

ARKANSAS METHODIST

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

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

VOL. XXXVIII.

LITTLE ROCK, ARK., THURSDAY, JULY 31, 1919.

NO. 31

A SOFT ANSWER TURNETH AWAY WRATH; BUT GRIEVOUS WORDS STIR UP ANGER. THE TONGUE OF THE WISE USETH KNOWLEDGE ARIGHT; BUT THE MOUTH OF FOOLS POUR-ETH OUT FOOLISHNESS.—PROV. 15:1-2.

SATISFY THE SOUL.

As our bodies demand bread so our souls cry out for spiritual food, and starve if they are not fed. The activities of physical and intellectual life may cause us to forget the needs of our souls until the still small voice is no longer heard. Let us feed upon the Word and by prayer keep our natures open to divine influences. Then we may spiritualize our daily tasks and in all things glorify God. Thus we grow strong and overcome the enemies of our souls.

A SPIRITUAL OBJECTIVE.

Everything in connection with the Centenary Celebration at Columbus had, directly or indirectly, a spiritual object. The peoples of heathen lands were presented as objects of missionary enterprise, and the successes of our work among them were exhibited to encourage greater efforts. Calls were made for more workers, and hundreds of young men and women offered themselves for service. It would be futile to raise millions of money without at the same time securing choice spirits among our youth to carry the message of the Cross to those who are in need. The response of a multitude of consecrated youth will touch the heart of the Church as nothing else has done. A veritable uprising of volunteers will cause our people to realize the meaning of our movement, and appreciate its spiritual objective.

WHICH?

The investigation of Bolshevik activities discloses the startling fact that in New York forty-five publishing plants and in Chicago fifteen are devoted to these destructive interests. All of the enemies of organized society are using the printing press to promote their nefarious designs, and they reach the very people who are not reading our Church papers.

Which kind of literature will our pastors and official members permit our uninformed people to read? Is there not an imperative duty to supply the necessary corrective for the revolutionary propaganda? The editor can not reach the persons who need the Church paper unless the pastors open the way by securing them as subscribers.

OVERDOING IT.

For the last three years government officials of all grades have been sending requests to pastors and denominational editors to present all sorts of subjects in the name of patriotism. These public men, who a few years before were denouncing every effort of church people to get morality into political issues, now want the Churches to take up every government enterprise and push it. They have at last discovered that the Churches in America are a great force and are to be reckoned with.

We are glad that the politicians are learning some things which they really needed to know; but we think that they are now asking the pastors and editors to do many things which loyalty and patriotism do not really demand.

Now that the war is ended, we advise our pastors to consider all such requests on their merits. Do not promote any enterprise simply because some public official sends you nice mimeographed letters, but discriminate, and present only those which are

worthy of the advocacy of the pulpit. Unless we are careful we shall soon be as completely dominated by the government as were the German sim-pletons.

A HELPFUL MISSION.

Roman Catholics are vigorously protesting against the purpose of various Protestant denominations to enter France. They characterize it as 'proselytizing.' But do Romanists ever hesitate to proselyte? Indeed, have they not organizations for that purpose? And do they not glory in such work? Is Romanism pushing as vigorously in heathen lands as it is in Protestant countries?

We are not blaming Rome for its zeal to secure converts anywhere and everywhere, but it seems hardly consistent to criticize Methodists for doing the same thing. However, it is not quite the same, as Methodist and other missionaries in France and Italy and Belgium will work principally with the people who have already repudiated Romanism and demand a ministry that is not opposing the governments under which the people live.

Protestantism may stir Rome to more successful efforts in these countries, and thus a double purpose may be accomplished. Methodism does not work for itself alone, but rejoices whenever other spiritual forces are aroused and strengthened. The leaven of Methodism in France may renew its spiritual life. As an eloquent French chaplain recently said, before the Federal Council of Churches: "France can not die; but France can not live without your Christ;" so France needs the renewing and refreshing gospel as presented by Protestantism.

"BETWEEN SUCCESS AND FAILURE."

The Southern Baptist hosts are now promoting a campaign to raise \$75,000,000, using practically the same plan adopted by the Methodists.

One of their leaders, Mr. M. H. Wolfe, President of the Texas Baptist General Association, a big business man, says: "The religious press stands between success and failure in the seventy-five million dollar campaign. * * * To succeed will be glorious, to fail will be disastrous, and my convictions on this important question compel me to say with all frankness that success in the campaign will be measured by our ability to educate and enlist the vast host of Southern Baptists in the undertaking. The only way this can be done is through the religious press."

This layman is right. Our Centenary leaders used the Church press without stint, and the editors responded with alacrity and joy. The financial campaign was a brilliant achievement; but securing the pledges is only a small part of the task. They must be collected; the revival must be promoted; the portion of our membership as yet untouched must be reached so that the whole Church may move forward. How can these things be accomplished unless the Church paper is in every Methodist home?

SHALL WE DO IT?

It is announced that Harvard University is to organize a Graduate School of Education. The General Board of Education has offered \$500,000 if the University raises \$1,500,000 more, all to be used as endowment for the School of Education.

Long ago Columbia University established its great Teachers' College to do the work which Harvard is now undertaking, and by preparing college professors, city superintendents, and high school principals Columbia has been able to attract the

largest student body in the United States, and become the leading university in the world.

It is transparently evident that the university which trains those who become the educational leaders will in time have students directed to it by these influential alumni.

Shall we learn the lesson? If we would make Emory University and Southern Methodist University great, we must create in each a strong Graduate School of Education and by superior advantages draw to these schools for their Master's and Doctor's degrees the men and women who later will train the youth in high schools and colleges. It is the wise thing, the strategic thing to do. Shall we put a million into each of our universities for the higher education of educators?

THE CENTENARY AND INTERCESSION.

Our Master was a man of prayer. He agonized in intercession. He kept the spiritual channels open between himself and His Father, and this was the secret of His power. He thus knew the mind of the Father and their sympathy and co-operation were complete.

Our Master desires that we may be equipped for service; hence he urges us to abide in Him, and promises if we abide in Him and His words abide in us we may ask confidently and expect to receive. Our wills are thus to come into such full harmony with his purposes that we shall ask for the very things which God is ready to grant.

Believing that the purpose of our Centenary is in accord with God's plan, our leaders began praying. As they prayed the way opened. As they continued in prayer the campaign prospered. As they persisted in supplication the results even exceeded expectations.

The prayers were not for money, but for the turning of the whole life of the Church toward obedience to Christ's last command, the fulfillment of his wonderful commission to disciple the nations.

The real work of the Centenary has just started. It is necessary that every member of our Church become a true intercessor if each is to realize blessing in the progress of this mighty movement. The member who refuses to pray, deliberately cuts himself off from the highest and best source of power. Let us enter the Fellowship of Intercession and both give and receive spiritual blessings.

If we would prevail with God, we must first submit so that He may prevail in us.

The proud lose God, the envious lose their neighbors, the angry lose themselves.

The fasting body submits to the soul, and the feasting soul sublimates the body.

Faith feels in the dark and finds the Father; love illumines and lifts to filial life.

When vice is the style, it is a virtue to be unfashionable.

The deification of self is the demonization of self.

The humanization of self is the dehumanization of selfishness.

True enjoyment follows the unselfish sinking of self.

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METHODIST CALENDAR.

Y. P. M. S. Conference at Arkadelphia, August 4.

PERSONAL AND OTHER ITEMS.

Read in this issue "Not a Drastic Bill," by Bishop Cannon.

Dartmouth College has received gifts this year amounting to \$1,200,000.

At its recent session, the Georgia Legislature failed to give women suffrage.

Dean H. A. Morgan of the University of Tennessee has been elected president of that institution.

The University of Michigan is to have a \$300,000 building for the specific training of high-school teachers.

Henderson-Brown College reports the largest number of reservations at this season in the history of the school.

On account of the crowding due to excitement over oil at Glasgow, the Louisville Conference will not meet there, but at Elkton.

An Arkansas lawyer has given the Presbyterian Church in Arkansas \$20,000, the interest only to be used in home mission and evangelistic work.

We are gratified to learn that the attendance of Southern Methodists at the Centenary Celebration at Columbus was much greater than was expected.

The House is to take recess from August 2 to September 8. This will delay legislation for the enforcement of constitutional and wartime prohibition.

"Better spend some time studying the catalogues of our Methodist colleges and universities. The wise Methodist sends his sons and daughters to the Church schools."

The population of Alaska has decreased during the war. This is partly due to sending 5,000 men to the army, the largest proportion to population in the United States.

Part of the Centenary funds will be used to build a dormitory for Methodist girls near the campus of the University of Oklahoma and another adjacent to the campus of the Denton (Texas) College of Industrial Arts.

There is a growing sense of need for a great revival of true, spiritual religion. The great work of the Church is that of being the agent of Jesus Christ in securing the salvation of souls.—Herald and Presbyter.

J. S. Ewalt, in renewing his subscription, writes that the Fayetteville District is going forward in fine shape under the leadership of Dr. W. F. Evans, the presiding elder. Many of the pastors are in revivals and doing good work. They expect to have all claims paid in full and many additions to the church by Conference.

* If very reader would secure a new subscriber *
* the Paper would prosper and do more for the *
* Church. *

* As our collections during the summer are *
* always much less than expenses, our friends *
* who now promptly remit for arrears will help *
* their church paper when it is fully appreciated. *

Scores have been hurt and 27 killed in Chicago's race riot. Traffic is badly tied up because of the strike by street car employees, who are demanding 85 cents an hour for their services. Verily, Chicago's cup of trouble is brimming full.

The office force enjoyed a delightful visit from Brother J. L. Shelby and his wife last Saturday. Brother Shelby has just finished a revival meeting with Brother Wade at Woodland, and will conduct another at Hays' Chapel, beginning August 6.

While attending the Centenary Exposition at Columbus, Dr. W. F. Dunkle, pastor at West Palm Beach, Fla., represented several of the city dailies of Florida and did "feature stories" for them and the Publicity Department of the Exposition.

If the opinion of geologists proves to be correct the University of Texas may reap an enormous income from the production of oil on its lands. It is reported that oil is under several hundred thousand acres of the University's lands in the Hueco basin.

The excellent health conditions which existed in the armies in France, Flanders and elsewhere, were due principally to the work of the medical officers of the various forces—much of it work on the line of preventive medicine.—Leonard Wood, Major General, U. S. Army.

Don't let your League and Sunday School go into vacation summer quarters. Enough of the members of each will be left behind to keep the organization going. The advantage of having done so will be apparent when you begin in the autumn drive.—Pacific Methodist Advocate.

Maj. R. H. Parham, for fifty years one of the leading educators in Arkansas, died July 26 in Little Rock. He was a progressive citizen, a Christian gentleman, whose life was spent in effective public service. In useful men and women he has a monument more enduring than brass.

It is predicted that the railroads will be unable to handle the tremendous traffic required this fall by the enormous wheat crop. In view of this it would be well if everyone would lay in his fuel supply early. It will be too late next winter when the demand exceeds the transportation facilities.

In a note from our pastor's wife at DeWitt, Mrs. James W. Rogers, we glean that they are delighted with their charge and think they have the best folks in the world to serve, and the finest group of young people they have ever seen. The young people are fortunate to have such splendid leaders among them.

Hyde Park Church, Tampa, Fla., where Rev. L. M. Broyles is serving his fourth year, recently gave two young men to the ministry and has one or two more in preparation. More than a hundred members have been added to the church this year, many of them on profession of faith, and there are conversions frequently.—Nashville Advocate.

The record of the medical service with the forces of the United States is such that no word of mine is necessary or can avail to enhance the brilliance of their co-operation. * * * The medical profession should be congratulated on the practical elimination of typhoid fever as a cause of death in the army.—Newton D. Baker, Secretary of War.

A revival of pure religion is the great need today of the Church and the world. Conditions are such that only a great and special work of divine grace can set the world right. The Church needs to be spiritualized and filled with a mighty longing for the conversion of souls and for the honoring of God in obedience to his requirements.—Herald and Presbyter.

Baltimore is beginning a vigorous and unique campaign for industrial development. Instead of promoting any and every kind of industry it is announced that the problem is to develop in Baltimore manufacturing industries of a character which various studies show can be most economically or advantageously operated in that city, and to induce large and well financed industries to establish principal or branch plants in Baltimore based on the economic advantages which the city offers to that particular industry.

There is nothing more essential to the creation of the proper atmosphere, proper ideals and proper traditions of a college than to have only genuinely religious men and women in the faculty. Through them we must look for indelible impressions which will set the faces of the leaders of the next generation toward worthy goals.—Nashville Christian Advocate.

Rev. J. A. Batchelor, Rev. Moffett Rhodes, Rev. R. U. Waldraven, Rev. G. M. Gardner, Rev. Paul Talley, Rev. Harold Govette, Rev. J. A. Sage and Dr. Arthur Bonner were among the ministers of our church who attended the Epworth League Institute at Asilomar. Dr. Bonner and Brother Rhodes were most efficient members of the faculty.—Pacific Methodist Advocate.

C. N. Clark, D. D., brother of Dr. Elmer T. Clark, who has charge of the Publicity Department of the Centenary, has been employed to take charge of the community survey work the Centenary is undertaking preliminary to the evangelistic campaign planned. Dr. Clark has been doing Red Cross work for some time. He is a young man yet and is qualified in every way for the task to which the Church has called him. Nashville will be his headquarters.

A telegram from Dr. O. E. Goddard announces the Bible and Evangelistic Conference to meet at Junaluska August 10-17. Gipsy Smith, A. C. Dixon and John McNeill are among the celebrities who will speak. The committee on evangelism and the annual meeting of evangelists will be held there August 12-13. The General Conference District Evangelists are urged to attend. There will be a feast of good things for all who love the Bible and evangelism.

* Readers who desire to promote the interests *
* of their Church Paper will renew without wait- *
* ing for statements. *

The office force received a pleasant call this week from Chaplain J. N. R. Score, who has just returned from overseas. We are glad to report that his father, Brother John Score, pastor at Parkin, who has been very ill and undergone a serious operation at the Baptist Memorial Hospital in Memphis, is now doing nicely and expects to be able to return home next week. Chaplain Score will be at Parkin with his father, temporarily, and will be glad to hear from his friends.

Sunday afternoon, July 13, 1919, a beautiful wedding was solemnized at the attractive country home of Mr. and Mrs. F. A. Laney, two miles east of Sinackover. The bride, Miss Gertrude Laney, is the accomplished daughter of Mr. and Mrs. F. A. Laney. The groom, Mr. Marvin Mann, is a successful merchant of Sparkman, Ark. Both are active Epworth Leaguers. The bride has been one of the faculty of the Pine Grove High School. Rev. J. W. Vantrease performed the ceremony.

The Arkansas Legislature last Monday ratified the Susan B. Anthony amendment to the federal Constitution, which, if adopted by the Legislatures of 36 States, will become the nineteenth amendment to the Constitution of the United States. In the Senate the vote was 29 to 2 for ratification, and in the House it was 75 to 17. Arkansas became the twelfth State to ratify the amendment. This is the second Southern State to ratify the federal suffrage amendment, Texas having ratified it on June 23.

I have just read one of the finest little books on soul-winning that it has ever been my pleasure to read. I want to recommend the book to all of our preachers, especially at this time, when we are all planning for the coming church-wide revival. The book referred to is "The Passion for Men: A Plea for Endeavor in Soul-Winning," by Edwin Forrest Hallenbeck. The price is 50 cents, postage prepaid. Sold by Fleming H. Revell Company, Chicago. The book can be read at one sitting, but it is full of fire. I thought I would do some one a real service by calling attention to this book.—A. E. Holloway.

We trust that our people have their eyes fully

* If any one who has not ordered the Arkan- *
* sas Methodist receives it, he may know that it *
* is sent by the pastor or Official Board in order *
* that the Centenary may be properly presented. *
* Payment can be made to the pastor. *

opened to the fact that the Centenary work has only begun. It must go on. It must go on forever. We trust also that there may be a full appreciation of the fact that none of the things mentioned can be accomplished without the aid of the Christian printing press. This is more necessary, if possible, now than before the Centenary. For any pastor to assume that he can continue the victories of the Centenary without the aid of the Christian printing press is simply an injustice to his people and disloyalty to Christ.—Nashville Christian Advocate.

