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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THE WISDOM OF THE PRUDENT IS TO UNDERSTAND HIS WAY; BUT THE FOLLY OF FOOLS IS DECEIT. FOOLS MAKE A MOCK OF SIN; BUT AMONG THE RIGHTEOUS THERE IS FAVOR.—Proverbs 14: 8-9.

DANGER AHEAD

Writing about the thirty per cent decrease in the income of the Board of Foreign Missions of the Methodist Episcopal Church, Bishop Blake, who is in charge of their work in Southern Europe and Northern Africa says:

"My interest is not alone for the Church abroad. It is quite as much for the Church at home. If Methodism loses the world vision and momentum that came to it through the Centenary, if it sacrifices its imperial purpose and settles into a parochial complacency, its crowning glory will pass from it. A Church with less than a world vision and passion cannot successfully meet the challenge of the new and larger day. Indeed, it cannot be the true Church of Him who came to redeem and rule a world. It is not merely the work in the foreign field that is at stake. It is the future of Methodism itself. In such a crisis I cannot think that our people will fail."

What Bishop Blake says of his Church is equally true of our own. To lose the world vision, to see things small, means a shrinking of ideals and narrowing of purpose that would lead to retreat and defeat. Our Master's business is the only really big business. Let us concencrate thought and prayer upon it. When the Kingdom of our Lord grows all other worthy enterprises will be helped. Let us still hold our large ideals and reach after our spiritual objectives. There is grave danger in any other course.

BE READY.

Amendment No. 13, which has been twice defeated at state elections, is again before our people. It is the most dangerous amendment ever submitted to our electors. It ought to be defeated again, and will be if the voters understand it. During the last four years we have frequently made public tests of some of the most intelligent audiences in the State, and in practically every case, less than two per cent had any idea of the nature of this pernicious amendment. It has recently been published in every county. We ask every reader to get and keep a copy so that later our comments may be understood. Be ready.

URGE IT.

While we believe that levees alone are not sufficient to solve the problem of preventing damage by the mighty Mississippi River, still the experience of this year demonstrates that, when the levees are completed according to engineering standards, they usually hold. Senator Ransdell of Louisiana, who is deeply interested and well informed says: "The national character of the Mississippi as a channel of commerce needs no comment, and protection from its flood ravages is a matter of national importance, calling for national attention and support. This mighty stream has been well called the Nation's drainage ditch....The riparian lands along its banks have borne a large part of the expense of fighting the floods which rush upon them from thirty-one other States, and they are still willing to do their part. They believe, however that the Nation should handle this question in a big broad way; that it should appropriate at once all the money necessary to complete the levee system; and that it should continue systematically the work of revetment to prevent further caving in of the banks until the permanence of the levees is absolutely assured."

Experts estimate that it would require only $35,000,000 to complete all the levees from Iowa to the Gulf. This is a mere pittance, the cost of one battleship, and as the Nation is interested and the States alone cannot satisfactorily handle this immense enterprise, Congress should be asked to take immediate action. Let every reader write to representatives and senators about it. We people af Arkansas are deeply interested.

WHAT DID IT?

In the June number of Current Opinion Dr. Frank Crane discusses the triumph of the plain people in securing the Amendment to the Constitution providing for the prohibition of the manufacture and sale of intoxicants.

He says: "Here is an act performed by a self-governing nation, an act profoundly affecting the intimate habits of its citizens, an act entirely depending upon public opinion, yet an act begun and continued, not only without the aid and favor of any of those agencies which are supposed to control public opinion, but even against the active opposition of most of them....There are six things which are generally credited with the power of moulding public opinion. They are the Press, Society, the Intellectuals, the Church, the Politicians, including the political parties, and the Labor organizations. Every one of these, to a greater or less degree, either opposed Prohibition, ignored it, or ridiculed it."

Dr. Crane then shows that almost all of the leading newspapers, the big dailies, opposed. And he says: "Even to this day, every news item which tends to bring the Prohibition Law into contempt, is played up by the Metropolitan Press, and those facts which show its beneficial results are slurred."

By Society Dr. Crane means "the general mass of well-to-do and cultured people who are supposed to give tone to and influence the customs of the population." He says: "Society has always been derisive of Prohibition. It considered the proposition at first with stark amazement. When the appalling fact took place, these people bought up as much liquor as they could and stored it away. They are still shaking cocktails and smuggling high-balls."

By the Intellectuals Dr. Crane means those who lead the intellectual life, the writers of books and magazines, the humorists, the novelists, and the essayists. He says: "With very few exceptions these are frankly contemptuous of the Prohibition movement as an outburst of vulgar intolerance." He shows how the foreigners of this type who have visited the United States and mingled with those who were likeminded, have utterly failed to grasp the situation.

Dr. Crane says of the Church: "By this term I am alluding to the Church of the capital 'C' Measured by the gauge of respectability, venerableness, and tradition, the two leading organizations in the United States are the Roman Catholic and the Episcopalian Churches. I do not think that I wrong either of these organizations when I record that, to say the least, they have not shown themselves enthusiastically friendly to the Prohibition movement; and when the latest amendment to the Constitution was made, it was no fault of theirs."

Of the Politician or the Political Party Dr. Crane says: "It is unnecessary to state that neither of the two leading parties, the Republican or Democratic, originated this movement, or boosted it. They were always afraid of it. Their principal care was to side-step it, and if members favored either the enactment or the enforcement of the Amendment, it was not due to the councils of their party but simply because they were afraid of their constituents."

Of Organized Labor Dr. Crane says: "The naive mind might suppose that the leaders of labor would be vigorously in favor of anything that would conduce to the welfare of the wage earners. Yet here is a movement, which, more than any other in history, has brought prosperity to the gray mass of those who earn small wages, peace to their families, education to their children, and almost every other physical, moral and economic benefit, yet the Labor Unions, Socialistic parties and similar organizations with their leaders have fought it every step of the way. Mr. Samuel Gompers, president of the American Federation of Labor, was actively and bitterly opposed to the Prohibition Amendment."

Certainly it is remarkable that Prohibition came without the aid of these factors in the formation of public opinion. "That this was not done by any sort of trickery or by a sudden gust of reformatory passion," says Dr. Crane, "is proved by the fact that every Congress and Legislature elected since the passage of the Amendment, has been still more in favor of its enforcement." Then he adds: "Here, surely, is a social phenomenon that needs explanation. It is one that cannot be pooh-poohed . It cannot be sneered down as a passing gust of mob mania. Mob manias do not get themselves written down in the Constitution of the United States.

To one who really understands America the explanation is simple. The real people of the United States are the the plain business people and the farmers, neither aristocrats nor proletariat, and these people, for the most part, trying to do something, trying to be efficient, know that alcohol hinders achievement. Then the most characteristic institutions of America are the little churches and school houses. Dr. Crane very properly argues that in every American community the center of conscience and the dynamo of social conviction is the little church—Congregational, Baptist, Presbyterian, or Methodist, and their by-products, the Salvation Army, the Y. M. C. A. and W. C. T. U.

Dr. Crane says: "Subconsciously at least, the politicians recognize this. The President in the White House fears the wrath of the Little Church more than he does the opposition of any newspaper, or the clamor of any political party. The Senators and Congressmen may sneer at the Little Church while they are drinking surreptitious high-balls in their hotel, but when they stand up to vote they fear that Little Church more than they fear the wrath of God. They know that there is just one force in this country which it were suicide to offend."

This is undoubtedly a correct diagnosis; but it would be incomplete if we failed to add, what Dr. Crane does not mention, that it was the Anti-Saloon League which enabled these little churches all over the land to function effectively, and it is necessary now for our churches to recognize this fact and to continue to function through the Anti-Saloon League to maintain what has been won. The reason why Prohibition is now undergoing such a severe trial is because the six elements which Dr. Crane mentioned are in some measure co-operating with the commercial liquor traffic to overthrow that which came by the will of the plain people. They do not know the masses of the people. They have constituted classes which were more or less segregated, and it is hard for them to believe that the real people want Prohibition.

Then, too, it should not be forgotten that for a half century the denominational press, which really helps to create sentiment because its read-

(Continued on Page 3, Column 3.)

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A. C. MILLAR Editor

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Purpose is a powerful pilot.

It is announced that Mr. Pires, who recently died, has left several hundred thousand dollars to Southern Methodist University.

To breathe is not to live. To live is to think, to plan, to dare, to do, to achieve, and to do it all with charity in your heart.—Forbes Magazine.

A card requesting change of paper brings the information that Rev. J. S. Sencker of Southern Methodist University is spending a few weeks in the University of Chicago.

No matter about the difficulties, we must have a Conference organ. Publicity demands a local medium of communication. The situation must be taken hold of with vigorous hands and a **modus operandi** worked out—Midland Methodist.

Rev. J. C. Glenn, pastor, writes: "We have just closed a great revival at Foreman. Rev. W. C. Hilliard, Conference evangelist, and Mr. W. P. Forbess, choir director of Highland Methodist Church, Little Rock, led in the good work."

While at Junaluska last week, Rev. Clem Baker, Little Rock Conference Sunday School secretary, received the certificate of Sunday School leadership, an honor which has come to only five others in our Church. We appreciate this recognition of our great Sunday School worker.

The summer session of the State Normal School at Conway, which closed last week with an enrollment of 698, was the best ever held. The Normal is becoming a great school, and must be made still stronger so that our public schools may be adequately supplied with trained teachers.

Dr. Geo. S. Sexton, president of Centenary College, founder of College Hill Methodist Church at Texarkana thirty-four years ago, will lay the cornerstone for the new brick church Friday afternoon, Aug. 4. All former pastors and members are invited to be present. On the same trip Dr. Sexton will dedicate our church at Emmet.

The editor discovered on his return several field notes and other communications which had been received just before he went away three weeks ago. He had laid them aside for editing, and the office help did not know it, consequently their publication is delayed till this week. This delay is greatly regretted.

In the form in which **The Literary Digest** is taking the vote on prohibition there may be an element of unfairness, and prohibitionists may be resenting it and refusing to vote. That is unwise. The vote is in progress and the result is being reported and will have great weight; consequently every believer in prohibition ought to vote. If you have received a ballot use it.

It is a tribute to the power of the great English dailies that within the last six years the editor or chief owner of all the principal dailies has been given titles of nobility. However, some Englishmen think that this has produced a press subservient to the government which bestows the titles; but when the vigor and frankness of some of these papers are considered, the suspicion is allayed.

Prof. Chas. S. Pettis has been elected to, and has accepted, the presidency of Morris Harvey College, at Barbourville, W. Va. Thirty-two years of age, a graduate of Wisconsin University, having been a professor in Davis and Elkins College, at Elkins, W. Va., and a son-in-law of the late Bishop A. Coke Smith, he is a fine man and brings to his new office a fine equipment for the place.—Central Methodist.

An agreement has been made between Central College for men and Howard-Payne, a junior colge for women, both in Fayette, Mo., whereby they will be closely affiliated. They remain separate organizations, but are under one administration with coordination of work. It is believed that it will be greatly to the advantage of both institutions. Cooperation and coordination are growing in popular favor.

Last Sunday morning at First Church this city, Dr. J. H. Reynolds, president of Hendrix College, delivered a strong address to a good congregation. At night, Rev. Clem Baker, Sunday School secretary of Little Rock Conference, preached a vigorous gospel sermon. He had just returned from Lake Junaluska, and on Sunday morning held an institute in the country north of Lonoke. Bro. Baker is almost ubiquitous.

Bishop Mouzon has met all the presiding elders of the Tennessee Conference and talked with them over the work. He is soon to meet the presiding elders of the Memphis Conference, and, in due time, those of Holston. He is much interested in all the problems confronting his ecclesiastical jurisdiction and will throw all the power of his influence in favor of a forward movement all along the line.—Midland Methodist.

Sending in a large check on subscriptions, Rev. S. M. Yancey of Forrest City reports holding a successful meeting at Moro with Bro. Slaughter, who stands well with his people. Bro. Yancey has left for a month's vacation, but will return in time for the Training School which is to begin Sept. 3. He feels that his charge is in better condition than it was last year. The Sunday School is fine and attendance at all services is good.

