuit	9.70
Kilgore's Lodge, Magnolia Circuit	8.00
Doyle, Bingen Circuit	3.00
Columbus	5.00
Providence, Thornton Circuit	2.50
Kingsland	4.43
Warren	12.64
Antoine, Delight Circuit	4.56
Maumelle	2.95
Midway, Blevins Circuit	2.30
Friendship, Blevins Circuit	2.41
County Line, Womble Circuit	2.78
Total	$1,621.30
Little Rock District	$374.37
Camden District	295.49
Prescott District	258.45
Texarkana District	200.00
Pine Bluff District	198.98
Arkadelphia District	139.17
Monticello District	116.18

In order that we may make a final checking up will pastors and superintendents please send any remaining C. D. money at once to Rev. Clem Baker, 314 Masonic Temple, Little Rock, Ark.

It is not too late to take the Children's Day offering. Remember our motto: "Children's Day Report From Every School in the Conference."—Clem Baker, Field Secretary.

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.

LESSON FOR SEPTEMBER 1.

"All for Christ." Our Tongues. James 3:1-12. Consecration Meeting.

1. Using the Tongue in Witness for Jesus.

The tongue is the readiest means of communication, and with it everyone who can speak witnesses for something. We may make of our tongue what James says of it in chapter three of his letter: 'The tongue can no man tame; it is an unruly evil full of deadly poison." Or we may make the tongue speak words that are "like apples of gold in network of silver." (Prov. 39:1.) Therefore it behooves all of us to say with the Psalmist: "I said, I will take heed to my ways that I sin not with my tongue." (Ps. 39:1.)

Little as we may think of it, the tongue can not be neutral with respect to the religion of Jesus Christ. The tongue is for Christ or it is against Him. It is unfortunate that many young people are using their tongues against Him. But many are the places and many are the opportunities for using our tongues in witness for Him. In the League service, in the prayer meeting, at home, visiting friends, at the social, in school, everywhere we may witness for Jesus. And "a word spoken in due season, how good it is!"

Let us make an effort in this League service to learn how better to use our tongues in witness for Jesus Christ. It is with this consecrated purpose in view that three of our Leaguers have written the articles that follow.

II. WITNESSING FOR CHRIST IN OUR EPWORTH LEAGUE SERVICE.

By Miss Alline Voss, Conway, Ark.

If we are living by the word of God, keeping His commandments, trusting His word, we have fellowship with Christ, and if we have fellowship with Christ, we should be willing (yes, even glad) to witness for Him anywhere, but especially in our Epworth League service. Here we are gathered in an informal way with our friends and co-workers in the church.

Thus not only is it a privilege granted us, but there is a responsibility attached to the knowing of God's will—the doing of it. Who are they that receive the gospel? Those who truly receive, are those who receive it in their hearts as seed in good ground and show its effects in their lives. (Matt. 13.) For Christ said, "Freely ye have received, freely give." Not long since our Sunday school superintendent asked for specific things that help to build a good character. One teacher mentioned this, "Never fail to act on a good impulse." How many times we have felt it our duty to speak for Christ in our open meetings in the League service, or perhaps it was only a sentence prayer, we were expected to pray, but somehow we missed the opportunity to witness for Christ. Witnessing for Christ is certainly one of the fruits of a Christian character. John the Baptist said, "And now also is the axe laid unto the foot of the tree; every tree that bringeth forth not good fruit is hewn down and cast into the fire." If we fail to witness for Christ in our League services we are hiding our lights. It isn't so easy for all of us to stand and witness, with our tongues in our services, but let us remember the Scripture, "I can do all things through Christ which strengtheneth me."

Witnessing for Christ is a Christian act, attended by a reward within itself. Have you experienced the soul-satisfying feeling of having spoken out for Christ among your fellow Leaguers? Out of the fulness of Christ we receive every grace, for has he not said, "For I will give you wisdom and a mouth, which all your adversaries will not be able to gainsay nor resist." When we have thoroughly acquired the habit of always being ready to witness for Him in our Epworth League, what a reward to feel that "The peace of God which passeth all understanding shall keep our hearts and minds through Christ Jesus!"

III. "WITNESSING FOR JESUS IN SCHOOL OR COLLEGE."

By Miss Evangel Galloway, Earle, Ark.

Soon many of our young people will be off for college and many more going to the schools of the country. Hence the necessity of reminding every one that Christ is as real in school or college as in any other place.

The strength of a witness lies in the character of the witness and the clearness of the testimony. Either a weak character or a cloudy testimony makes an uncertain witness and his testimony amounts to but little. It is the same way in witnessing for Christ; we must be able to prove what we claim by our very character and we must make it clear by taking a definite stand for the right and not being ashamed for the whole world to know what we stand for. To have two selves, one for Sunday and good people and another for the week days and worldly people is perfectly absurd. The school or college is a good place for one to show what one really is. A religion that is not worth taking to school is not worth having at all. Education means a well-rounded development, hence it means the development of body, mind and soul. Religion is the noblest instinct of man and should have a prominent place in the education of man.

Witnessing for Jesus in school or college is more important because the pupil at this time is in the formative period of life. Some say that school is the place to prepare for life, true, but school is life itself. In this life we are growing into a larger life, habits are formed and life is shaped. As we are then, so we will be throughout life. Then our lives are as a case in the making; they may be molded into any shape, they may be disfigured or marred; but as left then, so they will ever be. If we leave Christ out of our lives during school days, we must suffer for it the rest of our lives.