The world sweep and appeal of the Methodist Centenary Celebration reaches far beyond the bounds of Methodism and wins the attention of all Christendom. The representation of missionary work from all corners of the globe and the concrete evidence of surprising development in all lines of religious activity make this exposition not merely the celebration of a hundred years of missionary enterprise, but notably a great advance in the interchurch movement. . . . Certainly it shows that Christians are awake. The celebration is a demonstration of the latent power and resources within the Church of Christ.—X. X. X. in Herald and Presbyterian.

There is not much hope for developing a really satisfactory rural civilization in our time unless we actually double teachers' and preachers' salaries. We say double and we mean what we say. Little piddling advances will not suffice. We might as well face the fact that these salaries must be actually doubled—and the communities that get and keep the best teachers and preachers will be those that have the gift and grace to act first in this matter. And these, too, will be the neighborhoods which most easily attract settlers and laborers and renters, and where land values will advance most. People worth while will go where they find good schools and churches.—Progressive Farmer.

 * As the most important work of the Centen- *
 * ary is yet to be done our people will need the *
 * Church Paper in order to know what the Move- *
 * ment is doing. *

 Five hundred and fifty years of missionary service constitutes the record of S. R. Vinton's immediate family. He and his forbears have given the church in the foreign field more than 550 years. Dr. Vinton had charge of the motion pictures and slides at the Centenary Celebration. The first man to take motion pictures of the mission fields of the world is another distinction belonging to him. Years ago, while a missionary in Burma, he made such pictures, and within the last two years he has been over the world making films for the Centenary Committee. He is a strong believer in the use of motion pictures for religious and educational purposes, and will devote much of his time to that kind of work in the Church.—Centenary Bulletin.

Negro representatives from ten denominations in seventeen States, representing about 5,000,000 negro Christians, held a conference on the Inter-Church World Movement in Columbus on July 10. Not a voice was raised against the approval of the movement as a whole, although there was about an hour's debate on the recommendations. The discussion was chiefly as to the constitution of the negro membership of the general committee of the Inter-Church World Movement. As fully adopted, the resolution provided for twenty-two colored members, to be divided as follows: Baptists, four; African M. E., three; African M. E. Zion, three; Colored M. E., three; Episcopal, Presbyterian, Congregational, Disciples, Y. M. C. A. and Y. W. C. A., one each.—Centenary Bulletin.

 * Pastors who have not used our special offer *
 * to secure new subscribers should make un- *
 * usual efforts during the coming month to put *
 * the Paper into every home in their charges. *
 * *****

Recognizing the activity of Methodists against the liquor traffic, the president of the National Association of Distillers and Wholesalers of America tries to belittle them in a letter to an English paper. He says: "In this country the Methodist Church is the Church of the ignorant and uncultured, the Church of the ruralite and of the cross-road. Its ministers are of the least attractive type of clericals; many of them have no the-

ological training whatever. Naturally and unfortunately, they are the most numerous of the sects of the United States. The greater number of the active workers and salary drawers of the prohibition cohorts are members of this denomination, who write 'Reverend' in front of their names." Evidently this writer and the editor of Life consort together and get their information from the same sources. It is an honor to be so criticized by these representatives of the saloon interests.

Rev. H. M. Law of Corvallis, Ore., will take a special student course in the Southern Methodist University at Dallas, Texas, beginning his studies in September next. Dr. J. A. B. Fry has succeeded him in the pastorate at Corvallis, Ore.—Pacific Methodist Advocate.

 * Brother Pastor, the Centenary managers *
 * say that you can render no greater service to *
 * the Church and to the Centenary than to put *
 * your Conference Organ in every Methodist *
 * Home in your charge. Will you do this little *
 * thing that will mean so much to your people? *
 * *****

ARKANSAS CENTENNIAL.

That Methodism has a place in the Arkansas Centennial there can be no question. We should celebrate the century of marvelous growth and achievement of our Church along with the State celebration. If this suggestion meets with the approval of the presiding elders, pastors and college presidents, make it known at once, that we may appoint committees and managers and put Methodism to the front. What think ye, brethren?—James Thomas, P. E., Little Rock District.

THE NATIONAL CAPITAL.

Leaving Little Rock at noon Tuesday, July 22, after a rather pleasant and uneventful journey, via Memphis and Chattanooga, I arrived at Washington early Thursday morning.

A quorum of the Executive Committee of our War Work Commission, Bishop McMurry, Secretary E. O. Watson, Dr. F. J. Prettyman and myself, met at 10 a. m. and finished the business in hand at 4:30 p. m. While the matters requiring attention were important, there is nothing which deserves special mention. Dr. Watson has everything in hand, and the direct activities of the Commission will be terminated as rapidly as conditions permit.

In his automobile Dr. Prettyman carried me to the northern part of the city to see the Walter Wood Hospital. This great institution, named for the medical hero of the victory of science over yellow fever in Cuba and Panama, a brother of Rev. Dr. Reed of the Virginia Conference, is the government hospital for the recovery and reconstruction of wounded soldiers, and includes a school for instructing maimed soldiers. It will be the central hospital for the Army, and will have the Army Medical College and Museum. Its capacity is 500 beds, although there are now some 3,000 patients. Most of the buildings are temporary, but substantial structures will be erected on the fifty-acre park.

Dr. Prettyman, who is pastor of Emory Church in this vicinity, is with two helpers seeking to minister to the sick and suffering men in this hospital, and as it is to be a permanent institution and ours is the only church in that rapidly growing residence district, there is need for a first-class church plant at Emory.

This is our oldest organization in Washington. The first church was built in 1832, and in 1845 the congregation became an independent church, and received its pastor from the Virginia Conference until 1866, when it became a part of our Baltimore Conference. The present building, on the highest point in the city, was built in 1869 and later was enlarged for Sunday school purposes. It is a quaint stone structure covered with ivy, and with the rambling parsonage is exceedingly picturesque. If possible the old building should be preserved on account of its architecture and history, but a commodious modern building is needed on another part of the magnificent lot. It would be pure vandalism to destroy the old house.

Another factor of historic interest is that the site of Fort Stevens, marked by a tablet, is just behind our church lot. Here, July 12, 1862, Federal forces under General Wright were attacked and almost

captured by Gen. Jubal Early's Confederate force. On this occasion, and this alone, President Lincoln was under fire, and technically in command. A small park will perpetuate the memory of this battlefield.

I enjoyed the privilege and pleasure of an evening with the pastor and his family and of participation in his helpful prayer meeting service. Dr. Prettyman, who continues as chaplain of the Senate, is a busy man, and, on account of his thorough acquaintance at Washington and kind offices to many, is one of our most useful and esteemed ministers.

Early Friday morning I wended my way out New York Avenue to find our Representative Church at Mt. Vernon Place. Built of solid marble from Georgia and tastefully and artistically finished, it is by far the finest church building in the Nation's Capital. Near two important street railways, but standing back of a little park, at the junction of three streets, and in the city's heart almost equidistant from the Capitol and the White House, it is strategically situated for the floating church attendant, but fatally located for a permanent congregation; hence in an unusual degree it is dependent on the drawing power of the pulpit. Dr. Clovis C. Chappell, who has been there fifteen months, seems to satisfy the conditions. The auditorium has been packed at practically every service and the membership has been doubled and income quadrupled. I had the pleasure of a chat with him and a complete inspection of the splendid church plant. We certainly are to be congratulated on the status of this connectional enterprise, to which our own Dr. Geo. S. Sexton contributed much by his successful financing.

From the church I went to the Senate Chamber and endured three hours of dreary debate on the Peace Treaty. While Senators were passing in and out, as a rule, less than twenty were present at any time. The speeches were for the record and the press and not for the members. Two long speeches were stumbingly read with occasional interruptions, and Senator Borah made a vigorous extempore talk on Taft and the Treaty and his own attitude. He impresses one as a big, bumptious boy obsessed with the importance of his ideas. He and Senator Hitchcock had a brief passage at arms, which gave life to the occasion. Judging by the appearance and speech and conduct of the Senators, the destiny of the world, as represented in that element of the treaty-making power, is in the hands of a dull, mediocre body of partisan politicians. When we think of the composition of this legislative and treaty-making body, we are profoundly grateful that real statesmen have negotiated the Treaty. President Wilson, by his unfortunate attitude, has created real difficulties, but if he takes the Treaty to the people and forgets himself and throws ambition to the winds, he can secure ratification.

The day before my visit our own Senator Robinson had made a wise and sensible speech on the relations of Japan. I was told that he is regarded as one of the strong men, and is an unusually good presiding officer.

I had only a few minutes for the House of Representatives, and found them in a filibuster, acting like boys at a ball game. They look rather more interesting and intelligent than the Senators. I met only Representatives Goodwin, Caraway, and Jacoway, and appreciate the courtesies of the latter, who is trying to render real service to his constituents. He went with me to the Congressional Library, and through his introduction I was permitted to spend two hours among the books in special work which I desired to do.

The race rioting had ceased when I arrived, but there seemed to be considerable seriousness. The difficulty seemed to be due largely to the fact that war conditions had brought many undesirables to the city, and the police force was inadequate. It was not negro soldiers who were assaulting white people, but bad negroes, and the retaliation was by the dangerous white element. Good white men and good negroes deplore the rioting and co-operated to suppress it. It is necessary, if we would avoid serious race troubles, for the best elements of both races to stand for law and order. Neither side should permit race prejudice to encourage violence and lawlessness.

I am writing at historic Harper's Ferry, which I may later describe.—A. C. M.

CONTRIBUTIONS.

SOME SUGGESTIONS ABOUT THE REVIVAL.

1. Let the preacher himself get FIT. He should be at his best intellectually and spiritually.
2. The pastor should organize the choice spirits of his congregation into an inner circle for prayer, counsel and work. The revival must begin with a few, and these must spread it.
3. The pastor should make a list of the backslidden members and the first work of the pastor and his faithful few should be to reach these backslidden members.
4. All the unsaved of the community should be listed, and the forces of the church organized and drilled to go after them. Every unsaved person of the community should be brought face to face with the opportunity for salvation.
5. I have discovered that many of our young men and young women feel the call to the ministry and missionary work, but they keep that secret until some one approaches them about the matter. During the revival the Spirit will be urging these young people to yield. It is the duty of pastors and workers to talk earnestly to our young men and young women and open the way for them to offer themselves for service. Every normal congregation has one or more who are carrying in their hearts this secret call.
6. The young people in our churches and others who may come in should be talked to seriously about the importance of education. The pastor should show them how they can go to school, and where.
7. Special attention should be given to the children.
8. The pastor should get into as many homes as possible, and talk religion to the people in their homes. We shall find much indifference and deadness and sin; but we must win the people. It will take a fearful fight, but we should be ready to pay the price of success.
9. The revival is the best time for getting the General Claims subscribed, especially in the country church. No public appeal need be made; but the pastor should carry his subscription book and make a quiet personal canvass during the days of the meeting.
10. The pastor should keep a keen lookout for young, capable, consecrated leaders for the local church. Many of our older leaders are failing. We must have re-enforcements. Nearly every congregation is suffering for a more vigorous and efficient lay leadership. The pastor should be alert for Sunday school officers and teachers, Epworth League officers, W. M. S. officers, stewards, etc. The Revival should enable us to better organize and officer our congregations at the fourth quarterly conference.
11. All our Methodist people should be made to feel that the supreme task before the whole church now is the revival. Three minute speakers should talk on the subject at all Sunday school, League, Missionary and preaching services until the date for the meeting. Country church buildings and grounds should be put in order for the meeting. The Evangelistic Committee, which the Discipline provides, should look after all these matters, and have the local congregation as thoroughly prepared as possible. Be sure the meeting is

thoroughly advertised. The county papers will be glad to announce the meeting.—W. P. Whaley.

PRESIDENT JAMES AND THE CHRISTIAN COLLEGE.

Many young men between 17 and 21 all over Arkansas are struggling this summer with the greatest of all questions and they are making fateful decisions—decisions that will mean success or failure, happiness or unhappiness in life. They are asking whether they should go to college. Some of them have decided to become engineers, doctors, agriculturists or lawyers and are asking their teachers, pastors and friends whether they should go to college first or go direct to the technical school.

For the benefit of such young men and to help pastors and friends to advise these young men, I am giving here the answer to this question by President Edmund J. James of the University of Illinois, a man trained in the best schools of America and of Europe, a close student of education and a man of large experience as professor in the University of Pennsylvania and in the University of Chicago and as president of Northwestern University and of the University of Illinois.

After saying that the American people had shown off to better advantage in the great war than any other people, he says that the "cause for this is to a large extent due to the education of the great numbers of people in our colleges, in our small colleges scattered over this whole country."

"I have been for 15 years president of one of the large technical schools of the country; one of the large engineering schools of the country. Friends, I would today if I were a betting man, which I am not, bet my money on a graduate of the college of liberal arts and science who had decided to go into engineering after he graduated, and had never studied engineering a single hour before he left the institution and went into the practical work, than on a graduate engineer who had failed to get this liberal outlook; far more certainty of him making a success if he has the right attitude toward the world and the right feelings in himself, than the man who has had four years of technical work preparing to be an engineer without having gained this correct point of view.

"Now one may say that is true of engineering, but it is not of medicine. But I am willing to join issue with him on that. I would rather take a man who goes out from college without having any training in the specific things that lead to medicine, if he has got the right kind of stuff in him and then takes up the study of medicine, than the man who has spent two or four years of that time in a medicinal school and failed to get this fundamental training.

"I believe in large part that we owe the fairest fruits of American education to the American college; the American college of the old type (the American church college); the American college that does not exist, of course, as a separate unit in any of our great state universities or any of our very large universities which have become inspired, as so many of them have, with the essentially technical ideas."

President James here insists on the superiority of the American small college (Christian college,) on the supreme importance of a liberal educa-

tion offered by said college and that the boy who proposes to enter engineering or medicine should take a college course before he enters a technical school.—J. H. Reynolds.

CENTENARY FRUIT.

The Board of Missions and a few citizens interested have made possible the building and running of a school and church plant, which bids fair to have far-reaching results at Smithville, in Oklahoma.

The church building is to be modeled and equipped for modern Sunday school and church work. The school—Willis Fulson Academy—is to be well equipped and will offer instruction to meet the entrance requirements of leading colleges and schools of science. There will be also Departments of Agriculture and of Manual Training. The Literary Department will be opened this fall—probably September 9. The Departments of Agriculture and of Manual Training will be opened as soon as arrangements can be made.

Smithville is in a mountain district of Southeastern Oklahoma, surrounded by some twelve hundred square miles of country out of touch with any high school facilities. The school will be opened to Indian and white boys and girls alike. It will run forty-eight weeks a year, or, in other words, there will be four terms of twelve weeks each.

There is an opening on the faculty for two teachers: one, a man or a woman, who is a college graduate, who has the knack of teaching, and who can lead students to Jesus Christ; another, a settled woman, with special training, to teach Home Economics and take charge of the girls' dormitory. She, too, must be able to lead students to the Son of God.—E. A. Townsend, Heavener, Okla.

GIVE US A CHANCE—A PROGRAM.
(For the Benefit of Every Child in the Community.)

The following program emphasizes the stress points in the church work of conserving the life and best development of the children:

I. Conservation of Health by Medical Examination and Necessary Treatment. This means that every child shall receive a complete examination by a physician at least once each year and if any defects or weaknesses are discovered, that they shall receive prompt treatment until corrected. Sixty to 80 per cent of the child population is physically handicapped. They have breathing defects, enlarged tonsils and carious teeth which have a direct effect upon the eyes, the heart and the nutrition. Neglect of such conditions often results in diseases that kill in adult life. It is a mistake to neglect a child that has some remediable defect until it is seriously ill, the effects of which may be life-long injury. Preventive measures and prompt treatment will usually avoid the illness and save unnecessary expense.

A primary cause of infant mortality can be removed if expectant parents are instructed in the proper care of the baby. Community health stations and hospital clinics are agencies that can make the plan effective. The influence of the church can do much to create right sentiment for their establishment and maintenance.

II. Adequate Nourishment Tends to Insure Strong Vitality. Food must be selected that is wholesome in quality and sufficient in quantity and variety,

and it must be properly prepared in order to nourish the body. Thirty-three per cent of the children of the United States are estimated to be underweight. In New York City in the third and fourth school grades 120,000 are undernourished. These partly starved bodies can not support their strong mentality or strong spiritual sensibility and they easily become the prey of disease. The Nutrition Class, Calculation of Food Values and Record of the Children's Diet will interest parents and supply them with instruction which they ought to have.