Throughout the entire South and Southwest pessimism is giving place to optimism; stagnant trade to improvement; idle railroad cars to the active employment of nearly all available railroad stock; lack of credit due to unwise drastic deflation by the Federal Reserve Banking System, to more liberal credit, easier money, and, therefore, necessarily a freer flow of credit as the life-blood of trade.—Richard H. Edmonds, Editor Manufacturers Record.

It is announced that Bishop Darlington, the president of the Kentucky Conference, has arranged for Bishop Candler to hold evangelistic services at the Conference sessions. This is admirable. By securing another bishop to preach at his Conferences, the presiding bishop is relieved of some strain, has a colleague for consultation, and gives the Conferences opportunity to become better acquainted with other bishops. Our bishops are moving in the right direction.

Rev. J. H. Hicks, of Northwest Texas Conference, has been appointed to the chair of Old Testament History in Southern Methodist University. He is at present pastor of our church at Canyon. Dr. Hicks is said to be well qualified for this important position in the school of theology. He is a graduate of Southwestern University, Georgetown; Vanderbilt University and Chicago University. It is understood Dr. Hicks will accept the position.—Texas Chr. Advocate.

The **Florida Christian Advocate** now goes into all the homes represented in eighty-nine churches in the Florida Conference, and it is done by the budget plan. It seems to give satisfaction. The **Advocate** is one of the best Conference organs, and the Florida is one of our most progressive and rapidly growing Conferences. Its Centenary and Educational campaigns were among the most successful. Is this merely an accident? Perhaps the paper helped to bring about these things.

The University of Arkansas is offering a very attractive program for Farmers' Week, Aug. 15-18. In addition to the lectures on agricultural subjects, Dr. Warren H. Wilson, the rural specialist, will on Aug. 18 deliver an address on the Rural Church and conduct a conference on that subject. This will be especially interesting to our pastors. The Western Assembly Board will be in Fayetteville Aug. 17-18. It will be a good time to see the Assembly Grounds and select a lot. Laymen can get a reduced rate for the round trip.

At a called meeting of the Board of Trustees of Emory and Henry College, at Bristol last week, Prof. James N. Hillman, State secretary of the Virginia Board of Education, was elected president of Emory and Henry College to succeed Dr. J. S. French, recently resigned. Professor Hillman has degrees from William and Mary College. He has accepted the position, but cannot take charge until some time in August. Dr. French is holding the situation, while he goes to and from his new charge, the Knoxville District.—Midland Methodist.

The Lamar County Press, edited by Hon. Jos. Dale, has a strong editorial (July 6) on "Who's to Blame," in which some plain truths are spoken in a wholesome way about the present day dangers of social sins and sexual dangers. A Jackson physician is quoted as saying publicly that never a week passes but some young girl comes to his office for help in hiding her shame. If this is true, we are indeed standing, as the Press says, on the edge of a volcano. Many secular papers today are doing royal service in standing for righteousness.—Baptist Record.

The **Wesleyan Advocate**, organ of the North and South Georgia Conferences, says that wherever the budget plan is adopted for sending the Church paper to the Church membership the pastors are delighted with the plan. The old way of expecting the pastor to go from house to house to solicit subscriptions is a failure. The pastor has so many things to look after that he can hardly keep his head from growing dizzy. The effort to have a committee go from house to house is not at all satisfactory. The budget plan is simple, easy, equitable, successful.—Midland Methodist.

The schools and colleges are about to throw open their doors to our American children and youth. Parents are considering the important matter of what schools and colleges they should send their children to. It is often a grave matter, for there are schools into which pupils and students go as Christian believers from Christian homes and out of which they come as unbelievers and agnostics, perhaps even boasting of their shallow knowledge of these things. Let Christian parents take care and choose wisely and send their children to schools that are sound in their methods of instruction and fair and friendly to religious truth and faith.—Presbyterian Magazine.

The Journal of Education (Boston) has this to say about the Memphis, Tenn., teacher who is this year leader of the educational hosts: "Miss Charl O. Williams made a brilliant success of the presidency of the first meeting of the reorganized National Education Association. She made one of the best programs—we think, all in all, the best program—of the National Education Association. She made the Boston meeting a notable official, social success, due to her rare personality, and she capped it all as a highly efficient parliamentarian. In many ways Miss Williams will be remembered as the creator of the Boston meeting which is not likely soon to have its equal."

The retirement of Rev. John L. Kern, D. D., LL. D., from the Department of Biblical Literature and Moral Philosophy at Randolph-Macon College comes not without sorrow and regret to the hearts of thousands interested in the highest Christian ideals and standards in education. It is true that in recent years he has been whitening, his voice growing somewhat feebler and his form slightly stooped, but with his youthful spirit and his active mental faculties, we could scarcely think of him as growing old. He has been so long identified with the training of our young ministers and has been such a factor in their lives that it is difficult to think of the future ministerial students getting along without him.—Baltimore Southern Methodist.

In 1900, the South had $131,000,000 invested in cotton manufacturing. It now has over $837,000,000 in that industry. In 1900, it made 2,642,000 tons of pig iron. In 1920, it produced 4,401,000 tons. In 1900, the South mined 54,510,000 tons of coal. In 1920, it mined 169,957,000 tons, its production of coal in 1920 being considerably more than twice as much as the total output of

"The Arkansas Methodist In Every Methodist Home In Arkansas"

United States in 1880. And while studying the situation, it is well to bear in mind as a basis of future development that the Southern States have a coal area five times as great as the coal area of all Europe excluding Russia, and twice as much as Europe when Russia is included.—Richard H. Edmonds, Editor Manufacturers Record.

Last Sunday at noon Mrs. Lydia A. Craig, the wife of Rev. L. C. Craig of Boswell, Okla., passed quietly away at the home of her daughter, Mrs. C. A. Riley, in this city. The funeral service was held at the home Monday in charge of Rev. W. B. Hogg, assisted by Rev. L. M. Sipes, Rev. W. C. Davidson, and Rev. A. C. Millar. The burial was in beautiful Oaklawn Cemetery. She had been in declining health for several years and recently came to our city for treatment. A noble woman, true and tried as an itinerant's wife, has gone to her reward. Bro. Craig and children will have the sympathy of his many friends in East Oklahoma Conference and in the bounds of old White River Conference where he spent many years as a pastor.

A unanimous decision—rare in recent experience—by the Supreme Court of the United States in what is popularly known as "The Coronado Case" compels a new attitude of policy on the part of labor unions and their leaders. It must be regarded as a fortuitious circumstance that the writing of this decision is accredited to Chief Justice W. H. Taft, who has been much criticized—before he became Chief Justice—for his magnanimous attitude in matters affecting the relations of employers and employees, and with strong sympathy and leanings at all times in favor of mitigation of complained of irritations of workers. The utterance of the united court, therefore, cannot be said to be in any sense exparte against the contentions of labor, but, on the contrary, an exposition of the law, after long and careful deliberation and with the view of righteous judgment as affecting all citizens of the Republic.—Labor World.

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* **Those who are paying up arrears now have** *
* **our heartiest appreciation, because this is** *
* **that part of the year when collections are** *
* **meager. Doubtless others who read this will** *
* **look at the address label, calculate the amount** *
* **past due, add $1.50 to extend the subscription,** *
* **draw a check for the amount and mail it to** *
* **the Arkansas Methodist. It is an easy thing to** *
* **do, and yet many forget or defer it, and thus** *
* **contribute to the difficulties of making a good** *
* **paper.** *
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TO FRIENDS OF THE WESTERN ASSEMBLY

Many have been asking when lots would be on sale at our new Western Assembly site. We are pleased to announce that we shall be ready for our friends on August 17-18.

A landscape architect will have plans and maps ready, the Trustees will be there, and opportunity will be given to make your selection.

The railroads give a regular resort rate of one and one-third fare for the round trip from all points in our territory to Fayetteville, Ark. If you want to make the trip, speak to your railroad agent a few days in advance so that he may get instructions in case he has none.

The Farmers' Summer School will be in session at the University at that time, and you will enjoy attending some of the lectures. The lots to be sold are very desirable, and as the number is limited, you will do well to go to Fayetteville on Aug. 17-18, and make your selection. Fayetteville is a delightful town in the wonderful Ozark region. The Assembly will make it summer headquarters for the Methodists of Missouri, Oklahoma, Texas, Louisiana, and Arkansas. You ought to have a lot there.

—A. C. Millar, Chairman of Board of Trustees.

READER, BE FAIR!

According to our long-standing custom, which we know thousands of our readers approve, we continue to send the paper until it is ordered stopped. This is announced on the second page in every issue. Doubtless there are some subscribers who have overlooked this and who feel aggrieved because the paper comes after the time for which it is paid. We cannot well afford to change our custom, because most of the subscribers expect to continue and would be disappointed if they missed a single number. Besides it puts us to double trouble to drop a name and in a few weeks be asked to put it on and supply missing numbers. Surely, then, it is not unreasonable to expect that any subscriber who wishes his paper discontinued should give notice, and, if he is in arrears, pay up. As Methodists our readers are Christian and therefore honest. Certainly they can afford to be fair with their own church paper. Some have overlooked this Christian duty. Please, dear reader, be fair with the messenger which your Church is sending you.

AN ADVENTURE IN A SANITARIUM.

Long has it been my theory that we should employ physicians to examine us regularly, study our bodies and habits, and so advise and treat us as to prevent sickness and prolong our activities. The custom of calling the doctor only when we are seriously ill and in danger of death ought to pass away, and we should employ our doctors by the year to keep us well. That is good theory, but I have not lived up to it. However, I recently had opportunity to try one phase of the theory, and have enjoyed the experience.

I had planned a vacation of two weeks in Colorado, but when I was unexpectedly called to Columbus, O., a week was taken out of the vacation, and I decided on a different course. I was not far from Battle Creek, Mich., and, as the additional expense would be slight (something that I must always consider), I had an impulse to go there and try out some of the advantages of the farfamed Sanitarium.

After my Sunday in Ann Arbor, it was only a few hours' run to Battle Creek. I lodged for one night in the Post Tavern, an elegant hostelry built by Mr. Post of Postum fame. It is large, beautiful, admirably furnished, and conveniently located, and the charges reasonable for a hotel of that grade. Soon, however, I discovered the Sanitarium, had an interview with the manager, and, as I was not expecting to take treatment, was advised to room in a priviate house. There are many nearby, and I soon had a nice room at a moderate rate two blocks away in the home of a retired Presbyterian minister.

Going to the office I was given a card with directions for various and sundry interviews and tests. The first was at night. I was ordered to deposit my money and jewelry (A simple process for me) in a lock-box and was given a key which was to be attached to my arm. Then I was commanded to go to the bathroom, and an attendant, first baking me between hot sheets, put me in a tub, full to the brim of hot water, turned on an electric current which produced vivid tingling, left me in soak, and went off awhile. After all the Arkansas soil which had through many years accumulated in and about my anatomy, had sloughed off, I was rescued, toweled, rubbed, profusely powdered, and ordered to my room and to bed. The night was cool, the surroundings quiet, and sleep came quickly.

Next morning at seven one doctor was seen. Then others from eleven to one, and still others from 3 to 5. This continued for a part of three days. One doctor stabbed by arm and drew all the blood he needed. At another time a young woman persuaded me to sit behind a screen in a dim light, took my hand confidentially, drew something like a miniature pistol, and cruelly shot a blade into my thumb, and then exhibited my gore on glass slides. It seemed to interest her, but the performance produced nothing but pain for me. I had heard of vampires, and concluded that I had met one.