We may witness for Christ in school by our personal life. The life we live speaks louder than the words we speak. True life must back up all effective testimony. Every school has some one or more who is ever an inspiration to all the others. This is the true Christian ever thoughtful of others and forgetful of self. She always has a cheering smile and a kind word for others. She inspires every one to a higher and nobler life. Many others decide for Christ because of this noble life. She enters into every activity of the student body, full-hearted, but without self obtrision. She is ever ready to assist the timid and to make acquainted the stranger. Others are made happy and comfortable in her presence. Attend any of the religious organizations of the school and that girl is found there doing her part.

Again the student can witness for Christ in the classroom. The character of work she does speaks in thunder tones. If it is honestly and faithfully done it puts to shame the sham worker. Christianity helps one to do a better work, more satisfactory to one's self and to others. It helps one to study harder that she may be better prepared to help others as well as herself. Being a Christian does not mean just being good, but it means for us to do something that is worth while in the world. So when one begins to neglect her school work you may be sure that she is neglecting her Christian duty as well. You can not separate faithful work and faithful living. James says, "Show me your faith without your works and I will show you my faith by my works."

A Christian will enter into all the religious activities possible. In college there are the Y. M. C. A. or the Y. W. C. A., the Missionary class, the Sunday school, Epworth League, etc., where the true witness must place herself. The Christian who does not work in these will be as the fruitless tree. The school is a place where one may be a wonderful help or a tragic hindrance to Christ. Many of our best Christian workers says, "I got my start in the Epworth League or in the Y .W. C. A. while in school." Since so many are here started for life then surely every Christian student ought to be a true witness for Christ.

IV. A CONSECRATED TONGUE.

By Rev. Roy Farr, Little Rock, Ark.

Of the many ways that man has of communicating with his fellows the most satisfactory way is by speech. Spoken words are alive. They pulsate with the spirit of the speaker. Winged with eloquence and barbed with reason they are mighty instruments to move upon the wills of men for good or bad.

Preaching is distinctive of Christianity, which depends on the spoken word for its main propaganda. It was the spoken word that our Savior used to acquaint men with the teachings of the kingdom of God. His prophets and teachers still go out proclaiming the gospel in the same way. In church, in the home, on the street, it is still the tongue that bears the most telling witness to His truth. Tens of thousands have been won to Jesus by personal workers whose tongues are consecrated to God's service. Three thousand were won at one time by the golden-mouthed Peter on Pentecost.

The Bible gives one of the distinctive marks of a perfect man as a tongue giving no offense; but if we are not able to discipline our tongue our religion is vain. It is so easy to make a slurring remark, to tell half-truths, to hurl malice at those whom we do not like or who have done us evil. The gossiping tongue is as a flame-thrower hurling poison gas set on fire of hell. It must delight the devil to hear the blasphemous words and vain boasts of those who profess Christ as their Savior, but warm themselves at the fires of God's enemies.

As sweet or bitter rills betray the character of the fountain head so the words of our mouths betray the character of the men we are at heart. The profane man advertises his secret soul; the teller of filthy yarns displays the garbage dump of his mind; the "tall-story" teller lets you peep at his character. Of every idle word we must give an account in the judgment. The gossiper, the liar, the swearer, can not have consecrated tongues.

A consecrated tongue is an impossibility without a consecrated heart back of it. "Ye must be born again." When

the heart is regenerated then the tongue can be consecrated, and not till then. It has been said that a sinner can do everything that a Christian can do except lead men to Christ. Let us be sure we are converted at heart and then our tongues can sing, pray, preach and talk with the spirit that carries conviction to sinners.

ILLUSTRATIONS.

SCATTERED TO THE FOUR WINDS.

A Hebrew woman spread false reports about a neighbor. Later, repenting of the sin, she came to her rabbi inquiring what she could do to remedy the wrong done her neighbor. He directed her to pull the feathers from a fowl and go down the lane scattering the feathers until all were gone and then return to him. She did as directed. Then he said, "Go now and gather up the feathers, every one, and bring them to me." "But, rabbi," she said, "that will be impossible, for since I scattered the feathers winds have arisen and have blown them far and wide over the fields and I could never get them together again." "So," said the rabbi, "since you told the untruth about your friend others and still others have repeated it until it is now scattered far and wide over the countryside and you can never gather up the false reports again. You can only seek the forgiveness of your friend and God."

EASIER TO BARK THAN WORK.

Fault finding is not difficult. Isaac McCurry illustrates this. A dog, hitched to a lawn mower, stopped pulling to bark at a passerby. The boy who was guiding the mower, said, "Don't mind the dog; he is just barking for an excuse to rest. It is easier to bark than to pull this machine." It is easier to be critical than correct, easier to bark than work. Easier to hinder than help, easier to destroy reputation than construct character. Anybody can grumble, criticise or censure like the Pharisees, but it takes a great soul to go on working and rise superior to it all like Jesus did.—Expositor.

A SUGGESTED PROGRAM.

Hymn, "Stand Up For Jesus."
Several prayers.
Hymn, "Lead On, O King Eternal."
Scripture lesson read responsively.
Leader's talk, using suggestion under No. 1.
Talk by Leaguer, using No. 2 for suggestions.
Song, "Kind Words Never Die."
Talk by Leaguer, using No. 3 for suggestions.
Short prayer
Talk on "A Consecrated Tongue."
Consecration service.
Announcements and League benediction.

A WORD IN DUE SEASON.

