ARKANSAS METHODIST

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

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

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BEHOLD, THE LORD MAKETH THE EARTH EMPTY, AND MAKETH IT WASTE, AND TURNETH IT UPSIDE DOWN, AND SCATTERETH ABROAD THE INHABITANTS THEREOF. AND IT SHALL BE, AS WITH THE PEOPLE, SO WITH THE PRIEST; AS WITH THE SERVANT, SO WITH HIS MASTER; AS WITH THE MAID, SO WITH HER MISTRESS; AS WITH THE BUYER, SO WITH THE SELLER; AS WITH THE LENDER, SO WITH THE BORROWER; AS WITH THE TAKER OF MONEY, SO WITH THE GIVER OF USURY TO HIM. THE LAND SHALL BE UTTERLY EMPTIED, AND UTTERLY SPOILED; FOR THE LORD HATH SPOKEN THE WORD.—Isaiah 24:1-3.

A TERRIBLE SITUATION.

In Eastern Europe all things are unstable and uncertain. The small new nations created out of fragments of Germany, Austria and Russia do not yet know themselves. They are made up of odds and ends of many nationalities and have difficulty in keeping the peace in their own bounds. Some of them have only provisional constitutions and temporary governments

In a large portion typhus fever is raging and the food supply is short. The railroads were not only almost ruined during the war, but transportation is now seriously impeded by lack of through traffic and by customs regulations at national boundaries. We could appreciate the situation, if we could imagine half the railroads in Arkansas destroyed, the remainder only half equipped, and every train coming from another state unloaded and reloaded by customs officers, and often held back on account of puerile rules. Then the manufacturers have no credit, can not get raw materials, lack skilled labor, and can not take orders because there is no probability of filling them.

In Germany manufacturers are unable to make plans because the amount of reparations has not been determined and they do not know what tax must be paid nor how much to add to the prices on account of the taxes.

In most countries Socialism exists and it seeks to change the form of government. Discontent prevails, and Bolshevism finds the people ready for revolution, hoping to better conditions by any kind of change. In Poland a great army has been maintained, and yet Russian Bolshevism is driving it back. Germany still has a large army and may need to increase it in order to keep Bolshevism from breaking through.

Great Britain and the United States alone have resources and governments equal to the situation, and yet we sit supine, unwilling to help, and waiting to see European civilization go down with a crash. We shall cease to function in the stabilization of the world unless the spirit of Christ stirs us and works out through us. Our churches must face the responsibility. Are we ready?

AN INSTANCE.

Recently we argued in favor of giving the railroads a fair chance to readjust themselves to the unusual conditions under which they are compelled to operate. Now comes the receiver of the Missouri and North Arkansas railroad and shows that the cost of operating exceeds income, and that a large increase in rates is necessary in order to prevent suspension.

This railroad was built through the mountainous section of our State at great initial cost and on account of the effect of the mountain torrents and slides is liable to sudden and great damage to its roadbed. It penetrates a country which had developed slowly because of lack of transportation. It received no land grant nor subsidy, but largely enhanced the value of adjacent lands. Several good towns have grown up and all North Arkansas has been benefited. The nature of the country precludes big local traffic and lack of connection with the great systems limits through traffic. It would be a calamity to our State for this road to suspend, and yet as its payroll amounts to 80 per cent of its receipts, its income does not provide for maintenance. The receiver claims that operating expenses have been cut to a minimum, and the only relief possible must come from higher rates. Surely there must be a way to meet this situation, and the Interstate Commerce Commission should find it. The sensible people of the State do not want the railroads put out of business.

A GOOD SUGGESTION.

A movement is in progress to utilize the old State House as a memorial to the soldiers of Arkansas who died in the war. It is a sensible and patriotic thing to do. It is fitting that there be a monument to our noble dead, and the old State House ought to be preserved for its historic value. By uniting these two purposes we may link a worthy past with a patriotic present and carry both with honor into the future. Let all lovers of Arkansas unite to present this subject to our next Legislature for appropriate action.

AN INTERESTING EXPERIMENT.

In the Manufacturers' Record is an account of a new departure of the Roman Catholic Church in Spain. The substance of the article is given below.

Observing the blind struggle of union labor in Spain, where it has become syndicalism, the Romish Church has organized associations known as Catholic Syndicates. They are organized in the heart of the parish under the direction of the priest. Only workers who are recognized as faithful and loyal are received and their benefits immediately begin. Personal attention is given to them, fair wages are promised, they are protected from unreasonable masters, if they are sick or disabled, they get medical treatment and their families are supplied. If they are without work, the syndicate undertakes to find employment. If they are in financial distress, money is loaned at a low interest rate. In return certain obligations are assumed. The laborer is not allowed to strike; but his case is submitted to the syndicate and the difficulty settled with the employer who has already agreed to that kind of settlement when he contracts with a member of the syndicate, and it seems that employers do this willingly and cheerfully because they believe in the desire of the association for honesty and justice. Thus employers are not anxious lest their industries suffer from strikes or lest their property may be wantonly injured, because they have guarantees upon which they can depend and they are ready to make guarantees in return. A bank has been established as an integral part of the system. The membership dues are halved, and one portion meets operating expenses of the syndicate and the other half is deposited in the bank as a saving. Capitalists quickly realized the value of the movement as stabilizing their business and securing genuine cooperation; hence they are cheerfully taking stock in the bank. Thus the bank is becoming a factor in the industrial and financial life of the country. The movement has grown so rapidly that already 4,000 Catholic Syndicates have been organized with over 600,000 members. It is estimated that 14 per cent of Spain's population is in these organizations. In this the Roman Catholic Church is showing its ability to adapt itself to new conditions. If the same course should be followed in other countries it would give that church a tremendous influence among the laboring people and help to stem the tide of Bolshevism in the world.

OUR COLLEGES.

Parents and youths are now attempting to decide the important question of the colleges which the youths shall enter this fall. As higher education usually finishes character formation, the choice of the college almost determines destiny.

Christian parents should prefer Christian influences, and should select a college where these influences are strong. Methodists naturally should select Methodist colleges because in them Christian influences of the Methodist type may be expected. Our three Methodist colleges in Arkansas are today better prepared than ever before in their history to give students what they need. Unless there are special reasons for patronizing other schools these colleges of ours should receive first consideration. Get their catalogues, consult their representatives, study their advantages carefully before reaching a decision. We are preparing for our greatest educational campaign. Let us realize that one object of the campaign is to fill our colleges with our choicest youth, and then to give them the best advantages. Let us support our own schools. They will give us large returns in Christian character.

CONSIDER CHARACTER.

Before another issue of this paper appears the primary election of the party dominant in our State will have been held, and as the successful nominees are practically certain of election in November, Tuesday, August 10, is an important day.

It is probable that all the candidates profess to stand for some things in which we believe. Their announcements and promises are phrased to attract attention and gain votes. More important than their promises are their records, because from these character can be determined. Often circumstances make it impossible for an official to keep his promises. New conditions arise and unexpected issues force old issues aside. Then the conduct of the official will depend on his fundamental character. Let every voter discover, if possible, the character of the several candidates, and be governed accordingly in the choice. If a man has long stood before the people as honorable and reliable, he may be expected to meet emergencies with consistency and courage. Remember that a bad man is not reformed by electing him to office and a weak or foolish man is not transformed into a tower of strength or a philosopher. We are living in critical times and need our very best men in public office. May genuine patriotism and wisdom guide in reaching conclusions.

THE ARKANSAS METHODIST

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A. C. MILLAR.....Editor

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CENTENARY CONSERVATION SLOGAN:
"NO SHRINKAGE, BUT A SURPLUS."

METHODIST CALENDAR.

Young People's Summer Conference, Henderson-Brown College, August 2-6.

PERSONAL AND OTHER ITEMS.

It is time to change the emphasis from "rights" to "duties and obligations."—Exchange.

Rev. John P. Lowrey is assisting Rev. W. R. Jordan in a meeting on Hickory Plains Circuit.

The Rochester Theological Seminary (Baptist) now admits women on the same basis as men.

The Methodist and Congregational churches in Canada have each recommended $1,500 as the minimum pastor's salary.

Rev. J .C. Williams has been doing some fine canvassing and collecting for the Arkansas Methodist on Bingen Circuit.

On account of its being the seat of the University of Oklahoma Norman Methodism is planning to build a $100,000 church.

Rev. A. T. Clanton, Dierks, reports a good meeting on his charge. Great crowds heard Rev. B. F. Musser, who did the preaching.

Dr. Lynn Harold Hough, who resigned as president of Northwestern University, is to be pastor of the great Central Church, Detroit.

Last week's St. Louis Christian Advocate was a splendid educational number, and should be worth much to our church schools in Missouri.

Rev. J. F. E. Bates, who transferred last year from North Arkansas Conference to Rocky Mount, N. C., has already received 100 new members.

Dr. J. W. Hill, one of the leading preachers of Texas Methodism, who died at Honey Grove, Texas, July 26, was born in White County, Arkansas, in 1854.

The editor will be absent until the middle of the month attending the Missionary Conference at Lake Junaluska and the Educational Conference at Blue Ridge, N. C.

The Labor Party in England at the Scarborough Conference has voted down with enthusiasm the resolution in favor of government purchase of the liquor traffic.

The Democrats have followed the example of the Republicans and nominated one of their most commonplace men for the highest office in the nation. —The World's Work.

Dr. E. P. Alldredge, who has been secretary of the Baptist Forward Movement in Arkansas, has resigned, and Dr. Otto Whittington has been asked to act until a successor can be found.

Dr. Workman, president of Henderson-Brown College, Arkadelphia, announces that the new dormitory for boys will be ready for occupancy by August 20, but reservations should be made now.

Bishop W. N. Ainsworth and President C. M. Bishop of Southwestern University received the honorary degree of LL.D. from Baylor University, Waco, Texas, at its Diamond Jubilee, held some weeks ago.—Texas Advocate.

By some odd error in the report of the Little Rock District Conference last week the names of Brothers H. E. Farabee and S. T. Poe, lay delegates, were so disguised that even friends were hardly able to recognize them.

Last year the Wesleyan Methodists appointed five men to superintend districts as quasi presiding elders. It is now reported that all of these districts have shown a decrease, and Sir Robert Perks, a leading layman, is opposing the continuance of the plan.

The trustees of Northwestern University have secured an option on nine acres of land only one mile from Chicago's shopping district. It will cost $1,500,000, and the pledges for $900,000 are already in hand. A group of modern buildings for the university's four professional schools will be erected.

Rev. R. S. Stewart, for many years a missionary in Japan and lately associated with Dr. Goddard in evangelistic work in this country during the Centenary, has been selected as general evangelist for the Oriental fields. He expects to sail for the East some time during the summer.—Wesleyan.

Last Friday, while in our city enroute to Nashville, Tenn., and Lake Junaluska, N. C., Dr. Forney Hutchinson, pastor of St. Luke's Church, Oklahoma City, paid this office a brief visit and reported progress in his interesting charge. His family will spend some weeks here among kindred and friends.

At the Monteagle (Tenn.) Chautauqua on Arkansas day a program of Arkansas songs was rendered and Dr. J. H. Reynolds of Hendrix College delivered an address on "A Greater Nation Through a Greater South." Mrs. A. M. Robertson of Texarkana was elected chairman of the Arkansas Club.

In a private letter Rev. Hugh Reveley, a superannuate of Little Rock Conference, who is now at Tuleta, Texas, supplying a six-point circuit, indicates that his health is much improved and that he is enjoying his present surroundings and employment. He is anxious to become effective this year.

Old students of the Webb School at Bellbuckle, Tenn., will be interested to read "Old Sawney's," an account of the school by Randolph Elliott in the August Atlantic Monthly, and those who never had the good fortune to matriculate at that famous school need to read it to understand the "Thomas Arnold" of the South.

Dr. P. C. Fletcher, pastor of our First Church, accompanied by his wife, is spending a brief vacation in Chicago. He has been out of his pulpit only two Sundays during his present pastorate. The attendance at all his services has been very fine this summer. Rev. R. C. George will attend to the pastoral duties until Dr. Fletcher's return.

Mexico will export during the year 1920 between 130,000,000 and 135,000,000 barrels of oil, more than all the rest of the world, the United States included. Considering the fighting they are doing in Mexico that is a remarkable statement. At the rate gasoline is being burned in this country it would seem that the United States would be Mexico's best oil customer.

Rev. A. W. Wasson, returned missionary from Korea, called as he passed through last Friday on his way to Nashville, Tenn., and Lake Junaluska, N. C. During his year in this country he will make Fayetteville headquarters. It is a great pleasure to have this honored and useful missionary dwell among us and remind us of our wonderful opportunity in sad Korea.

Forty-one conversions and fifty additions to the church resulted from a revival which ended Saturday night at the Cypress Valley Methodist Church. Rev. J. L. Shelby, the pastor, conducted the revival, meetings being held for eight consecutive nights. Sunday morning a baptismal service was held, the rite being administered to about thirty converts.—Conway Log Cabin-Democrat.

The church has to deal with living men. In its neglect of his material needs it has lost its power to work for the good of the souls of the millions now arrayed under the banners of anti-Christian socialism. It must be remembered that Christ took on the garment of flesh in order to show the way to uplift mankind, and He did not forget to feed the hungry multitudes.—Manufacturers' Record.

Four thousand men and women teachers in New York State have given up their vacations and are attending classes in the "Teacher Plattsburghs," suggested recently by Dr. John H. Finley, State commissioner of education. These men and women are equipping themselves so as to complete their preparation for teaching in the fall when classes open and thus aid in eliminating the shortage of teachers.—Bulletin.

The Bishop of London's commission recommends the sale for commercial purposes of nineteen little-used churches in the heart of London. As this includes St. Alban, St. Stephen and other famous churches which date back to 1666, many people are opposed to the move for reasons of sentiment. As these churches will bring $7,000,000, the interest on the fund would support many other churches and accomplish more good.

All Americans shared in appreciation of the signal honors paid to the memory of General Gorgas when his funeral service was held with almost royal pomp and ceremony at St. Paul's Cathedral, London. The world is better and the health of the nations is improved, because of the work done by this truly great soldier. He was the world's greatest plague fighter. His work has made fertile torrid regions habitable.—Exchange.

The teachers' association of Thuringia, one of the strongly Protestant sections of Germany, recommends dropping the Bible from the public schools. In the first four grades they would substitute German fairy tales and myths, Robinson Crusoe, and the history of the child Jesus. In the last four grades would be taught the worship of God by ancient people, the life and teachings of Jesus and the worship of God in Germany.

The Biblical Review for July has the following articles: "What Is Christianity?" by J. B. Champion; "Pope and the Bible," by C. Alphonso Smith; "The Non-Sense of Christian Science," by A. C. Wyckoff; "Christian History in Relation to the Art of Painting," by T. H. Wright; and "Job's Wife," by Harris E. Kirk. The subscription price is 30 cents, or $1 a year. Order of Biblical Review, 541 Lexington avenue, New York City.

The parlor cars of this country constitute a stupendous system, says the Youth's Companion. The system is equivalent to a hotel with 260,000 beds, and 2,960 office desks, at which 26,000,000 people register every year. It has 8,000 negro porters, owns linen worth $2,000,000 and uses $60,000 of soap a year. It would be interesting if the figures could be secured, to know just how much the tips to those 8,000 negro porters amount to in a year. —Wesleyan.