In one room a girl requested me to breathe naturally into a long tube, and unnaturally into some bent tubes. Then I was expected to inhale and exhale with full force, and a small apparatus was put in my hands to grip with all my might. I was thumped with the hand and pounded with mallets, and was measured in all directions and weighed twice. One athletic young man caused me to remove the major part of my apparel and with a machine put me through flections and genuflections, torsions and contortions to test every muscle in my body. I had not realized that I had so many muscles nor that they could be twisted in so many ways. Then I had to look into tubes first with one eye and then the other and at objects far and near, and was supposed to tell the truth about objects as they appeared and disappeared. Another doctor discovered that I could recognize the ticking of a watch in different positions and distinguish the sounds of wonderful tuning forks. Then I was whirled on a revolving chair until nearly seasick and water was poured into my ears until I grew faint and weary. As if all this was not enough, I was invited to stand under the influence of the Xray until my lungs and liver and lights had been carefully observed, and under another machine photographs of the roots of my teeth were taken. Of course, I was on the witness stand and under inquisition concerning all that I had felt or thought I had felt or imagined relative to my several organs and their behavior. It is really remarkable how little one actually knows about himself when he is questioned scientifically, and when he gets the scientific answers he realizes that he is "fearfully and wonderfully made."

All of the information derived from these tests is assembled and compared and classified, and the doctor in charge reports and advises. I found very little that I did not already know, but it was worth while to get the technical names. One feels that he must be somebody when he reads the high-sounding language describing commonplace, every-day organs and their functions and failings. Indeed one almost bursts with pride when it dawns upon him that some of these descriptive words are not even in his latest and biggest dictionary. The doctors are all right and their technical terms are necessary for accuracy, but the uninitiated are greatly amused thereby.

My five days' contact with the Sanitarium constituted an interesting adventure. If I do not grow stronger and live longer as a result, it will probably be because " it is hard to teach old dogs new tricks." The dogs should go to the Sanitarium or to reliable family physicians when they are pups so that the best tricks may be early learned. I am not advising any one to leave his good and faithful family doctor, who is usually his best friend, but such an examination is given at the Sanitarium as is not always possible at home on account of the lack of complicated instruments and apparatus, and it will pay to take it occasionally.

The Battle Creek Sanitarium is indeed a wonderful institution, and Dr. J. H. Kellogg is the genius who largely created it. The buildings, scattered through many acres of beautiful, shaded park, are large and modern in equipment. The Main Building alone has four acres of floor space and, in addition to many offices, and treatment rooms, has 450 guest rooms, and the Annex and other buildings provide facilities for 1,200 guests. Including attendants, gardeners, and farmers (for the Sanitorium has its own farm and dairy and keeps its parklike grounds in perfect order.), some 1,500 persons are employed. This makes possible perfect attention and service for everything.

Concerts and lectures are given and on the great front porch and out on the lawn directed exercises may be seen. While there are a few halt and a few are in invalid chairs, the vast majority of the swarm of guests look like pleasure seekers, and well they may be. The surroundings are inspiring and helpful. The city itself is almost a park. The shade is dense and squirrels are seen in the trees. The Battle Creek and Kalamazoo Rivers are attractive, clear-flowing streams. The climate is invigorating. While I was there the heat in daytime was not uncomfortable and at night a little cover was necessary. There are no hills, but the country is sufficiently broken to lend pleasing variety to the landscape. The cost of living is reasonable. A "Good Health Cafe" near the Sanitarium provides such a diet as is recommended at moderate prices. I may or may not follow the good advice given, but I am glad that I have been to Battle Creek and its famous Sanitarium.

After seeing this Sanitarium I am more fully convinced that Southern Methodism at the last General Conference has done a wise thing in organizing a Commission to promote the establishment of similar institutions.

We ought, in the near future, to undertake to build a great Sanitarium at Hot Springs. The hot water, the other medicinal springs, the mild winter climate, and the multitudes who winter there, make it an ideal location. Let us have a million dollar Sanitarium (ultimately five millions) at Hot Springs. Who will start the movement? Who will give the first $100,000 for it?—A. C. M.

WHAT DID IT.

(Continued from Page 1.)

ers trust it, has almost every week carried to our homes the message of Prohibition; and the denominational press today is the only dependable medium through which the message can be sent to the people who settle things by their ballots.

CONTRIBUTIONS.

RELIGION AND ECONOMICS

The churches—the Church in general—face up to the painful aspects of present economic conditions slowly and with great reluctance. For such hesitation there are weighty reasons. In the first place the whole subject is so complicated and obscure that there are extremely few thoughtful people who are persuaded that they have mastered it. Until we have all, or reasonably near to all, the facts before us, and have reached conclusions based thereon, it is dangerous to proceed. But the real facts in regard to industry and commerce are so multitudinous, so complicated, and so colored with human interest and conflicting objectives, that he would be a bold man who should claim to have mastered them all.

In addition to this obstacle lying at the very threshold of the subject, there is the not less serious one of the sharp collision of interests, purposes and desires as between the two opposed sides in economic controversies, parties that may be roughly characterized as capital and labor. These two have so long and so consistently opposed each other that both are settling down to the feeling that they are natural enemies, and that their feud must continue indefinitely. And although it may not be that either of these groups has really mastered the facts which are at the root of their controversy, each side is expert in marshaling those considerations which favor its interests. And both are sufficiently conversant with the science of their affairs to be able to challenge promptly any slip that may be made by a student from the outside.

Church people, ministers in particular, are men of peace. They deplore controversies and hate war. They are usually without facilities for the scientific study of a difficult problem, the more if it lies outside their traditional province and concerns. Unhappily it is true that for a long time the churches considered all social questions outside their province. How this could have come about, in view of the teachings of Jesus and the example of the Hebrew prophets, it is not easy to say. But the fact remains that only slowly and with considerable difficulty have the churches during the past centuary been rallied to such reforms as temperance, more especially prohibition, child labor, the correction of race prejudice and the like.

Now, in spite of them, another social issue is coming to a crisis that is more far-reaching, more complicated and more heated than any of these. Social reforms, the amelioration of the condition of the poor, the elimination of the slum and of the tramp, drawn the investigator on, further and further, into the maze of connected causes and effects, until presently he finds himself, perhaps to his own astonishment, questioning the soundness of our whole economic order and of the principles on which it has so long rested.

This presents an extremely disagreeable dilemma to the churchman. The present order in matters of property has sanctions about it not dissimilar in their sacredness to the foundations of the churches. Property is consecrated. Hundreds of legislative acts, thousands of judicial decisions, the traditions and the accepted customs of a hundred generations, proclaim the right of a man to do what he will with his own. If any minister or other representative of organized religion raises a question, even a very gentle and tentative question, as to any of these socrosant industrial traditions, he is at once set down as a socialist, a dangerous agitator, a bolshevik. Epithets of that sort do not add anything to either usefulness or his happiness.

On the other hand he has the option of quenching the fire that is beginning to burn in his bones as he sees how often human life is subordinated to property, and how the poor man—and he is a poor man himself—is bound to an iron industrial system, huge, pitiless, inevitable, helpless to serve the real interests either of himself or of his dependent family. Can a man of conscience still the voice that cries out in him at a sight like that?

Some ministers and religious leaders manage to do so. They say, Why get mixed up in these complicated questions? Let us preach the gospel and let worldly matters alone. The Southern Presbyterian General Assembly has recently declined to give financial support to the Federal Council of Churches because the council has an active Social Service Commission. It is a perfectly sound deduction, as we have already intimated, that the study of social service will lead one into the economic and industrial controversies. How can one minister in spiritual things to a coal miner and his family without hearing their version of the strike situation? Why try to clothe and educate the children when their father, for reasons which he considers valid, is deliberately refusing to work?

A practical generation, such as the present, will not tolerate Christian work that has to do merely with saving men in a world to come and takes no account of their misery in this one. Such was not the ministry of Christ. But human misery—poverty, undernourishment, bad housing, unemployment, illiteracy—like other phenomena must have its causes. Why not seek to prevent rather than to cure? That is the scientific, the rational procedure. But to seek out the causes of these things, in order to provide against them, will launch one instantly into a study of the whole subject of property rights, of the competitive system, of the relative claims of labor and capital upon the products of industry, of the regulation of wages, hours of labor, safety appliances, unionism versus the open shop, and so on. There is a whole tribe of such questions, and they will not down.

That is really the rub. Determined and consecrated students are working feverishly at these problems. The huge empire of Russia, by some irony of fate, has become one vast laboratory in wihch certain bizarre economic theories are being tested. These questions have so direct and so weighty a bearing on the lives and welfare of multitudes of human beings that if the churches and the religious leaders refuse to take any part in their solution, it is going to be increasingly difficult for them to answer why.

For a few the solution of the dilemma is simple. They go in whole heartedly on one side or other of the controversy. They side with the capitalists or with labor, and are hence forth rank partisans. But for the really thoughtful and scrupulous man this is impossible. He must feel his way, work out the problems for himself.

We have mentioned the Social Service Commission of the Federal Council of Churches. It is conducted by Dr. S. M. Cavert as executive secretary. He is issuing from week to week a news service (of which we make free use in our columns) giving temperate and fair reviews of current issues in the industrial and social realm. Recently certain leaders of the Methodist Episcopal Church held at the Garrett Biblical School a conference on economic questions. It was a very serious and conscientious group, presided over by Bishop F. J. McConnell. We mention these as symptoms of the dawning consciousness among church leaders that the subject is one which cannot longer safely be ignored. It is in our opinion a far more serious one, and more charged with elements of danger for the future of religion, than that of theological doctrines, with which so many among us are deeply concerned. This will be our excuse for returning to its consideration from time to time. —S. Louis Christian Advocate.

THE SOUTHERN ASSEMBLY

The Southern Assembly, designated by one of our leading editors, Dr. T. N. Ivey, as the "Southern Capitol of Southern Methodism," has so far surpassed all previous records in the points of attendance and program in all her past history. Unusually strong programs have been presented under the direction of the Epworth League Board, the Wesley Bible Class Federation of Western North Carolina, the General Sunday School Board, with its great corps of teachers and their Training School, and now the Standard School of Missions under Dr. C. G. Hounshell.

One of the outstanding events of the summer was the dedication on July 30 of the great Mission Building. This building stands on a high hill symbolical of the work which the Southern Assembly undertakes to do.

The hotels and boarding houses were never so well prepared to care for every comfort and give every convenience to the most exacting guests, giving the most reasonable rates to be found anywhere in America at a place similarly situated.

If you have never visited Lake Junaluska, this beauty spot of Western North Carolina, by all means plan to attend this summer. Send for a railroad certificate which will entitle you to one and a half fare for round trip. Tickets good returning up to September 15th.

The following conferences are still to be held:

August 7-13—Conference on Life and Work

August 7-13—Daily concerts by band of 37 pieces.

August 14-15-16—Chautauqua

August 17-27—School of Evangelism.

In addition to the programs offered in the auditorium for those who wish to attend, special advantages are offered at Lake Junaluska for clean, wholesome recreation, including Golf, Tennis, Bathing, Boating, Fishing, Beautiful Walks and Drives, Horseback Riding and Motoring.

Why not plan to spend some of your vacation at least at Lake Junaluska? J. Dale Stentz Business Manager of the Southern Assembly, will be glad to furnish any printed matter, railroad certificates and any other information you might possibly desire.

PROHIBITION ENFORCEMENT AN INTERNATIONAL PROBLEM

By Dr. Ernest H. Cherrington, Westerville, O., General Secretary of the World League Against Alcholism.

Enforcement of prohibition in the United States of America is an international problem.

The boundary line between the United States and Canada extends for 3,898 miles, The Mexican boundary is 1744 miles in length. The Atlantic coast line is 5,560 miles long. The coast line of the Gulf of Mexico stretches out to the limit of 3,640 miles, while that of the Pacific coast extends for a distance of 2730 miles. The total international boundary line of the United States is 17, 572 miles in length. This is significant in view of the fact that beyond this boundary line in practically every direction the liquor traffic has a recognized legal standing.

In spite of all the intoxicating liquors held in bond in the United States at the present time, which are more then sufficient for all legitimate requirements for long years to come, the fact remains that during the first eight months of 1921 there were accepted at our ports international imports of whiskey to the amount of 180,000 gallons, and imports of champagne to the amount of 362,532 quarts.