A young soldier had written a letter at the Y. M. C. A. hut and came up to buy a stamp. A sudden inspiration came to the secretary and he said, "I am sure that Canadian girl of yours is one of the finest any young chap ever had; you ought to be a mighty fine fellow to be worthy of her." The young soldier looked down and started to the door when, to the amazement of the "Y" man he tore the letter up. Next morning he came up and explained, "I want to thank you," he said, "for what you said to me yesterday. I have a splendid girl and she thinks me all right; but that letter was for an appointment that would have brought me into sin and shame, if it hadn't been for your kind words in the nick of time."—The Bible Today.

CHILDREN'S DEPARTMENT.

MAKING A SUNNY HOUR.

How do you make a sunny hour?
Just take some right good will,
Some love, some trust, and faith as well,
Enough to fairly fill
A good-sized heart—and you will find
There's still some room to spare
For impulse, which will prompt kind words
And actions, here and there.

Mix all together with a smile
That's spiced with willingness,
And daily use of this, my friend,
Will help you to confess
That wheresoever you may ask,
You'll find no recipe
Like this, to make a sunny hour
Wherever you may be.—Ex.

A SPIDER'S SENSE.

Uncle Jimmy was surprised at the stillness of the house. As Jerry's father and mother were away, Uncle Jimmy made it his business to keep track of his young nephew. When there was no answer to the signal that always brought Jerry on the run when he was within hailing distance, Uncle Jimmy went to the kitchen and questioned Maggie, "'Spect that him thumpin' 'rund up-stairs," she said.

Uncle Jimmy went up the stairs two steps at a time. From a small back room there came a muffled thump, thump!

"It's the other side of the trap-door. He's shut himself in," chuckled Uncle Jimmy. He reached up, opened the door, and pulled down a dusty Jerry.

"Spiders up there," said Jerry, brushing cobwebs from his sleeve. "Spiders haven't any sense, or they wouldn't live in a dark, smelly attic."

"Some spiders have more sense than some boys," teased Uncle Jimmy. "There are spiders that make houses with trap doors, and they don't have to get an Uncle Jimmy to open them, either."

"Spiders spin webs," said Jerry.

"Come to my room, and I'll show you a trap-door house that was built by a spider."

Jerry pranced happily along behind his uncle. That room was a forbidden place when mother was at home.

From his treasure case Uncle Jimmy took what at first sight seemed nothing but a bit of dried clay a couple of inches thick annd not much bigger around than a silver dollar. Carefully he lifted a little earthen door, and Jerry saw a tiny room, carpeted and papered with gray silk.

"It's like a fairy's cave," cried Jerry.

"The trap-door spider is a great architect," said Uncle Jimmy. "See, this door is hung by a hinge. When company isn't wanted, which is generally all day, the spider sits in this silk-lined house with the door tightly closed. But at night when feeding time comes, the door is thrown open, and out goes the spider after food. Some spiders have a back door through which to escape if an enemy should come in the front way."

"How could a spider ever make a door like this with a hinge and that fits just right?" asked Jerry. "I worked two days trying to make a door for the rabbit's cage, and then it wasn't any good."

"The spider works hard enough to make this door. If we could take it apart, we would see that it is made of layers of silk and earth. First a little sheet of web is spun and covered with earth, then another web follows and another layer of earth. So on it goes until the door is the right size. The last layer is always of silk"

"No wonder the spider's such a big eater if he has to make all that silk from his own body! How did you ever come to find this wonderful house, Uncle Jimmy?"

"The door was covered with moss and leaves so as to make it look like a part of the ground around it. It would have been hard to discover had not the door been left open one night, and the little builder never came back to close it. I waited several days before I dug up his house. But at last I thought it likely that when he was out looking for supper something bigger had gobbled him."

"Or maybe somebody stepped on him." said Jerry. "I guess, when it comes to knowing things, boys haven't anything on spiders."—Sunday School Times.

WEIGHING UP.

"You be along tonight, Curt?"

The tall boy with the humorous eyes shook his head.

"Why, Curt!" His companion, who

had been about to leave him, came back to argue the matter. "We want you. You're such fun in a crowd. And, what's the matter? Didn't you have a good time last Tuesday?"

"Yes, I had a good time."

"Well, come on, then."

"No, I'm not coming."

"Oh, I suppose you're a sissy about smoking."

"No, I don't believe I am. I smoked didn't I?"

"Yes, you did, and the club was twice as lively as it was before you came, and I don't see why you aren't coming tonight."

"Well, you see, I counted it up soberly the next morning, when the fun was over, and I made up my mind it didn't pay. I had a headache, and I couldn't seem to make up to my lessons for a couple of days, and I missed so many flies in ball practice that I had a narrow escape from being left out when the team was made up."

"That's just because you aren't used to it. Smoking wouldn't give you a headache after awhile."

"Just wait. That wasn't all. I tell you I weighed the whole thing up. On one side was an evening of fun with a lot of jolly boys; on the other, my headache, and general no-account feeling. Of course the headache would wear off in time, but would there be any disadvantages that wouldn't? I thought over the fellows of our class, and divided them into those who were doing good work, and those who were at least doubtful if not downright poor. And, Jim, not one of the smokers stood in the good students' line-up. Then I went to the football team. There's only one smoker on it, though twenty of them tried out. The baseball team had two smokers, and their position is shaky. I went all through the school athletics, and the smokers were nowhere. I don't feel like being just one of the herd in this big school. I want to do at least one thing pretty well.