The reason why most of our civic governments range anywhere from not so good as they might be to pretty nearly as bad as they could be, is that most of us don't take enough interest in them. We leave them to be taken care of by others. We glory in being democratic, and then turn over the ordering of our streets, fire, police, public works, education, and parks departments to local autocracies. We know little or nothing of what is going on.—Rotarian.

A recent feature of realty transactions in New York was the purchase of an apartment house for occupancy by several professors of New York University and their families. The buyers comprise a syndicate headed by Prof. L. R. Schuyler of the University. Columbia University has also recently purchased several apartment houses in the immediate vicinity of the university for use as dormitories and homes for students and members of the faculty.—Bulletin.

Dr. John Grier Hibben, president of Princeton University, joins the Catholic bishops in deprecating the vogue of undressed women. The doctor says: "When American mothers send their daugh-

"The Arkansas Methodist in Every Methodist Home In Arkansas"

ters half dressed to evening functions, anything may happen. I would not like to be so ungallant as to put all the blame on the women, but young men are only human, and while they share in the responsibility for modern laxity, it has its beginning in the dress of girls of today."—Exchange.

Labor union members do themselves great harm and lessen the virility of all civilization when they undertake to place the good man, the hard-working man, on exactly the same basis of respectability and of pay as a dissolute and lazy, worthless man who happens to be a member of their organization. In doing this they put a premium on laziness instead of stimulating the ambition of the inefficient man to do better work by achieving great things for himself.—Manufacturers' Record.

The summer conference of young people of the Little Rock and North Arkansas Conferences opened Monday at Henderson-Brown College, Arkadelphia, with 134 registered. Dr. Ed F. Cook of Scarritt Bible and Training School, Mrs. H. N. Street of Lonoke, and Miss Helen Hardy, student secretary of the Woman's Missionary Council, are guests of honor. Five representatives from Scarritt are present and a fine spirit is already manifested. The program is one of the best ever put on for the young people.

The Methodist Quarterly Review for July, among many good articles, contains the following worthy of special mention: "Sam P. Jones, the Preacher," by George R. Stuart; "Higher Christian Education," by A. L. Scales; "Methodism—An Exponent of Christianity," by John W. Boswell; and "The Theology of Colonial America," by Hugh W. Robertson; also an appreciation of "James Wideman Lee—'A Man of Vision,'" by L. R. Jenkins. The price is 50 cents a copy, or $2 a year. Order of Smith & Lamar, Agents, Nashville, Tenn.

About 1,000 beds, cots and mattresses will be furnished free of charge by the Fayetteville Chamber of Commerce and the State military authorities, cooperating with the College of Agriculture, to those who attend the second annual short course for farmers to be held at the University of Arkansas, August 17-20. Cotton and cotton marketing, live stock marketing, soil fertility, farm home life, dairying, poultry raising, gardening, home beautifying, cooking, and canning, are some of the questions that will be discussed at the short course.

Mrs. J. P. Morgan, Mrs. E. H. Harriman, Mrs. Andrew Carnegie, and other prominent women have signed a paper promising to use their influence to curtail the indecent fashions often present at social functions and to modify the present extreme modes used in women's dresses. It is planned to lay these matters before designers in France and in the United States; to confer with editors of fashion journals, and to do some plain speaking to dancing masters. A league is forming, with the chief recruiting grounds the better summer resorts.—Ex.

"Methodists must know what Methodism is doing," says Dr. Elmer A. Dent, which is a terser way of putting the Christian Advocate's slogan: "You can't be much of a Methodist if you don't know much about Methodism." If there is one group that recognizes that this is bedrock truth, it is the preachers. They unanimously read the church papers—God bless them! The next group to make it unanimous ought to be the official members. There is some one in nearly every board who takes the paper and knows its value to official efficiency.—New York Christian Advocate.

The greatest source of this strike evil just now is the fact that the rank and file of labor have become imbued with false notions regarding the efficacy of strikes. There have been times when strikes have done good, but when they are employed too often and as a direct means of forcing the public to unjustly suffer the pangs of hunger and starvation, the public will rebel. The public has just as much right to organize against a strike of workers, to break their strike, as have the strikers to stop production to the public. When this organization is resorted to the public always wins. It won in France, in England, and in the United States, and all within recent dates.—The Labor World.

It is very curious to note that we are changing in the two essential conditions that made us great. We are swinging away from our old individualistic ideals, and there prevails a disposition to employ our government for all manner of illegitimate purposes in carrying out piecemeal the degenerate doctrines that have flowed from the godless isms of Karl Marx and the whole brood of disciples whose teachings have culminated in that social debauch seen in Soviet Russia. It is not often enough pointed out that all the various brands of socialism are frankly anti-Christian. This is the new paganism. It is not simply non-Christian; it mocks the churches for their failure to respond to the needs of mankind.—Exchange.

American politics, so far as presidential candidates are concerned, have settled down once more to the dead level of "availability." Only the mere accident that they were residents of Ohio makes Mr. Harding and Mr. Cox the candidates of their parties. The selection represents no higher aspiration than the desire to win. The backward forces in both parties are now in the control; the elements which have made for progress, for idealism, for the general betterment of political life, have suffered a temporary eclipse. It is one of the ironies of history that the least worthy should have gained the upper hand in both parties at the very moment when the nation needs its best, its ablest, and its most unselfish men in high places.—The World's Work.

The tendency of popular teaching in these days is to use government as an equalizer; to make it transcend its proper function of regulating the relations under which individual initiative may lead to the development of a great nation of superior intelligence; the tendency is to use government to regulate the relations of groups instead of individuals. Under the restriction of the political machinery to its proper function the people of the United States rose to a higher level of intelligence, and achieved higher progress on the material side of human evolution than any other nation in the world. It was the glory of our institutions that they did not give ascendancy to any class, but jealously guarded the sole foundation of national greatness—the individual.—Exchange.

The function of government is not to solve sociological problems. The record of legislation for the control and regulation of labor and capital has been one of dismal failure. The function of government is to protect the rights of the nation, and of the individuals composing it, in the enjoyment of life, liberty and the pursuit of happiness. Fundamentally, it is a police power. The ideal of law-making is to foster the individuals, while the protection of the multitude of individuals swarming together in a nation involves adjustment of the rights of these, each to the other. The moment government exceeds this simple function and undertakes to legislate with the consideration of what is called collective right, it assails the fundamental character of liberty for the units that constitute society; it erects class privilege in violation of individual prerogative, and since classes are not usually clearly defined, the border lines become indistinct and conflicting. The result is to encourage dissatisfaction, to produce friction and promote class greed without regard to other factors of the social life. Legislation for classes, legislation in the field of social relations, inevitably becomes the legal confirmation of special privileges.—Manufacturers' Record.

MORE RESPONSES.

The following contributions have been made for the preacher with sick wife since acknowledgment was made last week: One of $15, one of $10, three of $5 each, one of $3, and one of $2, or a total this week of $45. Other contributions will be announced as received.

BOOK REVIEWS.

The Red Signal. By Grace Livingston Hill (Lutz). Published by J. B. Lippincott Co., Philadelphia. Price, $1.35.

This is a thrilling romance of the World War. It represents a poor girl by misfortune caught in a party of German spies in America, and how she kept her head and gave the information to the government. She is assisted by a young locomotive engineer who proves to be the son of the railroad president. The young man goes to France and returns just in time to save the girl from a burning building. Naturally they fall in love, and all ends well. The plots are complicated, but carefully worked out. The language is chaste and the moral tone high. It is a delightful story of patriotism, adventure and love.

A History of the Christian Church. By Williston Walker, Titus Street Professor of Ecclesiastical History in Yale University. Published by Charles Scribner's Sons, New York. Price, $3.

It is claimed that this book will undoubtedly rank as the greatest work in one volume covering the history of the Christian Church, and it is probable that the claim must be conceded. Most brief histories are dry and uninteresting, but this enlarges where necessary and presents a mass of facts in such a charming and graphic style that it is both readable and illuminating. It seems to be accurate, and as free from bias as is possible when one who holds a certain faith is describing unlike and conflicting creeds and practices. The author's comprehensive scholarship, historical instinct and catholicity are everywhere in evidence. In the prefatory note Dr. Walker says: "In this history the writer has endeavored to treat the vast field of the story of the church so as to make evident, as far as he is able, the circumstances of its origin, its development, the changes which led to the Reformation, as well as the course of that tremendous upheaval, and those influences which have resulted in the present situation and tendencies of the life of the church. As far as space would permit he has directed attention to the growth of doctrine and the modification of Christian thought."

MISSIONARY FARMING.

One of the notables of India is Sam Higginbottom. Born in Wales, at sixteen he felt God's call to life service and came to America to prepare himself. He spent four years at Moody's School at Mt. Hermon, two years at Amherst and the same at Princeton. Part of the time he cooked for himself and lived on a dollar a week. Then he became a teacher of economics at the Ewing Christian College in India. As he learned conditions he decided that one of the fundamental needs was better farming. He came back to America and studied agriculture in the Ohio State University and then returned to India. He has introduced improved machinery, silos, and better breeds of cattle and sheep. He has enabled the natives to increase the yield of wheat from eight to thirty bushels an acre and his sheep produce three or four times as much wool, which sells for double the price of the native wool. He has established an agricultural school and its graduates are showing the farmers of India how to improve their methods. In a land where one-third of the people are constantly on the verge of starvation and where annually tens of thousands actually starve, this increase of the food supply is almost like the Master's feeding the multitudes. It is done with the same motive, and gives Higginbottom access to the hearts of the people. He needs more helpers, and American boys with agricultural training and the missionary spirit are challenged to co-operate with him in feeding both the bodies and souls of India's hungry millions.

In following the Scriptural injunction to heap coals of fire on the head of an enemy, care should be exercised lest they be so hot that they should destroy the neighbor instead of merely burning the dross out of his head in order that his heart may be permitted to act.

CONTRIBUTIONS.

SUMMER HEAT AND AUTUMN HARVEST.

The heat of August smites the earth as with hot and hissing arrows, and it swelters as in a furnace. The landscape quivers under the heat waves, and animal and human activities slow down into comparative quiescence. But nature is doing everything beautiful in its time; and summer heat, however trying it may be to our nerves, is as beneficent as springtime beauty and autumn glory.

Its subtle chemistry, infinitely more delicate and deft than that of any scientific laboratory, is now hardening the grains of corn and packing them in their silken tissues, distilling and sweetening and spicing the juices and flavors with which it is ripening many fruits, preparing hardy autumn flowers to break forth in their own peculiar bloom, mixing the colors with which it will paint the autumn forests with a glorious wealth of beauty, and getting ready to crowd our barns with all the gathered harvests of the field and orchard and garden.

God is abroad in August scattering from His ample hand a profusion of beauty and blessing by which He feeds us in our physical and mental and esthetic natures and needs, and not less but more ample and generous is He in the provision He has made to feed us with the Bread of Life.—New Era Magazine.

THE UNIFICATION MOST NEEDED NOW.

By Bishop Warren A. Candler.

During the last several years the growth of the churches in the United States has not been so great as in former times.

The increase in the membership of our own church has been smaller, and last year the statistical reports made to the Annual Conferences by the preachers showed a decrease.

Various causes have been assigned to explain this retarded progress, all of which may have something to do with this diminished growth of the churches.

Unquestionably some mistaken courses have been followed, or larger and better results would have been accomplished.

We have suffered from divisive agitations, distracting discussions, and diverting "movements."

The church has suffered much from doctors, and has been no better, but rather worse, for their treatment.

It is now high time for getting down to our main work, namely, that of spreading Scriptural holiness. And the hour has come for putting behind us all the things which tend to draw the church away from the fulfilment of the mission to which God has called it.

Our church has a mission of its own, and if it be faithless to its trust, it will sin against both God and man.

For a time our forces were engaged in a diversive agitation concerning "unification." That movement came to naught at the General Conference of the Methodist Episcopal Church at Des Moines, Iowa, last May. The "plan of unification" "transmitted" by the Joint Commission was set aside by an action of that General Conference which was something worse than outright and absolute rejection. It has been contemptuously characterized by leaders in the Northern Church as a plan to "Balkanize American Methodism."

It is now evident that nothing but "organic union," which is but another name for their old policy of "disintegrating and absorbing" our church, will satisfy them. To that we ought not, can not and will not consent.

Perhaps it is best for all concerned that the Northern General Conference set aside "the plan of unification." At any rate our duty is perfectly clear in view of the present situation.

The unification which to us is now most important and imperative is unification among ourselves.

Great obligations rest upon us and great tasks lie before us, and the weight of them should unify us into the most perfect solidarity of zealous effort.

God has committed to our church a high mission and blessed it in its work during all the years when it has prosecuted the fulfilment of this mission with undivided counsels and consecrated energies.

At the Ecumenical Conference, held at Toronto, Canada, in 1911, it was shown that above one-third of the increase of world-wide Methodism from 1901 to 1911 was in the Methodist Episcopal Church, South. This was a most remarkable showing and especially notable in view of the fact that the field in which our church mainly operates is less populous than other sections of our country, and that the results of our work on behalf of the negroes of the South were not included in our reports to the Ecumenical Conference, but were sent up through the statistics of the Colored Methodist Episcopal Church, which we organized in 1870, and whose enterprises we assist.

It is but nine years since this great record was made. What hinders now that we can not go on with our work in the same gloriously successful manner? We can, and we will.

If we will preach fervently and practice faithfully what Jesus taught, when he said, "Thy Kingdom is not of this world," and pursue unwaveringly the high spiritual mission set before our church by our Lord, we shall defeat all sinister purposes and ambitious schemes framed against us; extend our work wherever our forces are engaged; render the most valuable service to all American Methodism; and promote the Kingdom of Christ to the ends of the earth.

God was with our fathers and blessed them, and established the work of all their hands. He has been with us, their sons and successors. "Best of all, God is with us."

If God be for us, who can be against us with any hope of prevailing over us?

Let us cleave to God and love one another as never before.

We have had agitations, and distractions, and "movements" enough. Now let our Israel move under the leadership of the pillar of cloud and of fire which has guarded and guided both our fathers and ourselves in all the way which our church has come while making its glorious history.

Let us be unified among ourselves by the unifying presence of the life-giving Holy Spirit.

WARSAW AND THE POLES.

Warsaw is a city of surprises. It is far more beautiful and attractive than we had expected, and as solid and substantial as it is beautiful. It had a population before the war of 800,000, but refugees have poured in till there are now 1,300,000 or more. This increase has come without the addition of any buildings or the bringing in of any new resources. This means that every nook and corner is crowded with people and that poverty and hunger abound.

The old and the new, the East and the West, meet and mingle here. There is a Russian Church near our hotel built after the best style of Byzantine architecture. It is one of the most imposing and beautiful buildings I have ever seen. Its fine great domes were covered with gold till the Germans came this way. Since then the setting sun searches in vain for that gold and the morning gets no radiant response. It is said this church is to be demolished. It is too vivid a reminder of a hated past which the Poles would fain forget. It will be a great pity if the flame of patriotism should destroy a flower of such exquisite beauty, no matter from what soil it sprang.

Near the hotel where we lodge is an old palace which is now vacant. The front of it is a pedestal from which the statue of one of Poland's hated rulers has been removed. Yesterday I passed tons of granite blocks heaped in a small park . Several times I had wondered what they meant. A friend informed me that they were the materials from a monument erected by the Russians to one of the betrayers of Poland. Thus that national spirit which has survived the oppression of a century and a half is rooting from the soil the symbols of their wrongs to plant the good seeds of freedom and hope.