III. Systematic Religious Instruction Is Essential to the Happiness of Mankind. In the best sense religious instruction should keep pace with grade work and be reported to parents with equal punctilio. When half our child population is without religious instruction, efforts to provide it should be redoubled. Justice, love, truth, faith in God, in personality and in the spiritual realities are the very foundations of government and order.

IV. Enrollment in Public or Private Schools With Provision for Regular Instruction Makes Educated Citizens. The percentage of illiteracy in the United States is discreditably high and constitutes an element of weakness that need not exist. In New York, Chicago and other large cities tens of thousands of children are crowded out, placed on part time or absent themselves from school. Most of these are from homes of poverty or misfortune and need the benefits of the school much more than those who have an uplifting environment. Whether the school be in a fine building or on a park bench is minor in importance to having a teacher and a lesson with regularity throughout the school year.

Personal hygiene, by which is meant cleanliness and proper care of the body, should be included with play activities in the regular course of instruction.

V. The Handicapped Child Should Have an Opportunity to Become Trained. Those unfortunates whose physical or mental capacity limits their field of accomplishment and who as a result are backward in school, should be taught simple vocations that they may become self-supporting, and those recognized as afflicted with amnesia should have protecting supervision in institutional homes.

If the Church committee is informed how to place children in private and institutional homes when emergencies arise, it will supply a much to be desired service and save embarrassments.

The supervision of delinquent children, after dismissal from institutions where they have been well cared for can be rendered by a competent probation officer who may also be a factor in securing enforcement of the Child Labor law.

VI. Co-operation of All Community



Agencies Insures Success. The public conscience should be thoroughly awakened to the importance of this work and a general, whole-hearted co-operation in making the program effective should be secured. Private agencies must demonstrate its worth and sustain it for a time, but it is a community responsibility, and full success will be attained when the entire community undertakes the program.

THE CHURCH AND SOCIAL RECONSTRUCTION.

(Approved by the Administrative Committee of the Federal Council of the Churches of Christian America.)

I. Introduction.

The church finds itself this May of 1919 in the midst of profound unrest and suffering. The entire social fabric of some of the most advanced nations is in chaos and their people menaced by starvation, while other powerful nations, of which the United States is one, have experienced loss of life, material and capital in the great war, and serious industrial disorganization and unemployment. It is, moreover, a world suffering from overstrain and agitated by conflicting programs of reconstruction.

In the midst of the confusion, stout-hearted men and women are working with abundant courage to avert famine, to put the internal affairs of the nations in order again and to reconstruct international relations on a basis which shall tend to assure co-operation, disarmament and permanent peace. Surely this hour, which puts supreme obligations upon every social institution, is one which calls to the church to give its utmost, both of the ministries of personal religion and of unselfish public and social service.

Fortunately the church itself has undergone, within the last decade and

especially during the war, an enlargement of scope which amounts to a transformation. The churches today recognize, as they did not a generation ago, that the kingdom of God is as comprehensive as human life with all of its interests and needs, and that they share in a common responsibility for a Christian world order. They are convinced that the world is the subject of redemption; that the ethical principles of the Gospels are to be applied to industry and to the relations of nations; that the church is to devote itself henceforth assiduously to these purposes along with the individual ministries of religion.

In taking this position the church realizes that it is on historic ground. It recalls the words of Isaiah: "Is not this the fast that I have chosen; to loose the bonds of wickedness, to undo the bands of the yoke, and let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?" It knows that the second of the two Commandments, which our Savior interpreted by the parables of the Good Samaritan, the Lost Sheep, the Sheep and the Goats, and by His own ardent social ministry, leads straight into the struggle for social justice and for the larger life of humanity, here in this world. The Lord God has spoken to us, in this our day, and has lifted the vision of the church to this broader horizon of the kingdom of God.

II. Social Reconstruction.

The social creed of the churches was formulated seven years ago as a statement of the social faith of the Protestant churches of the United States. Although necessarily general in its terms, it has been understood, and has had far-reaching influence, especially in crystallizing the thought of Christian people. It has stood the test of these years, and we now reaffirm it as still expressing the ideals and purposes of the churches. But this earlier statement of social faith now requires additional statements to meet the changed world which has come out of the war. The declarations that follow may be considered as corollaries of these long-standing articles of faith. They should be read in connection with the statements on reconstruction of the various denominations in the United States and Canada, and the significant monograph of the Archbishop's Fifth Committee of the Church of England.

The Method.—In some respects, the most urgent question before the world at the present time is the method of social reconstruction; shall it be by constitutional and peaceable methods, or by class struggles and violence? Shall we be willing to suddenly overturn the social order according to untried theories of industrial and political organization; or beginning where we are, and conserving what has been achieved in the past, shall we proceed by social experimentation, going as far and as fast as experience demonstrates to be necessary and desirable? In America, where, as in England, the people hold political power and freedom of discussion and association, and can do finally whatever they will, there is every reason for following the second method.

The supreme teachings of Christ are of love and brotherhood. These express themselves, in a democracy, in the co-operation of every citizen for the good of each and all. This results ideally in a noble mutualism and in

equal and world-wide justice, which constitute the highest goal of human endeavor. The doctrine of the class struggle is opposed to this ideal. It is a reversion to earlier forms of competitive struggle. It not only strikes at injustice by greater and more savage injustice, but tends in practice to the breaking up of society, even of radical groups, into bitterly antagonistic factions, thus defeating its own ends. The dictatorship of the proletariat in practice is a new absolutism in the hands of a few men, and is as abhorrent as any other dictatorship. The hope of the world is in the co-operation of individuals and classes and the final elimination of classes in the brotherhood of a Christian society. To build up this co-operation should be the supreme endeavor of the churches.

Tendencies to Violence.—Class consciousness and the use of violence are not confined to revolutionary groups. The possession of wealth and education tend to the formation of classes, and industrial ownership and management to a class conscious ruling group. We observe also with regret and deep concern numerous resorts to mob action in which returned soldiers and workmen have sometimes participated, frequently without police restraint, the continuing incitement to riot by certain public officials and periodicals, especially the partisan press with its misrepresentation and inflaming spirit, and the unfortunate and dangerous tendency of many state and municipal officials to deny fair hearings to radical offenders, and to use unnecessary and provocative brutality during strikes.

While conspiracy and violence must be restrained by the police and military forces of the State, these should be used to maintain public peace and safety, and with due regard to the established rights of freedom of speech and peaceable assembly. It is undesirable that private citizens or groups of vigilantes should be allowed to take the law into their own hands. Legislators, judges and officials should act firmly but justly, without bluster and without unnecessary violence. Workingmen believe that they do not get an equal chance before the law, and it is highly important that whatever real basis there is for this conviction should be removed.

Labor's Share in Management.—A deep cause of unrest in industry is the denial to labor of a share in industrial management. Controversies over wages and hours never go to the root of the industrial problem. Democracy must be applied to the government of industry as well as to the government of the nation, and as rapidly and as far as the workers shall become able and willing to accept such responsibility. Laborers must be recognized as being entitled to as much consideration as employers and their rights must be equally safeguarded. This may be accomplished by assuring the workers, as rapidly as it can be done with due consideration to conditions, a fair share in control, especially where they are directly involved; by opportunity for ownership, with corresponding representation; or by a combination of ownership and control in co-operative production.

Trade agreements between employers and labor organizations can make provision for joint settlement of grievances, for joint responsibility, for guarantees against aggression by the employer or the men, and willful limita-

tion of output, for a shop discipline that shall be educative and shall make for efficiency by promoting good will. The various movements toward industrial councils and shop committees have not only an economic but a spiritual significance, in that they are or may be expressions of brotherhood, and recognize the right of the worker to full development of personality.

Rights and Obligations.—One high value which comes with the participation of labor in management is that it makes possible again the hearty co-operation of all engaged in an industry and a new era of good will. Therefore, along with the rights involved in social justice go corresponding obligations. With the development of industrial democracy, the evidences of which are all about us, and the coming of the short workday, the importance of a genuine co-operation in industrial processes and efficient production must be impressed upon large numbers of workers. As the worker tends to receive approximately what he produces, it must become apparent that what he has for himself and family, and the social surplus upon which depend the great common undertakings of society, are directly related to the productivity of his own labor, as well as finally to the length of the working day.

Industry as Service.—The Christian and modern conception of industry makes it a public service. The parties of interest are not only labor and capital, but also the community, whose interest transcends that of either labor or capital. The State, as the govern-

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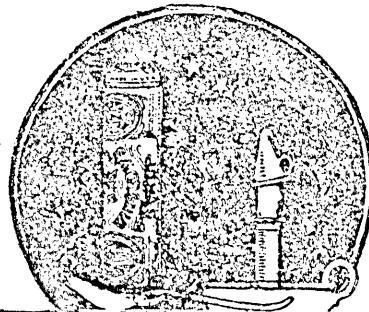
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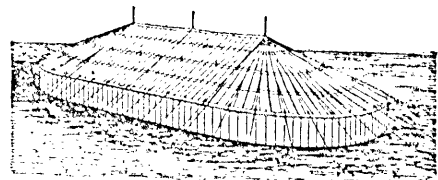
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mental agency of the community, with the co-operation of all involved, should attempt to secure to the worker an income sufficient to maintain his family at a standard of living which the community can approve. This living wage should be made the first charge upon industry before dividends are considered. As to excess profits: after a just wage, and fair salaries, interest upon capital and sinking funds have been provided, we commend the spirit and the conclusions of the Twenty British Quaker Employers in awarding the larger part of excess profits to the community, to be devoted voluntarily to public uses, or returned by taxation.

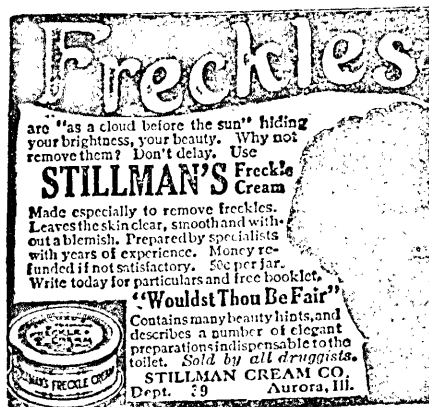
High Wages.—The hoped-for reduction in the cost of living has not yet materialized, and it is now evident that we are on a permanently higher price level. The resistance of labor to general wage reductions, even when accompanied by reduced hours of work, should therefore receive moral support from the community, except where the demand is clearly unreasonable. Wage levels must be high enough to maintain a standard of living worthy of responsible free citizenship in a democracy. As was pointed out in the statement on Social Reconstruction by the National Catholic War Council, a considerable majority of the wage earners of the United States were not receiving living wages when prices began to rise in 1915. Real wages are also relative to the cost of living and vary with the purchasing power of the dollar. Actual wages, that is, wages reckoned in power to purchase commodities, have been decreasing for several years in spite of wage increases. There is urgent need of provision by industry, under the guidance of the government, for some regular method of adjustment of wages and salaries to the purchasing power of money.

High wages are desirable as a general principle, since they mean, or should mean, a fairer share of the industrial product, greater purchasing power, and consequently, stimulated trade and greater happiness, health and hopefulness for the workers and their families. It should be kept in mind that under machine production, with a proper method of distribution, all might work and all might share in comparative plenty. Employers who plead a falling market, aggravated competition, increased hazard, or exceptional conditions in justification of low wages or wage reductions, should support their contentions by opening their books and submitting their figures to public scrutiny.

Unemployment.—Unemployment is

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one of the tragedies of the present industrial order, which the war has demonstrated can be controlled or at least effectively reduced, by the government and co-operating voluntary agencies. Any adequate attempt to meet the problem of unemployment should include:

(a) Rehabilitation and permanent maintenance of a co-ordinated nationwide employment service.

(b) Reorganization of seasonal trades, wherever practicable, so as to make continuous employment possible.

(c) A policy of public works and land settlement framed with particular reference to the absorption of unemployed labor.

(d) A guarded extension of provisions and opportunities for social insurance to cover unemployment due to industrial conditions, or to ill health, accident or old age. To offer work is much more valuable than unemployment insurance.

(e) The rehabilitation of industrial cripples under the direction of the State and at the expense of industry. The possibilities of such rehabilitation have been demonstrated in relation to the cripples of war.

Vocational Training.—The provision made by the Federal government for the vocational training of large numbers of soldiers and sailors, including all participants in the war who suffered any considerable disability, should be the beginning of a general policy of vocational training, not merely in the interest of industrial efficiency, or primarily for private profit, but as part of a sound educational policy. It should include the human relations and social responsibilities of industry, and the general principles of industrial democracy. Secondary, higher and professional education should be made more generally available to those who can not meet their high cost, so that the best training shall be placed effectively within the reach of the aspiring youth of the humblest household.

Paying for the War.—The American war debt, while not comparable with that of European belligerents, will yet be very large. Powerful influences are organized to shift the burdens of this debt upon the public, while the public itself is unorganized and practically unable to protect itself. A beginning has been made in direct taxes, some of which have been levied upon the minor luxuries of the people, and a revolt has already taken place against this policy throughout the country. These taxes are now likely to be charged up to producers, and they in turn will recoup themselves by indirect charges, the fairness of which the public will not be in a position to estimate.

Perhaps no greater or more perplexing problem of fair distribution of wealth has ever been faced in this country. It is very necessary that a policy in the matter shall be carefully worked out in the interest of public welfare, to maintain, and, if possible, to advance the general standard of living; and that it shall not be settled by a selfish struggle of interests. While the cost of the war should fall in a fair measure upon all, resolute use should be made of the now accepted graduated income and inheritance taxes, as a just method for placing the heavier burdens of the debt upon those most able to bear them, and lifting them correspondingly from the shoulders of those least able to carry them.

Freedom of Discussion.—The inevitable special restrictions, during the war, upon speech, assembly and the press, should be removed with the signing of the peace covenant. While immunity can never be granted to one who speaks or acts knowingly against the public safety, censorship is essentially abhorrent in a democracy, and can be tolerated only in a compelling emergency. To those imprisoned for conscientious reasons, whose offenses were prompted by motives that were beyond a reasonable doubt honest and disinterested, general amnesty should be granted as soon as peace is established. The continued imprisonment of such persons can result only in a sense of injury that makes for discontent, and in depriving the community which, the war being over, they may safely be counted upon to render.

Democratic Rights of Women.—The importance of the democratic rights of women is not as yet comprehended by public opinion. Their freedom, their right to political and economic equality with men, are fundamental to democracy and to the safety of the future. The church stands also for adequate safeguards to industrial women, for a living wage, the eight-hour day as a maximum requirement, prohibition of night work, equal pay for equal work, and other standard requirements of industry in which women are engaged.

The necessity for protective legislation, such as the limiting of hours and the prohibition of night work, is shown by the survey of women's labor in one of the States, submitted to the governor by the director of the women in industry service of the Federal department of labor, which reveals that out of 112 large plants studied only 10 per cent have an eight-hour day, and one-third of the employers of plants worked women as long as 65, 73, 75, 84 and 88 hours and 40 minutes a week. Five States have as yet no legislation governing the working hours of women.

While taking these positions, the church believes that home making and motherhood will always be the great profession of womankind; and to this end, the church should use its great influence to secure for woman in the home economic independence, the control of her own person, and a professional standing in her work equal to that of men in any service which they render.

Justice to the Negro.—The splendid service of the colored soldiers in the war, and the unanimous loyalty and devotion of the colored people of the nation, reinforce the justness of the demand that they should be recognized fully as Americans and fellow citizens, that they should be given equal economic and professional opportunities, with increasing participation in all community affairs, and that a spirit of friendship and co-operation should obtain between the white and colored people, North and South. The colored people should have parks and playgrounds, equal wages for equal work, adequate and sufficient schools, and equal facilities and courtesy when traveling, adequate housing, lighting and sanitation, police protection and equality before the law. Especially should the barbarism of lynching be condemned by public opinion and abolished by rigorous measures and penalties.

Housing.—The housing situation in the cities and industrial communities of the nation has become serious because of the cessation of building during the war, and is resulting in overcrowding and marked increase of rents. The war-time housing projects of the government, where they are well located and clearly needed, should be completed. Above all, the housing standards set by the government during the war should never be lowered. In the emergency we urge persons who have free capital to invest in homes for the workers, first, however, studying the problem of housing in its modern aspects. It is especially necessary to watch efforts in the various State Legislatures to break down protective legislation.