"Then I thought of the men I knew. There are at least half a dozen among them that I've seen try to break off the tobacco habit, and they couldn't. My Uncle Jerry is one of them. You know what a jolly fellow he is. He said he thought it was hurting him, and he decided to quit. He held on for three weeks. He couldn't eat or sleep or work, and in the end he went back to smoking. He's the one that said the most to me about not getting the habit. And, to tell the truth, I don't exactly like to get into anything that will own me like that. Uncle Jerry says he feels like a traitor to the family, and he told me about my splendid old grandfather. Grandfather learned to use tobacco when he was in the army, and I guess there were times when it had to take the place of a square meal. And he used it two years after he came home. Then, one day he said he was going to leave off tobacco, and the family laughed and said, 'Yes, until the next time he went to town.' But he never touched it again, and he's eighty now. I'd like to keep the kind of a will grandfather has.

"Then, I've asked a lot of men I know whether they think I'd better start to smoke—say, after I'm twenty-one—and every one told me not to. And they all told how they wished they hadn't started.

"Now, think it over yourself. Is there enough fun in smoking to weigh up against the things you can't help knowing to its disadvantage? I thought not, so I'm through."

The other boy walked away thoughtfully. He wondered how many members the Social Club would lose because of Curt's stand. For, of course, Curt was a boy who was followed.—Zelia Margaret Walters, in Western Christian Advocate:

NEWS OF THE CHURCHES.

WAR WORK COLLECTIONS.

Little Rock Conference.

Amount previously reported	$3,072.35
Since then:	
August 15, Emmet	20.00
Total	$3,092.35

North Arkansas Conference.

Amount previously reported	$1,797.00
Since then	00.00
Total	$1,797.00

—James Thomas, Treas,,
Joint War Commission.

SALEM CAMP MEETING.

The camp meeting at the old historic Salem Campground will begin on the night of September 6. This is one of the most widely known campgrounds in the State, this being about the fifty-fourth session. It was the home and birthplace of many of our greatest preachers, and they are scattered from Arkansas to China. It has fallen behind in the last few years in producing preachers. Come praying that we may have the greatest revival in the history of the place. Welcome to all.—Thos. D. Spruce.

BLEVINS.

We have held two meetings, the first at Midway, the second at Friendship.

The Midway meeting was indeed a great meeting. The Holy Spirit convicted people of sin and they came to the altar and prayed through until God saved them. Our people worked faithfully and we had about thirty conversions. We received eleven members into the church. The entire church was strengthened and revived and we will close out at Midway in fine shape this year. They built a new church last winter and spring and God blessed them for honoring him. The carpenter who superintended the work was saved and he and his wife joined the church. It will be long remembered.

The Friendship meeting was the greatest meeting the writer has ever attended. We have never seen such conviction of sin and such repentance. The entire country for miles around was moved mightily. People came to the meeting to have some place to go and were convicted and converted. Some of the people told me that they came to the meeting expecting to have a good time, but as they entered the grove where the meetings were held something took hold of them and they were borne onward and upward with the tide. I have never before seen Christian people work as faithfully. I have never seen them so anxious as

the good people of Friendship. Their faithful work did a great deal toward making the meeting such a success. Whole families were saved and joined the church. We had between forty and forty-five conversions and received thirty-two into the church. Of the thirty-two all were on profession of faith except five and they were greatly revived. Older members say it was the greatest meeting since Bro. John R. Sanders was there about thirty years ago. The demonstrations of the Holy Spirit came nearer being like the times of John Wesley than anything the writer has ever witnessed. Such rejoicing would make glad the heart of any one. Friendship community will never be the same. The church has been strengthened. People have tasted of the goodness of God and will not be satisfied with anything that would come short of that. Our Sunday school will now grow as it has never grown before. We have organized another Senior Epworth League, making four Epworth Leagues on this work. We begin another meeting Sunday night.—S. T. Baugh, Pastor.

WARNING ORDER.
State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Henrietta Deaver, Plaintiff,
vs. No. 23102.
Wash Deaver, Defendant.
The defendant, Wash Deaver, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Henrietta Deaver.
August 19, 1918.
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 Circuit Court.
Beatrice Wren, Plaintiff,
vs. No. 23103.
Oscar Wren, Defendant.
The defendant, Oscar Wren, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Beatrice Wren.
August 19, 1918.
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.
Citizens' Investment and Security Co., Plaintiff,
vs. No. 23098.
Union A. M. E. Church and Trustees, Defendant.
The defendant, Board of Church Extension of A. M. E. Church, of Washington, D. C., is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Citizens' Investment and Security Co.
August 19, 1918.
W. S. BOONE, Clerk.
By F. M. OLIVER, D. C.
A. J. Newman, Solicitor for Plaintiff.
J. C. Marshall, Attorney ad Litem.

WARNING ORDER.
State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Cora B. Morrison, Plaintiff,
vs. No. 23052.
William L. Morrison, Defendant.
The defendant, William L. Morrison, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Cora B. Morrison.
August 10, 1918.
W. S. BOONE, Clerk.
F. M. OLIVER, D. C.
W. H. Pemberton, Solicitor for Plaintiff.
C. P. Harnwell, Attorney ad Litem.

FRIENDSHIP AND CADDO VALLEY

We have just closed our meeting at Friendship, and it was a success in many ways. Praise the Lord for such a meeting and such good people to work with. We began the meeting on Sunday evening, August 4, and closed out on the evening of the 11th; baptized sixteen on the last day with several coming into the church that had been baptized in infancy, and others that will come in later and some that will unite with other churches. We gladly welcome one good sister back home by letter from a sister church.