Here as elsewhere in Europe there are empty palaces for rent or for sale. The man who dreamt he dwelt in marble halls might have that dream come true almost anywhere in Europe, if he could endure the loneliness. The palace of the Hapsburgs in Vienna is a great and imposing structure, but it looks neglected and forsaken and the weeds sadly need cutting in the park. "The Captains and the Kings depart", and democracy treads with irreverent feet, but proudly, the places once sacred to royalty.

In "Old Warsaw" there are buildings that were here when Columbus discovered America. They have witnessed the shifting scenes of a tragic history. Warsaw has echoed to the tread of armies for centuries. It was close to the roaring center of the "Thirty Years War." It has lain in the line of march of victor and vanquished, of advance and retreat. I looked upon the house in which Napoleon had his headquarters when he halted here before making his disastrous march on Moscow. During the late war—not yet ended for Poland—this land was traversed half a dozen times by armies. Her people were stripped and impoverished. What the Russians could not find or carry the Germans managed to lug away.

There are still signs of war. Soldiers throng the streets, many of them mere boys, and officers, many of them in French uniforms, crowd the hotels. We are told that German staff officers are leading the Bolshevist forces against Poles and French officers are rushing to the aid of the Poles, so that these traditional enemies are meeting on this new battle-line. Some excitement was created two days ago when news filtered through that Kiev had again fallen into the hands of the Bolshevists and that the victors were pressing on this way.

The air is charged with political unrest. This people is seething with discontent and their fighting blood is up. Their frontiers are wavering. They have not yet found their footing for ordering the new freedom that has waited so long. They are threatened by a powerful and dreaded enemy on the East and hemmed in by enemies on all sides. In this predicament they feel themselves deserted by the Allies and left to battle with a common enemy alone. One of the most disturbing symptoms is a growing bitterness toward other European nations, especially England, which they consider as flirting with Russia for commercial reasons, while Poland bleeds under murderous hands made strong by British sympathy. One must make allowance for Polish temperament and for a background of wrong and oppression which has produced a passionate and inflammable patriotism; and yet there will be left sufficient justification for a lively sympathy with these brave and long-suffering people in the feeling that they are not getting a square deal. Under it all, they are grave, steadfast and confident. Poor, hungry, badly equipped, hemmed in and disappointed, they still stand like a wall of steel to guard the priceless blessing of freedom for which they have waited and dreamed for so long.

One hears on every hand the lament that the United States is not in position to make her voice heard for the land of Kosciusko and Pulaski. It is hard for either Europeans or Americans to justify the aloofness of America and her failure to record her ideals amid the confusion that exists in Eastern Europe. It is a tragedy that the light God kindled in the West should be smothered under the wooden bushel of politics, when our brothers in other lands are crying in the night.

In spite of this, one finds here an almost universal friendliness, not to say enthusiasm, for America and Americans. This is kept alive by the generous help being given to the suffering people through American agencies. The Red Cross and the American Relief Association are doing a work beyond anything I had dreamed in feeding, clothing and sheltering those who but for such help would inevitably have perished. The Y. M. C. A. in its work among soldiers is making a wonderful impress and its work here is up to its best traditions. The Y. W. C. A. is likewise giving a worthy exhibition of the courage and devotion of American Christian womanhood.

I wish I could write the full story of what I have witnessed of the deeds of American men and women who heed neither danger nor hardship and whose lives shine with a lustre that time will not dim. I may attempt it later. One is often made glad that he is an American and gratefully conscious that it is Christian America that is vindicating our best traditions

in these lands, and saving our good name. It is a joy to our hearts that we are taking our places beside these other Americans in the noble work of relieving the needs of the stricken and helping to hearten and steady this brave people in making solid the foundation of their new nation.—W. W. Pinson.

THE ARMENIA AMERICA SOCIETY

There exists in America a great body of people deeply sympathetic with Armenia, anxious that America shall not fail in its duty toward her. So far as food and clothing and temporary rehabilitation go, the Near East Relief accomplishes their desire. But they feel that America has duties toward Armenia that the Near East Relief cannot carry out because they involve government and political action—not necessarily the assumption of an American mandate, but very certainly the assuring that the Armenians shall not be slaughtered and that the new state shall have safety and the best chance possible for success.

A company of men including Hamilton Holt, editor of "The Independent", Dr. Stanley White, secretary of the Presbyterian Board of Foreign Missions, Dr. Sidney L. Gulick, representing the Federal Council of the Churches of Christ in America, and Rev. Ernest W. Riggs, president of Euphrates College, Harput, met in New York July 14 to organize a society to bring before America these needs of Armenia and to stimulate America to satisfy them.

The new organization takes for its name the Armenia America Society. Its executive committee consists of Walter George Smith, of Philadelphia, chairman. (Mr. Smith is a distinguished Roman Catholic, who has personal knowledge of conditions in Turkey through his service on the preliminary investigating commission of the Near East.) Hamilton Holt, Robert J. Caldwell, a leading New York cotton merchant, Dr. Charles S. Macfarland, secretary of the Federal Council of Churches, Dr. Robert Ellis Jones, Canon of the Protestant Episcopal Cathedral of St. John the Divine in New York, Dr. Stanley White, and Ex-Governor William N. Runyon of New Jersey, with President Riggs as office secretary.

The Society puts its fundamental aim as follows: "To unite in co-operation the many friends of Armenia for the purpose of ascertaining the needs of Armenia, of bringing those needs before the American people and of securing the satisfaction of those needs through American assistance." The Society announces its immediate purposes thus: "To give as wide publicity as possible to the facts regarding Armenia's present political situation, showing the responsibility of America towards Armenia. To influence our own government, directly in Washington and indirectly by influencing the constituencies of our representatives in the Senate and in the House, to the end that: (1) the United States should not remain inactive regarding the safeguarding of the lives of Armenians now defending themselves against massacre in their own homes, but our government should undertake at once some efficient means for saving them from impending atrocities; (2) in marking out the boundary between Turkey and Armenia the president should be free to follow the racial pluralities which existed before the massacres of 1895 rather than be restricted to the vilayets of Van, Bitlis, Erzeroom and Trebizond; (3) the United States should lead the nations in securing safety for the Armenians within their homeland and the establishment of a truly representative government over the territory that shall be assigned to them; also in securing the release from capivity in Moslem homes of Christian women and children and the safe return of the exiles."

The Society will enroll members as rapidly as possible. There is no membership fee. Every man and woman in sympathy with the aim of the Society should enroll in it. Persons contributing five dollars or more towards the expenses of the Society will be voting members.

Dr. James L. Barton, president of the Near East Relief, and the whole Near East Relief organization is in the warmest sympathy with this sister society, which will complement the Near East Relief work. Mr. Smith and Dr. White were on the original Near East Relief Commission.

Persons desiring to enroll in the Society should send in their names to Ernest W. Riggs, Secretary Armenia America Society, 287 Fourth Avenue, New York City.

WHAT IS A GENTLEMAN?

Henry Ward Beecher says: "Men carry unconscious signs of their life about with them. Should one come home with fruits we say, Thou art come from the orchards. If with hands of wild flowers, Thou art come from the fields. If one's garments smell of mingled odors we say, Thou hast walked in the garden." So with a gentleman he unconsciously carries signs of his life about with him. He is a man "in the world" but not "of the world," and yet a child of his century. He is one who recognizes his civil obligations to his country; his civic obligations to society; his social obligations to his community; his educational obligations to his age; his financial obligations to his fellows; his filial obligations to his parents; his paternal obligations to his family; and his religious obligations to his Lord.

He is strong, yet gentle; brave, yet humble; daring, yet cautious; ambitious, yet charitable; noble, yet heroic; tender, yet firm; virtuous, yet masculine; clean, yet fearless; kingly, yet considerate. A knightly and chivalric soul living out his life in the knowledge and fear of the Lord. There are many such. "Marvel," says Shakespeare, "What a piece of work is man. How noble in reason; how infinite in faculties; in form and movement how expressive and admirable. In action how like an angel—in apprehension how like a God." A gentleman is to the manner born, courteous, gracious, kind and generous to the rich and poor, the proud and humble, the cultured and illiterate, the strong and weak, the old and young. At all times, under all circumstances and in all places, he is the same.

Clothes Do Not Make a Gentleman.—There are many counterfeits, men who wear the livery and cloak of virtue, but at heart are but "hollow shells". Lord Chesterfield, Horace Walpole, Oscar Wilde, are shining examples of such. These men were but mere "actors", clowns encumbering the stage where knightly spirits towered in beauty and majesty above them. Arthur Hallam, Charles Lamb, John Halifax, George Washington are men of the higher type. The former were at best but "clay models"—at heart essentially knaves, libertines, seducers, blasphemers and heretics. They wore the outward form, dressed in purple and fine linen and moved in the higher social circles of their time; but as suave and infamous as Dickens' famous scoundrel, Uriah Heap. "Too often," says Carlyle in his Sartor Re-sartus, "clothes but hide the essential ugliness of the beast or cover the wolf from the eyes of the unsuspecting and innocent." Neither do clothes hide a gentleman! He cannot be buried or covered up, whether he is clothed in "dirty overalls" or wears the "tattered garments" of poverty, or moves amid the "grime and stain" of toil. A gentleman will shine through the cloak of his trade, occupation, vocation or his profession. Says Robert Burns:

"What tho' on hamely fare we dine
Wear hodden gray and a' that—
Gie fools their silks and knaves their wine,
A man's a man for a' that;
For a' that—and a' that.
Their tinsel show and a' that
The honest man, tho' e'er sae poor
Is king of men for a' that.
The rank is but the guinea stamp
The man's the gowd (gold) for a' that."

Gentlemen are measured by character. It is the one thing that does not fluctuate in the markets of the world. "A beggar," says Edwin Markham, "may earn it with a king and tread an equal palace full of light." Fleet youth may seize this crown; slow-footed age may wear its immortality. Social position, commercial standing, or family history cannot make a gentleman. In order to wear this sobriquet of virtue we must be men of moral principle, ready to protect the chastity of women, defend the weak, revere sacred things, keep the Sabbath, support the helpless, refrain from evil thoughts and deeds, and in all things seek to honor and serve God. This is the least that a gentleman can do, It is not what a man believes, but what he is, that establishes his character.

The World's Most Perfect Gentleman.—Christ was the most perfect gentleman that ever breathed. So gracious, so tender, so gentle and kind was He, "that a bruised reed would He not break and the smoking flax would He not quench." He loved all life and gave His life for you and me. So clean in life and limb, in in brain and heart was He that—

"Faith in womankind beat in His blood
And trust in all things high, came easy to Him."

The marks of His "unconscious greatness" He wore with becoming modesty. The common people heard him gladly. So marvelously beautiful was His life that—

"His pure and eloquent blood
Spoke in His cheeks and so distinctly wrought
That one might almost say—His body thought."

He was the finished man, the highest type of a gentleman that ever walked this earth, the most charitable and chivalric soul that ever moved among men. In Him we find the flowering of civilization. His was an imperturbable nature, grand, mystic and peerless in its solitary and isolated greatness. He was a manly man—a man of sense, of grace, of accomplishment and social power, the loftiest standard of manhood that the race will ever know. What wonderful breadth, poise, balance, tenderness and beauty found its apex in Him, "whose glory was in redressing human wrong," and who lived, as Lord Tennyson said of his ideal knight,' 'through his tract of years, wearing the white flower of a blameless life." He is our exemplar, our good paragon and holy model. Here we pause in admiration and wonder, and gazing upon the most perfect gentleman that ever breathed pray with consecrated breath—that we too may be like Him!—Lawrence L. Cowen.

THE METHODIST EPISCOPAL CHURCH, SOUTH, AND THE INTERNATIONAL SUNDAY SCHOOL ASSOCIATION.

Having been requested by a group of our Conference Sunday School Field Secretaries to give my interpretation as General Sunday School Secretary of the action of the General Sunday School Board in regard to the Reorganized International Sunday School Association and of the present relations of the Methodist Episcopal

Church, South, to the Association, I reply as follows:

The Methodist Episcopal Church, South, Not Officially Related To The International Association.

The General Sunday School Board in its action assumed no authority to establish any kind of official relation between the Methodist Episcopal Church, South, and the Reorganized International Association. On the contrary the Board specifically stated that it had no such authority and that the matter must be referred for final settlement to our next General Conference. The preamble to the resolutions passed by the Board declares that the Board "cannot at this time take final action in the matter of the relation of the Methodist Episcopal Church, South, to the Reorganized International Sunday School Association" and that "it will be necessary to refer the whole matter of such relationship to our next General Conference which does not meet until two years hence."

In my official report to the Board, after explaining the plan adopted by the Sunday School Council and the International Sunday School Association for reorganizing the Association in such a way as to give to the denominations official representation, I added the following paragraph:

"You will see that our adoption of this plan and our agreement to relate ourselves organically to the Association would involve us in responsibility for the budgets both of the International Association and of the various state organizations. I stated frankly in the Sunday School Council that it would be impossible either for me individually or for the General Sunday School Board to commit the Church officially to an action of this kind and that the only body having such right was our General Conference."

This position the Board evidently accepted. Until the General Conference shall act, therefore, the relation of the Methodist Episcopal Church, South, to the International Sunday School Association must remain as heretofore, namely, heartily friendly, but entirely unofficial.

In response to a request from the Secretary of the Sunday School Council, the General Sunday School Board agrees to designate eight persons to act temporarily on the Reorganized International Committee. This action, however, must be interpreted in the light of the official opinion of the General Sunday School Secretary, stated both before the Sunday School Council and in his report to the General Sunday School Board, that no body except the General Conference has the right to commit the Methodist Episcopal Church, South, to an official relation with the International Association, and of the Board's explicit statement that it concurred in this opinion. Therefore, in speaking of the eight persons to be designated for membership on the International Committee as "representatives of the Methodist Episcopal Church, South," the Board could have meant nothing more than that they should represent the Church in an official way while the problem of co-operation was being considered. In other words, this action was taken not as committing our Church to an official relation, but because the Board believed that this would be the most effective way of studying the entire situation and of reaching wise conclusions as to what final action will be desirable. The International Committee clearly understands that the arrangement is only tentative and that the Southern Methodists on the committee have no right to commit their Church in any way whatsoever.

Authority of Conference Boards.

The General Sunday School Board in its resolutions distinctly recognizes the fact that it has only an advisory relation to Conference Sunday School Boards and that it has no authority whatever to instruct Conference Sunday School Boards as to what action they shall take in regard to their relation to the State Sunday School Associations. It advises "co-operation and representation in the new organization of state associations when practical and satisfactory co-operation is provided for"; but this again must be interpreted in the light of certain facts of which the members of the General Sunday School Board were clearly cognizant. Within certain limits each Annual Conference is at liberty to determine for itself how far and in what ways it will co-operate with the State Sunday School Association. These limits are determined by the legislation of the General Conference dealing with the matter of religious education. That is, Conference Sunday School Boards, like the General Board, must work under laws enacted by the General Conference. When, therefore, the General Board advised Conference Boards to co-operate with State Associations where practical and satisfactory co-operation was provided for in the reorganized state associations, its counsel must have been based upon the following definite understandings:

(a) No Conference Board has a right to take any action that is not in harmony with the Sunday School policy adopted by the General Conference for the entire Church.

(b) Within the limits set by this general principle Annual Conferences are at liberty to determine for themselves whether or not the plans of organization offered by the state associations are "practical and satisfactory" and whether or not participation in the state organizations is expedient.

A Brief Explanation By Way of Making the Above Statements Clear.