The single province of Quebec, Canada, on our northeastern border, imported in 1921 more Scotch whiskey than had been imported into that province during the entire ten years preceding.

Estimates have been made and published to the effect that in the vicinity of Detroit, Mich., there are smuggled over the Canadian border 1000 cases of contraband liquors every twenty-four hours.

The island of Bimini, and Cuba, together with others of the West Indies group, are well known bases of operation for international bootlegging and the violation of both the spirit and letter of the prohibition law of the United States.

The Mexican border, with the none too well policed mountain districts of Upper Mexico presents large opportunity for the carrying on of an illicit traffic in all kinds of liquors across the American border in defiance of the American constitution as well as the national and state prohibitory codes.

The problem presented by thousands of foreign vessels which land at American ports, and the proposed saloon ships outside the three-mile zone, both present a constant menace to the enforcement of the American prohibitory laws.

Already the airship is being employed as an agency for liquor smuggling and when one bears in mind the remarkable progress of aerial navigation during the past five years it does not acquire a great sweep of the imagination to visualize the possibilities of the use of airships in great numbers for breaking down America's prohibitory regulations during the next five years when every mile of our international border may easily be crossed at any hour of the day or night.

The Literary Digest is authority for the statement that the United States government customs officials have made declarations to the effect that

international bootleggers smuggle into the United States 9,000,000 gallons of beverage intoxicants each month.

No neighbor nation is likely to place an army on the other side of our international border line in order to keep shipments of intoxicating liquors out of the United States.

In view of our experience with the interstate liquor shipment law in the United States, when the federal government had the fullest possible authority and control on both sides of any state boundary line, how much more successful is the United States government likely to be in stopping international smuggling when only one side of the border is under control of this government, and when conditions on the other side are controlled by governments which both favor and protect the liquor traffic, and where great corporations with influence and unlimited wealth, under the full protection of the law, may openly devise ways and means to defy and defeat the American constitutional prohibition?

To stop smuggling of intoxicating liquors across our international boundary lines, even under present conditions, would require a greater navy than that which the American government possesses, and a greater standing army than any which America has had in times of peace, so long as the countries on the other side of the border are not in sympathy with our national prohibition policy.

We can use the mop along the international borders for the next hundred years, or by proper assistance and co-operation with the moral forces of these several other countries we can help to turn off the spigot on the other side.

The many new organizations in America for the nullification and repeal of prohibition are, after all, but a part of the program of the strongly organitzed international liquor traffic, which represents greater wealth and influence than it ever represented as a national institution.

A democratic form of government, even in the United States of America, was not safe so long as there existed anywhere in the world a powerful autocracy. So today the future of American prohibition is unquestionably involved in what is to be the future policy on the liquor question in Canada, Mexico, Japan, England and other nations.

A SCHOOL FOR EVANGELISM.

One great note, if not the greatest note of this quadrennium must be Evangelism. And why not? Is not this the chief business of all Christianity.

If we have Summer Schools to study methods of Church work, why not have a school to study this, the most important of all subjects?

This School of Evangelism this year will be held at Lake Junaluska, N. C., August 17-27. Programs have been sent to every Bishop, Presiding Elder and Pastor. We hope it will be announced from every pulpit, and that we may have a large attendance of both the ministry and the laity from every section of the entire Church.

Classes will be conducted in "The Sunday School and Evangelism," "The Laymen and Evangelism," "The Pastor and Evangelism." Bishops Collins Denny and W. N. Ainsworth and others will be speakers for the 11 o'clock and the 8 o'clock hours. Every address will center around this one theme.

Make your arrangements to be at "The Lake" at this time. Programs and information may be had by writing the undersigned, or J. Dale Stentz, Lake Junaluska, N. C.—R. L. Russell, Secretary Commission on Evangelism, Box 510, Nashville, Tennessee.

You will enjoy Conference on Life and Work, Lake Junaluska, August 7-13.

A SECOND COMING

Encouraged by some passages of Scripture which are not clear as to the fullness of their meaning, a school of believers is affirming that the world is growing worse and must continue to grow worse until Jesus shall come again in person to rescue humanity from its gangrenous condition. One of these believers—a lecturer at a "Biblical school" of a week's duration, or longer, was heard to declare that "the blacker the world got, the lighter became his heart," since the culmination of blackness meant the imminence of the second coming of our Lord. We submit that this is a perversion of the whole trend of the Scriptures, and an assumption of the gospel's failure, when every provision and promise of the Word looks to the gospel's ultimate success.

Isaiah said, a long while ago; "And he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." If this does not mean the final triumph of "the word of the Lord," what does it mean? There is not an intimation that the promised Messiah will have to come in bodily presence a second time to bring this victory about.

Through the "rod of his mouth" the earth was to be smitten, and "the breath of his lips" was to slay the wicked, until the earth should be "full of the knowledge of the Lord, as waters cover the sea." The "rod of his mouth," the "breath of his lips," could only mean the Messiah's spoken truth. That truth has been spoken, is being repeated today around the world, and is doing exactly what the prophet said it would do—smiting men and slaying sin. The earth is not yet full of the glory of the Lord, but we must be patient. Heaven waited a long, long while before Jesus was born, and heaven's humble subjects on earth can afford to wait a while. Some think that Judas was a good man and was only trying to hurry up things. Too much hurry, too much impatience, too much longing for a spectular close-out, is always hazardous.

When Jesus committed the keys of the kingdom into the hands of his desciples (not to Simon Peter alone) it was a commission to the Church to unlock the spiritual doors to human hearts. Read the eighteenth chapter of Matthew, and find in the eighteenth verse that this releasing power was given to the others as well as to Simon Peter. That overworked picture of St. Peter standing at the gates of heaven with a girdle of keys is a gross perversion of a beautiful and fearful truth—that the Church of God must unlock the doors to sinful darkness and let men go free. No other organization on this earth bears such a commission. And Jesus solemnly affirmed that it was to be successfully executed. Could any thing be more inspiring than his sublime declaration that "the gates of hell shall not prevail against it"? Wherefore, then should a Moody School, or any other sort of school, come along and tell us that the Church must fail and that the world is actually on the toboggan slide to perdition? Are they not trying to push the kingdom into something spectular?

If any other proof were needed, it is effectually given in the high priestly prayer of Jesus, found in the seventeenth chapter of John's Gospel: "Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou has sent me." This is found in verses 20, 21. It is so plain, so conclusive, so in harmony with the whole plan of salvation, that a runner may read as he runs. The Master prayed for his disciples who were to be won by these disciples with him; then for the widening circle to be won through human influence and truth, until the world should believe that the Father has sent his Son. Just how a school in Chicago, or in China, or anywhere else, can discredit this plan and see its utter rout as a saving influence is quite beyond us. The great commission is marching orders to go to the ends of the earth, and preach the gospel to every creature, with assurance that he, Jesus, will be with his preachers and teachers unto the end of the world. He does not have to come in bodily presence to be with them. He is with them already.

That Christ is coming again to this world is a glorious truth, but not to forestall defeat of the gospel plan. He is coming in majesty with the voice of an archangel, with the trump of God, to meet the risen dead and to be ever with them in triumph.—Midland Methodist.

CONCERNING STRIKES.

That labor organizations have a right to call a strike of their members is true, as a rule. There might be times and circumstances when such a strike would be treason. In time of war, when the destiny of nations is at stake and the tying up of public utilities would be a menace to the very existence of nations, a strike would be out of all reason. In time of ice and freeze, shutting off the supply of coal would be inhuman. In time of threatened famine, interruption of railroad traffic would be paramount to withholding life from the people, and a strike on railroads would be intolerable. These are merely illustrative of the fact that some things are bigger than the rights of labor organizations. The people as a whole have rights which should not be overlooked in looking after the rights of a certain part of the people.

Capital has no right to be dominating and unjust. A humane regard for the employed is essential to the perpetuity of manufacture, of transportation, of civilization. Capital has not the same possibilities as labor—that is, there are not enough of the stockholders to organize in a body, march in upon labor employees, and make certain demands in hostile demonstration. But capital can put the thumb-screws to the mass of employees and enforce hardships. Within reason these employees have the right to band themselves together for protection, provided always that they do not forget the public and work intolerable hardships on the public. The people are to be considered as well as a part of the people.

At no time and under no circumstances has labor the right to interfere with other labor, even when that other labor seeks to do the work which has been given up for the time. Coercion is not one of the inherent privileges of labor. The maltreating of employees because they do not belong to a brotherhood is an outrage which our civilization cannot afford to tolerate. Beating men, shooting them, horse-whipping them because they seek to fill places but lately vacated by "regulars," is as offensive to our constitutional rights as can well be imagined.

As Mr. Ben W. Hooper well says, the people are getting tired of this everlasting friction between capital and labor. Some plan must be devised by which the principle of the League of Nations can be worked in settling labor and capital differences. Arbitration, officially overlooked by authority, is one of the progressive steps civilization must take. We cannot go on always at this poor dying rate. Human wisdom, human sympathy human interests should be able to find out how to bring the new order to pass. Christian influences should not be idle at a time like this. Official ecclesiastical action might do more harm than good; but surely there is enough leaven in the meal to leaven the whole lump.—Midland Methodist.

EDUCATING AMERICA.

At the close of the Great War an Oxford scholar asked all nations one question, "What do you really believe in?" The reply was unanimous in one word, "Education." When he varied the question and asked, "What have you learned from the war?" the answer was equally unanimous: "We have learned our need of education." Many would prefer them to have replied: "We have learned our need of religion;" but after all it is much the same thing. Education is light, and God is Light. The one fact made clear was that the struggle for power, with its vile passions, its appalling illusions, must give way to the struggle for light, with its wide fellowship and its high enthusiasms. Otherwise, the greed for power will end in revolution, which, in turn, will be only another form of the same struggle for power. Wells is not the only one who sees that it is a race between education and catastrophe.

Today the world is in twilight—not clear, not dark—and pray God it is the morning twlight; the dawn of a day when the rule of Force, and even the rule of Numbers, must give way to the rule of Moral Reason. But it is yet twilight, and if the mountains are touched with splendor, shadows still linger in the valleys—dark shadows of racial rancor, religious bigotry, and all the slimy things that crawl and breed in the dark. The great and final enterprise of humanity is to let in the light, to let in all the light, to let the light all the way in.

Education is the struggle to escape from prejudice, passion, and selfish private-mindedness into "the glory of a lighted mind," and it has always been a first principle in the faith of America. Our fathers differed about

many things, but they agreed that we must have educated America; and they dreamed, planned and labored to that end. Education, as they well knew, must be both quantitative and qualitative, and they covered the land with schools and colleges, moved thereto by the inspiration of religion, no-less than by creative patriotism. They knew that three things are needed to make the dream of America come true: the democratic principle, the spirit of science, and the Christian evangel—and these forces must be friends and fellow-workers.

Democracy Alone May Be A Plague.—Democracy, alone, is not enough, and may fail. Without knowledge, without moral leadership, without practical fraternity, it may become a plague. Massed ignorance does not make wisdom. And if democracy fails, what then? The Greeks had a proverb: If water chokes, what can we drink to stop the choking? The cure for ills and weaknesses of democracy is not simply more democracy, as is so often said, but a more intelligent, spiritually-minded, and socialized democracy. The truth is that democracy is only the raw fact and stuff of life which must be wrought into shapes of power and beauty by the spiritualized knowledge we call skill, led by the prophetic faith of religion.

America is in danger—he is blind who does not see it. America may be lost; he who doubts it has never put his ear to the ground and heard the roar of the subterranean fires which seethe and hiss under the thin crust of our civilization. Long ago Lowell said, "Democracy is only an experiment,' and the experiment is not yet completed. The land of Washington and Lincoln is our Holy Land, and we dare not let it be overrun by ruthless selfishness and greed, by narrow fanaticism and blind stupidity. To rescue America from materialism, lawlessness and irreligion, to recover and keep the old tradition of simple faith and faithful service to a land dedicated to liberty, fraternity and the Will of God, making it an instrument for the redemption of civilization from the suicide of war—here is a crusade worthy of the finest chivalry.