The people were very much revived. We had to move out into the yard by the middle of the week, as the church house would not hold all of the people. We had over 200 at one 11 o'clock service, with large congregations at night with the best of order and attention. Brother B. F. Fitzhugh of Carthage was with us the last two days and did some good preaching.

We also had a good meeting at Caddo Valley, closing out the day we began at Friendship. Brother Sheets of Point Cedar and Brother Reynolds from near Hot Springs representing the Church of Christ. The meeting was union in name and spirit both. The people were very much revived. We had four professions, three young men and one young lady.

We had large congregations at night with very good attendance at the day services.

The good people at this place built an old-fashioned brush arbor and we had an old-time religious meeting.

I am truly thankful that it is my good fortune to be with the good people of the Friendship Circuit.

I was given this good work the middle of July, some time after Brother C. D. Cade entered the war service.

We are working, hoping, and praying that the Lord will bless our efforts among these people. They know how to take care of their pastor and make him feel welcome.—W. B. Plummer, P. C.

BRIGHT STAR CIRCUIT.

As I haven't written this year to the paper, I think that it is time that I was telling something of my work. I am serving the Bright Star Circuit the third year, and I am succeeding nicely, too. The work is in better condition than heretofore. I understand the people and they understand me better than heretofore. I have some of as good people as can be found anywhere. We are making advancement in many ways. I have just closed a great meeting at Olive Branch. Rev. J. Watt Fulton of Texarkana was with me. Brother Fulton is a great preacher and revivalist. He came to us from West Texas, and I hope that he will stay with us. Our meeting was held under an arbor. We had great crowds day and night. Brother Fulton preached the old-time gospel and the church was revived and sinners converted. We had fifty-one reclamations and twenty additions to the church. No one will make any mistake in securing Brother Fulton to help in revival work. I have also held my meeting at Doddridge. Brother Simmons of Stamps was with me. Brother Simmons is a good preacher and a good man with it. He knows how to reach the people. His preaching is great and easily understood. The church was greatly revived. Everybody enjoyed the meeting. There were several reclamations and additions to the church. Stamps is fortunate in having Brother Simmons for a pastor. May the good Lord bless these two men and their people is the prayer of the writer.—S. B. Mann.

GOSHEN.

Our work at Goshen is very good. We have just begun our revival here and are praying for a great spiritual awakening of the church and community. We feel that God is going to answer our prayers. Brother H. A. Armstrong of Lincoln is doing the preaching and we know he is a man of God. With the help of the Lord we can do many things.—W. H. Gayer.

OUR LONSDALE MEETING.

Our meeting at Lonsdale, under the leadership of Rev. W. H. Evans (Wild Bill) started August 2 and closed August 11. It was acknowledged by all to be one of the greatest shakeups that Lonsdale has ever had, religiously. Evangelist Evans is one of the most pleasant, agreeable, lovable and earnest soulseekers I ever have worked with. His manner of preaching is a saver of life unto life, or death unto death. The people came for miles around to hear him. People got just what they came for in his meetings. He tells it straight and in such a lovable manner that the people do not want to miss a sermon and keep coming all through the meeting. Lonsdale people did the grand thing in entertaining us and took care of the evangelist well in a financial way.

Our church at Lonsdale was strengthened very much by additions and infant baptisms. The people of Lonsdale like our presiding elder's plans well. We have two more meetings with this same evangelist before we start the camp meetings at McClendon Springs Campground, five miles from Hot Springs. We are planning to make this the best campmeeting that has ever been held on these grounds. We start it September 13. We invite all preachers and soul-savers to come. Any questions regarding this meeting will be answered cheerfully if addressed to Box 165, Hot Springs, Ark.—C. A. Fuller, Pastor.

ELGIN ON KENYON CIRCUIT.

We have just closed a great meeting at Elgin, on the Kenyon Circuit. I did all the preaching. Had no help in preaching. The church did some fine personal work and earnest praying. The church was truly revived and left in a live growing condition. We carried the meeting on twelve days and had, so far as we know, thirty-three old-time conversions—what we preachers call "sky-blue." Most of our conversions were among the young folks. We had a real old-time revival. Numbers of folks got happy and shouted the old-time shout, and the meeting got hold of many lives

for God that will result in good later. Ten joined our church. Others will join later, and others will probably join other churches. At the close of the last service we organized a prayer meeting, looking forward to keeping the revival fires burning. We baptized two infants. Some of our people subscribed for the Arkansas Methodist. Others will do so later. We praise God for a real victory.—T. H. Wright, P. C.

NOTE OF APPRECIATION.

We thank our friends for their kind assistance during the illness of our baby girl, and for their many expressions of sympathy on her death. May God's grace attend you all, and may we all so live that we may have a home in the eternal city, where our angel Mary Beth now abides—Robert E. Glascock and Family.

HACKETT.

Sunday night, the 11th inst., we closed a two-weeks' meeting in Hackett, which resulted in six professions, four reclamations and six accessions to the church and a spiritual uplift to all who attended. Am sorry to say we failed to get the co-operation of the whole church. Rev. J. E. Lark, pastor of our church at Hartford, did the preaching and it was all good. His sermons were all sound and Scriptural and all that heard him loved him. My name is David, not "Daniel." I don't know how the name "Daniel" got into the Minutes, for I am sure I never turned it in that way, and so much of my mail has come addressed that way.—David N. Weaver.