The General Conference has provided for the employment in each Annual Conference of a Sunday School Field Secretary and for co-operation between the General Sunday School Board and the Conference Boards; and the General Board, acting under the authority of the General Conference, has worked out a plan for Conference, district and local organization, a plan for Sunday School extension, and a plan for the training of Sunday School teachers. No Annual Conference has a right to commit itself to any arrangement that would suspend or tend to interfere with this connectional program. In other words, the Methodist Episcopal Church, South, is definitely committed to a plan for developing its own Sunday School work, and the General Sunday School Board and the Conference Boards are under an imperative obligation to co-operate in carrying out this plan.

The General Sunday School Board has always maintained a friendly attitude towards the International Association and counseled co-operation with the Association so far as it was practicable. The Board is now studying in an open minded way the entire situation with a view to determining whether or not plans for a larger and more effective co-operation may be worked out and has expressed the desire that each Annual Conference shall give this matter the same kind of prayerful and intelligent consideration.

But meanwhile it may as well be definitely understood that there is not the least prospect that the Methodist Episcopal Church, South, will ever agree to surrender its policy of making the most ample provision for training its own Sunday School leaders and developing plans for the religious education of its people or that it will ever consent to turn over this important work to any outside organization.

We want, as far as possible, to co-operate with others and especially to co-operate with them in reaching the millions of spiritually disinherited children in our country. But we believe that the poorest imaginable way to make ourselves an effective agency for aiding in such an undertaking would be to weaken our denominational program for the religious training of our own people. Such a policy would be suicidal to the Church as a whole, and I should therefore regard it as a calamity for any Annual Conference to take a backward step in its Sunday School work. It is the earnest desire of the General Sunday School Secretary that each Conference Board shall not only stand by its Conference Sunday School Field Secretary, but that each shall provide more ample funds for the extension and development of his work. And we do not think any action should be taken by any Conference Board that cannot be taken in perfect consistency with this general policy.

Just what this involves for any particular Conference neither the General Board nor the General Secretary has undertaken to say. We are entirely willing to leave this to the wisdom and loyalty of the respective Annual Conferences, it being definitely understood that in seeking to determine its policy each Conference shall keep steadily before it the general principle enunciated above, namely, that the only way for the Methodist Episcopal Church, South, to make itself an effective factor in helping to promote any co-operative educational program is by making its own denominational program just as comprehensive and thorough as possible.

Concluding Statement.

May I be permitted to add in conclusion that any effort to interfere with the plans and policies which the Methodist Episcopal Church, South, has adopted for the development of its Sunday School work or to force Conference Sunday School Boards to adopt policies which they either deem inexpedient or know they have no right to adopt, will be sure to hinder the cause of co-operation instead of helping it. This is too important a matter for hasty action. The Sunday School leaders of the Methodist Episcopal Church, South, are ready to give the most serious and prayerful consideration to the whole matter of Christian co-operation in religious education; but they know that it would be unwise for them to permit themselves to be forced into positions the full meanings of which they do not yet understand and from which they might later find themselves compelled to recede. They must be allowed to work out the problem deliberately and in their own ways, and for any action which would involve any radical change in our denominational Sunday School policy they must wait for the action of our General Conference.

E. B. Chappell,
General Sunday School Secretary of the Methodist Episcopal Church, South.

THE DOUBLE SOCIAL STANDARD, THE DEVIL'S CHOICE JOKE.

The great Commoner, William Jennings Bryan, described as "the man who in the course of his public life has initiated more national political issues than any other contemporary American," urges his fellow Nebraskans to write into their state constitution the single standard of morality.

In a recent article on this subject in Collier's Weekly, Mr. Bryan says:

"All legislation rests upon a theory and that theory should be stated in

the constitution. You will necessarily indorse, by implication at least, the single standard or the double standard. I urge the indorsement of the single standard—no segregation of sin, no licensing of vice, the penalties for immorality enforced impartially against the two sexes. That is, in my judgment, to be the next moral reform, and I hope to see Nebraska lead the fight. The women are here; their consciences will be with us; their influence will help us. How dare we longer discriminate against women and give to the immoral man a respectability that we deny to her. I beg you to consider whether this is not the time for Nebraska to indorse the single standard of morality. Man and woman stand side by side before the judgment of God; if they must stand on an equality there, we should not give one of them an advantage over the other in the tribunals which man creates."

Doubtless Mr. Bryan has not overstated the need of reforming our laws on this vital subject. But unjust and iniquitous as the laws may be at this point, they are less cruel and unjust than the double standard we have set up and worship in our social conventions. It is hard to conceive of anything more heartless and inconsistent than the attitude of the average highly respectable woman who ostracises an erring sister with implacable savagery and continues to extend social recognition to the black-hearted betrayer.

Nor is there it seems to me, in our whole social system anything else quite so fiendish as the way in which unforgiving and unforgetting, good society hounds the unfortunate to the grave, giving her no chance to rise again, however contrite and blameless she may be forever after. I have known even a preacher's wife to follow into another community a highly respected girl of spotless life and beautiful Christian spirit with the poison story of her early betrayal, when as a mere child she had been the victim of a man several times her age. How Satan must have laughed as she passed the story on! How he must gloat over the sanctimonious assassination of character of which we are constantly guilty in just such heedless fashion! And meantime we scarcely ever inquire even as to the identity of the man.

Yes, we need to reform our laws. But far more do we need to reform our spirit and our practice, if we desire to bring them into conformity with those of our Lord.—Robert E. Eleazer.

A TIMELY SUGGESTION.

In the eighth article of the "Origin and Meaning of the Sacraments" by E. B. Chappell, he says: "I should like to see John Wesley's sermon on 'The Catholic Spirit' printed in pamphlet form, that all Methodists might study it." So I believe I voice the animus of thousands of Methodists when I say we would be delighted if Brother Chappell would have those articles published in pamphlet form, that all Methodists might study them, and I think the legalist and sacerdotalist would be greatly benefitted by reading them also.—S. S. Key.

HELP THEM PREPARE.

Some few years ago a young man was licensed to preach God's Holy Word. In the quarterly conference when he was recommended a well-to-do brother said, "We are going to recommend you, but we expect you to do something." As is often the case with boys called into the ministry this young man needed financial aid to attend school. He tried for several years to get aid, but failed. He was willing to work at any honest work to get through school, but he did not get any encouragement and finally he married. A son was born to the happy couple. The young man enters the field unprepared with a family to support. He takes a work this year Some one, somewhere, will complain about uneducated preachers. This young man will be forced to devote much time to home study. He, I know, was at fault. He could have fought his way through school. It would have taken years longer to finish school.

Thirty thousand vacant pulpits! It would take at least 8,000 preachers to fill them. This means there are millions of people right near our homes without preachers. Does God fail to call men into the ministry? No, but he calls and they do not go. Why?

O, Church of God, when will you become interested enough in God's Word to lend your aid to help educate young men for the ministry?

The writer is not unmindful of the great work being done along these lines, but we are not doing half what we could and should do.

Encourage boys to enter the ministry. Show them that you are interested in them by lending all the aid you can, and in a few years our pulpits will be filled and we may enlarge our work.—Experience.

IN MEMORIAM.

Rev. W. B. Johnsey, of the North Arkansas Conference, died at the home of his niece in Philpot, Ky.. on July 8, 1920. After he was eighty years of age, Brother Johnsey wrote the following sketch of his life, with the request that it be published after his death:

I was born in Grayson County, Kentucky, January 18, 1837. I do not remember when I did not pray. I first had the assurance that I was renewed by grace when eleven years of age. I led my first prayer meeting at the residence of my uncle, Moses Paris, when 14 years old. My uncle was never a very active Christian, but his wife, Aunt Eliza, was. She helped me very much by sitting close by and taking part. There was a very large attendance. It was said some old men who had not been to church or a religious meeting since before I was born were present that night. More than five hundred were converted in the surrounding country within the next few months. Some of them became clergymen.

I was licensed to exhort by John Randolph when 18, and to preach by N. H. Lee when 19 years of age. I joined the Louisville Conference at Franklin in October, 1867. In 1868 at the earnest request of Bishops Pierce and McTyiere, I went to Illinois. After nine years I went to Missouri Conference, where I spent eleven years and then on account of my wife's health in 1888 I transferred to the Arkansas Conference.

I have been twice married; first to Miss Fannie Hundley. of Marion County, Kentucky. She was a saintly, gentle girl. We lived together 46 years lacking two days. Her frail body was buried in Rogers, Arkansas, on our marriage anniversary. I then married Mrs. Hattie Brown. I had been her pastor in Missouri. Her first husband, Dr. Brown, a good and useful man, had been a member of my official board. We lived together 11 years and five months. Her mortal remains sleep in San Jose, California.

At this writing I am 80 years and one month of age. I shall soon go home. I wish to be buried at Rogers, Ark. I want the church ritual and no oration. My conference will attend to that. I want a plain, inexpensive funeral and no flowers on my casket. I want Hymn 583 used.

I desire this published in the Arkansas Methodist and any other Memorial my Conference may desire.

William Barnett Johnsey.

Brother Johnsey was a gentleman of the old Southern type, gentle. dignified, courteous, and always considerate. He was a clear. strong and helpful preacher. Few men have been so successful as he in the pastorate, one of the most appealing features of his ministry being his attention to the poor, sick and needy.

It was my good fortune to know Brother Johnsey well, having been his presiding elder twice, and having been in his home often. and I learned to love and appreciate him. One more of our most faithful workers has ceased his labors and gone to his reward.

He was laid to rest by the side of his first wife in the beautiful cemetery of Rogers, Ark.

He rests from his labors and his works will continue to follow through the coming years.—F. S. H. Johnston.

SOME FIGURES TO THINK ABOUT.

The Home Missions Council gives circulation to the following: There are 202 denominations in the United States. Thirty-one new denominations were born in ten years and seventeen died. Of all the people in the United States 41,926,854 are church members, an increase of 6,860,000 in ten years, or twenty per cent. There are 227,000 churches, an increase of 15,000. The value of church property is $1,676,000,000, an increase of $420,000,000 in ten years. There are 15,721,815 Roman Catholics. From this number should be deducted fifteen per cent for infants and children, all of which are included in the Roman Catholic statistics. Less than one-third of the church members in the United States are Roman Catholics. The Roman Catholic proportion in the total membership was 40 1-2 per cent in 1906, in 1919 it was 37 1-2 per cent. In ten years the Roman Catholics gained 10 3-5 per cent while the Protestant churches gained 23 2-5 per cent. The Baptists gained 26 1-5 per cent; the Disciples 24 4-5 per cent; the Presbyterians 23 1-5 per cent; the Methodists and Episcopalians 23 1-5 per cent; the Congregationalists and Lutherans 13 per cent. The Universalists are losing, having today only 59,000 members. The Unitarians have only 82,000. The percentage of men in nearly all Protestant Churches is increasing. It is now 43 9-10 per cent. The average ministerial salary among the Northern Methodists is $1,223, among the Congregationalists $1,345, Northern Presbyterians $1,474, Episcopalians $1,632 and Unitarians $2,080.

Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON.....303 East Sixth St., Little Rock, Ark.

SUPERINTENDENTS OF STUDY AND PUBLICITY

North Arkansas Conference.....Mrs. John W. Bell, Greenwood, Ark.

L. R. Conference.....Mrs. E. R. Steel, 214 W. 6th St., Pine Bluff

Communications should reach us Friday for publication next week.

Jesus the Conqueror reigns,
In glorious strength arrayed;
His kingdom over all maintains
And bids the earth be glad!

—Charles Wesley.

Subscribe now for the Young Christian Worker. The price advances after September 1 to fifty cents.

As I stated last week, Mrs. F. M. Williams will serve as editor of this Department during the coming weeks. Our readers will enjoy timely and frequent contributions from her ready pen. Yet, I earnestly bespeak for her the hearty co-operation of our missionary women throughout Arkansas, who may add to the interest of the page by sending her news from the auxiliaries and districts. Communications should reach her before Friday for publication in the next issue of the paper. Her address is 408 Prospect Ave., Hot Springs, Ark.

In the heart of the Blue Ridge mountains I shall rest a while in sweet companionship with one of my nieces and her lovely children. Later I will visit my sister in Raleigh, N. C., and maybe I'll spend a little while in old Virginia.

But wherever I go I'll often be thinking of the dear friends in Arkansas, my co-laborers in the Woman's Missionary Society. And until my first assistant, Mr. P., goes on his vacation, doubtless I'll be wishing myself back on the sunny banks of the tawny Arkansas.—V. C. P.

OUR YOUNG PEOPLE'S CONFERENCE.

During this great week in the history of the Woman's Missionary Societies of Arkansas, with a large number of girls assembled at Henderson-Brown College for the Y. P. Conference, it may be that a number of lives will be dedicated in special service for our Lord and Master.

Under the influence of Mesdames Dwight L. Savage, J. H. O'Bryant, F. M. Williams, S. G. Smith, J. M. Workman and other consecrated women of the Little Rock and North Arkansas Conferences every girl in attendance must catch a new vision of Christ and be led closer to the throne of grace.

The splendid program includes addresses from Dr. Edmund F. Cook, president of Scarritt Bible and Training School; "Good Health" talks by Miss Gilberta Harris, returned missionary from Korea, now a member of the hospital staff at Scarritt School; the presentation of "Our South American Neighbor," by Miss Elmer Morgan, missionary on furlough from Brazil; "Christian Citizenship" by Mrs. Dwight Savage; "Heart to Heart" talks with Mrs. Workman and Miss Rosalie Riggin. Bible Studies under the leadership of Mrs. H. W. Street and Mrs. W. S. Johnson. Other fine things are offered and the recreation hours will be delightful with auxiliary stunts, music, tennis, moving pictures and swimming parties. Miss Andrews again leads the singing and each day "America the Beautiful" and "Loyalty to Christ" will strengthen the desire of many to make our land most beautiful in Christian citizenship and Christly fellowship.—V. C. P.

LITTLE ROCK CONFERENCE WOMAN'S MISSIONARY SOCIETY.

After delays in the printing house Mrs. W. P. McDermott, the editor, presents the beautiful Eighth Annual Report of Little Rock Conference Woman's Missionary Society. This pamphlet should be widely circulated and that may be easily done. Let each reader pass it on to a friend, helping every woman in her neighborhood to receive the benefit of our president's address and the other good things contained in the report. Our thanks with congratulations are due Mrs. McDermott for untiring effort in this day of difficulties for all publishers.

LITTLE ROCK CONFERENCE WOMAN'S MISSIONARY SOCIETY.

Our New Venture—A Field Worker.

The readers of our page will be glad to know that our new venture is proving very profitable for the work, that of sending Miss Lillian Wahl, our student at Scarritt, into the rural districts as field worker and organizer.

After a week at the Epworth League Assembly at Arkadelphia, Miss Wahl began her work by attending the district conference at Malvern, addressing the men and the women there.

She then went to Holly Springs, Sardis, Sparkman, Dalark, Leola, Lonsdale, Princeton, Carthage, Traskwood, Arkadelphia, Hot Springs and places surrounding.

She has spoken 26 times to 900 people and met 100 others at socials in conversation about the work, thus reaching 1,000 people in the interest of the work.

A successful venture we can say and although not many organizations have resulted they have been given the message and we hope it will bear fruit.

The great need is to read the Word of God and have a knowledge of the real value of prayer. Our women do not read and the prophets of today reiterate the words of the prophet "my people perish for lack of knowledge."

After the summer conference Miss Wahl will spend the remainder of August in the Prescott District.

May we not pray that her work bear much fruit and that which will remain?