Hence our solicitude in behalf of an education that shall draw its motive, not exclusively from the past, but also from the life and thought of today, broadened and enriched by that sympathy of men for their fellowmen which is the highest development of our civilization. Our education must be designed, not to give the educated an advantage over the fellows, but to enable them to help their fellows; to conserve the rights of all rather than to devise sophistical excuses for the appropriation of the rights of the many by the few.

The Need of the Spirit of Science.—If knowledge is power, we have a right to rejoice in the victories of science, and to regard its spirit—so austere, so single-hearted in its quest of reality, so disinterested in its service of the truth—as a revelation of the Holy Sprit. Indeed, if science develops according to promise, we are on the eve of amazing revelations, as if about to tap inexhaustible reserve at the bottom of which wonders wait. Already the old materialism is bankrupt, for sheer lack of material to stand on, matter having dissolved under its feet. The only men who are not dismayed today, despite the desolating disillusionments of the last few years, are men of science—perhaps because they are in sparkling contact with incredible sources of power. One reads such a book as "Science and Life," by Soddy, with a new sense of the possibilities of man upon the earth.

No wonder Huxley defined education as the training of the intellect in the laws of nature as science unveils them, and the fashioning of the affections and of the will in an earnest, loving desire to live in harmony with those laws. Science dares to affirm that poverty, disease and disaster—spawn of ignorance—need not and must not be. They are not to be accepted fatalistically, but can be defeated by the advance of knowledge—only we must learn to act as one with our fellows, and strive for unity and light and not for mere power.

But knowledge may be power for evil as well as for good, as the great war taught us, unless it is consecrated and directed by an emancipated religion. The hope of the world lies, then in a scientific and spiritually minded education, the training of the generation in the knowledge of the laws of God and in humble, loyal obedience to His will as revealed in the laws of life and the world. The will of God is a holy unity, an unbroken rhythm, whether written in the heart of man, in "the burdens of the Bible old," or in the austere order of nature; and education should train us to follow its path in the mass of facts, and in the mazes of human action and history.

God's Spirit in Man.—Upon this faith in the enlargement of the human mind, enlightened by science and led by spiritual intelligence, we must build the future in America. The City of God will never be built until men are ready for it. Politics cannot make them ready. Nor magic, nor machinery. If the world is to be redeemed from ignorance it must be by the effort of man himself struggling toward his own ideal in obedience to the laws of God. It is as though the world had to be saved by man, and the creative faith of today is that there is a Spirit moving in man greater than man himself, equal to the task. It is a deeper doctrine of the Incarnation, in that it reveals God at work in man, through man, making man after his own image. Rodin modelled a mighty hand of God, holding within it Man and Woman. Shaw asked the sculptor: "I suppose you mean your own hand after all?" Rodin replied, stating the real faith of our age: "Yes, as the tool!"

Whence come wars, strife, and the measureless woe we have witnessed? From ignorance, and the passions, prejudices and perversions which are the fruit of ignorance! What we need is a better mind, a nobler spirit, more knowledge, more sympathy, more understanding. There is no limit to what we may hope for men if once they learn to live with their fellows, and they can only learn by knowing them. Already there is enough truth in the world to redeem it from chaos, but the race as a whole lies in darkness. How far the individual can share in this enlightenment is the problem and challenge of education. It is a stupendous task, when we think of the vast areas of ignorance awaiting the light. Faith, skill and zeal are needed, and the patience to work and trust the long slow ways of growth and the struggle for the light.

Education, then, is one with religion; it is the faith that the spirit of man only needs to be liberated and enlightened to know and serve the Spirit of God. It is both an atmosphere and an achievement, a quest and a conquest—not pouring water into a cistern, but opening up a spring and releasing a fountain. It is taking youth into partnership in the insight and enterprise of humanity. It is bringing the wisdom of the past to the service of the present, but also, and much more, the discovery and development of personality, the growth of culture into character. It is health, poise, faith. It seeks to unite the three blessings of the Shakespeare gospel, Courage, Sanity and Charity—or in more homely phrase, Grit, Grace and Gumption—and who has these things is an inspiration to his fellows. As Colvin said of Stevenson: "As long as he was there you kept discovering with delight unexpected powers in yourself."

Education's Failure.—Unless education gives us command of our powers, a share in the human estate, and a purpose and a goal in life, it fails where its help is most needed. Here, alas, education has only partially succeeded in America. Two of the keenest criticisms of education in our day may be found in two books of fiction: "Joan and Peter," by Wells, and "The Wasted Generation," by Owen Johnson; and of the two the last named is the finer work of art. They agree that education before the war, alike in England and in America, failed, not for lack of information, but for lack of inspiration. It failed to give youth a definite purpose and a passionate spirit of service, so that the beautiful strength of young men and young women was largely wasted, making them money-chasers or mere triflers—in a word, parasites. Apart from making money and having a good time, they seemed to be dead from the eyes up.

How stands the case after the war, with its apocalypse of material destruction and moral collapse? We have everything, knowledge, energy, opportunity, and yet something is lacking. We lack an enlightened and disinterested public-mindedness, a vivid sense of the common good as including and perfecting all individuals and lesser goods. So, and only so, can America find its way out of the dark, much less lead the world into a better day. The problems before us—as Wells saw in his glittering book, "The Future in America"— are stupendous, and their solution is yet far off and uncertain. Courage and patience will be needed; courage to clear our minds of cant, of false optimism, of fear and folly; and the patience to work and wait until the finer thought of the few becomes the common thought of the many. An uncommon sense is needed, if we are to have a common sense that is intelligent and trustworthy.

The impulses by which humanity is moved have been divided into two classes, the creative and the possessive. Hitherto, alas, the possessive impulse has been dominant, making society a scramble for gain, a jungle of snapping, snarling greed. Only a few, here and there, have lived the creative life, learning that it is more blessed to give than to receive. By the grace of God and the moral intelligence of mankind, the old order must be reversed, giving the creative impulse the larger place and the freer play. Here is the whole secret of educating America—the choice which each makes in his own heart between materialism and spirituality, between selfishness and service—and it brings us face to face with Him who called Himself the Light of the World, the Teacher of Reality, and the Lord of all Good Life.

What will Christ not make of America, if we let Him have His way with its prodigal and abundant promise—joining our hearts and hands to help Him build the Beloved Community! In face of this task and hope the lilliputation issues which divide us into sects are nothing. In His fellowship and service there is room for all, work for all, hope for all. Yea, in Him is Light, and the deep cry of the world is for the Light of the World!—Joseph Newton in Central Christian Advocate.

WILL YOU VOTE? AND HOW?

This is a live question just now. You have despaired of sheriffs, and justices, and judges, and state's attorneys who refused to assist in making this a sober state. Mr. Voter, and Miss Voter, your opportunity has arrived to swat the fly. There are today in this state office-seekers who are so drunk while they make their campaign speeches that they cannot talk straight. If you want a carnival

of crime in which your sons and daughters will lose their virtue and honor, just go about your private business on election day and let the liquor gang elect these leeches.

There is only one instrument that the whiskey gang fears, and that is a patriot's vote. They have been flinging defiance in your face and ruthlessly trampling under their feet all your desires for decent government. In their hearts they will have more respect for you if you turn them all out of office. At any rate you had better do it.

We have within our borders just as satanic a foe as any liberty-loving people ever fought. This foe can be crushed only by ballots. If America slips down into anarchy, it will be treason on election day that did it.

I rarely ever suggest sermon themes to my brethren. However, I shall say that if you wish to preach a very interesting sermon, preach on the coming election. I know. I have been preaching on it.

I conclude with an oft-quoted poem that summarizes my message:

"Along in November, when chill was the weather,
Two ballots were cast in the box together;
They nestled up close like brother to brother;
You couldn't tell one from the other.
They were both rum votes and sanctioned the license plan,
But one was cast by a whiskey seller and the other by a Sunday-School man.

The Sunday-School man had always been noted
For fighting saloons—except when he voted!
He piled up his prayers with a holy perfection,
And tore them down on the day of election.

The Sunday-School man—no man could be truer—
Kept busy all summer denouncing the brewer,
But his ardor cooled off with the change of weather;
And along in the autumn they voted together.

The foxey old brewer was jolly and mellow.
Said he: "I admire that Sunday School fellow;
He's true to his church, to his party he's truer,
He talks for the Lord, and he votes for the brewer."

—Lester Weaver.

THIS IS MUCH TO MUCH

The following is clipped from the Nashville Christian Advocate:

It pains us to see that some of our editorial brethren are inclined to scoff hilariously at a bishop who strays from the paths of legislative supervision to the paths dedicated to song. Thus the editor of the Richmond writes of Bishop Candler's attempt at the General Conference to sing an old-time tune and in an old-time way: "He lined out a hymn we do not remember hearing anywhere. Perhaps our fathers knew it. He pitched it himself. He flung it too high, and it got one corner hung on the rim of the Milky Way. He went all alone, for no one could follow. He got his breath and took the second and then the third, thus proving his wonderful persistence, etc." Now comes the editor of the Ark. Methodist, who jeeringly says: "Since the Bishop's voice is not adapted to solo singing, his brother Judge Candler, was heard to remark that when 'Warren' led it would be wise for him to select 'Jesus, Lover of My Soul,' so that the solo performance might be avoided." We object: Did not the bishop show a superb nerviness in undertaking to pull off such a tune? Did he not mean well? Did he not sing it through in a way?

Now we submit that the mirthfulness of these editors over Bishop Candler's General Conference solo is highly inadmissible. The editors of the Conference organs may not know any better, but when it comes to the sedate and dignified editor of the General Organ, under the cloak of rebuking these brethren, poking fun at the Bishop's singing, it is much too much. We love to hear him sing. He needs no pipe organ, piano, or old fashioned melodeon to give him the pitch. He takes his own and shows a perseverance in holding it worthy of the Presbyterians. His solo was one of the enjoyable features of the Conference. — Baltimore Southern Methodist:

Editor W. C. A.—We are constrained to believe that it is green-eyed jealousy that prompts some of these brother editors to comment on Bishop Candler's voice. Granting for sake of argument that the Bishop missed a tune once in a life-time. Dr. Ivey professes to come to the Bishop's defense: "Did he not mean well?" Dr. Harris of the Baltimore Southern Methodist in more unequivocal terms comes to the Bishop's defense, but his defense is not quite so strong as it should be.—Wesleyan Christian Advocate.

OUR TWO METHODIST BODIES.

It is to be deplored that there are men upon both sides of the dividing line between our two great Methodist bodies in this country who seek opportunities to make it appear that there are widening differences in the general attitude and spirit of these two bodies—differences so serious as to make any hope of union groundless. It is surprising the flippancy with which certain men in each of these divisions of Methodism speak disparagingly of the teaching and work of the other.

The Pittsburgh Christian Advocate recently published extracts from our General Conference deliverance with regard to modern scholarship and then makes the following comment: "If we may judge by this address there is nothing in the attitude of either Church toward the doctrines or freedom of Methodism or toward the scholarship of the modern world or the heresies of the hour to hinder the union of the two Methodist Episcopal Churches, though there are those diligently striving in both Churches to make it appear so."—Texas Christian Advocate.

Woman's Missionary Department

Edited by
MRS. W. H PEMBERTON.....303 E. Sixth Street, 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.

"Let not your heart be troubled: ye believe in God, believe also in me."

Our hearts are inexpressibly sorrowful in the irreparable loss sustained through Miss Belle H. Bennett's death which occurred on Thursday morning July 20. She was not only deeply consecrated, greatly beloved and a woman of rare ability and wise judgment but was the thoroughly trained leader of the womanhood of Southern Methodism. She had served as an official in all our great connectional organizations for Women's Work. the Women's Board of Foreign Missions; the Woman's Parsonage and Home Mission Society, and as President of the Woman's Board of Home Missions until it, with the Foreign Board, was merged into the Woman's Missionary Council and she was unanimously chosen its President. Miss Bennett's influence will abide and, with praise and thanksgiving we should go forward claiming a portion of her spirit in service for our Lord.