The ideal of housing is to provide every family with a good home, where possible an individual house, at reasonable rates, with standard requirements of light, heat, water and sanitation; and to encourage home owning by securing a living wage, permanence of employment, cheap transit to and from work, and by ending the speculative holding of lands in and around cities and towns.

Menacing Social Facts.—The war has brought to the knowledge and attention of the nation certain menacing social facts. We have learned that one-tenth of our people are unnaturalized aliens; that on an average, 25 per cent of the men of the training camps were not able to read a newspaper or to write a letter home; that one-third of the men of the selective draft were physically unfit; that there are approximately 2,000,000 mental defectives in the United States; that there is an alarming prevalence of venereal infections.

Nation-wide movements are now in formation, under the leadership of departments of the government, but including the co-operation of the entire social organization of the country, to meet these problems, concentrating especially at this time upon the Americanization of immigrants, and upon sex morality and the control of venereal diseases. All of these movements appeal strongly to the churches and will receive their energetic co-operation.

Americanization.—The church is in a position to render great service in Americanization because of its extensive missions to immigrants and because thousands of our churches in crowded areas now reach the foreign born. The contribution of the churches has especial value, since in addition to instruction in English, they are able to interpret the religious and moral ideals of America, and since they

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work in an atmosphere of brotherliness, with an appreciation of what these peoples are bringing from the old world to enrich American life. The church is also deeply concerned that the living conditions of these people shall, as soon as possible, approximate our American standards. If they are underpaid, or poorly housed or otherwise neglected or exploited, we shall not only fail in their Americanization, but they will drag down the standards of American labor.

It should be recognized also that an effective shop management, in which labor is given its proper responsibility, is difficult to organize when the men do not understand each other's speech, and represent divergent national labor experiences. Americanization is therefore necessary to the development of industrial democracy.

A New Social Morality.—The church has also certain manifest functions and duties in the co-operative effort which is being organized by the public health service for sex morality and the control of venereal diseases. Its most important function is the instruction of children and young people in the spiritual ideals of love and the relations of the sexes; the training of young men to be good husbands and fathers as well as of young women to be good wives and mothers; personal watchfulness by pastors, teachers and leaders of clubs over young people, especially over those who manifest tendencies to indiscretion; educational assistance to parents in the training of their children.

State legislation requiring certificates of freedom from venereal infection before marriage is in an experimental stage. Such laws require careful formulation and a thorough education of public opinion. They should be made a part of regulations aiming to prevent the marriage of persons unfitted to become the parents of children because of these or other infections, or because of other physical or mental disqualifications. In the absence of such laws, or of their effective enforcement, parents should look carefully into these matters before the marriage of their children.

The churches should co-operate in community efforts to abolish segregated vice districts, to make humane provision for prostitutes, and for clinical treatment of infected persons. While favorable to the establishment of clinics for the treatment of infected persons, the church can not advocate

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The War Department has designated this school as one of the ten Victory Loan Honor Units of the United States.

prophylaxis. Treatment to prevent infection is likely to result finally in an increase of social immorality, and, as has been demonstrated by the experience of segregation, in an increase of venereal diseases. The church must use its utmost educational influence to strengthen self-control and to preserve the religious sanctions of marriage and the integrity of the home.

Repressive and curative measures are inadequate without also a simultaneous attempt to secure a freer scope for normal sex expression through all grades of association between men and women, from comradeship to marriage. To this end it is important to provide abundant wholesome opportunities for the association of the sexes, possibility for earlier marriages through economic freedom, and the encouragement of love and unselfish devotion of men and women to each other in the home. The church, which brings both sexes and all ages into normal relations, is admirably fitted to provide for this wholesome association of the sexes, and to do so should become an object of definite endeavor.

Substitutes for the Saloon.—Prohibition has now become a part of our basic law. That it should fail of enforcement through apathy, or in consequence of the influence of special interests, is inconceivable in a democratic country. Whatever vigilance is necessary to make the law effective will surely not be lacking.

The passing of the saloon, which, with all its pernicious influences, was yet a social center to a multitude of men, creates a new obligation to replace it with wholesome equivalents. Community centers, the church as a social center, fraternal orders and private clubs, public recreation, education in the use of leisure time, all these should be developed rapidly and with great power and attractiveness. Especially should our churches be opened seven days in the week, with helpful religious, educational and social activities. But let us remember that the best equivalent is the home, and that whatever makes homes possible and renders them beautiful surpasses every other method.

III. The Church in the Social Movement.

When the church enters upon the actual tasks of social reconstruction, it undertakes problems that are highly technical, often controversial, and difficult for an organization which is composed of men of all parties and movements. But a hesitant policy will get nowhere in the present crisis, nor will general statements or casual service avail. The ordinary preacher can not be an economist or sociologist, nor is he, as a rule, familiar with industrial management. But the moral issues of reconstruction are confused and difficult, and it is concerning these that the minister may be presumed to have technical knowledge. The church which does not show the way here is derelict to its duty.

The Church's Distinctive Program.—The right policy for the church is therefore to study social problems from the point of view of the spirit and teachings of Christ, and, acting loyally and unselfishly upon these teachings, to exert its vast educational influence and use its institutional organization for human happiness, social justice, and the democratic organization of society. This looks toward a positive program, which may here coincide with social movements and tendencies to oppose them, but in which the church knows its own

mind and has the power of united action. Within this co-operation liberal and even radical positions may be held with propriety by leaders and minority groups in the church; for the broadest liberty and fellowship are desirable. It is only necessary that all should remember that they represent a wide and generally conservative membership, which must be led, not driven, and which responds to wise, patient and educative leadership.

A New Social Force.—It is important also at this time, that the churches, and especially ministers, should be conscious of the fact that they are part of a corporate entity and that the public should realize that there is available in the churches, in a sense, a great new social force. This is evidenced by the fact that there are in the United States 135,000 ministers, priests and rabbis in charge of congregations, who minister to 42,000,000 actual communicants. In the Protestant churches there are 115,000 ministers in charge of congregations, 25,000,000 communicants, an influential religious press, a great system of educational institutions, and large numbers of social agencies, such as hospitals and child-caring foundations.

The value of the church for national causes is one of the outstanding discoveries of the war, and its assistance is now being sought by every great movement. The church should respond with all its power, especially through pastors and the church press, bringing into action all its educational facilities, and taking its place in the community organization to which all such movements finally come for their main effort.

The church is both an educational force and an institution organized for neighborhood and community service. Its buildings are important social centers, capable of great enlargement of activities. If directed intelligently and with public spirit, so that it can never be truthfully charged with self-seeking, or the desire to control the state, it may become one of the potent and beneficent factors of a turbulent era. The religious bodies have learned to act together during the war, and it is now possible, to a considerable extent, to use them as a united force for such purposes as are expressed in these statements.

A Ministry of Education.—The period of readjustment requires above all else patient, honest and critical thought. The problems pressing for solution have a spiritual phase which the church should interpret and emphasize. More than ever the training of ministers should include economics, sociology and politics. The preacher should take seriously his teaching office and be a leader of thought among his people. He should induce the employers of his church to make conscientious study of their problems and duties; and the wage earners, likewise, seeking also to bring the groups together in sympathetic understanding.

A signal service may be done by the church in developing community ideals by means of the forum method of discussion. A service of worship in the morning and a forum service in the evening for the study and emphasis of the social phase of religious experience and obligation, constitute a well balanced Sunday program. Worship and discussion can be combined simply and appropriately. In this way many a church may also redeem its Sunday night service.


Community Relations.—Community relations and responsibility will henceforth bulk large in the work of local churches. A pastor is not only a citizen, but the leader of a disciplined force, with, therefore, a double obligation to public service. It is a false idea that the churches are only concerned with religious, educational and charitable enterprises. They are, or should be, vitally concerned with civic, economic, and other social interests. And what is here said refers not only to churches in towns and cities, but with especial force to rural churches because of the limited social resources of rural communities.

In a comprehensive statement of this kind, it is also necessary to say that local churches can never constitute a powerful social force, until they are effectively federated and intelligently related to the social movement of their community. The next ten years should see the Protestant churches working unitedly in every community, and Catholic, Hebrew and Protestant churches co-operating in social effort. Here is one field in which theological and historical differences need not figure, in which religion may become a uniting, and not, as too often at present, a divisive force.

We advise church people and pastors to take sympathetic interest in the community center movement in their own community, to assist in its development, to keep it out of the

POULTRY EXPERT GIVES AWAY CHICK FOOD

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, 3rd Floor Reefer Bldg., Kansas City, Mo., is giving away free a one dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full size dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all the charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer today.



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Money back if not entirely satisfied.

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control of the politicians, and under the control of public spirited citizens, and to avoid needless duplication of buildings and effort. It is very important that such center should be well supervised by trained workers.

The Church and Working People.—One of the important tasks of the next ten years is to bring the church into closer relations with the wage earners of the nation. We have been negligent in this matter, and have suffered a rude awakening in needless estrangements. The main features in this task are as follows:

(a) The creation, as rapidly as possible, of many hundreds of powerful, highly socialized and democratically organized churches in working class neighborhoods of cities and industrial centers, and the development of special methods for problems which require distinctive treatment, such as those encountered in logging camps, company towns, and among night workers and submerged populations.

(b) The development by the seminaries and by special training methods of ministers who know how to administer such churches, men who know economics and social problems as well as theology, and who desire to devote their lives to the welfare of the masses.

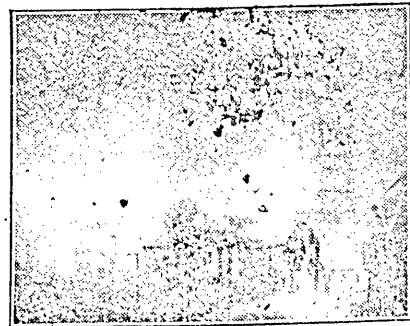
(c) A powerful effort by the whole church, but concentrating in these churches, and in alliance with the workers themselves, to achieve the

HENS MOULT FAST

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs" and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million dollar bank guarantees that you can have your money back if you want it. So, you don't take any risk. Send \$1.00 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order today. Send \$1 today to E. J. Reefer, 4th Floor, Poultry Bldg., Kansas City, Missouri. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

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IS IDEAL
For the Hands
Soap 25c., Ointment 25c. & 50c., Talcum 25c. Sample each mailed free by "Cuticura, Dept. M, Boston."

IS IT INSURED?



Nobody knows when Fire or Lightning or Wind will rage and destroy. Somewhere every day church property is harmed.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO

—The Methodist Mutual—has been furnishing protection at cost upon easy annual payments. No assessments; local reserve for protection of policy-holders same as stock company. All that you have guessed about mutual insurance may be wrong. Get the facts. No agents. Deal direct.

Write to HENRY P. MACILL, Sect'y. & Mgr., 1509 Insurance Exchange, Chicago, Ill.
Mrs. Alice Hargrove Barclay, Agent, M. E. Church South, 314 Norton Bldg., Louisville, Ky.

great objects for which the workers are struggling, such as living wages, reasonable hours, safe conditions of labor, equal opportunities and pay for women, participation in management and ownership, and abolition of child labor.

(d) Surveys of the working class resident districts of our cities and industrial centers, in order to lay out, with common consent, large non-competing parishes for these churches, and to secure, as rapidly as possible, the closing out of competing churches and the placing of their financial equities in other non-competing centers. This will require the co-operation of city missionary societies and federations of churches, and also of home mission boards.

Moral Reconstruction.—The experiences of the war, revealing, as they do, reversion to barbarous practices by highly civilized peoples, the nearness to the surface of savage instincts and deep selfishness in vast numbers of men, the willingness to profiteer on the part of workers as well as employers, the intensity of racial, national and religious antagonisms—these experiences have demonstrated anew that the progress of humanity is dependent not alone upon social organization, but upon the strength of the moral emotions and the discipline of character. Whether the work that is to be done in reconstruction, beginning with the peace treaty itself, shall yield satisfaction or disappointment, will depend mainly upon the working capital of moral character among the peoples who undertake the tasks.

Now that the war is over the church should return to its historic functions of Christian nurture, evangelism and religious education, with new sanctions, and a sure knowledge that its ministry to the inner life and to the building of character are after all its greatest contribution to social welfare. If the governments of the world have learned the lesson of the war, they will encourage the church in these vital undertakings, and they will themselves turn with renewed energy to the work of education. They will drive hard at that moral discipline which alone can fortify our democratic ideals. Every movement of social reform will be partial and disappointing until a powerful work of education, both general and religious, has been accomplished.

IV. Conclusion. It must not be forgotten that in social deconstruction we are dealing with matters that vitally affect the welfare and happiness of millions of human beings, and that we have come upon times when people are not submissive to injustice or to unnecessary privation and suffering. They are deeply and justly in earnest. As has been said, we are laying the foundation of a new world. If those who are the actual industrial, political and social leaders of the nation will not act upon the principle that the greatest shall be the servant of all, then the people themselves, with indignation and bitterness are sure to take their destiny and that of the world into their own hands. The social question cannot be dealt with casually. People who are born with unusual ability, of whatever kind, or who receive special advantages, are given them for unselfish service. Large holdings of property can be justified only by devotion to the common good. We are entering upon an era in which the absorbing concern of the world will be for so-

cial justice and the greatest well-being of the greatest number. This will animate the religious spirit of the future—a spirit which has found its supreme expression and example in Jesus Christ.

NOT A "DRASTIC" BILL.

The Associated Press dispatches concerning the passage by the House of Representatives of the bill for the enforcement of the Eighteenth (Prohibition) amendment are calculated to mislead the readers of the daily papers. These dispatches have once and again emphasized the statements of "wet" leaders that the bill is a very "drastic" one. Those who are familiar with the tactics of the "wets" are not misled by their denunciations of the bill as "drastic" and "fanatical." The representatives of the "wet" interests are striving to convince the country that the Anti-Saloon League is drunk with victory, and is showing itself to be unworthy of the confidence of the people by demanding unreasonable and oppressive restrictions.

These statements are not supported by the facts. The bill which was passed by the House of Representatives on July 22, by a vote of 287 to 100 (nearly three to one), while it will, it is hoped, be effective, if not "drastic" when compared with the law of Virginia, or other genuine Prohibition States. The Eighteenth amendment to the Constitution prohibits the manufacture, sale, importation, exportation and transportation of intoxicating liquors for beverage purposes. The Anti-Saloon League, and the friends in Congress of genuine prohibition, have been seeking the enactment of a reasonable law-enforcement code, which will represent the average sentiment of the people of the country to carry into effect the purpose of this Constitutional amendment. They believe that the enforcement code just adopted by the House of Representatives does represent that average public sentiment, except in minor details. It is confidently expected that these minor details will be corrected in the Senate. The House of Representatives, in the face of the most determined opposition from those who would nullify the Constitutional amendment, and of a wide-spread propaganda to misrepresent the provisions of the enforcement code, has discharged its Constitutional obligations in a most creditable manner.—James Cannon Jr., Chairman Legislative Committee Anti-Saloon League of America.

REMINISCENCES.

If there is a surviving member of the old Arkansas Conference which held its last undivided session at this place (Tulip) in 1853, Bishop James O. Andrew presiding, I would be religiously glad to exchange Christian greetings with him.

Two incidents of that conference are noted memories with me. One the trial of Rev. John Rhyne, a seceder, and the Bishop's address to the class of deacons elect.

The former brought down the house in his favor and his character passed without a dissenting vote.

The Bishop's picture of the faithful man of God who made soul saving his life-long business was wonderful in its effect. For demonstration of moral power I don't think I ever witnessed the equal of this occasion, unless it was when Rev. Andrew Hunter preached on the "Wedding Garment" at Warren, June 23, 1853, or Dr. Abbe on "Call the Laborers and Give

Them Their Hire" at El Dorado in 1855. All these were in demonstration of the spirit and of power.

Oh to hear such preaching again! My eyes fail me in the midst of reminiscences.—James E. Caldwell, Tulip, July 13, 1919.

JULY NO MONTH FOR BABIES.

Chicago, Illinois, is conducting a campaign which bids fair to determine which is the best month for babies. Mrs. Walter S. Brewster, vice chairman of The Fatherless Children of France, and in charge of a national campaign to secure American aid to the extent of 10 cents a day for one year for 60,000 little French war waifs, issued an appeal for birthday donations of \$3.00 to care for a child during the donor's birthday month.