Sincerely,
Mrs. F. M. Williams,
President Little Rock Conference Woman's Missionary Society.
Hot Springs, Ark.

LITTLE ROCK CONFERENCE WOMAN'S MISSIONARY SOCIETY.

Reports of Committees.

The Committee on Young People's Work recommends:

1. That the urgent call for recruits from our young people for deaconesses and missionaries be answered in every Auxiliary by the organization of young people's societies and the emphasizing of the need for professional Christian service.

2. That we take as our slogan for 1920 "Fifty Young People's Auxiliaries; One Thousand Members."

3. That the Young People's Auxiliaries pledge a stated amount to be directed to the work in Brazil and Mexican work in the homeland.

4. That the Young People's proportion of the Conference budget be at least $1,225.

5. That each Auxiliary procure the set of record books, and lay special emphasis on the prompt sending of quarterly reports.

6. That in connection with the prayer-service for volunteers we make a special presentation of the opportunities for training provided by the Scarritt Bible and Training School; and that we lay before our young people's Auxiliaries the desirability of their undertaking supporting scholarships from each district.

7. That we give all possible publicity in our auxiliaries to the Summer Conference at Henderson-Brown, August 2-6, and work earnestly for a full attendance.

Mrs. Dwight Savage, Sec.
Mrs. Fred Elza, Chairman.

Report of Committee On Children's Work.

1. That adult Auxiliaries awaken to their obligation to organize and foster Junior Divisions.

2. That Junior leaders co-operate with other organizations of the Church to promote missionary education among the children.

3. That leaders supply auxiliaries with record and report books and see that full reports are sent to Conference officers promptly and regularly.

4. That the Standard of Excellence be kept constantly before each Junior Auxiliary.

5. That Social Service be made practical for the children.

6. That the Young Christian Worker be placed in the hands of all the children.

7. That a definite pledge from each Auxiliary be reported to Conference Superintendent and to District Secretaries.

8. That co-operation in the children's work be sought by: (a) Open meetings, (b) visiting in the homes of the children, (c) posters and reports of meetings in local and church papers.

9. That each Junior Auxiliary do its part in the specials recommended by the Council and by the Conference.

10. That a full presentation of the Junior work be made at each District Conference.—Mrs. T. M. Thompson, Chairman.

Report of Finance Committee.

Whereas, Tithing is God's plan for financing the Kingdom; and

Whereas, It is one of the ways of successfully carrying forward the plan of our great Centenary movement;

We urge every Auxiliary Treasurer to keep it constantly before her Society as the best method of raising all funds.

We further urge the use of the Honor Roll to insure the prompt payment of all funds and a regular and systematic way.

We suggest the addition of new members as a means for enlarging our funds.

We recommend that each Auxiliary assume the responsibility of payment of a budget, a total amount of which shall include:

1. Annual membership dues of $3.60 a member, $2.40 of which shall be sent to the Conference Treasurer as "membership dues," and $1.20 as Conference expense funds.

2. An amount equal to 10 cents per member per year for retirement and relief.

3. That each Auxiliary meet the request of the Council for a contribu-

tion of $4.00 per year for "Scarritt Loan Fund."

4. That each Auxiliary fix its own amount or pledge fund.

Whereas, It is the duty of the Auxiliary Treasurer to collect all funds; we urge that she collect all funds in full each quarter, remitting to the Conference Treasurer a detailed and divided report.

We recommend that a sufficient sum be allowed to each Conference officer and district secretary for expenses necessary for the advancement of her work.

We recommend that the Conference Treasurer be allowed $50 salary each quarter."

Mrs. S. W. C. Smith, Chairman.

McTYEIRE FETE ROUSES SHANGHAI.

All Shanghai has taken notice of the fete held by the Sorority of McTyeire School May 21, 22. The sorority, which is composed of former students of McTyeire, secured the former German Club building on the Bund and drew thousands to a celebration that included more specialized methods of making money than have been seen in Shanghai for many a day. Just what the attendance was, or what the final profit, has not yet been disclosed, but it seems that the goal set, 12,000 taels for the building fund of the school, will be more than surpassed.

The fete was remarkable as showing the place which McTyeire has won in the Shanghai community. Not only were there many foreigners present, but in wandering through the halls one might bump into Sun Yat-sen one moment, turn around to face Tong Shao-yi, and in the next room encounter C. T. Wang. Prominent merchants not only donated freely many of the articles that were for sale, but bought them.—China Christian Advocate.

NORTH ARKANSAS CONFERENCE WOMAN'S MISSIONARY SOCIETY.

Finance.

We, the Committe on Finance, submit the following recommendations:

1. That each Auxiliary Treasurer collect from each member 25 cents per month or $3.00 a year membership offering.

2. That each member of the Young People give a stated offering for membership and 25 cents a year for Conference expense and relief and retirement.

3. That each Auxiliary Treasurer collect $4 yearly for the Scarritt Endowment Fund.

4. That a free-will offering be taken at each District Meeting to defray the expenses of the meeting.

5. That a yearly allowance be furnished each officer and district secretary to meet the expenses of her office, payable quarterly as follows: President, $10; Vice President, $10; Corresponding Secretary, $50; Treasurer, $25; Superintendents of Children and Young People, $35 each; Superintendent of Study and Publicity, $50; Superintendent of Social Service, $30; Superintendent of Supplies, $10.

6. That the budget for the year be $21,000, which is 15 per cent, the minimum increase asked by the Council; this increase to be divided between the nine Districts, and by the District Secretaries to the Auxiliaries in the District.

Miss Mary Fulier, Convener.

Study and Publicity.

Realizing the great need of systematic Bible and Mission Study, we, the Committee, recommend:

1. That every Auxiliary shall form a Study Class.

2. That as the Council has spent money and time in selecting the Study Books which meet the demands of the times, we urge their use.

3. That the Publicity Superintendents do not read the Bulletin as a whole, at the meetings, but present it by means of posters and charts, or in some unique way.

4. That a poster with a complete list of names and addresses of Conference Officers, be placed before each Auxiliary, and that the Superintendents call attention to it before the quarterly reports are sent out.

5. That every member take the Missionary Voice and Church papers and read them, for the printed page is more dynamic than the spoken word, for what we see we retain longer than what we hear.

6. That the District Secretaries issue a yearly bulletin giving reports of work done in their Districts, and distribute to the Auxiliaries, District Secretaries and Conference officers.

7. That each Auxiliary send interesting news items and plans to the Conference Superintendent for publication in the Methodist.

8. Realizing that prayer gives us a clearer vision of our duty, we urge the prayer circles in connection with the Study Class.

9. That the president appoint a committee to co-operate with the women in the rural districts in organizing and carrying on Study Classes.

10. That Mrs. Guy Simmons, Recording Secretary pro tem have 1,500 copies of the Minutes printed and sent to the Auxiliaries.

Mrs. John W. Bell, Convener.

Sunday School Department

A. L. DIETRICH.....Special Correspondent
Lake Junaluska, N. C.
REV. C. N. BAKER.....Field Secretary, Little Rock Conference
1108 Boyle Bldg., Little Rock, Ark.
REV. J. Q. SCHISLER.....Field Secretary, North Arkansas Conference
Conway, Ark.

TEXARKANA DISTRICT CONFERENCE AND SUNDAY SCHOOL INSTITUTE.

The Texarkana District Conference was held at Foreman last Tuesday and Wednesday, July 27-28. The attendance, both of preachers and laymen, was good and the spirit of the conference was fine. Presiding Elder J. L. Cannon impressed one with the idea that he thinks kingdom matters are more important than other things, and that he would hold the conference in session a week if necessary to give careful consideration to all matters rightly coming before it. Hence there was a noteworthy absence of that rush and hurry that so often mars our conferences in recent years. Tuesday much time was given to educational matters. Secretary Twitty and Presidents Workman and Williams delivered telling blows preparatory to our Educational Drive. Other causes represented were the American Bible Society by Brother Colquette, the Texarkana Hospital by Dr. Mann, and the Centenary by Brother Irvine. The laymen had charge of the night service, District Lay Leader Seth Reynolds presiding and Congressman Wingo delivering the principal address. The entire forenoon of Wednesday was devoted to a Sunday school institute, led by District Secretary Rev. Frank Simmons. Those taking part in the program were: Frank Simmons, Walter Scott, J. D. Hammons and the Field Secretary, besides round table discussions participated in by all present. The conference closed out Wednesday afternoon after all business had been carefully looked after. The next session of the conference goes to Mena. Foreman is an ideal place for a district conference. The new church built during the pastorate of Rev. R. G. Rowland is commodious and beautiful. The present pastor, Rev. Z. D. Lindsey, makes an ideal host. And as to the entertainment it is only necessary to say that this is the home of the Deloneys, the Atkinsons, the Cooks, the Gantts, the Ed Cannons and a score of others just as gracious. It was my privilege to be entertained in the good home of my fine young friends, Mr. and Mrs. Fred Gantt. The one thing we missed at Foreman was the opening sermon Monday night by Rev. A. T. Clanton of Dierks. We heard echoes of it all through the conference.—Clem Baker.

TEXARKANA DISTRICT ADOPTS GOALS FOR THE ENSUING YEAR.

The report of the Sunday School Committee, which was adopted at the recent session of the Texarkana District Conference, included the following goals for the Sunday school work of the district during the ensuing year:

1. As many schools running as there are organized Methodist churches in the district with a total Sunday school enrollment equal to the total church membership of the district.

2. Sunday School Day offering from every church in the district this year.

3. A Centenary pledge from each school, and this pledge applied to Specials wherever practicable.

4. A Standard Training School held for the district at Texarkana, October 4-11.

5. A one-week's Teacher Training School, conducted in each station in the district outside of Texarkana.

6. Each circuit in the district organized for the "Four-Times-a-Year Circuit Institute."

7. The district organized according to the plan of the General Sunday School Board just as soon as competent persons can be selected to fill the various offices.

TRAINING SCHOOL TO BE HELD IN ASHDOWN AND MENA.

The Field Secretary will spend a week, beginning Sunday, August 8, helping in a training school at Ashdown, and the following week in a similar school at Mena. These are two of the schools on our schedule that will reach the entire conference within a year. The plan is to take one of the books in the regular Standard Training Course and, by giving two lessons a day, cover the entire book in six days and conclude with the examination for our teacher training certificate. In the two schools mentioned above the text will be "Sunday School Organization and Administration," by Cunninggim and North. Similar schools are planned for each of the other stations in the Texarkana District before conference.

CIRCUIT INSTITUTE FOR LOCKESBURG CIRCUIT.

Leaving Ashdown, the Field Secretary will spend Saturday and Sunday, August 14 and 15, with Rev. E. C. Rule and his people in a circuit-wide institute for the Lockesburg Circuit. The first of September our new assistant, Mr. F. T. Fowler, will begin in

the Texarkana District and spend the entire month on the circuits down there reaching as many as he can possibly get to during the month. With the assistance of several competent local workers we expect to reach the entire district before the first of October.

OCTOBER—MONTICELLO DISTRICT S. S. MONTH.

Beginning the first of October the Field Secretary and his assistant will enter upon a district-wide campaign of the Monticello District. We will be assisted by a team of capable teacher-training instructors, and during the month hope to reach every charge in the district.

REV. J. E. WADDELL GOES ON OUR HONOR ROLL.

Every school on the Mt. Pleasant Circuit, Monticello District, has reported a Sunday School Day offering, and the total equals the apportionment asked of this charge. The pastor, Rev. J. E. Waddell, goes on our Honor Roll. Sunday School Day offerings are still coming in and we are now well past the $3,000 mark. Will not our friends who have not taken the offering do so this month and help us reach the $4,000?—C. E. Hayes, Chairman.

DO NOT FORGET YOUR REPORT BLANK.

The first of July I sent out a report blank with self-addressed, stamped envelope to every pastor in the conference. The object of this report was to correct our mailing list of Sunday school superintendents, to check up on what schools are not now running, and to bring our Sunday School Day report down to date. Most pastors sent in the report at once. To all such we thank you. Some have not yet reached our office, doubtless due to the absence of pastors from home. These reports are very helpful to your Sunday School Board in the carrying on of its work. Will not all pastors who have not done so please look after this at once?—C. E. Hayes, Chairman.

EPWORTH LEAGUE DEPARTMENT

REV. F. A. LARK.....Editor
HOWARD JOHNSTON, Treas. N. Arkansas Conf.....Conway
H. GRADY SMITH, Treasurer L. R. Conf.....Arkadelphia

All communications should be addressed to Epworth League Editor, 310 Maple Street, North Little Rock, Ark., or to the Editor of Arkansas Methodist, 200 East Sixth Street.

GREETINGS FROM YOUR DELEGATES!

When we stepped off our train just as day was beginning to break Tuesday morning, our feet felt once more the thrill of Arkansas soil, and our eyes, which have been stretched wide for two solid weeks taking in the glories of other States, were all crinkled up at the corners with the joy of being at home once more.

Next week we are going to tell you all about it—just now we are too sleepy; but we do wish to say that we did our best to get and to give, and that Arkansas was the most talked-about State at Junaluska. As a man from Virginia expressed it, "Why, I thought Arkansans were lazy, but this is the livest crowd of young people I have ever met up with." There were eleven of us at Epworth Lodge from the North Arkansas and the Little Rock Conference, and you will be glad to know that from this little group came one volunteer for work in the foreign fields.

We will try to give you, in next week's issue, an account of the Assembly, and from time to time will publish some of the good things that are too numerous for one issue.—Hope Tabor, Secretary Little Rock Conference.

A TRIP TO LOVERS' LEAP.

On Sunday afternoon, July 18, armed with song books, lunch-baskets and a "pitch-pipe," about thirty-five Leaguers and friends hiked from Gardner Memorial Church up Fort Roots' hill and around a seemingly never-ending driveway, till we arrived at a beautiful spot by the Arkansas river known as "Lovers' Leap." It was a stiff climb up the hill, and most of us were puffing by the time we had ascended the steepest part of the hill, but we all, "with one accord," agreed that the beautiful views from the Leap were well worth the climb.

Possibly some of the Arkansas Leaguers have never been to Lovers' Leap and would like to know something about it. From the bluffs overhanging the river, we looked across toward the south and viewed nearly all of Little Rock. The Capitol loomed up larger in the distance than all the others buildings. Turning to the west, the setting sun had crowned the hills with beauty and glory, and shed its beams softly on the water, turning it to gold. Between the river and the hills stretched a beautiful valley, which promises a bountiful harvest this year.

After feasting our eyes on the beauties around us, we seated ourselves "Indian fashion," in a grassy spot and enjoyed to the fullest a short service led by Mr. Oscar Goss, who read for the evening lesson the Psalm beginning "The heavens declare the glory of God and the firmament showeth His handiwork." What could have gladdened and uplifted our hearts more than that? The talks, the songs, the prayers were, in their turn, a joy and an inspiration. Truly, we felt at the close of the service that there is joy and happiness in Christian living.

Having been joined as we had arrived at the Fort by some of our soldier friends, one of them, when we had finished our program, led us over rocks and brush and devious ways to a secluded spot, where long tables had been built for just such occasions as this. Many hands make light work—and in a short time there were more things on the table than one can imagine. We gathered around the table and silence reigned, while the oldest member of our League, Brother Hayes, asked the blessing.

In the gathering dusk we ate merrily, but hurriedly, for one of our number was to preach at the church that evening. Darkness fell. We turned our faces homeward, almost falling over each other as we stumbled down the hill, and arrived at the church in the nick of time—hot, breathless, dishevelled, but happy, and the next day one who is not a Leaguer said to a friend who wasn't there: "We had the best time. I never dreamed a bunch of church folks could have such a lot of fun."—Elizabeth Hively.