Again we have cause for thankfulness in that we are mightily blessed in the life and labors of the capable and devoted Vice President of the Missionary Council, Mrs. F. F. Stephens, of Columbia, Mo., who has proven her ability in leadership and is worthy of our love and full confidence.

Let us rally to Mrs. Stephens and make this a notable year of achievement in our Woman's Missionary Council, M. E. Church, South.—Virginia C. Pemberton.

PERSONAL MENTION.

Among our missionary workers in cool Colorado are Mrs. J. H. Hamiter, her daughter Miss Robertelle, and her sister, Miss Little, accompanied by Judge J. H. Hamiter, a staunch brother-in-law of W. M. S. Mrs. Hamiter writes from Colorado Springs that they "haven't been so cool since the day it snowed twice on Pike's Peak."

Early in August these good people will go to California and delight in yet other natural wonders in this bewitching land of ours—the U. S. A.

Mrs. J. H. McCoy, one of our Home Secretaries of the Woman's Missionary Council has many friends in Arkansas who deeply sympathize with her as she mourns the death of her son William Richard McCoy, who was killed Wednesday July 5 in an airplane wreck near San Antonio, Tex. He was twenty-two years old, had just completed his course as an air pilot, and was expecting his commission in a few weeks. He was laid away in Birmingham, Ala., Sunday July 9. Three planes circled overhead as the cortege entered the cemetary. Mrs. McCoy can be sure of the prayers and sympathy of every woman in the W. M. Society.

Mrs. H. C. Rule, after visiting New York and Boston, staying in the mountains of New Hampshire and a little while at Asbury, Park, N. J. will return to Little Rock early in August, receiving I dare say the warmest welcome of the season.

Mrs. J. E. Skillern one of our most liberal hearted workers, is sojourning by the sea. She and her daughters are enjoying the intellectual and spiritual advantages of Ocean Grove, N. J. Our European travelers Mesdames C. F. Elza, S. G. Smith, Geo. Hughes, Loula Beal Dibrell and Frank Tillar, with the Maranoni party, visited Paris, Rome, Florence and Venice in July. In August they will go to Munich Brussells and other places of interest, and will reach London August 14. Our hope is that on their return home each one may find time to tell us , through this Dept.. something about the wonderful and beautiful things they have seen in foreign lands.

PRESERVE THE PAPERS.

My little tribute of love to Miss Belle H. Bennett in last weeks Methodist was necessarily incomplete, and I hope our friends will be sure to read Dr. Ivey's appreciation in Christian Advocate of July 28, also Dr. Millar's tribute in Arkansas Methodist. These with all available tributes to Miss Bennett, should be preserved to use in preparation for the Memorial Services we shall desire to hold in our auxiliaries.

A FAMILIAR FACE.

It is always delightful to unexpectedly see the familiar face of a friend; akin to this is my pleasure in receiving "The Bulletin of Missionary News" unexpectedly. At our Council it was determined that this sheet be discontinued and that our Missionary news be sent to the Secular News Bureau of the Board of Missions. As that Bureau is not functioning at present the monthly publication of our interesting sheet will be resumed until further notice.—Thanks to Miss Estelle Haskin, Sec. Literature W. M. Council.

REMEMBER THIS REMINDER!

As I am leaving for a holiday in the mountains of North Carolina, it is well for me to again remind our friends to send all communications for the Missionary Dept. to Publicity Supts. of the Little Rock and N. Ark. Conferences. Mrs. E. R. Steel, 120 W. 6th St. Pine Bluff, and Mrs. J. W. Bell Greenwood, Arkansas. Mail will be forwarded to me and I'll have long distance oversight of the Dept. but prompt publication of our news items depends upon the nearest route to Little Rock, via our Pub. Supts. Remember to heed this reminder until further notice, please.—Editor Miss. Dept.

RECTOR AUXILIARY.

The Woman's Missionary Society of the First M. E. Church, South, of Rector enjoyed a very pleasent outing at the Purcell School Grove on Wednesday evening, July 19. About fifty people were present to partake of the good supper that had been pre-

pared by the ladies. Among the number present were the husbands and families of the members with a few invited guests.

The Missionary Society was organized at Rector during the latter part of last February with ten members. Since that time the membership has grown to nearly twenty-five enthusiastic workers.

The Society has accomplished considerable in the Local Department, having had the parsonage renovated and a double window put in the living room. We have a neat sum still in the treasury. Each month the regular porgrams have been rendered. A recently organized Mission Study Class under the leadership of Mrs. J. C. Rogers, superintendent of Study and Publicity, began the study of "The Kingdoms and the Nations" with sixteen members.

The pagaent, "Missionary Milestones," was presented by the Society the first Sunday night in June. The church was filled to overflowing and many who were indifferent to the missionary activities have expressed themselves as having been "converted" to the cause of Missions.

Rev. Mark S. Horne the pastor, is interested in our work and encourages us by his assistance.—Mrs. H. H. James, Acting Secretary.

Y. P. AUXILIARIES AT ASHDOWN

Recently the young people, J. G. C.'s and E. W.'s, entertained their mothers and the Methodist Missionary Society in the church parlor. The program consisted of reports given by the girls of the many interesting things they heard at the Young Peoples' Conference at Arkadelphia. Each girl represented some prominent woman at the conference. Each showed by the intelligent talk she made that the conference meant a great deal to her. After the reports stunts were put on consisting of a very laughable athletic wedding and humorous songs.

While delicious refreshments were being served by the girls, Miss Bell told some interesting facts about her life and the work in Scarritt Bible Training School. Mrs. W. L. Phillips deserves great credit for the progress made by these young people in religious work of this kind. She has been untiring in her labors with them.—Mrs. O. T. Graves.

L. R. CONF. W. M. S.

Items From 2nd Quarter Reports of Corresponding Secretary.

Dear Friends and Fellow Workers:

With several new auxiliaries 85 new adult members; 61 new Y. P. members, 76 new Juniors and many additions to the Baby Division during the past quarter we are going forward. In fact our figures clearly show that our Dist. Secretaries and Conf. Officers are up and doing, and that with a little more pushing ahead, we may make this our very best year.

The fine report from our Conference Treas., Mrs. S. W. C. Smith, makes us resolve to excel past records, in finances proving our delight in doing our Master's will.

Although each one of us needs "to take things easy" and to rest a while in the hot summer time, we are not all "Vacationists" at once and our work goes steadily forward.

Cheering news comes of the constantly expanding interest in missions, and our leaders and workers are enheartened every where. In our own Conf. Mrs. McKinney, Sec. Camden Dist., and Mrs. Geo. Cress, Sec. Prescott District, see reasons for encouragement; and Mrs. Brouse, Sec. of Arkadelphia Dist. writes: "We are doing very nicely for summer which is always a dull season."

Mrs. J. D. Rogers, Sec. Pine Bluff Dist., reports for this first half year the following new organizations: Adult, Good Faith with 10, Humphrey, 17, Tucker and St. Charles, each, with 10 members; Young People's Auxiliaries, Humphrey 10, Rison 12, and Wabbaseka with 11 members; Juniors at Hawley Memorial 37 members, also at Humphrey and Rison who have Baby Division too. Mrs. Rogers promises to send us further news from her District at an early date.

Mrs. Anderson, Sec. Monticello District, gives good accounts of her auxiliaries as follows: Adults of Crossett, Monticello, McGehee, Tillar, Dermott, Dumas, Portland, Snyder and Ark. City; the Y. P. of Warren and Lake Village, and the Juniors of Hamburg, Crossett and Lake Village have Mission Study Classes with 218 members. Five auxiliaries are studying a new book; 11 have organized Bible Study, and Arkansas City has a Reading Circle—10 adults, 2 Y. P. and 3 Juniors have social Committees. Crossett and Tillar have Community Clubs for negroes.

Lake Village Juniors send flowers to the sick.

Arkansas City helps the negroes and Chinese in the town. Monticello rescued two worthy persons; Dermott reports they help all good causes that come up and co-operate with other churches and organizations when possible. Warren is supporting in Osaka, Japan at the New Lambuth Memorial Training School, the Emma Van Valkenburg Holmes Scholarship. Mrs Anderson adds: We had a most interesting and helpful district meeting at McGehee in June. Mesdames W. P. McDermott and L. A. Smith contributed wonderful addresses, and the McGehee ladies were most excellent hostesses. There were seven ministers who attended nearly all seasons. The time passed all too quickly, and we feel that we will be glad to hold some institutes when ever convenient for our Conference officers to plan for them and meet with us. This quarter's report in many respects seems to be better than usual. The district Conf. I just attended at one of our rural churches was great. The work by all pastors seems to be very excellent.

In Texarkana District, Mrs. Seth Reynolds District Sec. organized a Y. P. auxiliary at Ogden and two at Lewisville, and she has received an encouraging report from the older one at Lewisville which has 24 members. She writes: "9 adult auxiliaries report Mission Study classes with 189 members, 5 Y. P. with 101 memebrs and 4 Juniors with 93 memebrs, 8 Adult, 4 Y. P. and 3 Juniors auxiliaries report Social Service Committees, and Literature presented. Raised for local work in all $1,573.27. We will have our District Meeting sometime in the fall and will make due announcements. Invitations for the District meeting will be appreciated.

Mrs. Max Frohlich, Sec. Little Rock

You will enjoy Conference on Life and Work, Lake Junaluska, August 7-13.

District sends a fine report giving so much information in a few lines that I am tempted to call it a model in comprehensive conciseness—Read it:

Little Rock District.

Adults members 523; Y. P. 106; Jrs. 118. Subscribers to Voice 184, and to Christian Worker 17; 14 Aux's. use the Bulletin; 12 have Social Service Com's.; 12 present Social Service Topics; 14 Mission Study Classes with 159 members; 13 Bible Classes; 10 send items to papers for publication. Local amount expended (during quarter) $1,488.18. Special Scholarship in China, and Bible Woman in China."

Dear Friends: We are sadly grieved in the death of Miss Belle H. Bennett, President of the Woman's Missionary Council, M. E. Church, South. We loved and honored her as we followed her with confidence and pride, thanking God for her life of consecration, her splendid intellect and her devotion to The Master. We will sorely miss her, but her influence will abide. For her sake shall we not strive to lift higher the Banner of our Lord? May we follow her as she followed Christ!

I am glad and thankful to say that we are greatly blessed in our Mrs. F. F. Stephens, the intellectual and efficient Vice President of the Missionary Council who will lead our great organization in Christ's name for His glory. Yours in love hope and faith.—Mrs. W. H. Pemberton, Cor. Sec. L. R. Conf. W. M. S.

AN ARKANSAS WOMAN SAILING WITH MISSIONARIES TO THE ORIENT

On the Empress of Asia, of the Canadian Pacific Steamship Company, sailing from Vancouver, August 10, will travel a splendid party of missionaries of the Woman's Missionary Council, both "new" and "old."

The Empress of Asia is a very comfortable large steamer, one of the best that courses the Pacific. The trip from Vancouver to Yokohama will be made in ten days, if the ship is true to its schedule. The cabins, with one exception, are all on Deck B, and should be very comfortable. Reservations were taken out fully six months ago.

In cabin 100, Deck B, will be Miss Rubie Lee of Statesboro, Ga., Miss Esther Kim, of San Dimas, Cal., and Miss Alice McMakin of Wellofrd, S. C. Miss Lee is a "new" missionary and a graduate of Asbury College, Wilmore, Ky., and has her degree in music. She will go to Korea to develop music department in one of our schools.

Miss Esther Kim is a young Korean woman, a graduate with high honor at Wesleyan College, Macon, Ga. She returns to teach in Carolina Institute, Seoul, Korea. She is a young woman of charming personality and deep spirituality.

Miss McMakin is also a musician, a fine teacher of rare skill, a graduate of Lander College, who will also go to Korea to take charge of the music department of one of our schools.