The returns disclosed that it is almost impossible to unearth a July birthday. A group of children of Lake Forest families—Lake Forest being the wealthiest suburb of Chicago—undertook to form an adoption group of the twelve calendar months. January, February, March, and all the other birthdays were easy to find, but no July child has yet been discovered and the local papers are advertising for July children.

What's the matter with July?

To adopt a fatherless little French war waif—which means to act as its American godmother or godfather while it remains with its own mother in France—or to make a birthday donation, write to Mrs. Walter S. Brewster, Room 635, 410 S. Michigan Ave., Chicago. Every cent donated goes direct to the child. The small expenses of the work are paid by interested friends.

"BAYER CROSS" ON GENUINE ASPIRIN



"Bayer Tablets of Aspirin" to be genuine must be marked with the safety "Bayer Cross." Always buy an unbroken Bayer package which contains proper directions to safely relieve Headache, Toothache, Earache, Neuralgia, Colds and pain. Handy tin boxes of 12 tablets cost but a few cents at drug stores—larger packages also. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

MARY BALDWIN SEMINARY For Young Ladies; Established 1842. Term begins Sept. 12. In the beautiful and historic Shenandoah Valley of Virginia. Unsurpassed climate, modern equipment. Students from 31 States. Courses: Collegiate (3 years), Preparatory (4 years). Music, Art, Expression and Domestic Science. Catalog: Staunton, Va.

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STANDARD A. B. courses on the major system. UNITS conform to best University requirements. FACULTY represents highest in devotion and culture. EQUIPPED with Dormitories, Library, Labs. and Gym. STUDENTS selected from thirty-six States. COSTS, a year of 100 per cent. service, with Board, \$250. SCHOOLS of Music, Expression, Business, Theology. SPECIAL encouragement to students for Ministry and Mission field. H. C. MORRISON, D. D., Pres.

SONG BOOKS.—Send 35c for a copy of "RESURRECTED SONGS," or 50c for "VAUGHAN'S REVIVAL." R. S. Contains a greater number of old hymns and a less number of revival songs, while V. R. has a greater number of new, live gospel songs and a less number of the old hymns.

JOHN B. VAUGHAN MUSIC CO., Mrs. Vaughan, Mgr. Athens, Ga.
666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and LaGrippe. It kills the germs that cause the fever. Fine Tonic.

Woman's Missionary Department

Edited by
MRS. W. H. PEMBERTON.....303 East Sixth St., Little Rock, Ark.
PRESS SUPERINTENDENTS.
 North Arkansas Conference.....Mrs. John W. Bell, Greenwood, Ark.
 L. R. Conference.....Mrs. W. P. McDermott, 2493 Louisiana St., Little Rock
 Communications should reach us Friday for publication next week.

TITHING AND INTERCESSION.

It was said that 100 people were signing the tithing and intercession cards each day during the Celebration. The pledged titheers in Methodism now number 478,000. The number of members of the League of Intercessory Prayer is 690,000.

OUR Y. P. CENTENARY CONFERENCE AT HENDERSON-BROWN COLLEGE, AUGUST 4-9.

Mrs. C. F. Elza has sent out a beautiful folder giving information as to the daily program of the conference, and its frontispiece, a charming picture of a scene on Ouachita river, is one reminder of the many pleasures in store for all in attendance. Elsewhere in this department Mrs. Elza tells us of many delightful and helpful hours which await the happy throng of earnest-hearted girls who will do their part in making this a great Centenary Conference for Arkansas Methodism.

OUR EDITOR PRO TEM.

Mrs. F. M. Williams, President of Little Rock Conference W. M. Society, and well known to our readers as a ready writer, has kindly consented to edit the Missionary Department during the coming weeks while this scribbler takes a holiday. Contributions, and we bespeak many for Mrs. Williams, should be sent to her home, 408 Prospect Avenue, Hot Springs, so as to reach her on Friday before the week of publication. She is now ready and anxious for items of interest from the auxiliaries to W. M. S. throughout Arkansas.

NOTICE TO YOUNG PEOPLE OF THE PINE BLUFF DISTRICT.

I am going to Arkadelphia to the Summer Conference with the young people of my District. If you can go, meet me somewhere on the way to Little Rock, Monday, August 4. I so much want a young lady from every adult auxiliary in the District. We expect great things at this Conference. We have one young lady from our District who plans to go to Scarritt this fall and do special missionary work.

For Biliousness

Sick Headache, Sour Stomach, Bloating, Gas, Constipation—all these distressing consequences of indigestion are avoided if the bowels are kept open and regular.

FOLEY CATHARTIC TABLETS

act promptly, without pain or nausea. They clear the bowels, sweeten the stomach and tone up the liver.

E. L. Whitehurst, R. F. D. 1, Norfolk, Va.: "Foley Cathartic Tablets have done me more good than any medicine I ever used."

CAPUDINE

The Liquid Remedy for Headaches. It's RELIABLE. Relieves Quickly. No Dope. No Booze. No Alcohol. Try it for Headache.

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.

Let us pray that God will call others to this great work.

Mothers, send your daughters. It will be a great place for them.—Yours in the work, Mrs. Jas. W. Rogers, District Secretary Pine Bluff District, De Witt, Ark., July 25th.

LITTLE ROCK CONFERENCE, WOMAN'S MISSIONARY SOCIETY—TREASURER'S REPORT, SECOND QUARTER, 1919.

Receipts.

To balance on hand.....	\$ 288.60
To second quarter, adult.....	3,701.62
To second quarter, young people	236.79
To second quarter, junior division	248.27
To second quarter, baby division	31.23
Total	\$4,506.51

Disbursements.

By dues to council treasurer.....	\$1,593.67
By pledge to council treasurer.....	2,091.13
By retirement and relief.....	52.44
By Scarritt loan fund.....	26.76
By specials	156.00
By total sent to council treasurer	\$3,919.94
By Conference fund	317.23
By balance on hand July 18....	269.34
Total	\$4,506.51

Certificate of deposit	\$ 432.64
Total receipts for quarter.....	\$4,217.91

Local work reported	\$4,756.52
Value of supplies sent off.....	685.00
Grand quarterly total.....	\$9,659.43

This quarters' receipts exceed second quarter, 1918, by \$587.34.

The specials for the quarter are: Lakeside scholarship, supported by Mrs. Donelson, \$50.00; Bible woman, by Tillar auxiliary, \$26.00; Young Woman's Bible Class, First Church, Little Rock, for support of a Bible woman in Japan, \$30.00; for medical work in China, Mrs. Hutchinson, through Lonoke auxiliary, \$50.00.

A special contribution of ten (\$10) dollars was sent by a mother from Wilmar, in loving memory of her little daughter, who was a faithful "Junior." It is reported as a pledge, which fund helps to support our missionaries in foreign fields.

I was glad to have reports from the following new organizations: Adult—Buckner, Keo, Mabelvale, Roe and Lake Village revived. Young People—Tillar, Ashdown and Roe. Junior—Malvern, Waldo, Twenty-eighth Street Church (Little Rock), Tillar and De Queen Junior League.

I am somewhat disappointed that so few of our auxiliaries are dividing their funds as suggested by the Finance Committee in Fordyce, and adopted by the Conference in session there. I hope every treasurer who has not done so will read carefully this report. Of the 25 cents per member that is paid into your society as "dues" twenty (20) cents is sent to the Conference Treasurer as dues, and the five (5) cents as Conference fund. For the Retirement and Relief fund an amount equal to ten (10) cents per

member, a year, is asked from each auxiliary.

Let us not lag in our finances during the hot season, but meet our obligations in a way that will be pleasing to our Master.—Mrs. S. W. C. Smith, Treasurer.

HOW MANY GIRLS?

The Y. P. Missionary Conference, to be held at Henderson-Brown College, August 4-9, will be a season of delight and instruction for all who attend it. Every W. M. S. district in Arkansas should be represented there by one or several young women.

How many eager, enthusiastic girls will you and your auxiliary send to enjoy the benefits and privileges of those days in the hospitable city of Arkadelphia?

NORTH ARKANSAS CONFERENCE, W. M. S.—JUNIOR WORK.

Mrs. W. A. Steele, Van Buren. One-half of our year is gone. If we have failed to organize our Juniors why not find a cool lawn some afternoon and start to work? Our second quarter's report is encouraging, but we are not satisfied with the gain. Fayetteville is working successfully with a Junior army plan, which may be helpful to others. In spite of losses from removal, etc., First Church Juniors, Little Rock, report an increase of 15 members. Greenwood is adding new names to her Baby Roll. Searcy has a Japanese Sunday School for a "prayer special." Let every Junior organization select some school, or work in other lines, for her "prayer special." Forrest City has 19 Baby Roll members. Plainview, a new Junior in Booneville district, has 35 members, with 33 Baby division members. Danville has 19 subscribers to the Young Christian Worker. Clarksville has 48 Juniors and 20 babies enrolled. Van Buren reports 26 members and 34 subscribers to the Young Christian Worker. Russellville, a new auxiliary last quarter, has 13 Baby division members. Marion has reorganized under the leadership of Mrs. J. A. Wright. Conway Juniors number 53. Forrest City sends the largest pledge for next quarter, \$10.00; Conway third, \$9.50. Leslie, Wynne, Paragould, Augusta, Brinkley, Imboden, Blytheville, First Church of Cabot, Wynne and Leslie also send good reports for the second quarter. I am proud of the work accomplished by these splendid Juniors throughout the North Arkansas Conference, but we should have twice the organizations. Won't you see to it in your charge?

JUNIOR "ARMY PLAN."

Let each society represent a regiment in the Centenary army, and be divided into two or four companies with a captain for each company. All work is assigned by "quotas" to the companies, and each captain may appoint lieutenants, sergeants and corporals, to assist in recruiting new members, enrolling babies securing subscribers to the Young Christian Worker, etc.

Each member is represented by a star on a "service flag," of the same design as used during the war, and "service stripes" are given as follows: At the beginning each star is blue, with child's name written in ink. For the first three months' faithful service the star is half covered with silver. For the second three months, it is made all silver. For the third three months, half silver and half gold, and

PELLAGRA

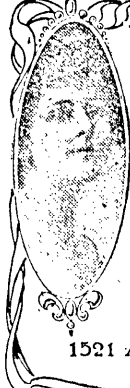
G. S. is guaranteed for one bottle to benefit any case of Pellagra, Rheumatism, Constipation, Blood, Liver or Kidney disease. Many thousands claim one bottle has entirely relieved them. My guarantee is good to you. At drug-gists or agents, or post paid, \$1.00 per bottle, or 6 for \$5.00. Write for testimonials and mention this paper. Take Gross' Liver Pills, 25c.
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for a full year, an entire gold star is given. By faithful service is meant regular attendance, performance of all work assigned, and full payment of dues and pledge. If a member is absent, without good cause, she is considered A. W. O. L. (absent without leave). The flag is hung in a conspicuous place, and as the secretary calls the roll, the president (or some one) takes off the star of each absent member, leaving the space vacant until they are present. This is easily done by lightly pasting the stars on with paste. The original flag, designed for 50 stars, was made of a piece of white muslin about 20x30 inches, with red center 10 inches smaller, and blue pasteboard stars, 1-2 inch across.

This plan is used by the Juniors at Fayetteville, Ark. Mrs. Wm. F. Dunn is the efficient leader.—(Sent by North Arkansas Conference Superintendent Juniors.)

GREAT CENTENARY CONFERENCE OF YOUNG PEOPLE, HENDERSON-BROWN COLLEGE, AUGUST 4-9, 1919—INSPIRING PROGRAM PLANNED.

Dr. Edmund P. Cook, President of Scarritt Bible and Training School, one of Methodism's greatest missionary leaders, and teacher of mission study, will be present and personally conduct a Mission Study Series. A



YOUR FACE?
 Is the Complexion Mud-dy, Tanned, Freckled?
 If troubled with skin eruptions, sunburn, pimples, try
PALMER'S SKIN SUCCESS SOAP
 It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.
 Thoroughly antiseptic. Ask your druggist, or write for free samples to
THE MORGAN DRUG CO.,
 1521 Atlantic Ave., Brooklyn, N. Y.

CALOMEL SALIVATES AND MAKES YOU SICK

Acts Like Dynamite On a Sluggish Liver and You Lose a Day's Work.

There's no reason why a person should take sickening, salivating calomel when a few cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as colomel, but it doesn't make you sick and can not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel today and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

great opportunity to study under such a leader.

Many other great leaders, speakers, teachers and missionaries will be with us to open up new worlds of thought and stimulate within us a desire for truer service.

Rosalie Riffin, our own missionary student, will bring us a message of her Training School experience.

Afternoons All Recreational—Page-ants, Tennis Tournaments, Swimming Parties.

A new, popular and very safe bathing beach has been opened up on the beautiful Ouachita, so a dip will be a pleasure both to the swimmers and those who stay near the banks.

Mrs. W. E. Barkman, Chairman of Recreation, will receive names of entrants for a special tennis tournament. Have your tennis club enter. Loving cup to winners. So bring your tennis racket, your bathing suit, and don't forget your Bible.

Elaborate clothes not necessary. Simple dressing and high thinking is our motto.

Stunt Night will be a big feature. Plan your auxiliary stunt now and make it a winner—something original and clever and missionary.

Good music. The Arkadelphia orchestra, a special chorus and a trained directress and solo singer will make the music of this Conference memorable. Come ready to sing "Loyalty to Christ" with new meaning in the light of the Centenary.

A Great Question for Young People.

Methodism has just subscribed thirty-five millions for Missions. It will not avail us unless our young people match it with a subscription of living service. Come and let's talk about what we can do for our King.

Rates.

Rates of \$1.00 per day will be made all guests. This is remarkably low.

HENS MOULT FAST

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs" and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million dollar bank guarantees that you can have your money back if you want it. So, you don't take any risk. Send \$1.00 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order today. Send \$1 today to E. J. Reefer, 4th Floor, Poultry Bldg., Kansas City, Missouri. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

Connectional Benefit Brotherhood Methodist Benevolent Association

Gives first-class insurance protection AT ACTUAL COST to preachers and laymen of the Methodist Church, South, by

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2. Paying benefit claims promptly.
3. Paying 50% of face of policy for disability.
4. Paying annuity for disability or old age.
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For information write

J. H. Shumaker, Secretary, 812 Broadway, Nashville, Tenn.

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

666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches, due to Torpid Liver.

and will enable many auxiliaries to send girls unable to pay their own expenses.

Register Early.

Room reservations may be made now. See the girls of your auxiliary, make up a Summer Conference club and plan to be there from start to finish. That's the way to enjoy it.

Send your names in at once to the Superintendent of Young People's Work.—Mrs. C. F. Elza, Benton, Ark.

MEETING OF CENTENARY WORKERS IN ST. LOUIS.

Mesdames F. M. Tolleson and Preston Hatcher of North Arkansas, and Mesdames F. M. Williams and W. H. Pemberton of Little Rock Conference W. M. Society have been notified to join the delegation in St. Louis, where plans will be adopted for following up the Centenary Celebration with a campaign for spiritual growth in our church membership. Mrs. M. L. Hargrove, one of the Centenary's secretaries, writes:

"The Centenary Commission realizes the fact that as a Church we have reached a very critical time in our history, and while we rejoice greatly over the success of the Eight-Day Drive and the millions which have been obtained for Missions, from the rank and file of our Church, from the city charge to the rural church, yet we know that unless a still larger work is done in deepening the spiritual life of our Church and bringing its members to a fuller sense of obligation to God for the salvation of the lost ones, both at home and abroad, the work of last year would have been in vain. So we are to have three meetings for the leaders of our Church in three strategic places for the purpose of inspiration and instruction that these leaders may go to their homes and their Conferences prepared to do still more valiant work for Christ this year than last.

A meeting is to be held in St. Louis on July 30th and 31st for the following Conferences: The three Missouri Conferences, Denver, Illinois, North Arkansas, Little Rock, Kentucky, Louisville and West Virginia. The delegates to these Conferences will be the Conference Missionary Secretaries, lay leaders presiding elders, and the presidents and corresponding secretaries of the Woman's Missionary Society."

THE OLDEST ITINERANT AT THE CENTENARY.

The oldest itinerant present at the Centenary was 82 years of age and a member of the Southern Methodist Church. Mrs. Sue Mooney's husband was one of the foremost Methodist ministers of the South, and her grandfather was one of the founders of Methodism in this country. In spite of her age, she made a careful survey of every exhibit, taking notes and making plans to put into a story for the religious press, "The Celebration As I See It."

PRAYER REMEMBRANCES.