WHAT THE WORLD EXPECTS OF THE GRADUATE.

THAT he shall not be content with commonness, or grope along in mediocrity.

THAT wherever he goes, he shall set an example in courtesy, charity and all manly virtues.

THAT wherever he is, people will say, as Lincoln said of Walt Whitman, "There goes a man."

THAT he shall regard his education as a sacred trust, not to be used wholly and solely for his own selfish ends.

THAT low ideals, slipshod work, aimless, systemless, half-hearted endeavors shall have no place in his program.

THAT he shall bring the world a message of broader manhood, a larger aim and higher ideals, not merely of more dollars.

THAT he shall remember that there are other effective ways of securing the advantages of a college course besides going to college.

THAT he shall open a little wider the door of opportunity to those whose lives have been dulled and narrowed by iron circumstances.

THAT flippancy, vulgarity, intolerance, irreverence, and contempt for the beliefs and opinions of others shall have no place in his code.

THAT he shall not botch his work, demoralize his ideals, discredit his teacher or dishonor the institution which has given him his chance.

THAT he shall be an inspiration, an encouragement to those who long for the same kind of training that he has had, but seen no opportunity to get it.

THAT he shall treat every woman, old or young, homely or pretty, rich or poor, with the same deference and respect that he observes toward his mother.

THAT his education shall bring to the world a lesson of enlargement, of release from the slavery of narrowness, superstition, bigotry, which handicaps the ignorant.

THAT he shall treat his mother, even though she be ignorant and old-fashioned, with the same deference and respect that he would accord the highest lady of the land.

THAT, even if he has not a thousand dollars to his name, he shall be so rich in his personal and intellectual endowment that the wealthy ignoramus will feel poor in his presence.

THAT he shall convince those who know him that to be a millionaire of culture, of manhood, of ideals, of nobility, of honor, is infinitely greater than to be a mere money millionaire.

THAT he shall demonstrate that the man with a diploma has learned to use the tools of life skilfully; has learned how to focus his facilities so that he can bring the whole man to his task, and not a part of himself. —Selected.

CHILDREN'S DEPARTMENT.

A BEDTIME SONG.

Riding the billows o'er Dreamy Sea,
Wrapt in a scarf of moonbeam light,
Chasing a dream that floating free
Hides in the ebony cloak of Night—
While the moon goes up,
And the moon goes down
In the misty depths
Of Sleepy Town .

Safe on the shore of Lullaby Land,
Waving palm leaves flutter and sway,
Where the queer little man with his bag of sand,
Touches the eyes of the children at play.
While the moon goes up,
And the moon goes down
In the drowsy depths
Of Hush-a-by Town.

Into the sea-blue depths of night,
Deep as the changing sea is deep ,
Clusters of stars shed flickering light,
Hush-a-by, rock-a-by, softly sleep,
While the moon goes up,
And the moon goes down
In the dreamy depths
Of Lullaby Town.

—Winifred M. Bronson, in Zion's Herald.

THE SURPRISE.

Frances was lonely. True, she had her dolls—five of them—and the kitten, and Knips, the puppy, but she was used to having a lot of other little girls and boys to play with, and in the new place where her father and mother had moved she didn't know a single boy or girl, and all the children she saw seemed to be so well provided with friends of their own that they did not notice a lonely little girl in a blue or pink frock who sat on the steps alone.

Then one afternoon, when she was feeling so lonely that she just couldn't sit on the porch and watch the others go by, the most delightful thing happened. Frances went back out on the porch for a book she had left behind her and there on the very top step sat a green and white basket decorated with, oh, such a sprightly bow of pink crepe paper! Upon a card was written in a round hand, "For the little girl with the brown curls," and the basket was filled with rosy-cheeked apples. Frances loved apples.

After that, Frances sat on the porch again with the basket beside her. Surely the one that left that basket would stop and speak to her. She had such fun wondering which one of those that passed was the one that put the apples there. She ate three of the apples and commenced on a fourth.

Suddenly she bent over the apples and picked up still another one. There in its side was something pearly looking and shiny. Frances picked it out and stared at it in surprise.

"Why—it is a tooth!" she cried. "There are the teeth marks—a whole circle of them. What a funny way to have a tooth pulled!"

She was laughing to herself about it when she heard the whistle of the fire siren, and just as she jumped to her feet she saw a boy on crutches making his way across the street.

Down went the apples, wide went the pearly tooth. Frances sprang down the steps and over the walk and through the gate.

"Hurry—oh hurry!" she shouted. "The fire engine is coming."

Big and red, like a great snorting dragon the thing came, and Frances danced up and down in her terror and excitement. She knew that she could not help the boy—he was too large for her to lift—and she would only get in the way of his crutches if she ran to his aid. She breathed a sigh of relief when he swung up on the sidewalk.

The boy grinned cheerfully. "The engine turned at the corner anyway," he said, "but thank you for thinking about me."

Frances had forgotten about the engine for she was staring at the boy's mouth. "When was your tooth pulled?" she asked.

"My tooth?" The lame boy's mouth flew open again—this time with surprise. "Why I didn't know it was out—it has been loose for several days. Where do you suppose it could have gone?"

Frances laughed. "Come over on our porch and I will show you," she said. "Did you start to take a bite of one of those nice apples you brought me?"

The lame boy stared and stared.

"Why—how did you know I brought them?" he demanded, blushing. "I stole up as quiet as could be and I was quite sure that no one saw me. You see I don't know any girls very well and I can't play much with the boys because I can not run and jump. You looked so lonely I thought you might like some of the apples. But how did you know I brought them?"

Frances explained.

"I did take a bite of an apple—or started to," the boy said. "But I didn't know that one got in with those I put in the basket. "

"I'm glad it did," laughed Frances.

—Faye N. Merriman, in Zion's Herald.

NEWS OF THE CHURCHES.

TEXARKANA DISTRICT CONFERENCE.

Rev. A. T. Clanton preached the opening sermon for the 18th session of the Texarkana District Conference, July 26. He lifted our hearts in joy over the assurance and the anticipation of heaven, which was the subject of the sermon. The presiding elder, Rev. J. L. Cannon, gave one of his characteristic strong deliveries on the opening of the conference Tuesday morning. When the "Bishop" of the Texarkana District is to preach we all want to hear him for we all know that he is a great preacher. The sermon at eleven o'clock Tuesday by Rev. S. R. Twitty on "Special Providence" was a thought provoking one. Congressman O. T. Wingo brought a great message Tuesday night. He urged the ministers and laymen not to lose faith in men and in the institutions of our government. Wednesday morning our Sunday School Field Secretary, Rev. Clem Baker, preached a wonderful sermon on Christian Education. Rev. Walter Scott cheered us with a good message on Adult Bible Class work, and Rev. J. D. Hammons on teacher training work, as he is conducting it in his church. Brother E. D. Irvine told us of the progress of collecting the Centenary money; Dr. J. M. Workman spoke on education and the prospects for Henderson-Brown College, and Dr. J. M. Williams gave us a great message of warning regarding the evils of dancing, card playing and night automobile riding by young people. Rev. D. H. Colquett spoke on the work of the American Bible Society. Dr. R. H. T. Mann of Texarkana spoke of the need of a Methodist hospital in Texarkana.

George B. Pottorf was granted license to preach and was recommended to the Annual Conference for admission on trial. John C. Evans was recommended for admission on trial, and Harry L. Simpson was recommended for re-admission into the annual conference.

The following were elected delegates to the annual conference: Mrs. Sam Tribble, Mrs. J. L. DeLoney, Miss Etta Hurd, Mrs. W. R. Boney, G. N. Cannon, Ben Wilson, Mrs. S. C. Reynolds, and A. J. Forgy. Alternates: C. L. Cabe, J. D. Ross, L. J. Atkinson and L. C. Acruman. Mena was selected for the 1921 session of the conference.

The people of Foreman did their part in an excellent way. It was a great pleasure to all of us to be in the homes of the people of Foreman and to hold the conference in their new beautiful church. Brother Z. D. Lindsay is in high favor with his people and is going forward with his work just like a younger man.

In June, 1912, the writer closed his school at Foreman and on the 20th of the same month landed on the Rowell Circuit to begin his work as a minister. I had not visited Foreman since I closed my public school career there. It was a special pleasure to me to meet many of my former pupils and their fathers and mothers.—J. Frank Simmons, Secretary.

REPORT OF COMMITTEE ON LAY ACTIVITIES TEXARKANA DISTRICT CONFERENCE.

Dear Brethren:

The committee on lay activities beg leave to report as follows:

1. That it is our observation that the laymen are wider awake to the needs of the church than ever before, and are really taking a greater interest in the social, religious and financial interest of the church than formerly. Yet we are aware of the fact that the laymen—the whole lay mem-

bership—are doing a very small part of what they can and should do.

2. We recognize that the ministers are, and should remain, the real leaders of our church. They are and should be the directing heads of all church activities. But while this is true yet the church has become such a large institution and its place in the solution of present day world problems, (almost secular in their nature) has become so recognized and accepted that the task of running so great an institution as the church is beyond the powers of one man. It is therefore our opinion that the ministers, if their work is done completely, will have to widen still more the laymen's sphere of activity and call upon them for more intense activity. We believe that all the members of the church should be called upon and taught to do something.

3. The rural church in our humble judgment does not receive enough of our attention. The problem of building up strong churches throughout the country is nothing short of stupendous. We would suggest that probably the quickest way to hasten this great work would be for the preachers and leading laymen to organize one or two churches in wisely selected communities in each county of their district, and erect a modern, well equipped church and have the preachers and laymen to fill these pulpits until a church-membership of vision and power could be developed. Other churches in time would naturally follow.

4. We desire to state that we have enjoyed the fellowship of the preachers during this conference. We think that you are doing a great work. You are great men and deserve and have the heartiest friendship and best wishes of the laymen of your churches.

(Signed) Seth C. Reynolds,
Chairman.
Ben Wilson, Sec'y.

REVIVAL AT PALESTINE.

On July 4, Rev. Norris Greer, the Forrest City District evangelist, arrived and we began a revival meeting. The interest of the people was good from the beginning and constantly increased as the meeting went on.

Brother Greer preached and worked tirelessly and with that full enthusiasm characteristic of him. Never for a moment did he take his mind and heart off his work, and his deep earnestness along with this constancy of effort and concentration carried all before him. He is a man of power. He gets hold of the hearts of the people, and they never get loose; they always love him.

There were 36 conversions, representing four denominational preferences. Fourteen joined the Methodist Church, the rest, or most of them going to the other three churches.

The offering was $100 besides all expenses. An Epworth League, a Woman's Missionary Society, and a prayer meeting were organized. A Young People's Bible Class was also added to the Sunday School. Nine new family altars were established, and good literature was put into the hands of many of the people.

This meeting is of invaluable worth to this church and Palestine at large. The churches rejoice in this spiritual victory.

At the date of this writing Brother Greer is in a meeting at Fisher.—Clarence Crow, Pastor.

ELAINE.

I have been at Elaine this year, Elaine, that most noted of all southern towns, made so by reason of the riot last year. This is my first year here. Only one thing impressed me when I came here, else I might have thrown up my job. That one thing was a country filled up by big, fat, rich, manly, sinful men—men who have hearts as big as nail kegs and backbones like elm trees.

The back-water came up and made the horizon as black as Egypt's gloom. Men's hearts failed and the water kept coming till the country was a veritable gulf My good presiding elder, Rev. W. B. Hays, through his sympathy offered to relieve me and make it easier for me in a financial way. God bless his big heart! There is none better to his men. But I put it up to God and methinks from across the flooded fields I heard a voice saying, "Son, stand still and see the salvation of the Lord," hence I remained at my post waiting my time to swing the gospel blade. The time and conditions seemed against me, but against all the odds I put in, raised a war-cry and began to beat the bushes. The big, fat, manly, sinful, farvisioned men came in a trot and business picked up. It was a life and death struggle to put it over, but as fast as one man came in we fired him to work, and so the revival gained in proportion and momentum till almost every big fellow fell in and joined the army. The meeting closed last night with a great victory. The country is saved for God, and Methodism has a bright future. Every one was swept into the Methodist Church. Plans are on for a great church in every regard. No richer country can be found, and, with the army of big men and women and bright children, we will take our stand with the strongest appointments in the state. The salary is no mean one as it is, but the future is bright.

Brother L. E. Mann of Brinkley came over and was with me the last two days of the meeting. He did the work of a real Mann. He is fine help. Together we received members and baptized babies in the old-time Methodist way. God bless him! He has a felt influence here.—In His name, Alva E. Goode.

FISHER STREET, JONESBORO.

We have just closed a splendid meeting at Fisher Street Methodist Church. We have received 42 into our church. Others will come in and several will go to other churches. Our campaign was led by Evangelist O. L. Martin of Bucklin, Mo. Brother Martin is splendid help and is the strongest gospel preacher of any evangelist I have ever heard.

Fisher Street Church will make a splendid report at Conference.—T. A. Bowen, Pastor.

FOREST CHAPEL.

Our meeting at this place closed on Sunday night, July 26, with a fine congregation and a good interest. Brother Hall will give the final report on conversions, accessions and reclamations. There was a goodly number of each; some grown-ups came into the church.

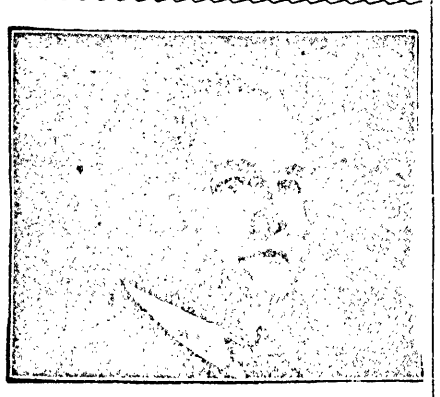
A condition of things has come to us in the country that hitherto has not been. "The old country" is fast passing; the new is on. People move in the country now as swifty as they do in towns and cities. Cars and good roads make this a possibility, and these modes of transportation are in some sense hurtful to our cause in the country. People go away from church on joy rides and to the towns to places of amusement. I confess that I do not know the remedy for this growing evil. I say I do not know it, yet I believe I do. With Jesus in the soul of a person a love for these things goes out and love for the house of God is in, and where love leads the following will be that way.

We had a good meeting, but not a record-maker nor a record-breaker. Some things hindered. Three nights the wind and the weather blocked our way. The pastor's wife was sick, and seriously for a while, and that called him away. The second week the handsome presiding elder came into our midst for three services. Then on Saturday and Sunday for two more services and preached two great sermons. He is a tower of strength, physically, mentally and morally. May his tribe increase. Brother Hall was at his best, "prayably, singably, eatably, and jokably." He, too, is still "learning to preach." I am minded here to let a little thing loose on him. He preached sixteen sermons for me at Tupelo in 1903; and they were all good—some better and all very fine. I said: "Ed, where did you get that sermon'?" "Huh! Don't you know that sermon?" "No." "Well, it is one of your old ones cut off at each end and dressed up in the middle." So one soweth and another reapeth. O, God, give us the increase! Brother Hall will be with me at Portia August 16, and Rev. A. T. Galloway with me at Black Rock September 6.—Jas. F. Jernigan.

REVIVAL AT PLAINVIEW.