THE ORPHANAGE.

Since my last report in the Methodist I have received special gifts as follows: One nice lot of girls' clothing from Mrs. E. C. Fones, Little Rock; two dollars from Mrs. A. M. Hartwell and Mrs. J. W. Rhodes, Osceola; one dollar from Miss Blanche Bratton, Leslie, Ark. Miss Blanche is a little girl whom we gave to Mr. and Mrs. Bratton. That she has a happy home will be better understood from reading the sweet letter which she wrote me:

Leslie, Ark., Aug. 16, 1918.

Dear Mr. Thornburgh:

I have now been with mamma and papa Bratton three long years. And I love them better all the time. I am glad you sent me to live with them.

I have a flock of big White Rock chickens all my own. I have a nice big dog and two old cats and two pretty kittens. And I have a new pet now. It is a dear little squirrel that came yesterday from the woods to the house and climbed upon the porch. Mamma fed it and when it had eaten all it wanted it went away, but came back this morning and I fed it. It would take bread and nuts from my hands and climb upon the house to eat them.

I hope it will come every day. Mr. Thornburgh here is a dollar I am sending you for the Orphanage. And I am sending you the picture of mamma and me. I want you to see how much alike we are. I am in school and haven't had time to write sooner.

Love to all the children in the home. Blanche Bratton.

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT.
(Fourth Round.)

Malvern Ct., at Ebenezer, Sept. 7-8.
Donaldson and Curtis, at Hillcrest, Sept. 8-9.
Arkadelphia Ct., at New Hope, Sept. 14-15.
Leola, at Leola, Sept. 21-22.
Oaklawn, Sept. 22-23.
Friendship Ct., at Friendship, Sept. 28-29.
Malvern Sta., Sept. 29-30.
Carthage Ct., at Rolla, Oct. 5-6.
Third St., Oct. 6-7.
Princeton, at Mt. Carmel, Oct. 13-14.
Holly Springs, at Sardis, Oct. 13-14.
Pearcy Ct., at Caney, Oct. 19-20.
Hot Springs Ct., at New Salem, Oct. 26-27.
Park Ave., Oct. 27-28.
Cedar Glades, at Cedar Glades, Oct. 29-30.
Dalark Ct., at Friendship, Nov. 2-3.
Tigert Ct., at Lonsdale, Nov. 9-10.
Benton Sta., Nov. 10-11.
Sparkman, at Sparkman, Nov. 16-17.
Central Ave., Nov. 17-18.
Jessieville, at Cann House, Nov. 19-20.
Arkadelphia Sta., Nov. 24-25.

B. A. FEW, P. E.

FORT SMITH DISTRICT.
(Fourth Round.)

Hackett Ct., at Hackett, Aug. 25.
Midland Heights and South Fort Smith, Sept. 1, 11 a. m.
Winslow and Chester, at Winslow, Sept. 1, 8 p. m.
Van Buren Sta., Sept. 8, 11 a. m.
East Van Buren Ct., Sept. 8, 3 p. m.
First Church, Fort Smith, Sept. 15, 11 a. m.
Dodson Ave., Fort Smith, Sept. 15, 8 p. m.
Lavaca and Barling, at Lavaca, Sept. 21-22.
Greenwood Sta., Sept. 29.
Kibler Ct., at Kibler, Oct. 5-6.
Alma Sta., Oct. 6-7.
Ozark Ct., at Mt. Vernon, Oct. 12-13.
Cass Ct., at Oak Grove, Oct. 19-20.
Ozark Sta., Oct. 20, 8 p. m.
Mulberry and Dyer, at Mulberry, Oct. 26-27.
Charleston Ct., at Charleston, Nov. 2-3.
Hartford and Midland, at Hartford, Nov. 10.
Huntington and Mansfield, at Mansfield, Nov. 17.

J. K. FARRIS, P. E.

JONESBORO DISTRICT.
(Fourth Round.)

Trinity Ct., at Trinity, Aug. 24-25.
Brookland Ct., at Shiloh, Aug. 25-26.
Crawfordsville and L., at Crawfordsville, Aug. 31-Sept. 1.
Earle, Sept. 1-2.
Harrisburg, Sept. 7-8.
Harrisburg Ct., at Form Hill, Sept. 8-9.
Vanndale Ct., at Vanndale, Sept. 14-15.
Jonesboro Ct., at Forrest Home, Sept. 15-16.
Nettleton and Truman, at Nettleton, Sept. 21-22.
Marked Tree and Lepanto, at Lepanto, Sept. 22-23.
Tyronza and Whitton, at Tyronza, Sept. 28-29.
Marion Sta., Sept. 29-30.
Lake City Ct., at Lake City, Oct. 5-6.
Monette and Macey, at Black Oak., Oct. 6-7.
Leachville and Manila, at Leachville, Oct. 12-13.
Blytheville, First Church, Oct. 13-14.
Blytheville Ct., at Yarbro, Oct. 19-20.
Lake City and Dell, at Dogwood Ridge, Oct. 20-21.
Osceola, Oct. 26-27.
Luxora and Roz., at Luxora, Oct. 27-28.
Wilson, Nov. 2-3.