A Book of Prayer Remembrances, convenient in size and attractive in style, has been prepared to aid auxiliary members in the work of intercession. It contains suggestions for objects of prayer and also blank pages intended to be filled with the names of those you may wish to remember daily. Prayer Remembrances will make an attractive gift. Order for yourself and your friend of Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn. Price, 25 cents.

Sunday School Department

A. L. DIETRICH.....Special Correspondent
810 Broadway, Nashville, Tenn.
REV. C. N. BAKER.....Field Secretary, Little Rock Conference
314 Masonic Temple, Little Rock, Ark.
REV. J. Q. SCHISLER.....Field Secretary, North Arkansas Conference
Conway, Ark.

SUNDAY SCHOOL CENTENARY PLEDGES, NORTH ARKANSAS CONFERENCE.

Batesville District.	
Sunday School—	5 Yr. Pledge.
Alicia Circuit.	
Arbor Grove	\$ 120
Batesville, First Church	1,170
Batesville, Central Ave.	480
Bethesda	195
Bexar Circuit.	
New Hope	90
Wesley Chapel	120
Bexar	150
Pleasant Valley	132
Cave City Circuit.	
Flat Rock	150
Calico Rock	180
Cotter	195
Calico Rock Circuit, Galatia....	120
Charlotte Circuit.	
Mt. Herman	90
Charlotte	150
Desha Circuit, Jamestown....	150
Evening Shade Ct.—No Pledge.	
Floral Circuit.	
Oak Grove	120
Floral	30
Kenyon Circuit.	
Dowell's Chapel	90
New Prospect	90
Lead Hill Ct., Bergman	67

Melbourne Circuit—No Pledge.	
Mountain Home	210
Mountain View	225
Newark	300
Newport	750
Oil Trough	90
Sulphur Rock	180
Moorefield	120
Swifton	270
Alicia	150
Tuckerman	300
Yellville Circuit.	
Ware's Chapel	60
Yellville	180
Pleasant Ridge	120

Total, 33 schools\$6,837

Summary By Districts.

District.	Schools.	5 yr. Pledge
Batesville	33	\$ 6,837.00
Booneville	33	6,460.00
Conway	38	9,572.50
Fayetteville	43	8,022.00
Fort Smith	27	8,088.00
Forrest City	35	10,422.00
Jonesboro	39	13,620.20
Paragould	36	7,234.00
Searcy	39	7,704.00
Total	323	\$77,959.70
		J. Q. S.

WHY THE PEOPLE ARE TURNING TO HENDRIX COLLEGE.

I. Because of Its Rapid Growth.—Here are the facts of the last twelve months: (1) Hendrix enrolled last year 511, an increase of over 200 in one year; (2) the College has erected eight new buildings in the last twelve months, including a \$110,000 fire-proof dormitory, the best in the Southwest, a model for convenience and comfort, with hot and cold water in each room, and every room within five steps of bath and toilet; an apartment house for married students, especially young ministers; a well equipped hospital in charge of a graduate nurse; a "Y" hut with a moving picture machine, victrola, reading room, and a homelike fireplace; a model bath house; a temporary gymnasium and building for biology and manual training. These buildings add greatly to the physical equipment of the college; (3) Already more rooms have been reserved for this fall than usually are reserved by the opening of college in September.

II. Because of Its High Standing and Integrity.—The people of Arkansas have learned to trust Hendrix College. Her thirty-five years of glorious history, her high standards of business integrity, of scholarship and of positive Christian influences have established the college in the affections and confidence of the people of the entire State.

III. Because of Her Unequaled Facilities and Methods of Looking After the Physical Welfare of Students.—Her athletics and compulsory physical training are headed by Capt. W. M. Headrick, one of the ablest athletic directors in the South. Her health program includes thorough physical examination of all students at the opening, free medical attendance during the year, the use of a modernly equipped hospital and the service of a graduate nurse. A modern fire-proof dormitory, a temporary gymnasium and an excellent bath house complete the program.

IV. Because Expenses Are Moderate.—Fraternalities and sororities which foster expensive social habits are forbidden. Simple, inexpensive, healthy social life and functions are fostered by the Y. M. C. A., Y. W. C. A. and by the Literary Societies. Hendrix life is rich with such wholesome college activities as literary societies, athletics, the "Y," intercollegiate debates and student publications. The college keeps expenses as low as possible consistent with efficiency.

Hendrix opens September 10. For further information, address

THE PRESIDENT'S OFFICE,
Conway, Arkansas

EPWORTH LEAGUE DEPARTMENT

REV. F. A. LARK.....Editor
 REV. A. W. MARTIN.....Associate Editor
 HOWARD JOHNSTON, Treas. N. Arkansas Conf.....Conway
 E. M. SHARP, Treasurer L. R. Conf.....Prescott
 All communications should be addressed to Epworth League Editor,
 310 Maple Street, North Little Rock, Ark.

AUGUST 10: "SPEECH, WISE AND UNWISE."

(Jas. 3 1-18.)

An opening prayer: "Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." (Ps. 19, 14.)

Some texts: A word in season (Prov. 15, 23); how to get it—by seeking divine help (1st. 1. 4), by meditation (Ps. 33, 3), by worship (Ps. 1. 23, 16-18).

Leader's Address. (Taken from Era.)

At first St. James's saying, "If any man offend not in word, the same is a perfect man," may seem excessive; but he explains: such a man "is able also to bridle the whole body." We may infer that the most general, the most subtle, the most pervasive, the most polluting sins are those that have to do with the use of our powers of expression. Jesus said: "For every idle word that men shall speak they shall give account thereof at the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." That is to say, by our utterances we are producing our moral history, and our moral history expresses our permanent character.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS CHILL TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS CHILL TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of **GROVE'S TASTELESS CHILL TONIC** has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get **GROVE'S TASTELESS CHILL TONIC** when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

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This Great Mosquito Remedy
Sold in All Stores in Every
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No matter where you are, there's a bottle of Sweet Dreams awaiting your command.

To borrow the expression of a well-known Southern paper, "It Covers Dixie Like the Dew."

And why?

Simply because Sweet Dreams is the best mosquito remedy to be had. It's the conceded standard everywhere. It's the favored among all favorites, for it's the greatest mosquito remedy ever made.

Sweet Dreams holds the friendship of a million users.

Liberal sprinkle-top bottles.

Unless we have been taught of God's word, probably we are less on our guard against sins of expression than those of many other kinds; for example, lust, covetousness, dishonesty, intemperance. This chapter of James' Epistle instructs us of the unperceived consequences of speech. "Behold how great a fire a little wood kindleth." (New version of verse 5.) It sets on fire the whole soul with good or evil desire, because it makes imagination work; because it brings into co-operation mind and feeling, brain and heart; because by the power of suggestion it generates other words, and they in turn go through the same process until the entire soul is possessed by the ideas and desires that attach to the words.

Because speech is a guiding power, James compares it with the rudder of the ship or the bit in a horse's mouth, proportionately small, but capable of determining the whole course of life. The word represents an idea; the idea becomes an ideal, and the ideal beckons to a course and a goal. "I press toward the goal," says Paul. So does every one else. Words determine what goal.

The tongue can poison the springs of life. Evil words have incurably affected youth. Words spoken become motor, and actions follow. Sometimes the words are hypocritical. Be it so; at last they both make and reveal the incorrigible hypocrite. Words can also sweeten and strengthen a life. They can build up the sincere and loyal and confirm in virtue and faith. Words of testimony to Christ thus become a forming power in our life. Let our Leagues ever keep alive the practice of testimony. With the tongue we bless or we curse.

Character is a unity that will be expressed by words. Can the same fountain send forth both sweet and bitter water? Can a tree produce fruit of a different species—for example, a vine olives? Certainly not. Then judge we ourselves accordingly by our speech. A person of profane, vulgar, obscene speech does not become pure by affecting a few virtuous phrases. He is in process of becoming wholly of one kind or another.

Speech is inspired. Some sorts of speech are sensual and devilish. These please Satan and are generated when men yield to his solicitations. There is a sort of speech, a wisdom, which comes from above through the gracious help of the Holy Spirit. Then let us pray about our speech.—From Era.

FIRST HELPER—UNWISE SPEECH.

In the Garden of Eden there was a serpent that had all the powers of speech that God has endowed his people of this world with. From this serpent of old has come to us down through the ages men with the serpent's tongue. In the Bible stories we find them, especially in the Christ tales, trying to entrap Jesus. In the social world of today we find them deceiving and designing as of old, putting the most wonderful organ of the body that God has given us to the vilest uses with its soft intonations

and deceptions, destroying faith and character.

For what gain? How much better the world would be had they been born dumb.—Helen Dodson.

SECOND HELPER—WISE SPEECH.

The mouth is the fountain from which spring the sweet or bitter waters from the heart. According to the nature of the stream flowing thence is the current of our life polluted or purified.

Speech is wise when it flows from a heart filled with the love of Christ. Such words are like the waters of a deep spring making sweet the common ways of life.

In James 3:4 we read: "Behold also the ships which though they be so great and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth."

But though the tongue be the helm by which the great ship is guided, it is under the complete control of the pilot. When the fierce winds of temptation beat upon the ship of character, safety lies alone in having at the helm the guiding hand of the pilot, Jesus.—Anna Barlow.

THIRD HELPER. The Summing Up.

The definition of speech is: The power of making conversation, the faculty of expressing our thoughts; talk. Let us then be careful as to how we employ this power of making conversation that we might say nothing that will retard the progress of another, but rather that we may be able to help some one else to reach their ideal in life; and, so surely as we do help another then that much nearer are we to our own ideal.

The faculty of expressing our thoughts through speech is perhaps our best aid to amount to anything in this world, for while we may express our feelings in our dress, company, and many other ways the only true way to judge another is by their thoughts and their thoughts in turn can only be judged by speech. How careful then should we be of our thoughts.

Talk—we hear much today of "small talk"—why not make it worthwhile while talking while you are at it?

There is no use in talking about your associates unless it be to help them for this only brings you down, not only in the estimation of the person to whom you are talking, but if you will just admit it, you make yourself look small in your own eyes.

Myrtle Craig.

A WORD FROM YOUR EDITOR.

We are sorry to receive word from the wife of the assistant editor of this department that Bro. A. W. Martin is sick and not able to prepare the "Notes On the League Lesson."

May the Lord soon restore him to his wonted health and to his desired place at the head of this column.

We are delighted to know of the very splendid session of North Arkansas Conference Epworth League, held at Searcy, Arkansas. The reports were unusually good and some very fine forward movements were launched, one being the putting of a strong man into the field next year, giving all his time to the upbuild of our League life. Another was the building of a North Arkansas Conference Epworth League room in the new buildings at Galloway College. We were linked up with our great educational program of the State

SWAMP

CHILL AND FEVER TONIC

Is just as good for colds and grippe as it is for chills and fever.

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in our own church. It not only means that our name will be written in silver upon the door of a \$1,200-room at Galloway College, which becomes our own, but it also means that the young life of our Conference will turn its money, its influence, its splendid life in that direction; yes, where the heart of our young life goes those of their fathers and mothers will go, too. Let us answer the call made by one of the commissioners, Rev. J. J. Galloway, and send in our pledges very early. We like the looks of the names of the new officers for the coming year. We are to realize still larger things for our young life in the future. What is true as to officers of the North Arkansas Conference League is true also of the Little Rock Conference League. We are lined up in this great State for an onward march for God and the church all over the State. Please do use this column to your heart's content, ye officers of the State League. We want to thank the Little Rock Conference League for placing in your official life Miss Hope Tabor of our Arkansas Methodist force, and for sending her to Junaluska to prepare her for more efficient service. She has the great interest of our State Leagues at heart, and works in the open for their good. She has been a great help to this de-

POSLAM BRINGS QUICK COMFORT TO ANGRY SKIN

When angry itching skin cries through every nerve of your body for relief, turn to Poslam and let it soothe and allay all inflammation. Learn how efficient Poslam is, what splendid help it can render in healing eczema, disposing of rashes, pimples, acne, scalp-scale and like disorders. The best is to apply Poslam at night to a small affected surface and in the morning to look for improvement. The effect of its concentrated healing energy shows agreeably soon.

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BOILS VANISH

and are gone for good when Gray's Ointment is applied. It enters the pores of the skin, cleanses the wound, soothes the pain, kills the germs and immediately begins healing. The blood is permanently relieved of the disease. Just so with sores, bruises, cuts, burns, stings, eczema and the many similar forms of skin eruption. Its constant use for a century has made it a family word in every household. You should have it on your medicine shelf for emergencies. Phone your druggist. If he can not supply you send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and a liberal sample will be sent you free.

Loss of Appetite is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.

partment this year already and will now be able to do more. She will be a tie that will bind our two Conferences together more closely.

While these meetings were in session, or just over, the League editor was learning the great lessons of the Centenary at Columbus, Ohio. We would not take your time to write about the Centenary now, as it has been so well written about by one of our Leaguers and pastors, Brother Brunley, coming out in the Methodist of last week. But it will be impossible to forget, as long as we live, that "Life Service Day," July 7. That afternoon at the Coliseum, when 100 foreign missionaries sat on the great platform, and at the closing of the service the call was made for volunteers for foreign service and the brightest young men and women of our nation moved forward upon the platform by the hundreds, then followed the volunteers for home service and the ministry, and they came by the hundreds, again, this all before an audience of thousands of people. The call was not an easy call of mere emotion, but one of deliberate sacrifice and service was put to them, but they came just the same. They must have streamed forward for nearly an hour. There was no shouting, all was quiet, except for the clapping of hands as great bodies of young people would move out from a given section. The spirit of prayer and the Spirit of God seemed to hold all in their mighty

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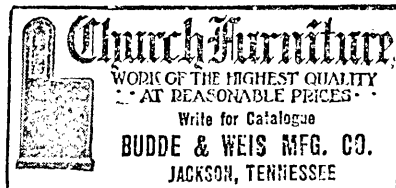
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grip. God was getting laborers for his whitened harvest and heaven and earth was praying. I found tears streaming down my cheeks and myself praying that, while my age and education prevented my going out to foreign fields, God might, in His way, call my children to so rich a service for God and the Church; yes, praying that the young life of our State might respond, as never before, to this neediest of all calls in all the world's history. And we heard that there were great responses in both of our Conferences, three right out of my church here, our very brightest young people, one a graduate of our Henderson-Brown College. I am happy. God is getting life now. Will you, O Leaguer, give Him yours right now.

NOTES FROM NORTH ARKANSAS CONFERENCE.

Walter Hearn, a teacher of English in a Chinese school in Shanghai, China, delivered an address Sunday evening at the Epworth League service of the Bentonville M. E. Church, South. Mr. Hearn is a son of the Rev. Thomas Hearn, who has been a missionary for the M. E. Church, South, in China, for 28 years. Mr. Hearn was born in China and except for the time he was a student in Hendrix College, has spent the greater part of his life there.

The District Secretaries of the North Arkansas Conference are urged to send items of interest to their publicity agent, Mr. James Henderson, Rogers, Ark., for publication in the Methodist.

NOTES FROM THE LITTLE ROCK CONFERENCE.

Last Sunday our Conference President, Mr. James Workman, from the Winfield League, and Messrs. Ben Foster and Elmer Risley from the First Church League, paid the Mabelvale Leaguers a surprise visit. They found things in fine shape and were warmly welcomed. The Mabelvale League extends a standing invitation to Leaguers over the State to come and see them, as every day is best day with them, and they are always ready for visitors.

Brother Roric, the pastor, reports a fine League at Primrose, with a membership of 76, and additions at each service. Members of the City League Union take notice of that, please.

The Capitol View Leaguers are planning an interesting meeting for the coming Sunday. They have a live, wide-awake League and play an active part in City League Union affairs.

Our Conference League President, Mr. James Workman, true to his name, is planning an intensive campaign for League work, and as a starter is writing each pastor in the Conference for his support and co-operation. You will not find our president asleep at his post.

Will someone who attended the recent Conference at Prescott and took down the names of the volunteers for Christian Service be so kind as to send them to the Secretary? Unfortunately the list we have secured is incomplete, and we are anxious to have the entire list. Or if each individual who volunteered would send us his or her name it would serve the same purpose. May we have an immediate response?

MAKE YOUR PLANS LARGE.