In Cabin 117, Deck B, will be three of our "old" missionaries, tested and tried and true. Mrs. Julia Gaither, of Atlanta, Ga., Miss Elizabeth Claiborne, of Jackson, Tenn., and Miss Julia Wasson, of Ethel, Miss.—a whole cabin full of China. Mrs. Gaither will go to a new evangelistic field in Soochow, China: Miss Claiborne of the Department of Science and Miss Wasson to the Department of Mathematics.

In Cabin 115, Deck B, will be another China party— all "new"—Miss Lucy Jim Webb, of Forsyth, Ga., Miss Margaret Rue, of Norfolk, Va., Miss Sue Medlock, of Little Rock, Ark. Miss Webb will enter upon social evangelistic work in China, having had splendid preparation by experience in America in Y. W. C. A. work. Miss Rue will also enter social evangelistic work, and goes directly from her work as Y. W. C. A. Secretary in Norfolk, Va. Miss Medlock goes out under the General Department as a business woman to Soochow University.

In Cabin 134, Deck B, will be another fine group distributed between Japan, China and Korea. Dr. Susan Willard Brown, of Midville, Ga..; Miss Rosa M. Lowder, of Rutherford College, N. C.; and Miss Myra Pauline Anderson, of Westminister, S. C. Dr. Brown has been patiently getting ready for years for her work. She has graduated from Rush Medical School Chicago, and has just completed her interneship at the Cincinati General Hospital. She is going to the Margaret Williamson Hospital in China. Miss Rosa M. Lowder is our lovely nurse from Ivy Hospital, Songdo, Korea, who, after two years on furlough, is going back to her work as trained nurse in Korea. Miss Myra Pauline Anderson is a "new" missionary, a graduate of Anderson.—Bulletin.

SOCIAL SERVICE STUDY FOR ADULTS

Third Quarter, 1922

QUESTIONNAIRE

These questionnaries are intended both as the basis or part of the quarterly program, and as information for the Conference Superintendent. They may be cut up according to topics and distributed among the Social Service Committee, discussed, investigated, and the results given at the auxiliary meeting. The Auxiliary Superintendent of Social Service should retain one copy to be filled in and returned with her quarterly report to her Conference Superintendent.

I

FAMILY SOLIDARITY

1. What would you suggest for building ideals and social habits through family life? .....

2. What proportion of the families in your Church keep the custom of attending morning service together and sitting on the "family pew?" .....

3. What is the value of this custom? .....

4. How can we work together for democracy and good will in the home? .....

II

SOCIAL LIFE

5. What proportion of the homes in your Church membership are opened for young folks' gatherings in harmony with our professed ideals? .....

6. What measures has your Church taken to provide an attractive and wholesome social life for its young people? .....

7. What would you suggest to take place of dancing, cards and excessive attendance on "movies?" .....

8. What is your community doing for better and cleaner films? .....

III

CO-OPERATION FOR HIGHER STANDARDS

9. On whom does the responsibility rest for changing the trend in dress, manners, and amusements for growing boys and girls? .....

10. What can be done through neighborhood or community co-operation of mothers to bring about a finer taste and moral tone in these things?.....

11. Is it possible to enlist the young people themselves to set certain standards of taste, certain codes of manners that will be compatible with Christian character? .....

12. What plan have you to suggest? .....

13. Have your Church people succeeded in arousing parents to the evils of unchaperoned automobiling?.....

OUR TITHES.

The work of God is dear to the heart of the Christian and it is distressing to him to see it suffer from a lack of means to carry it forward. No doubt there are some among us who do not realize their privilege and duty in the matter of giving for the support of the Lord's work. It has been estimated that if all our people would give a tenth of their income for the support of our work in its various departments, there would be no lack of funds to carry on the Lord's work. We have no way of knowing what the income of the membership is in the aggregate, but we are convinced that a tenth of it, put into the treasury of the Lord, would bring great relief to our interests that are now suffering greatly. We should not be content with giving less than a tenth, and those who have large incomes should give more than one tenth.—Free Methodist.

Sunday School Department

REV. C. N. BAKER.....Field Secretary, Little Rock Conference
400 Exchange National Bank Bldg., Little Rock, Ark.

REV. H. E. WHEELER....Field Secretary, North Arkansas Conference
Conway, Arkansas

JUNALUSKA.

The Arkansas delegation to the School for Sunday School Leaders at Junaluska was not so large as usual this year. In all we had only about eighteen there. Our people are already beginning to look to the great School for the West soon to be established at Fayetteville. The total attendance at Junaluska was about fifty less than last year. The grade of work done was possibly superior to that of any previous year. The outstanding man on the faculty this year was Dr. Luther Weigle of the Divinity School of Yale, well known to all Sunday School people as the author of several Training Books. Among those taking credit work this year from Arkansas were our own Mr. and Mrs. Fowler, both of whom have won a big place in the Sunday School work of the Southern Methodist Church. It was my privilege to finish up my work at Junaluska and to be awarded the Junaluska Certificate of Sunday School leadership, an honor which has been awarded to only five other people in the church. Others taking credit work from the Little Rock Conference were: Miss Kate Johnson of First Church, Little Rock; Mrs. Kerr, Mrs. Cook, Mrs. Cooper, and Miss Horseley, all of First Church, Pine Bluff. The weather at Junaluska was ideal for the summer. While people in Arkansas were sweltering in the heat the Junaluskans were sleeping under blankets and sitting comfortably by the blazing fires in the early mornings. Yes, it rained! A separate variety for almost every hour of every day we were there. At least that is what Dr. Edward Lee Pell of Virginia said about it. Junaluska shows many improvements over last year in the way of buildings. The new Mission Building on the site of the old Junaluska Inn is perhaps the prettiest building on the ground. The lake-front road is being paved with concrete. Visitors from the various resorts of all the Ashville section of the Blue Ridge Mountains say that Junaluska is fast becoming the most attractive resort in all this section But watch us of the West when we get going at Fayetteville.

OUR FALL TRAINING SCHOOLS

My chief purpose in going to Junaluska this year was to secure instructors for the Five Standard Training Schools to be held in the Little Rock Conference this fall. This is no little task since the demand for these instructors is growing more rapidly than the supply of instructors. It is estimated that 150 schools of this character will be held throughout the church this year. In view of this demand we feel very fortunate in securing the high type of instructors that we did. We have not yet received confirmation of all we expect to have with us and hence are not quite ready to announce the faculty for each school. The following will be with us in one or more schools, however: Dr. W. A. Smart, of Emory University; Dr. and Mrs. H. H. Harris of Emory University; Dr. Ormon of S. M. U.; Dr. J. L. Cunninggim of Scarritt; Rev. H. E. Wheeler of Conway; Mr. M. W. Brabham of Nashville; Miss Hazel Covington of Mongomery Ala.; Mrs. T. M. Salter of Memphis; Mrs. Clay Smith of Chicago University; Mrs. L. A. Smith of Sherrill, Ark.; Mrs. F. T. Fowler of Little Rock; Mrs. Byron Harwell of Hartford; and possibly Dr. Paul B. Kern of S. M. U. This is a great line up of talent and we are especially pleased with the "home talent" we have in it. These schools are to be held at Prescott, September 3-8; Camden, September 10-15; Pine Bluff, September 25-30; Texarkana, October 2-7; and Warren, October 15-20.

OUR CONFERENCE HONOR ROLL NEXT WEEK.

We got into the office too late to compile the records and publish the list of charges that reached their Sunday School Day Apportionment during the time we were away at Junaluska. A number of pastors deserve to have their names added to the Honor Roll, and their names will be published next week. Let us not forget that the Campaign for Sunday School Day Offerings is still on and that we expect some kind of an offering from every school in the Conference before our Conference meets. —Clem Baker.

CIRCUIT INSTITUTE AT SMYRNA ON AUSTIN CIRCUIT.

It was our happy privilege to attend the Fifth Sunday Circuit Sunday School Institute for the Austin Circuit held at Smyrna last Sunday. Smyrna is ten miles out from Lonoke and is one of the strong churches on this great old charge. Rev. Andrew Christie is the popular young pastor and he has a young wife that is equally popular with our people up there. Christie has two qualifications for a great career as a Methodist preacher—an A. B. degree from a Christian College and a wife that will be a true preachers' wife in every respect. Among other things he has to commend him is youth, optimism, religion, love for his people, and last, but not least, an intelligent appreciation of the importance of progressive Sunday School work. The Institute was well attended. The dinner on the ground was plentiful and appetizing. The local talent on the program was exceptionally good. The reports from the various schools were encouraging and indicated marked progress. We found abundant evidence of the good results coming from the recent visit of our Mr. and Mrs. Fowler to this charge. The School at Smyrna has already passed all but one of the eight goals they adopted while Fowler was with them in March. The building at Smyrna has been curtained, graded literature introduced, etc. Doubtless equally good things could be said of the other schools on this charge. The Austin Circuit has not quite reached its Sunday School Day apportionment, but will do so before the campaign is over. Five Schools on the charge adopted the Program of Work "C" type, and have asked for the wall chart for same.—Clem Baker.

FIRST CHURCH LITTLE ROCK.

Coming in from the Austin Circuit we filled a long-time promise to preach at First Church Sunday night. The weather was hot and the crowd small for First Church, but we had a good time just the same. In spite of the absence of their great pastor old First Church is having a good summer under the leadership of Brother Meux and Miss Humphries, the pastor's assistants. We hear many expressions of appreciation concerning the message brought to this congregation by Dr. Reynolds at the morning hour. Reports from Dr. and Mrs. Fletcher indicate that they are having a wonderful trip in Europe. The congregation will welcome their return with open arms and this great old "Cathedral of Arkansas Methodism" will enter upon another year of her remarkable career.—Clem Baker.

SUNDAY SCHOOL DAY OFFERINGS BY DISTRICTS.

Arkadelphia District.

3rd Street, Hot Springs	$ 12.58
Oaklawn	2.35
Dalark	3.88
Mt. Vernon	2.25
	$ 21.06
Previously reported	$328.63
Total	$349.69

Monticello Distrinct

Banks	$ 2.00
Previously reported	253.35
Total	$255.35

Camden District

Stephens	$ 30.00
McNeil	3.38
	$ 33.38
Previously reported	189.26
Total	$222.64

Texarkana District

Previously reported	$605.24

Perscott District

Delight	$ 15.00
Amity	5.23
Rosboro	13.50
Fendley	5.00
	$ 38.73
Previously reported	374.60
Total	$413.33

Little Rock District

Hickory Plains	$ 3.50
Previously reported	566.65
Total	$570.15

Pine Bluff District.

Moscow	$ 5.00
Previously reported	242.82
Total	$247.82

—C. E. Hayes, Treas.

TRAINING SCHOOLS IN NORTH ARKANSAS CONFERENCE.

We have just returned from Junaluska and some changes were made in the faculty and courses for the series of Training Schools planned for the North Arkansas Conference.

Let all interested please give attention.

Booneville. August 6-11.

Beginner Organization, Mrs. W. W. Adams.

Primary Lesson Materials, Mrs. T. M. Salter.

Story Telling, Miss Pauline Suddath.

Sunday School Organization, Prof. M. J. Russell.

Methods of Training, Prof. R. E. Womack.

As it was impossible to secure an accredited teacher for the course on Junior Lesson Materials the splendid course on Story Telling was put in, and there is no finer teacher in Southern Methodism than Miss Suddath from our Central Office in Nashville.

This school begins work on Sunday, August 6, closing Friday, August 11. We are hearing most favorable returns from the publicity campaign. During this week Mrs. W. W. Adams is holding a series of elementary institutes in the Booneville District.

Jonesboro, August 13-18.

Beginner Lesson Materials, Mrs. W. W. Adams.

Primary Lesson Materials, Mrs. T. M. Salter.

Story Telling, Miss Pauline Suddath.

Intermediate-Senior Organization, Mrs. J. W. Nance.

Principles of Teaching, Prof. R. E. Womack.

The Methodist Church and Its Work, Prof. J. P. Womack.

We have the most encouraging letter from the Board of Managers stating that the school promises the finest enrollment possible.

Plans have been made to entertain all who enroll for credit in this school, and daily there will be inspirational addresses given by various members of the faculty.