Rev. John B. Andrews of Siloam Springs and his daughter, Miss Anne, came to us on Sunday, July 11, and were here until Monday, July 26. Miss Mary Sue Chitwood of Scranton was with us the first week of the meeting. Her solos were appreciated by all who heard them.

Brother Andrews knows how to send his messages to the hearts of the people. His messages were profound yet simple. They were so direct that each hearer felt that he was being spoken to personally. Miss Anne is a sure enough choir director.



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

Your Greatest Problem—That Boy of Yours.

What kind of a man will he be ten, twenty, thirty years from now? You know, every parent knows, that it depends entirely upon the training he is getting right now, his associations, his ideals, his inspirations.

Mr. Robert K. Morgan, Principal of the Morgan School, Petersburg, Tenn., has been training boys for twenty-five years. He wants your boy. He recognizes in him one of the men who may some day manage big affairs and he wants to train him for that end. His school has been built and equipped, and his instructors chosen with the first and only consideration of giving the boy the mental and physical training, the associations, with clean, high-minded men, the ideals of character, the inspirations to ambition, which the world expects. Robert K. Morgan is a Christian gentleman of strong, wholesome, inspiring personality, and his school is the material projection of that character. Write Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tennessee, today, and let him send you a catlogue and tell you what this school can do for your boy.

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.

She can sing and get others to sing.

We had many hindrances, the hardest of which to overcome was a very strenuous political campaign. Candidates for U. S. senator and governor and on down the line were here, but the business men took a hand and arranged the hours for speaking so that they did not conflict with the meeting. The last week of the meeting the stores closed for the morning service and we finally drove through to victory. Many are saying that it was the best meeting the town ever had. The whole church was revived. Many family altars were erected. Eighty or more were converted or reclaimed. Twenty-nine have given their names for membership in the Methodist Church; several others will join later and some will join other churches. One man above seventy years old was converted. The people were liberal in their contributions and after all other expenses were paid the sum of $479.70 was paid to the workers. We heartily recommend these workers to any who are in need of help in meetings and may God continue to bless their labors.—J. F. Glover, Pastor.

STONY POINT.

About three years ago there came a call from Stony Point for help to revive their Sunday School. Red Thomas, one of our most enthusiastic workers, volunteered his services and today there is a live Sunday School with an enrollment of one hundred and an average attendance of about seventy-five. Although this seemed to be a difficult field for work, Stony Point is on the map and we hope to keep growing and continue the work for the Master.

Last Sunday we celebrated Children's Day for the second time, and we dare say it was the best we have ever attended. The children reflected the careful training given them and the impressive recitations, songs and drills will long be remembered by those present.

In the afternoon heart-felt talks were made by Messrs. Red Thomas, F. H. Harris, J. H. Wheeler, Jesse Mitchell of Kingsland, and our superintendent, J. E. House. The Holy Spirit was with us and every one felt His presence resting in our midst. Sweet songs of praise, too, went up to God and when we were dismissed everyone felt like a real Sunday School Day had been celebrated.—A Helper.

COLUMBUS.

We began our meeting at Columbus July 18 and closed on the 25th. Rev. J. Frank Simmons of Stamps came to us on the 18th and preached throughout the week with great power. His preaching is of the very best type and order. A sweeter spirited and more consecrated man would be hard to find. He left us with a greater feeling of brotherly love. Everybody was delighted with him and eternity alone will be able to tell the good that was done during this meeting. The visible results are seven conversions and seven additions to the church. The people say that this was the best meeting that has been held here for years. Pray for us.—S. B. Mann.

WOFFORD'S CHAPTL.

Brother Canfield and I closed—or rather were rained out of the meeting we held at Wofford's Chapel last Sunday afternoon and night. At the 11 o'clock hour we had to hold a funeral for Brother and Sister Shelton of Pine Bluff for their only son, an infant three days old. The ladies served their lunch at 6 p. m. and so we did not go home for supper. About the hour of 3 p. m. up came a cloud from the northwest and began raining and rained on till 8 p. m. So we were all greatly disappointed. We had an interesting meeting the few days we were there. I came home via Benton, leaving Pine Bluff at 5:30 over the Pine Bluff and Hot Springs road, arriving in Hope at 11:15 p. m. Spent two days at home then returned to Kedson and Brother Canfield met me there and we are here engaged in a very interesting meeting at old Mt. Carmel. But before I forget it I want to say we shook hands with several hundred young people and older ones while at Wofford's Chapel. They gave their hands and promised to live closer to God and to my astonishment only about three or four out of that vast number had not been converted. I have never met as many people in any community in all of my work who were religious. The church was revived and one young lady, Miss Genett, volunteered and said she would serve as superintendent of a Sunday School at Wofford's Chapel. Also the men and women of the community propose to organize prayer meeting and have it once a week on Sunday night. All who attended the services said they had gotten a blessing out of the meeting and we had large crowds. Especially at the night services we moved out under the shade of the trees and it was delightful to enjoy the natural air. We had a great move last night in our services. At least 40 came and gave their hands and among the number were two old men about 65 years of age, and one of them claimed to be an infidel. It was the first time that any one who was present ever knew these men to offer themselves for prayer. It was a great service. "Set thine house in order for thou shalt die and not live," was the text. 2nd Kings 20-1. Large crowd.—Brother J. A. Hall.

REVIVAL AT PROVIDENCE.

I have been supplying three churches on the Thornton Circuit this year. We held our first meeting at New Hope, as many of our active members of this church have moved away or died. The remaining few, being discouraged, kept up no prayer meeting or Sunday school, consequently little results were accomplished. However, we trust the results to God. One member by letter. At Providence we had better success, the church having kept up Sunday school and prayer meeting. They were in an attitude for a revival. There were several reclamations. Five additions to the church three by profession of faith. Some of these conversions were as clear and bright as I ever saw. They began witnessing and working for Christ immediately. Some old men that had not been to church in three or four years wept like children, old differences were settled and neighbors learned to love each other better. We do not take the credit or praise, for to God be all the praise. It was largely due to the faithful help given by Brother House, another local preacher, and the co-operation of the church.—J. H. Ross, P. C.

OBITUARY.

MULLENS.—At Lexa, July 18, a most deplorable accident occurred in the railroad yards, when Conductor C. G. Mullens was instantly killed and a brakeman was badly hurt. They were riding on the running board of the tender, with the engine backing at a fair rate of speed to pick up a cut of cars. The tender jumped the track, throwing Brother Mullens under the wreck. His remains were buried on the following Tuesday in the LaGrange cemetery. A special train was furnished by the railroad, bearing many friends and many of the members of the Masonic lodge of Helena. He was a thirty-second degree Mason, and was one of the best loved of men. People from ten or twelve towns and cities gathered to do honor to the memory of this fine man. Two hundred and fifty people were present, and the floral offering was so wonderful as to be rarely seen. Very few men had more friends than Conductor Mullens, and very few men left a larger number to mourn his sudden and sad departure. He was 38 years of age, and leaves a wife and one child and mother. Rev. Norris Greer, the Forrest City District Evangelist, was in charge of the final ceremonies conjointly with the Masons. Brother Greer was a close friend of the family and his message in this sad and final hour was most tender and comforting. Just three weeks previous to this hour, Brother Greer had closed a most successful revival at Lexa, and Brother Mullens was converted and made a fine decision for the Christ life. We extend our sincere sympathy to relatives and friends.—Clarence Crow, Pastor.

MICKLE.—Sarah Heavon-Mickle was born March 26, 1854. She passed to her rest suddenly June 3, 1920, while visiting a daughter at Cameron, Okla. Her body was laid beside that of her husband in the Cameron cemetery where he had been buried seven years before. She was married to J. S. Mickle January 6, 1870. To this union ten children were born. Only one of these is now with father and mother. Those left behind are Mrs. James Sharon, Will and S. W. Mickle, Mrs. A. J. Morris, Mrs. Wm. Danner, Mrs. F. L. Cross, Mrs. A. C. Salsman, J. P. and Ed Mickle. At the age of 13 years Sister Mickle gave her heart to the Lord and joined the Methodist Church. Her acquaintance with Jesus was personal making her faith very simple, very definite and clear. Her whole life was an expression of unfaltering trust in her Redeemer. Such faith has its reward and now Sister Mickle rests in the fullness of the glorious gifts of the Eternal Father's goodness and love, watching and waiting for the home coming of the loved ones until the family circle

shall be complete in Heaven. May the notes of rejoicing from the angels' songs at her home coming fall upon the hearts of the loved ones left behind and give them peace and comfort in the Lord.—R. C. Alexander.

ROGERS.—Ruby Fay Rogers, daughter of Brother and Sister David N. Rogers, was born June 21, 1918; died July 6, 1920. Two years of sunshine and joy she brought to her parents, but God in His providence took her to the better world. Dear parents, she is with God. "He doeth all things well." You cannot call your child back but you can go to her. You have an interest in Heaven you never had before. Keep trusting in Christ. Lean upon the strong arm of God and you will meet your loved one again on the happy golden shore.—J. H. Ross.

SPRADLING.—Sarah J. Spradling (nee Rushing), daughter of Rev. W. H. and Catherine Rushing, was born in Middle, Tenn., August 24, 1849, and died at the home of her daughter, Mrs. Vennie Long, Edgewood, Texas, April 3, 1920. She was married on May 12, 1880, to Preston Norton of Clark county, Arkansas. To this union were born six children, all of whom preceded her to the great beyond except Mrs. Long. After Mr. Norton's death she became the wife of Mr. Spradling, also of Clark county, in 1895. Later Mr. and Mrs. Spradling left Arkansas and moved to Texas. Mrs. Spradling professed religion and became a member of the M. E. Church, South, in childhood and lived a consistent member the remainder of her life. Having been reared by such religious parents as Brother and Sister Rushing she was no stranger to the demands the church made upon her and so tried to govern her life accordingly. Many will remember her good parents. She leaves behind one daughter, Mrs. Long, with whom she lived, and one sister, Mrs. E. H. Holleman, of Arkadelphia, Ark., a very sweet spirited woman whom to know is to love, beside a host of other relatives and friends, for on account of her gentle and kind disposition she made many friends. The same God who was her's while on earth is her's still and she is His. He has only transferred her to higher and holier experiences and we look forward to the time when we shall meet her again. May Heaven bless and keep her loved ones and sanctify this experience to their good.—A friend, Mrs. W. W. Mills.

TAYLOR.—John Wesley Taylor was born, lived and died about seven miles south of Princeton in Dallas County, Arkansas. His father and mother were zealous Christians and of course their children were reared in a religious atmosphere. He assumed the church vows early in life and lived a consistent member of the M. E. Church, South, until the Lord took him to the "Better Land." He was born March 24, 1867; was married to Cattie Green, December 23, 1891 by Rev. S. H. Hill. To this union were born seven children, four girls and three boys—two of the girls dying in infancy. His wife and five children survive him. He was a good farmer and provided well for his household. He was one of the best stewards this writer has ever known. He, always seemed glad to have his preacher in his home. He was sick for several weeks before his release, but he bore his sufferings with Christian fortitude. He fell asleep July 4, 1920. His funeral was conducted by his pastor in Mt. Carmel Church where a large congregation had assembled and his body was laid to rest in the cemetery at Macedonia Church. He will be missed in our quarterly conferences for he seldom missed one. We sorrow not as those who have no hope. May the Lord comfort the sorrowing ones.—His pastor, L. M. Powell.

DRAKE.—W. F. Drake, son of Rev. C. W. and Priscilla Drake, was born November 17, 1878, in Hot Springs County, Arkansas. He was converted and joined the M. E. Church, South, at the age of fourteen, maintaining his relationship therewith till the day of his death, which occurred July 24, 1920. He was educated in the common schools and Hendrix College. Brother Drake was reared in a Methodist parsonage home, and a very beautiful one it was, so he was not a stranger to its privations and hardships, making him a fine spirit among men and a lover of preachers. He was a splendid man and was truly devoted to his father and his sainted mother, who went home to God before him. It was beautiful to see his devotion to his father who is just on Heaven's borderland today. Brother Drake was married to Miss Jessie Atkins of Star City, Ark., January 10, 1904, who died one year later, leaving an infant son, W. F. Drake, Jr., who, the very image of his father, lives to mourn his great loss today. He was married again to Miss Jeppie Balfour of Warren, Ark., who survives him. I esteem it a great pleasure to have known W. F. Drake. Honest and competent among men, a lover of the church and his pastor, to both of whom he gave liberally; a true husband and tender and true father, his love and care for his aged father was ever beautiful. After a life of constant struggle it must be beautiful to be over there where the battle is over and the victory won. May God richly bless and heal the wounded, broken hearts.—F. A. Lark.

BANKS.—J. M. Banks was born September 26, 1846, in Washington county, Arkansas. He was the son of the Rev. Jordan Banks and Susannah Banks, who were pioneers of northwest Arkansas. His father was one of the earliest ministers of the M. E. church, South, in all Arkansas. J. M. Banks was reared on the old homestead only a short distance from where he died, his home being a part of the old Banks homestead. In early life he was converted and joined the Methodist church at Gearing's Chapel. In 1875 he was united to Miss Elizabeth McCoy. From this union no children survived. June 7, 1896, he was united in marriage to Miss Nancy Elizabeth Horn. From this union were two sons, Rex and Nolan, who were both present at his death. He was buried at Zion.—E. W. Faulkner.

GUICE.—Mrs. Emmeline (Costly) Guice was born in Iowa City, Iowa, 1842. She came South when nine years of age. After a long illness she passed away in the early morning of July 19, 1920, at the home of her daughter, Mrs. J. M. Kimball, 1615 West Twenty-eighth street, Little Rock, Arkansas, and was buried at Arkadelphia, Ark., beside her husband. She was married to J. A. Guice December 27, 1860, in Franklin county, Mississippi. Four daughters survive her—Mrs. Van Hendrix of Benton, Ark.; Mrs. J. M. Kimball, 1615 West Twenty-eighth street, Little Rock, Ark.; Mrs. W. M. Gresham, 2816 Bishop street, Little Rock, Ark., and Mrs. A. M. Gresham of Arkadelphia, Ark. Mrs. Guice was a Christian and loyal member of M. E. Church, South, from early childhood. The latter part of her life she was a member of Twenty-eighth Street Methodist church, Little Rock, Ark. Many are the people who have been inspired by her unselfish life. She was a friend to the needy and a mother to the motherless. She lived the life of a true follower of Christ and was ready to go when the call came. Over sixty years our friend walked in the Christian journey. What must have been her delight when in the early morning before the shadows of night had fled she saw the heavenly Canaan! The influence of her life rests as a benediction upon all who knew her. It was the writer's pleasure to be the pastor of Sister Guice in the years of 1913 and 1914. Her Christian fortitude was an inspiration to me.—J. W. Mann.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Citizens Building and Loan Association, Plaintiff,
vs. No. 26169.
George Reaves et al., Defendant.

The defendants, Manuel Bradley and the unknown heirs of Caroline Hankins, are warned to appear in this court within thirty days and answer the complaint of the plaintiff, the Citizens Building and Loan Association.

July 17, 1920.

W. S. BOONE, Clerk.

Elmer McClure, D. C.
A. J. Newman, Solicitor for Plaintiff.
J. C. Marshall, Attorney ad Litem.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

CHAPLAIN MAJOR JOHN T. AXTON SELECTED AS CHIEF OF CHAPLAINS.

The Secretary of War announces the selection of Major John T. Axton as Chief of Chaplains and his appointment to that office by the President of the United States. Under the provisions of the Army Reorganization Act, the Chief of Chaplains is detailed to that work for a period of four years, during which time he shall have the rank of Colonel. The duties of the Chief of Chaplains prescribed by the act include investigation into qualifications of candidates for appointment as chaplain and general co-ordination and supervision of the work of chaplains.