A writer in Onward relates how Mr. Moody, on the last day of his life, was listening to passages from the Bible as they were read to him by one of his sympathizing friends. At last he asked that the Bible be laid beside him, and he wrote on the margin of it: "If God be your partner, make your plans large." The trouble with most of us is that we do not make our plans large enough in life, and the reason why we do not is because we do not have the sense of being partners with God. We need to appropriate the beautiful thought of Bayard Taylor, who wrote the lines:

In my own hands my want and weakness are;

My strength, O God, is thine.

"Hast thou not known? hast thou not heard?" questions the prophet Isaiah. "The everlasting God, Jehovah, the Creator of the ends of the earth fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might

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restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

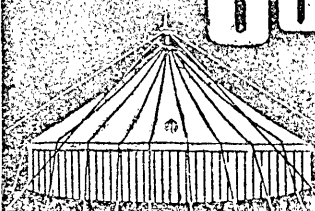
he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fail; but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

What are Christians put into the world for except to do the impossible by the grace of God?—Gospel Advocate.

THE BEST CATECHISM.

The Infant Catechism prepared by Mrs. Thornburgh for young children is the best for giving the little fellows correct ideas on Scriptural subjects. The Catechism No. 2, prepared by Geo. Thornburgh, is fine for older children. These have long been used in Arkansas Sunday schools. You need them. A dozen of either kind sent postpaid for 50 cents. Order of A. C. Millar, 200 East Sixth St., Little Rock, Ark.

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WILLIAMS SCHOOL (Formerly the Hawkins School)

GALLATIN, TENN.

Mr. D. A. Williams, for many years connected with Galloway College, Searcy, Ark., wishes to announce his connection with this College Preparatory School for boys.

The Williams School stands for sound scholarship, clean life, Christian influence, and a real effort to help the boy find his best self. Its students are admitted to the best colleges of the South on certificate. Only boys out of whom there is a chance to make men of real worth are wanted.

D. A. WILLIAMS, S. W. WILLIAMS, Co-Principals.

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Offers A. B. and B. S. degrees. Also strong courses in Art, Piano, Voice, Expression, Violin, Physical Culture, Home Economics, Bookkeeping and Shorthand. Three hundred and thirty-one former students have taught, nineteen as college professors.

A young, growing Methodist College with splendidly furnished dormitory. Only two students to the room. Each girl's room has hot and cold water lavatory. Academy for those not ready for college.

Catalog on Request

J. M. WORKMAN, President,

Arkadelphia, Arkansas

CHILDREN'S DEPARTMENT.

DOLLS AND BABIES.

My dolly is a precious child.
I've named her Alice Blue.
I think that is a lovely name
For her to have, don't you?

And just because she's all my own
I'm glad as I can be,
And I believe that she is glad
That she belongs to me.

If I go out for anything
And leave her in her chair,
I always know when I come back
That I shall find her there.

And if I take her out to call
At anybody's house,
She looks around and smiles, and stays
As quiet as a mouse.

And when she goes to bed at night
She softly shuts her eyes,
And does not open them again
Till it is time to rise.

I wish our baby would behave
Like Darling Alice Blue.
I shouldn't think he'd want to be
A little rough, should you?

I'm quite ashamed of him sometimes,
He is so cross and queer.
I do not see how anyone
Can call him "sweet" and "dear."

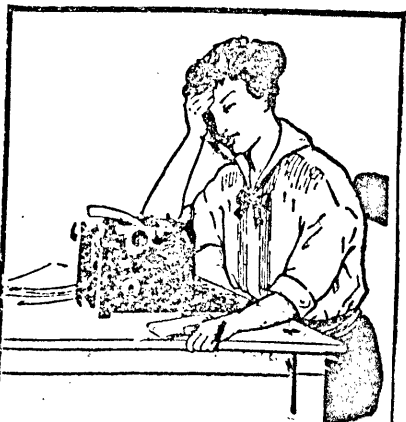
For almost every morning he
Will scream till he is red
When mother puts him in his bath
And wants to wash his head.

If all the babies were as nice
As my own Alice Blue,
The world might be a nicer place—
I think it might, don't you?

—M. E. N. Hathaway, in The Christian Register.

AN AFTERNOON IN THE WOODS.

It was a very hot afternoon. All lesson books were put away at Fir Tree Farm, for a half-holiday had been announced, and the children were told



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and Sickheadaches are
often caused by Constipation.

Dr. Miles' Liver Pills

are easy to take and cause
a normal and easy action
of the bowels.

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they might do whatever they pleased.
"I'm going out into the woods," called Tom, dragging a cap over his auburn curls.

"Let me go with you," cried Betty.
"And me," chimed Bobby.

"No, thanks," answered Tom. "I want to be alone this afternoon," and off he ran.

How hot it was! Even in the woods, where only tiny sunbeams strayed, it seemed too hot to walk. Tom lay down on a mossy mound, beneath a tall fir tree.

How busy the bees were! How the beetles hummed; "Coo, coo," lulled the wood pigeons. Something stirred by Tom's side and two sharp ears cocked up. Presently a little white tail disappeared into a hole by the tree. Of course it was a rabbit. Tom lay very still, so still that mother would have been surprised if she had been there. "Take two cows, Taffy!" "Take two," sang the wood pigeons; "A little piece of bread and no cheese," called the yellowhammer; and the bees went busily humming. Crackle, crackle; it was the rabbit again and this time he had two children with him, that is to say, two rabbits much smaller than himself.

"This way," said the big brother rabbit, "let's play with the cones"; and they scrambled about, just where Tom was lying.

"Whats that," asked the tiniest rabbit, catching sight of Tom's bright curls.

"That is the little boy from the farm," answered Big Brother; "shall we take him home?"

"Oh, yes," cried both the children, flapping their whiskers with delight; "do let's take him home."

"You can't!" cried Tom, laughing. "I'm much too big."

"We'll soon see," answered Big Brother, and they all came around him and pushed him with their noses; and, to Tom's surprise, he went rolling down the mossy mound into the hole where he had seen the white tail of the rabbit disappear.

"You see; you were not so very big, after all," said Big Brother, flicking a piece of moss from his nose. "How do you like our home?"

"There isn't much room," said Tom; and then, to his dismay, he got smaller and smaller, until the tiniest rabbit looked quite big.

"I'm like Alice in Wonderland," he said to himself. "Do you know Alice?" he asked Big Brother. "Do you remember if she ever grew big again?" But Big Brother was thinking of something else.

"This," he said, pointing with his left-hand whiskers, "is a subterranean passage. I daresay you have learned in your lesson books that that long word means 'under the earth.' Come along and we will show you our dining-room and the larder, and all the other rooms. Come, children," he said kindly to the little ones; and Tom, who felt quite a little boy by this time, jumped on Big Brother's back.

What a ride it was! In and out they went from one room to another, until at last the larder, stored with all kinds of nuts and leaves from the woods, was reached.

"Help yourself," said Big Brother, sitting on his hind legs and letting Tom slide gently to the ground. There were cob nuts and hazel nuts, and Tom took a big cob nut and cracked it.

"Will it make me grow big again," he asked, thinking of Alice and the cake she ate.

"You mustn't grow too big for your home," answered Big Brother; "that is a most uncomfortable thing to do," and Big Brother laughed as if it amused him very much. Tom had never seen a rabbit laugh before. Big Brother stood up like a squirrel, threw back his ears, shut both his eyes, opened his mouth wide, and made a noise like a coffee-grinder when you turn the handle. Tom had to laugh, too; the baby rabbits joined in, and then a strange thing happened—the roof of the larder opened wide, and Tom could see the sun shining, the tall fir trees standing up, and felt the warm air on his face.

"Whatever has happened?" asked Tom, recovering from his surprise. But there was no answer from Big Brother or the little rabbits.

"Take two cows, Taffy," Tom heard the pigeons call—"take two"—"A little bit of bread and no cheese," sang the yellow-hammer.

Tom rubbed his eyes. He was lying under the fir tree and he wasn't in the hole at all.

"I must have been dreaming," he

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said to himself; he felt himself all over, to make quite sure; picked up his cap, which had fallen to the ground, and got up. Just then a rabbit scurried past.

"Big Brother," called Tom; but the rabbit only hurried into the hole by the tree.

"It was only a dream," Tom sighed, with satisfaction. "I think I'll go home and see what Betty and Bobby are doing," and he hurried through the woods toward home.

When he got to the farm gates he saw a big motor car standing there, and Betty, with a veil over her face, standing on the seat. Suddenly she clapped her hands. "Here's Tom," she cried. "Hurry, Tom, you're just in time for a lovely treat." And Tom found that Uncle Dick had called to take them all for a drive to the Manor Farm, ten miles away.

"Yes, you're just in time," said mother, coming out of the house with Bobby; "where have you been, darling?"

"I went by myself into the woods," answered Tom, hanging his head.

Mother said nothing, but patted his bright curls.

Toot! toot! Uncle Dick was ready, and in a little while they were spinning through the lanes towards the Downs. Once a rabbit scurried into a hole. "There goes Big Brother," laughed Tom, pointing to a little white tail disappearing into a hole by the roadside; but nobody heard what he said.

That night, however, when they were all at home again, and Betty and Bobby were in bed, Tom sat on mother's knee, just as he used to when he was tiny, and told her all about Big Brother, and the little rabbits that he had dreamt about under the fir tree in the woods; how they made a very little boy of him, and how Big Brother had laughed and said, "You mustn't grow too big for your home."

"Well," said mother at the finish, "we need never feel too big to be kind," and she kissed him good-night.

If there is a Big Brother rabbit in the woods, and I am sure there is, he must often see Tom playing with his little brother and sister in the woods, and sometimes he must see them sitting under the fir tree, for his home is very near.—The Springfield Republican.

FRECKLES

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

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

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NEWS OF THE CHURCHES.

CAMDEN DISTRICT CONFERENCE. SUPPLEMENTAL REPORT.

To the report of the Camden District Conference given last week it should be added that the following delegates were elected to the Annual Conference:

Principal: George N. Cannon, J. J. Tibbets, J. H. Waters, Mrs. C. A. Love, Mrs. E. B. Harwell, E. P. Reynolds, Dr. C. H. Williams, J. L. Mitchell.

Alternates: R. H. McLendon, C. M. Cook, J. L. Hollingsworth, P. F. Nelson.

The characters of all local preachers in the District were passed and their licenses were renewed. The characters of all local elders and deacons were passed. License to preach was granted to A. J. Perdue. Stephens was selected as the meeting place for the next Conference.—M. Thornburgh Workman, Secretary.

STRONG CIRCUIT.

We have just closed our first meeting during the revival campaign at Ebenezer Church. Had a good old-fashioned revival in the membership of the church, and received one member by vows. They plan to organize a Sunday School and have the literature ordered. We are going to have a weekly prayermeeting. We are now in a meeting at Rhodes' Chapel, which promises to be a great revival. The District Conference at Strong did our people good.—J. C. Johnson, P. C.

BELLEFONTE.

We have only held two of our revivals up to date, but with great success, having something more than 50 converts and many of them uniting with the Methodist Church. We have been assisted by Rev. R. L. Armor of Marshall, who has done some noble preaching, and his lovable way of getting hold on the people has no equal. His untiring efforts and constant prayer has won for him a tender place in the hearts of the people. I shall ever thank God for being permitted to associate with this godly man and have him on my work. He believes in letting God have His way. Any pastor will do well to have him come to his work and hold his meetings or help him. Thank God for men of a vision and with fire. Pray for us. We need your prayers.—Rev. W. M. Edwards, P. C.

BRYANT CIRCUIT.

The Salem camp meeting will begin on Friday night before the second Sunday in September and close on the third Sunday night. I give all people who may want to attend this camp meeting a cordial invitation. I do trust we may have a real spiritual camp meeting, but we can't have it unless we make it such. I think if we will go for the good we can do and not merely for a summer's outing, it will be a real spiritual uplift for the church and community. We want you to come and work with us in this meeting. All ministers are invited.

in 35 conversions; 29 joined the church on profession of faith. We have received 75 into the church this year on the circuit. Pray for us that it may be the best year of our life.—J. W. Nethercutt, P. C.

CARTHAGE.

We are still on the map at Carthage. We haven't had anything to say about our work here and in fact we haven't held our meetings yet. Although I have been busy I helped Brother Charles Cade and Brother W. S. Butts at Sparkman and I found some good people there. Men who love God and their pastor. I was also in Benton county at Highfill with Brother Jasper and I found him to be a good man to work with and he has some fine people. God bless them. I saw lots of apples up there and wheat. If I were up there now I would drink some water. I also met Dr. C. Scott, Sr., and I found him to be a fine man, like his sons, whom we love so much here. I am going to hold a meeting at Hunters Chapel next week and I will have Brother Cade and Dr. Workman from Arkadelphia. Then I will go to Cedar Glades to help Brother Segars in a meeting there beginning on the first Sunday. I meet lots of good people everywhere I go, then I come home and find that I have some of the salt of the earth at Tulip. At Hunters Chapel, Wakley, Mt. Zion and Cathage I have some who stand when the wind blows strong in their pastor's face. May God bless such men. I have as a fine bunch of stewards as a man could find on earth. Best wishes to my brethren.—C. R. Mann.

BLEVINS.

Every phase of church activity moves along well on this delightful charge. Most of our people are loyal and faithful in their religious duties.

We have what might be called a splendid church pride. They love the Church and are intensely interested in its growth and development. Blevins is now planning a new Sunday school department which will greatly facilitate our work here.

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lift to us all. Our people were delighted with it. They responded nobly and secured much pleasure in raising their quota. Blevins, Ebenezer, Friendship and New Hope oversubscribed their quota the first day, May 18th. Ebenezer was the first church in the Prescott District to report oversubscribed with Mr. J. W. Bostick as Church Campaign Director. Our apportionment for the charge was \$6,600, and we raised, with credits, \$10,500.

The finances are in good condition. Everything will be paid in full. Three of the five churches are using the duplex envelope system and have kept paid up and part of the time overpaid. It has been demonstrated that country churches can use the duplex envelope system as well as town churches.

Our people were kind enough to send their pastor to the Centenary Celebration at Columbus, which is very much appreciated. It was a great trip. With Rev. J. A. Henderson, my presiding elder, as a traveling companion the trip was most enjoyable. After four days at Columbus we went to New York City, thence to Philadelphia, thence to Washington and home. We visited the Hadley and Jerry McAuley Missions in New York City, both of which are connected with old John Street Methodist Church. Hadley was a local preacher in this church, and under Hadley's preaching Jerry McAuley was converted. The most beautiful church we entered was our representative church in Washington.

I shall not attempt to describe the Centenary Celebration. It has been well described by many. It was great. It demonstrated to eye and ear and heart that the Church of Christ is one of the most powerful forces in the world. The Methodist Church in America can not only raise millions for missions, but she can do anything she sets her hand and heart to do.

I see greater opportunities in my own charge than before the trip. I love my people better, reverence and love my Church more, and have a surer and firmer faith in the power of the Gospel of Christ to eventually save the nations of the earth, that all the nations and kingdoms will become the kingdoms of our Lord Jesus Christ.—S. T. Baugh

THE PARABLES OF SAFED THE SAGE.

The Parable of the Doughnut.

Now I entered the Kitchen, and would have passed through. But Keturah was there; so I waited; and she cast Divers Things into a Great Bowl, and did stir them with a Great Spoon.

And I asked her, saying, What hast thou in the Bowl?

And she said, Sugar and Spice, and all that's nice.

And I said, That is what God used when He made thee.

And she took the Dough out of the Bowl, when she had stirred it, and she rolled it with a Rolling-Pin; and she cut it into round cakes. And in the midst of every several cake was there an Hole. And a great Caldron hung above the Fire, and there was Fat therein and it boiled furiously.

And Keturah took the round Cakes of Dough, and cast them into the Caldron; and she poked them with a Fork, and she turned them, and when they came forth, behold I knew then what they were. And the smell of them was inviting, and the appearance of them was exceeding good. And Keturah gave me one of the Doughnuts, and Believe Me, they were Some Doughnuts.

And I said, To what purpose is the Hole? If the Doughnut be so good with a part Punched Out, how much better had it been if the Hole also had been Doughnut!

And Keturah answered and said, Thou speakest as a Foolish Man, who is never content with the goodness that is, but always complaineth against God for the lack of the Goodness which he thinketh is not. If there were no Hole in the Doughnut, then were it like unto Ephraim, a cake not turned. For, though the Cake were Fried till the Edges thereof were burnt and hard as thy Philosopher's Stone, yet would there be uncooked Dough in the middle. Yea, thou shouldest then break thy teeth on the outer rim of every Several Doughnut, and the middle part thereof would be Raw Dough.