F. M. TOLLESON, P. E.

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

Salem Camp Meeting, Sept. 5-12.
Benton Ct., at Ebenezer, Sept. 28-29.
Hickory Plains Ct., at Rogers' Chapel, Oct. 5-6.
DeVall's Bluff and Hazen, at Hazen; preaching p. m., Oct. 6; Q. Conf. a. m., Oct. 7.
Tomberlin Ct., at Oakdale, Oct. 12-13.
Mabelvale Ct., at Mabelvale, 11 a. m.; Q. Conf. 2:30 p. m., Oct. 16.
Austin Ct., at Mt. Zion, 11 a. m., 2:30 p. m., Oct. 17.
Des Arc, p. m., Oct. 18.
Keo Ct., at Keo, Oct. 20.
England, p. m., Oct. 20.
Bryant Ct., at Bryant, 11 a. m. and 2:30 p. m., Oct. 24.
Lonoke, 11 a. m. and 7:30 p. m., Oct. 27.
Carlisle, Oct. 28.
Maumelle Ct., at ———, 11 a. m. and 2:30 p. m., Nov. 7.
Oak Hill Ct., at ———, 11 a. m. and 2:30 p. m., Nov. 8.

Pastors will please see that all reports are ready and in full.

ALONZO MONK, P. E.

PRESCOTT DISTRICT.
(Fourth Round.)

Caddo Gap and Womble, at Caddo Gap, Sept. 8.
Amity Mission, at Smyrna, Sept. 14-15.
Prescott Ct., at Center Ridge, Sept. 21-22.
Liberty, Sept. 25.
Amity and Glenwood, at A., Sept. 28-29.
Mt. Ida, at Mt. Ida, Oct. 1.
Okolona, at Center Grove, Oct. 5-6.
Emmet Ct., at Emmet, Oct. 12-13.
Columbus Ct., at Saratoga, Oct. 19-20.
Washington Ct., at W., Oct. 20-21.
Whelen Springs, Oct. 25.
Gurdon, Oct. 25.
Blevins, at Midway, Oct. 26-27.
Prescott, Oct. 27-28.
Mineral Springs, Oct. 30.
Murfreesboro Mission, Nov. 1.
Delight, at Saline, Nov. 2-3.
Murfreesboro, Nov. 3-4.
Highland, at Orchard View, Nov. 9-10.
Nashville, Nov. 10-11.
Center Point, Nov. 11.
Bingen, at McCaskill, Nov. 16-17.
Hope Mission, Nov. 23-24.
Hope, Nov. 24.

J. A. HENDERSON, P. E.

SEARCY DISTRICT.
(Fourth Round.)

Augusta Ct., at Gregory, Aug. 24-25.
Augusta Station, Aug. 25-26.
West Searcy, Aug. 31-Sept. 1.
Searcy, First Church, Sept. 1-2.
Judsonia and Kensett, Sept. 7-8.
Bald Knob and Bradford, at Bald Knob, Sept. 8-9.
Auvergne and Weldon, at Weldon, Sept. 14-15.
El Paso, Sept. 21-22.
Valley Springs, Sept. 28-29.
Marshall, Sept. 29-30.
Bellefonte Ct., Oct. 5-6.
Harrison, Oct. 6-7.
Leslie, Oct. 12-13.
Heber Springs, Oct. 13-14.
Pangburn, Oct. 19-20.
Griffithville, Oct. 20-21.
Clinton, Oct. 26-27.
Higden and Shirley, Oct. 27-28.
Cato Ct., Nov. 2-3.
Cabot and Jacksonville, Nov. 3-4.
McRea Ct., Nov. 9-10.
Beebe and Austin, Nov. 10-11.

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

TEXARKANA DISTRICT.
(Fourth Round.)

College Hill, Sept. 1, at night.
Ashdown, Sept. 15; Conference 3 p. m.
Fairview, Sept. 15, at night.
Bradley, Sept. 22; Conference 2 p. m.
Lewisville, Sept. 22, at night.
Lockesburg, Sept. 29; Conference 2 p. m.
Patmos, Oct. 1; Conference 2 p. m.
Stamps, Oct. 2, atnight.
Winthrop, Oct. 5; Conference 2 p. m.
Richmond, Oct. 6; Conference 3 p. m.
Paraloma, Oct. 9; Conference 2 p. m.
Bright Star, Oct. 12-13; Conference 2 p. m.
Fouke, Oct. 16; Conference 2 p. m.
Foreman, Oct. 20; Conference 2 p. m.
Umpire, Oct. 24; Conference 2 p. m.
Dierks, Oct. 27; Conference 2 p. m.
Cherry Hill, Oct. 30; Conference 2 p. m.
Mena, Oct. 30, at night.
Hatfield, Nov. 2-3; Conference 2 p. m.
Horatio, Nov. 3, at night. Conference Monday, 2 p. m.
Vandervoort, Nov. 9-10; Conference 9th, 2 p. m.
Bussey and Taylor, Nov. 15-16.
First Church, Texarkana, Nov. 24.

Preachers and stewards be prepared to make full reports.

J. A. BIGGS, P. E.

The Financial Goal of the Missionary Centenary

W. W. PINSON

Thirty-five million dollars looks like a big sum. And it is. But it must be recognized that we are in a big business. The amount seems big only in comparison with what we have been doing. Compared with the "big things" going on all about us, and now becoming commonplace, it is not a bit big. Compared with the task now confronted by the Church, and the demands soon to be greater than ever, it is meagre. The fact that it is being asked without apology and that the Church with one voice approves, shows that we have entered a new era. We have accepted for always the verdict written everywhere, in letters of flame, that old things are passed away. The Church that does not accept it dies, and Methodism means to live.

NOT AS BIG AS IT LOOKS.