The selection of Chaplain Axton for this work is most gratifying to the General Committee on Army and Navy Chaplains of the Federal Council of Churches. This committee represents not only the thirty-one denominations that compose the Federal Council of Churches, but is the medium through which practically all the Protestant Churches of America work in matters pertaining to religious and moral welfare activities in the Army and Navy.

Chaplain Axton is a great organizer. He has the highest ideals for the chaplain service of the Army and under the progressive provisions of the Army Reorganization Act, his administration is counted upon to bring about a new era of religious activity for the Army and soon to bring the chaplains' service to the highest degree of efficiency.

Chaplain Axton was born in Salt Lake City, Utah, July 28, 1870. He was educated in Salt Lake Academy of the Congregational Church and entered the ministry of the Congregational Church at Salt Lake City, in June, 1901. For nine years he served as secretary of the Y. M. C. A. He entered the army, as chaplain, with rank of captain, July 25, 1902; was promoted to the rank of major, March 4, 1917, and now ,after eighteen years of service and three years as chaplain-major, becomes, through the selection of the War Department and the President of the United States, Chief of Chaplains, with the rank of colonel during the period of prescribed service. Throughout his career in the army, Chaplain Axton has enjoyed the confidence of the War Department. He has been detailed on numerous special assignments, in all of which he has acquitted himself with distinction. He was detailed upon two tours of duty in the Philippines, one in 1903-4 and one in 1907-8. For five years he was assigned to various posts and stations on the Mexican Border.

Chaplain Axton first came into prominence in connection with relief work done among members of the army of General Mercado when his troops were driven by Villa across the Border at Presidio, on the Rio Grande, during the winter of 1913.

During the War, Chaplain Axton

has had the direction of all religious work and welfare activities in connection with the Port of Embarkation of New York at Hoboken. His work at this leading port of embarkation included the embarkation camps, hospitals, and welfare work on Army transports. Chaplain Axton was awarded the Distinguished Service Medal for exceptional efficiency in organizing and directing these activities at the Port of Embarkation in which one hundred and sixty-six chaplains of different denominations besides hundreds of civilian workers were employed.

The honorary degree of Doctor of Divinity was conferred upon Chaplain Axton at the 118th commencement of Middlebury College, Vermont. President Thompson, of this college, served under Chaplain Axton at Hoboken.

On August 28, 1891, Chaplain Axton was married to Miss Jane Bean of Salt Lake City. They have three daughters and one son, all grown. One daughter is married into the Army, the wife of Captain R. D. Daugherity of the Infantry, on duty at Coblenz, Germany. The son, Chaplain John V. Axton, is a chaplain in the Army, on duty at Fort D. A. Russell, Wyoming. This is the only case where a father and son have served contemporaneously as chaplain in the Army.

Chaplain Axton has just returned from an inspection trip of welfare activities in the Army of Occupation in Germany. He is still on duty at the Port of Embarkation at Hoboken, though constantly called to Washington for important special duties. He, with his family, will immediately move to Washington.—Bulletin.

A PRISON REVIVAL.

"But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel".—Philippians 1:12.

I was in the bed in the hospital in Songdo, when the Korean Hospital preacher came in and told me that the Korean pastor at Choonchun had been arrested, and was in prison. I told him at once that that reminded me of an incident in the life of Bishop Pierce, that I had heard from the lips of Brother Walter Anthony. When Bishop Pierce's last hour was drawing near, weakened by the long illness, he turned to Bishop Haygood, and said:

"Atticus, the way looks dark, dark!!" Bishop Haygood at once replied, "Don't worry over that, Bishop Pierce, the devil doesn't want you. You may rest assured of that fact."

"Why do you say that Atticus"?

"Why, he knows that even if you should go to his place you wouldn't be there fifteen minutes before you would have a camp-meeting started, and be calling sinners to the altar. He doesn't want your kind of men."

"I guess you are right, I guess you are right!" was the reply.

Day before yesterday, a Korean friend came to my door and told me that the Choonchun pastor had been released, and was to arrive here yesterday at two o'clock. At three I went to his parsonage to see him. We never knock on a door in Korea. So I "knocked" in the good Korean way.

"Hem! Ahem!" from me just outside the door, and the pastor scrambled to the door, opened it and grasped my hand. The confinement has left him very weak. He is a rather elderly man, and not very strong.

"You have had a hard time," I remarked.

"Cu-rut-che an-sim-ni-da!" (Nothing of the kind!) came the quick reply. Then he began. I shall, as near as possible, just tell you what he said to me.

"When I was first taken away, I said, 'Now if God wasn't going to use you there he wouldn't let you go. Pray that a door may be opened for you to preach the Gospel'. So I prayed. I prayed that I might be placed with non-Christians. There were 12 of us in one room, and I was the only Christian. Before I left, I had led the other 11 to Christ and had read and explained the Gospel from Matthew right on through to Revelation to them three times. They came the good way of genuine repentance and accepted God by faith. The only two things that really were a hardship was the fact that my wife was not there with me, and that I didn't have some non-Christians to lead to Christ. A hard time! Why it was just a steady revival all the time".

He was there a little over two months.—J. O. J. Taylor.

THOUSANDS COMING INTO THE CHURCH IN KOREA.

I am out from Wonsan about fifty miles on a special evangelistic campaign. I have been out about fifteen days using the tent which Brother J. K. Kyser of Burnt Corn, Alabama, gave while on furlough. During the whole fifteen days we have had great crowds gathered around the tent almost every night. I have been almost astonished at the eagerness with which they listen to the preaching of the gospel. Thousands and thousands are coming into the church throughout the whole land. During the past fifteen days we have had over one hundred decisions, most of them young men. In one non-Christian village about fifty decided to become Christians, and began immediately collecting funds for a church building. We hope to build a church there in the fall, if they get sufficient funds. We are working on four new church buildings in the district—hope to have two finished by summer.

The Conference collections are practically all in, and the ministerial support has been pulled up to double what it was last year.—L. C. Brannan

"STUDY TO SHOW THYSELF APPROVED UNTO GOD, A WORKMAN THAT NEEDETH NOT TO BE ASHAMED". —II Timothy 2:15.

How many men when judging themselves in the light of God's truth can feel that they are workmen that need not be ashamed. The rich man and the poor man, the employer and the employe, the preacher and the teacher, the hodcarrier and the poet are all on the same level when they measure themselves as workmen that need not be ashamed.

The employer must work as faithfully as the employe, the rich man must recognize that in some form of work for humanity his responsibility

to work earnestly and with a whole heart is equally as great as that of the poor man struggling to support a family.

Increased wealth or power merely intensifies a man's responsibility to work.

Wealth brings no release from work; it simply creates new and broader responsibilities.

The man who bemoans slackness on the part of labor must study himself and his associates that he may see whether he is setting labor a good example or not.

It is worse than folly to denounce labor for not producing to its full ability unless the man higher up is mentally, morally and physically producing to the utmost power of his strength.

Increasing strength to do increases the responsibiity to do.

The laboring man who has lacked the opportunity for full development and who loafs on his job does not deserve blame as much as the rich man or the employer who loafs on his job by turning his work over to an understudy while he spends his time in idleness.

In these days when all the world must work, when men everywhere must hear the call of humanity for more production, when men and women and babies are suffering for food or for medical attention, or for the Gospel message of love, the idling rich man should never dare to utter one word of criticism of the idling, inefficient laboring man.

Let the rich man, the employer and every man who has achieved say to the man lower down in financial power, Come on, not Go on. Then labor will march side by side in productive work with capital.—Manufacturers Record.

NERO'S FIDDLING HAD NOTHING ON THIS.

Jane Addams tells of a young American officer who on the street in Vienna handed a sandwich from his pocket to a child with begging eyes, and was immediately set upon by a horde of youngsters rendered savage by famine and sorely injured.

From our ally, Serbia, comes the story of half a million fatherless children, many of whom "wander about the country in forlorn, ragged bands, feeding themselves as the animals do. At night they lie upon the bare ground, or huddle in some vacant building and sob themselves to sleep. Now and then one drops by the wayside, to wander no more."

Belgium and France struggle desperately to house and feed their destitute millions, widowed, orphaned, maimed beyond repair. Germany is but little better off, if any. A million face starvation in Armenia.

"In the meantime Christian America dons its Easter finery—its brocades, its jewels, its corsage bouquets, its paradise sprays and pattern hats, every one the ransom of a life—and trips jauntily off to church to celebrate the resurrection of Christ with costly music and complacent sermons and feelings of smug satisfaction!

Verily Amos faced no such contrast when he poured out the vials of God's wrath and contempt upon ancient Israel, nor James, the brother of Jesus, when he rebuked the self-indulgent ones of his day.—Missionary Voice.

QUARTERLY CONFERENCES

BATESVILLE DISTRICT.
(Third Round.)

Floral Circuit, at Cedar Grove, Aug. 14.
Salado and Oil Trough Circuit, at Cornerstone, Aug. 16.
Minturn Circuit, at Stranger's Home, Aug. 21.
Swifton and Alicia, at Alicia, Aug. 22.
Kenyon Circuit, at Elgin, Aug. 28.
Tuckerman, Aug. 29.
Batesville First Church, Sept. 6.
District Conference will be held by Bishop Mouzon. Date to be announced later.

H. LYNN WADE, P. E.

CAMDEN DISTRICT.
(Third Round.)

Fordyce, p. m., August 8.
Stephens, at Mt. Prospect, August 12.
Buena Vista Circuit, at Wilson's, August 14-15.
Camden, p. m., August 15.
Chidester Circuit, at Carolina, August 21-22.
McNeil Circuit, at Atlanta, August 25.
Wesson Circuit, at Wesson, August 28-29.
Waldo Circuit, at Mt. Ida, September 4-5.
Bussey Circuit, at Sharman, September 11-12.
Magnolia, p. m., September 12.

J. A. SAGE, P. E.

FAYETTEVILLE DISTRICT.
(Fourth Round.)

Pea Ridge, at Bright Water, Aug. 14-15.
Rogers, Aug. 15-16.
Gravette and Decatur, at G., Aug. 21-22.
Bentonville, Aug. 22-23.
Elm Springs, at Elm Springs, Aug. 28-29.
Piney Grove, at Rhea, Sept. 4-5.
Prairie Grove, Sept. 5-6.
Farmington, at Sulphur City, Sept. 7.
Zion and Goshen, at Son's Chapel, Sept. 8.
Wedington, Sept. 11-12.
Lincoln, Sept. 12-13.
Centerton, at Council Grove, Sept. 18-19.
Springtown, at Thornsberry, Sept. 19-20.
Huntsville, Sept. 25-26.
Zion, Sept. 26-27.
Fayetteville, Oct. 2-3.
Springdale, Oct. 3-4.
Berryville Ct., at Pleasant Valley, Oct. 9.
Berryville Station, Oct. 10.
Eureka Springs, Oct. 10-11.
Osage, Oct. 15-16.
Alpena, Oct. 16-17.
Green Forest, Oct. 17-18.
War Eagle, Oct. 20.
Gentry, Oct. 23-24.
Siloam Springs, Oct 24-25.

Trustees are expected to have a written report answering questions.

W. L. OLIVER, P. E.

FT. SMITH DISTRICT.
(Third Round.)

Greenwood, August 8, a. m.
Winslow, August 12-13.
Hartford, August 14-15.
Hackett, August 15-16.
Van Buren Station, August 21, a. m.
Midland Heights, August 21, p. m.
Lavaca, August 22-23.

G. G. DAVIDSON, P. E.

JONESBORO DISTRICT.
(Third Round.)

Monette and Macey, at Beech Grove, August 7-8.
Lake City, 8 p. m., August 8.
Truman, 8 p. m., August 11.
Marked Tree, 8 p. m., August 12.
Tyronza, 8 p. m., August 13.
Brookland, August 14-15.
Bay, August 15-16.
Gilmore and Turrell, at Turrell, August 21-22.
Whitten and Bardstown, at Bardstown, August 22.

R. E. L. BEARDEN, P. E.

MONTICELLO DISTRICT.
(Third Round.)

Mt. Pleasant, at Selma, Aug. 7-8.
Hermitage, at Green Hill, Aug. 11.
Lake Village, 11 a. m., Aug. 15.
Arkansas City, 8 p. m., Aug. 15.
Hamburg, 11 a. m., Aug. 22.
Portland, 8 p. m., Aug. 22.
Montrose, 11 a. m., Aug. 29.
Fountain Hill, at Ladelle, Sept. 4-5.
Wilmar, Watson, Monticello, Palestine and Camps to be announced.
Pastors will please give special attention to questions 9, 10, 11, 12.

W. P. WHALEY, P. E.

PARAGOULD DISTRICT.
(Third Round.)

Ravenden Springs at Ravenden Springs, Aug. 7-8.
Mammoth Spring, p. m., Aug. 8.
Salem, p. m., Aug. 9.
Imboden, p. m., Aug. 10.
Ash Flat, Liberty Hill, 11 a. m., Aug. 12.
Smithville, Raney's, Aug. 14-15.

J. M. HUGHEY, P. E.

PINE BLUFF DISTRICT.
(Third District.)

Star City Circuit, at Cornersville, Aug. 7th and 8th.
Redfield and Farrell, at Redfield, Aug. 15th, a. m.
Lake Side, Aug. 15th, p. m.
St. Charles Circuit, at Shady Grove, Aug. 28 and 29.
New Edinburg Circuit, at Hebron, Sept. 4th and 5th.
Grady Circuit, at Bethel, Sept. 12th.
Pine Bluff Circuit, Sept. 18th and 19th.
No quarterly meeting June 13th that all pastors may attend the summer school at Hendrix.

W. C. WATSON, P. E.

PRESCOTT DISTRICT.
(Third Round.)

Amity Mission, at Smyrna, Aug. 7-8.
Amity and Rosboro, at Amity, 11 a. m., Aug. 15.
Glenwood, at County Line, 11 a. m., Aug. 16.
Emmet, 11 a. m., Aug. 19.
Columbus, 11 a. m., Aug. 22.
Prescott, 11 a. m., Aug. 29.

J. A. HENDERSON, P. E.

SEARCY DISTRICT.
(Third Round.)

Searcy Circuit, at ———, Aug. 7-8.
Pangburn Circuit, at Oak Grove, Aug. 8-9.
Griffithville Circuit, at ———, Aug. 11.
Harrison Station, Aug. 15-16.
Bellefonte Circuit, Aug. 16-17.
Floyd Circuit, at ———, Aug. 20.
Marshall, Aug. 23-24.

A. E. HOLLOWAY, P. E.

TEXARKANA DISTRICT.
(Third Round.)

Bradley, at North Lewisville, Aug. 8, 11 a. m.
Lewisville, Aug. 8, 8 p. m.
Egger, at Highland, Aug. 15, 11 a. m.
Hatfield, at Gillham, Aug. 22, 11 a. m.
Horatio, at Williamson's Chapel, Aug. 22, 8 p. m.
Spring Hill, Aug. 29, at 11 a. m.
Stamps, Aug. 29, 8 p. m.
Richmond, Sept. 5, 11 a. m.
De Queen, Sept. 5, 8 p. m.
Cottage Hill, at Genoa, Sept. 12, 11 a. m.
First Church, Texarkana, Sept. 12, 8 p. m.
Fairview, Texarkana, Sept. 13, 8 p. m.

J. L. CANNON, P. E.