And I meditated much on what Keturah had told me. And I considered the Empty Spaces in Human life; and the Desolation of its Vacancies; and how men's hearts break over its Blank Interstices. And I pondered in my soul whether God doth not know that save for these our lives would be like unto Ephraim.

And I spake of these things to Keturah, and she said, My lord, I know not the secret of these mysteries. Yea, mine own heart achieth over some of the Empty Places. But say to the sons of men that he who useth not the good things which he hath but complaineth against his God for those he lacketh, is like unto a man who rejecteth a Doughnut because he knoweth not the Mystery of the Hole.—Congregationalist and Advance.

IT IS WORTH TRYING.

How would it do if we were religiously to try and do one utterly unselfish and helpful act every day, such an act as would, if we happened

to think about it, fill our hearts with a glow of peace and gladness as we sought our rest at the closing of the day. Of course, in a general way, all of life should be unselfish and helpful, but much of our Christian living is altogether too general, and it would not hurt at all if we were to be just a little more specific. It is not likely that we would often fail of an opportunity of doing such an act in any one day, but even if it were that we had to look round a little for our chance the result might be that we would actually get into the habit of searching for openings for good deeds, which habit would not spoil our lives a great deal. In fact the one thing that comes very near to spoiling many of our lives is that we have become very much confirmed in the habit of thinking mostly of ourselves and forgetting the other fellow altogether.—Christian Guardian.

A New York preacher cently sent out a circular letter asking those who received it to mention what they believed to be the greatest sin, that is, the sin most universally indulged in. The vote went to Selfishness.

This is the true miracle of Christianity: to take out selfishness and put in love; to take out the desire for one's own way and to instill the desire that God shall have his way and that he shall have it by helping us minister to others.—The Christian Herald.

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ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores

OBITUARY.

CRILL.—Daisie Earl McGraw Crill was born near Gillett, Ark., April 12, 1877; joined the Methodist Church at the age of 14, after having been happily converted at the camp meeting at old "Camp Shed" camping ground; was married to Brother H. E. Crill January 19, 1902, and died at her home in Gillett, Ark., June 20, 1919. Within the compass of this brief period of time there has been lived an unusual life, in that it was so positively good and useful. Her home was always the home of the preacher; she was active in all departments of the church, Sunday school, missionary society, serving as recording steward for years; collected practically all the preacher's salary. Indeed, her influence was felt in every branch of the church. I have never known a more useful woman than Sister Crill. The last great act she performed for the church was when, without a pastor for the charge during the Centenary Drive, she went forth alone and raised the quota for her church. She was a true and devoted wife. Her husband, in writing to the writer, said: "During our seventeen years of married life, Daisie never had a cross word for me. It would not be possible for a woman to make a man a better wife than she did me. The last few years of her life nearly all her spare time was used in some form of church work, charity, and looking after the sick, but never neglecting her home or loved ones for a moment." What a testimony! And every word so true, as all of us who knew her will testify. She was such a devoted child to her good mother, who still abides. About the last request she made of her good husband was to ask him to look after mamma. The writer and her pastor, Rev. J. T. Turner, conducted her funeral from our church in Gillett, June 21, in the presence of a great concourse of people. As an evidence of the love and esteem in which she was held, although on Saturday afternoon, every store, shop, bank, or place of business in the town was closed during the funeral. The house was crowded during the service, the streets were thronged with saddened lookers-on, and one of the largest processions the writer had ever seen followed the bier to the cemetery. Surely a great saint in Israel has fallen. But, thank God, her life



Tired Housekeepers

In their ambition to keep the home in order, tidy and attractive, do their social duties and have their children well dressed, many overworked housekeepers develop serious female troubles which make life miserable.

There is a perfectly safe remedy for such conditions which contains no narcotics or harmful drugs, and that is

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO., LYNN, MASS.

and influence still abide. The impact of such a life must needs be felt, and will live on until it breaks upon eternity's shore. May God bless and sustain the husband, the dear old mother, brother and sisters; and may it please God to raise up another right speedily to take her place in the church she loved with such beautiful devotion.—Her Friend and Brother, W. C. Watson.

RANDLES.—R. H. Randles, son of J. S. Randles and wife, met an untimely death January 1, 1919, when he was struck by a train while crossing the track in his auto near his home at McGehee, Ark. He lived three days after the accident, but was never conscious, consequently could not leave us any assurance of his eternal hope. But his exemplary life spoke in tones louder than words, and while our wounded hearts are sighing for the "touch of a vanished hand and a voice that is still," we sorrow not as those without hope. He was converted at the age of fourteen and joined the M. E. Church, South, near the spot that marks his last resting place. Tenderly we laid him beside his father, who preceded him almost forty years ago. He moved to McGehee fifteen years ago, where he has a host of friends. To know him was to love him. His death cast a gloom over the entire community. He leaves a wife and two children, Bobbie, a daughter, ten years old, and Wallace, a son, of McGehee; a brother, S. G. Randles, of Sevierville, Tenn., and two sisters, Miss Joe Randles of Liberal, Kan., and Mrs. A. Shumate of Fairbury, Neb.—His Sister, Mrs. A. Shumate.

BENBROOK.—Elbert Benbrook was born in Izard County, Ark., July 23, 1838, and departed this life at his home, the place of his birth, July 4, 1919. Brother Benbrook leaves his widow, seven children and a host of relatives and friends. We laid his body away to await the resurrection, at old Spring Creek Cemetery, near Calico Rock. The writer conducted the services. Brother Benbrook was a public spirited man, having served his county in public office. He ever stood out for civic righteousness. He also was a hospitable character. He enjoyed entertaining his friends, and strangers were welcome. A hearty welcome was always extended to his pastor. Best of all, Brother Benbrook had spent a long life of service in the church which he loved, having given his heart and life to God in early life. He united with the M. E. Church, South, and was faithful and devoted to the end.—J. W. Johnston, P. C.

NOTICE!

Singer wanted, to lead the song service in a meeting at Third Street Church, Hot Springs, to begin September 7, for 15 days. Want a good leader to have charge of the singing in this meeting. Write me at Hot Springs, Ark.—J. A. Biggs.

Dr. D. K. Pearson, the late multimillionaire, said: "I have spent a long life making money. I am almost ninety years old. I cannot take my money with me, and I wish to place it where it will mean the most to my country and the world. After looking over the field, I am led to believe that the Christian College gives promise of the largest returns in the accomplishment of good. Hence practically all my money will go to the endowment of so-called small colleges. The church schools must have endowment."—Ex.

YOUR SCHOOL NEEDS

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

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Kittie Cook, Plaintiff,
vs.
No. 24428.
Samuel Cook, Defendant.
The defendant, Samuel Cook, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Kittie Cook.
July 15, 1919.

W. S. BOONE, Clerk.
J. A. GIBSON, 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.
O. W. Reynolds, Plaintiff,
vs.
No. 24414.
Pearl Reynolds, Defendant.
The defendant, Pearl Reynolds, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, O. W. Reynolds.
July 12, 1919.

W. S. BOONE, Clerk.
J. A. GIBSON, D. C.
C. M. Walser, Solicitor for Plaintiff.
James Coates, Attorney ad Litem.

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT. (Third Round.)

Arkadelphia Ct., at Camp Ground, Aug. 9-10.
Friendship, at Midway, Aug. 16-17.
Pearcy, at Piney Grove, Aug. 19-20.
Dalark, at Manchester, Aug. 23-24.
Holly Springs, Aug. 30-31.
Cedar Glades, at Plumer's Chapel, Sept. 6-7.
Carthage, at Waverly, Sept. 13-14.
Tigert and Lonsdale, at Davis' Chapel, Sept. 20-21.
Princeton, at Lunius Chapel, Sept. 27-28.

All other places will be arranged by personal notice.
T. D. SCOTT, P. E.

BATESVILLE DISTRICT. (Third Round.)

Viola Ct., at Mt. Calm, Aug. 2-3.
Bexar Ct., at New Hope, Aug. 4-5.
Evening Shade Ct., at Bethlehem, Aug. 9-10.
Mountain View Ct., at St. James, Aug. 12-13.
Cave City Ct., at Cushman, July 16-17.
Salado Ct., at Elmore, Aug. 19-20.
Charlotte Ct., at Oak Ridge, Aug. 23-24.
Newark, Aug. 24-25.
Floral Ct., at Oak Grove, Aug. 30-31.
Let pastors be ready to answer the special questions, 9 to 12 inclusive, making the required written report on Question 9.

W. L. OLIVER, P. E.

BOONEVILLE DISTRICT. (Third Round.)

Belleville, Aug. 3-4.
Gravelly, Aug. 10-11.
JAS. A. ANDERSON, P. E.

CAMDEN DISTRICT. (Third Round.)

Atlanta Ct., at Lisbon, Aug. 2-3.
McNeil Ct., at Christie's Chapel, Aug. 5-6.
Hampton Ct., at Harrell, Aug. 9-10.
Bussie Ct., at Harmony, Aug. 16-17.
Magnolia, Aug. 17-18.
Chidester Ct., at Carolina, Aug. 23-24.
Stephens Ct., at Mt. Prospect, Aug. 26-27.
Waldo and Buckner, at Buckner, Aug. 31.
El Dorado Ct., Sept. 6-7.
El Dorado Sta., Sept. 7-8.
Camden, Sept. 14-15.

The District Conference will meet at Strong Tuesday evening, July 8, at 7:30 o'clock. The opening sermon will be preached by Rev. S. F. Goddard of El Dorado. The conference will continue in session some two or three days, as the delegates may elect.
J. A. SAGE, P. E.

FORT SMITH DISTRICT. (Third Round.)

Mulberry and Dyer, at Mulberry, Aug. 3.
Ozark Ct., at Pleasant Grove, Aug. 9-10.
Ozark Sta., Aug. 10, 8 p. m.
Charleston, at Cecil, Aug. 16-17.
Huntington, M. & M., at Abbott, Aug. 23-24.
Hartford, Aug. 24, 8 p. m.
J. K. FARRIS, P. E.

FAYETTEVILLE DISTRICT. (Third Round.)

Berryville Ct., at Concord, Aug. 2-3.
Weddington, August 9-10.
Springtown, at Thornsberry, Aug. 10-11.
Gentry, Aug. 16-17.
Siloam Springs, Aug. 17-18.
W. F. EVANS, P. E.

FORREST CITY DISTRICT. (Third Round.)

Parkin, Aug. 2-3.
Forrest City, Aug. 6.
Pastors will please note that reports in answer to Questions 9, 10, 12 and 24 will require written reports. Also see that superintendents and charge lay leaders, under Question 1, have written reports.
W. B. HAYS, P. E.

JONESBORO DISTRICT. (Third Round—Revised.)

Jonesboro Ct., Aug. 1, at Mt. Carmel, 2:30.
Blytheville Ct., at New Hope, Q. C. 2:30 Saturday, Aug. 2-3.
Blytheville, First Church, Aug. 3-4.
Leachville and Manila, at St. John's, Q. C. Saturday, Aug. 9-10.
Lake St. and Dell, at Clear Lake, Q. C. Monday 10 a. m., Aug. 10-11.
Trinity Ct., at Trinity, Q. C. 2:30 Sat., Aug. 16-17.
Lake City Ct., at Pleasant Valley, Q. C. 10 a. m., Aug. 17-18.
Monette and Macey, at Monette, Q. C. Aug. 19.
F. M. TOLLESON, P. E.

LITTLE ROCK DISTRICT. (Third Round.)

Hickory Plains Ct., at Johnson's Chapel, Saturday, August 9, and Sunday, August 10.
Des Arc, Sunday, 8 p. m., Aug. 10.
Carlisle, Sunday, 8 p. m., Aug. 13.
DeVall's Bluff, Thursday, 8 p. m., Aug. 14.
Tomberlin Ct., Saturday, 11 a. m., Aug. 16.
Keo, Sunday, 11 a. m., Aug. 17.
Oak Hill Ct., Saturday, Aug. 23, and Sunday, Aug. 24.
Maumelle Ct., Saturday, Aug. 30, and Sunday, Aug. 31.
JAMES THOMAS, P. E.

MONTICELLO DISTRICT. (Third Round.)

McGehee, August 3.
Parkdale, August 3, 8 p. m.
Tillar Ct., at Newton's, Friday, Aug. 8.
Hermitage Ct., at Green Hill, Aug. 9-10.
Arkansas Camp, Aug. 10, 8 p. m.
Arkansas City, Aug. 17.

Halley, Aug. 17, 8 p. m.
Mt. Pleasant Ct., at Camp Ground, Aug. 23-24.
Wilmar, Aug. 31.
Lacey Ct., at Prairie Chapel, Sept. 6-7.
Eudora Ct., at Concord, Sept. 14.
Collins Ct., at Dean, Sept. 21.
Monticello, Sept. 21, 8 p. m.
Watson and Kelso, at Pea Ridge, Sept. 28.

W. P. WHALEY, P. E.

PINE BLUFF DISTRICT. (Third Round.)

Grady Ct., at Bethel, Aug. 2-3, a. m.
Carr Memorial, Aug. 3, p. m.
St. Charles Ct., at Pleasant Grove, Aug. 9-10, a. m.
DeWitt Sta., Aug. 10, p. m.
Rowell Ct., at Shady Grove, Aug. 16-17.
Swan Lake Ct., place to be indicated, Aug. 23-24.
New Edinburg Ct., place to be designated, Aug. 30-31.
Pastors on this round will please give special attention to questions 9, 10, 11 and 12.

W. C. WATSON, P. E.

PRESCOTT DISTRICT. (Third Round.)

Mt. Ida, at Grenade, Aug. 2-3.
Hope Mission, at Centerville, Aug. 10.
Amity and Glenwood, Aug. 17.
Caddo Gap and Womble, at County Line, Aug. 16.
Hope, 11 a. m., Aug. 24.
Prescott, 8 p. m., Aug. 24.
Amity Mission, at Pleasant Hill, Aug. 27.
Murfreesboro, Aug. 31.
J. A. HENDERSON, P. E.

SEARCY DISTRICT. (Fourth Round.)

Searcy, First Church, August 16-17.
McRae Ct., August 17-18.
Argenta, First Church, August 23-24.
Argenta, Gardner, August 24-25.
Beebe and Austin, at Austin, August 29.
Cato Ct., at Gravelly Ridge, August 30-31.
Cabot and Jacksonville, at Jacksonville, Aug. 31-Sept. 1.
El Paso Ct., at Mountain Springs, September 1.
Augusta Station, Sept. 6-7.
Bald Knob and Kensett, at Kensett, Sept. 7-8.
Judsonia Station, Sept. 13-14.
Bradford Ct., at —, Sept. 14-15.
Marshall Station, Sept. 20-21.
Higden Ct., at Higden, Sept. 21-22.
Clinton Ct., at Archie, Sept. 27-28.
Leslie Station, Sept. 28-29.
Augusta Ct., at Fitzhugh, Oct. 4-5.
Auvergne and Weldon, at Tupelo, Oct. 5-6.
Griffithville and West Point, at —, Oct. 11-12.

West Searcy Ct., at Higginson, Oct. 12-13.
Heber Springs Station, Oct. 18-19.
Pangburn Ct., at —, Oct. 19-20.
Bellefonte Ct., at —, Oct. 25-26.
Harrison Station, Oct. 26-27.
A. E. HOLLOWAY, P. E.

TEXARKANA DISTRICT. (Third Round.)

Foreman, at Wallace, August 2-3.
Ashdown, August 3.
Dierks, at Green's Chapel, August 9-10.
College Hill, Texarkana, August 10.
Richmond and Wilton, August 16-17.
Fairview, Texarkana, August 17.
De Queen, August 23-24.
Hatfield, at Potter, August 24-25.
Bright Star, at Mann's Chapel, August 30-31.
Fouke, at Pleasant Hill, Sept. 3.
Paraloma, at Benlomon, Sept. 6-7.
Winthrop, at Oak Hill, Sept. 7-8.
Mena, Sept. 13-14.
Cherry Hill, at Dallas, Sept. 14-15.
Lewisville, at Garland, Sept. 20-21.
Walnut Hill, Sept. 21-22.
Stamps, Sept. 27-28.
Patmos, Sept. 28-29.
Umpire, Oct. 4-5.
First Church, Texarkana, Oct. 8.
J. L. CANNON, P. E.

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