This thirty-five million is not as big as it looks. Let it be borne in mind that the annual income of all the Departments represented is included. This is estimated at $2,000,000 a year, or $10,000,000 for the five-year period. Hence the Centenary sum proper is $25,000,000, including $5,000,000 for War Work. In other words, we are only asked to increase our income three-fold for our missionary work, including Church Extension, and then add $1,000,000 a year new income for meeting the emergencies created by the war.

NOT AN ENTHUSIASTIC GUESS.

The amount was not hastily and carelessly chosen. A careful survey of the fields was made and passed upon by committees familiar with the fields, and the amounts indicated were studied and combined by the Centenary Commission. They were then submitted to a carefully chosen group of more than one hundred leaders at Memphis, Tenn., March 19-21, 1918, and earnestly and prayerfully considered by a committee, and then by the body. After the discussion they were passed unanimously. The only dissenting voice in the discussion was from some laymen who thought the sum should be much larger.

AN EFFORT TO CATCH UP.

Let it be remembered also that this amount, large as it seems, only serves to bring the Church abreast of its present task. With the exception of War Work, it provides for entering no new fields, and is very largely consumed in providing adequate equipment for the work now being done. It is for the most part an effort to really catch up with our providential task, and to begin the new Missionary Centenary of this new and mighty hour in human history in some fair state of preparedness.

WIDE RANGE OF NEEDS.

This $35,000,000 is to cover a wide range of interest. To summarize, the askings are as follows:

Present income for five years	$10,000,000
Foreign Missions, General	7,870,000
Foreign Missions, Woman's Work	3,000,000
Board of Church Extension	2,140,000
Home Missions, General	2,850,000
Home Missions, Woman's Work	1,290,000
Annual Conference Missions	2,500,000
War Work Fund	5,350,000
Total	$35,000,000

A further analysis will show a wide range of interests covered by these askings.

PROPERTY EQUIPMENT.

There are needed immediately 253 churches and 123 parsonages in foreign fields alone, and more, many times over, asked for in the home fields, besides the ground on which they are to be built.

FOR SCHOOLS.

There are more than 100 schools of all grades in the foreign and 18 in the home field, estimated at over $7,000,000. This is about one-fourth of the whole amount. It goes into a vast and far-reaching educational scheme. By far the larger part of it lands where there are no endowments, and no public schools, and no background of Christian influence to support the schools. These schools are to train the leaders of the future among great populations of the earth. In China eighty per cent of all those who get education at all are dependent on mission schools. Yet not as much is being asked for all these 123 schools as is frequently asked to endow a single school in this Christian land. This includes the training of our native preachers, about 200 of whom are now in our schools.

NEW MISSIONARIES AND WORKERS.

There are 214 new recruits called for, men and women to fill up the ranks and meet the unusual demands. These must be found, equipped, sent out, housed and maintained. Nothing is more urgently needed. Here will be given an opportunity for those who wish to be represented in the great pioneer work of the Kingdom to send and support their own missionaries, as many are now doing.

In addition, hundreds of native workers must be trained and set to work among their own people in the large program of missions we are planning.

MEDICAL WORK.

Nearly $2,000,000 are asked for hospitals and medical equipment. When it is remembered that this is mostly among people who have no medical science, and who, but for the missionaries, must suffer and die without the healing ministries of a physician, it is pitiably small. Suffering womanhood alone in heathen lands should demand instantly the whole sum asked for, to say nothing of agonies of little children.

TO INCREASE SALARIES.

There are 2,756 pastors at home who get less than $1,000, one-half of these receiving less than $500 a year. These askings include increasing these salaries something like 50 per cent, till they range from a minimum of $600 to $1,000 each. This reform is overdue and is worthy of our best efforts. This will require over $500,000 a year.

AID OF THE NEGRO.

The negro schools come in for a share in these askings. A half million for six negro schools is surely not extravagant, and yet what an untold blessing it will be to this people in their struggles! This we should do, not only for their sakes, but for our own.

VARIOUS HOME MISSION AGENCIES.

Wesley houses, Bethlehem houses, night schools, institutional churches, and other means of reaching the congested centers, the foreigner, the slums, the neglected rural sections, all on a scale we have not yet even approximated, is provided for in these plans. It is an attempt to really do our share in evangelizing our own land and making and keeping it Christian.

MAKING SURE.

This analysis is by no means complete. In fact, it could not be. Still further pains are being taken to make sure that the enterprises we set forth are entirely worthy and the needs genuine. The surveys are now being reviewed by the missionaries, and there will be changes in the details before the items are finally settled by the Commission.

OBJECTS FOR DONORS.

When the whole list of askings has been thoroughly tested and sifted they will be divided up into objects so that those who desire may make their Centenary contributions in the form of specials. This will require time and labor, but it will be made by the time of the meeting of Conferences this fall.

EPWORTH LEAGUE SPECIAL.

Already the Epworth League Board has assumed as its Centenary task the total askings for Africa, and begun working at it with enthusiasm. The pledges made at the League Conference this summer give promise that they mean to make good. The indications are they will run the measure over.

THE SUNDAY SCHOOL BOARD.

This Board is laying definite plans to line up every Sunday School in the connection for the Centenary. Its share will be one-tenth of the whole amount, or $350,000. Rev. J. L. Neill will be in charge of this work under the Sunday School Board, which will work in harmony and co-operation with the Centenary Commission. It will be a campaign of missionary education which will be a joy and a blessing to the Sunday School. Objects will be provided which will be most attractive and inviting to the children and young people.