A full schedule of the courses offered in the Fort Smith School will be published next week.

Dates of other schools are as follows:

Paragould, August 27-September 1.
Forrest City, September 3-8.
Bentonville, September 17-22.
Conway, October 8-13.
Blytheville, October 15-20.
Batesville, October 22-27.

The Helena School has been postponed until early in 1923.—H. E. Wheeler, Conference Superintendent of Schools.

Epworth League Department

MRS. CHARLES DAVID CADE, Dalark, Ark.....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, at Dalark, Ark., and should reach her not later than Saturday before date of publication.

THE FISHING OUTFIT.

By Edgar A. Guest.

You may talk of stylish raiment
And the price you gave in payment
May be treble that of mine.
But there's one suit I'd not trade you
Though it's shabby and it's thin,
For the garb your tailor made you.
That's the tattered ,
Mud-bespattered
Suit that I go fishing in.

There's no king in silks and laces
And with jewels on his breast
With whom I would alter places.
There's no man so richly dressed
Or so like a fashion panel
That his luxuries to win
I would swap my shirt of flannel
And the rusty
Frayed and dusty
Suit that I go fishing in.

'Tis an outfit meant for pleasure.
It is freedom's raiment, too;
It's a garb that I shall treasure
Till my time of life is through
Though perhaps it looks the saddest
Of all robes for mortal skin,
I am proudest and I'm gladdest
In that easy
Old and greasy
Suit that I go fishing in.
(Copyright by Edgar A. Guest.)

SOMETIMES UP AND SOMETIMES DOWN.

It is not uncommon to hear some person say, "Well, our League isn't doing very well. We had a good League three years ago." Or hear one say, "We have a splendid League now, but we had a time getting it started two or three years ago." In some Churches there has been a good Epworth League for years, while in neighboring Churches they have this up and down condition in their League.

There is a reason for this condition. It doesn't just happen that one Church has a good strong Epworth League all the time while other Churches have trouble periodically with the League. Have you discovered the trouble? Let us uncover it so we may all see where the trouble is and remedy it.

Here is a chapter which is doing good work, but in a year or two interest begins to wane, some move away, others get married and the first thing we know we have no League, or it is a drag to try to keep it going. The trouble is easily discovered. You haven't been continuously recruiting new material, members of the younger set, and the result is you have no trained members to make a League go.

The Epworth League is the training school of the Church, and when young people pass through this period they take up the responsibilities of leading in the Sunday School, the Woman's Missionary Society and Board of Stewards. They have had their training and are now in the heat of the day of Church activity.

If you fail to train the next generation, when your older members pass away you will have to run your Church with untrained leaders, or partially trained leaders. Too many Churches are suffering today from lack of trained leadership. Small ideas, small programs, indifference where there should be profound interest, all because of a lack of proper training in youth. Some Churches will go on in the same old rut until the judgment day if they don't wake up and train a generation of young people in the forward-looking plans which our great Church has placed within the reach of every congregation.

Here is an example. A small Church caught the vision of trained leadership for their congregation. The leaders realized their lack of proper training in their youth. They organized a Junior Epworth League seeking to enroll all children from 9 to 11 years. Then they organized an Intermediate League urging all children from 12 to 14 years to enroll, and then urged all young people over 15 to enroll in the Senior League. The Senior League limped along two years, but the Intermediate and Junior Chapters did good work from the start. At the end of two years enough Intermediates had been promoted into the Senior League to make it go, and from that day no trouble has been experienced in running a Senior League in that Church. The secret is keeping alive the Junior and Intermediate Chapters as feeders of your Senior Chapter. Thus you will train your children and young people in from 4 to 12 years of Christian activity, and, of course, you will have a Church that can and will do almost anything.

The Church which leads in the future will be the Church which cares well for its children and young people.—S. T. Baugh.

SERVE DEMOCRACY'S NEED.

America's best talent should be dedicated to the training of the youth for citizenship. It is recommended to our best young people that they consider the following advantages of the profession of teaching:

1. **Teaching pays.** Besides ever-increasing financial compensation, the teaching profession offers the highest social sanctions and rewards.

2. **Teaching is a growing profession.** The nation now requires the services of 700,000 teachers. There is a strong demand that teachers be better trained. As training increases, the financial and social rewards likewise increase.

3. **Teaching offers a growing career.** The well-trained teacher need have no fear of unemployment, but may look forward to increasing opportunities commensurate with added training and growth in personal fitness.

4. **Teaching offers mental and moral growth.** The soundest mental and moral processes are involved in the making of good citizens.

5. **Teaching is building.** The teacher shapes the unfolding life of childhood and radiates ideals and purposes that in the citizenship of tomorrow will become the fabric of an improved social structure.

6. **Teaching inspires high ideals.** There is nothing nobler or more practical that to shape and to guide the ideals and practices of the young citizens who are soon to be the nation's responsible leaders.

7. **Teaching is service.** Those who enter this high calling enjoy the spiritual development and true happiness that come from rendering real service to the republic.

8. **Teaching insures big opportunities.** With growth and inspiration come multiplied opportunities for self-improvement, for rearing the family in a wholesome atmosphere, and for living and building on life's best side.

9. **Teaching is practical patriotism.** Inspiring young citizens and directing problems of citizenship practice is a ministry essential to a democracy.

10. **Teaching is the profession of professions.** Teaching is the clearing-house of the past, the guide of the present, and the prophet of the future. It is therefore necessary that the nation's finest talents should be consecrated to public education upon which the perpetuity of American ideals and the salvation of the republic depend. —Selected.

CHILDREN'S DEPARTMENT.

TOP TIME.

Spin, top, spin!
You're all the colors in the world,
With others mixing in;
You're like a rainbow in a rush
Awhirling on a hill,
You're like a fairy with a flounce
Who can't keep still.
And as you whirl you sing,
And as you sing you dip;
And now and then you're curtsying,
And now and then you skip.
With just one little foot
No bigger than a pin
You have the grandest, gayest time—
Spin, top, Spin!—Roger Wingfield.

THE CURLY-HAIRED DOLL.

It all happened in an odd way about Peggy and her brother Nat and her dream.

For years and years Peggy had dreamed that she owned a curly-haired doll with eyes that opened and shut. The dream had never come true, for her parents were poor, and they had no money to spend for a fine doll. But Peggy kept on dreaming about it, and she told Nat that she was quite sure that some day and in some way she would really have the doll.

Nat was much interested. He watched Peggy at work, day after day and week after week, on the clothes that the curly-haired doll was to have whenever she should come. The clothes—little gingham dresses and cotton petticoats—Peggy kept in a box under her bed in the little attic room where she slept.

Nat had the other little attic room just across the hall. Sometimes at

night he would sing out, "Ho, What do you think you'll dream about tonight Peg?"

And Peggy would always call back, "About my curly-haired doll, I hope."

Nearly every morning the first thing that she did when she waked was to lean over the edge of the bed and pull out the box and look over the slowly growing store of clothes. Nat wondered why girls cared so much about dolls. For his own part he liked to romp and race with other boys in the village street.

One spring evening as he was running home to his supper he met a carriage drawn by prancing black horses. Just as the carriage passed he saw something fall from it to the ground. He ran to the spot and picked the thing up out of a mud puddle; in the dim light he saw that it was a doll.

"I supose there was a little girl in that carriage," Nat thought, "and she'll cry when she misses her doll." So tucking the muddy doll under his arm, he ran after the carriage. On and on he went, until it seemed to him that he should never catch up with those prancing horses. But fortunately the horses were going slowly, and at last he got within calling distance.

When the driver heard him he stopped the horses and Nat ran up to the carriage and held up the doll. But the little girl who owned the doll was not so well pleased as he had thought she would be.

"O dear! My doll is all muddy!" she cried. "Her hair and her coat are spoiled."

"Never mind, Ada," said a voice. "You may have another doll. Thank the boy, naw, and sit down."

The child leaned out and looked at Nat. "Little boy," she said, "if you were a little girl, I'd give you this doll. But you are a boy."

"Yes, I am a boy," said Nat. He thought of Peggy and wished that she had been the one to find the doll.

The driver spoke to the horses and the carriage began to move.

"Do you know of any little girl who would care for such a shabby doll?" Ada asked.

Nat had to think quickly. "Yes," he said, panting, for he was still out of breath after his long run, "I know just that kind of a girl!"

"Then—catch!" said Ada, and, leaning farther out, she tossed the doll into his arms.

Nat raced home with the prize under his coat. He whispered the story to his mother, and she promised to make the little doll as tidy as possible. "I think most of the mud will come off," she said.

That night when Peggy was fast asleep a little figure stole through the moonlight into her room. It was Nat with something under his arm. Peggy did not waken.

Early the next morning Nat heard a scraping sound in the room across the hall. He had been listening for that sound; it meant that Peggy was pulling out the box to look at the little dresses and petticoats.

"Hey Peg!" he called. "What did you dream about last night?"

"I dreamed I had a curly-haired doll," came Peggy's reply. "I did, truly."

There was a moment of silence. Then—"And, O Natty! O my! So I have! So I have!"—Barbara Carew in Youth's Companion.

I WONDER.

I wonder if the polliwog
Dreams that it will be a frog,
Or if the worm knows by and by
It will be a butterfly?
Now if they don't, then mercy me,
Astonished they are going to be!—
Fay N. Merriman.

THE RABBITS ON THE PLAY-GROUND.

On the boy's playground of the Mt. Airy School for the Deaf, Philadelphia, a family of baby rabbits was born soon after school opened last fall. Evidently the mother rabbit had built her nest during vacation, while the boys were away. There was nothing to protect it, and one of the boys found it with the five baby rabbits in it, evidently only a few hours old.

With one hundred and one boys it seemed as if the rabbits surely would be killed. Miss Eckered, the boys' supervisor, put some sticks in the ground around the nest, and when it rained she put burlap over the sticks. The mother had grass covering the baby rabbits.

No boy tried to touch the animals at all, and soon the rabbits hopped out of the nest. They were the cunningest things you ever saw! Don't you think it speaks well for the one hundred boys that the baby rabbits were left in peace?—Our Dumb Animals.

RUTH'S HONOR.

Ruth was the smallest girl in school. Her brown head was just even with Rosa Isabel's shoulders, while big, strong Catherine often picked her up in her arms for a joke.

The girls all loved little Ruth, she was so sweet and obedient. She was the first to get her lessons done, but she was not the least bit proud over it.

One day Miss Wells, Ruth's teacher, began a new kind of number work. Each girl wrote answers on a blue strip of paper for four minutes. Then she gave the paper to the girl behind her, who corrected the answers. Ruth was not good at this. When Miss Wells looked at her watch and said, "Begin!" in a crisp, sharp voice, poor little Ruth trembled and forgot the answers.

Nearly all the children liked this. They had strips of cardboard with new numbers as they got perfect papers, but Ruth was still on the first lesson. Miss Wells was a little cross about it, and one morning Ruth cried.

Isabel sat behind Ruth. So she was the one to mark the answers on Ruth's slip. Today she put a big black "A" on it. This meant that Ruth had all the answers right.

Ruth's eyes shone when she saw the paper.

"The children who had perfect papers stand," said Miss Wells.

Ruth was the first to stand. Everybody was happy that Ruth had got the hard lesson.

When she sat down she smilingly counted the list of one hundred perfect answers. Then her cheeks grew a bright scarlet and her eyes lost their sparkle. Isabel had marked two answers right that were wrong. Ruth did not stop a minute to think. She slipped out of her seat and hurried to Miss Wells' desk.

"Isabel made a mistake on my paper," she whispered. "I have two wrong answers."

Miss Wells put her hand on Ruth's shoulder. "You are a brave girl," she declared. "It is better to keep your honor as bright as the stars than to have a thousand perfect papers."

A second little girl decided that it was worth while to keep your honor bright and shining.

"Miss Wells," said Isabel, "I saw those mistakes, but I wanted little Ruth to be perfect."

"I don't want a perfect paper if I didn't earn it," said little Ruth.

But a strange, but pleasant, thing happened soon after that. Ruth learned to put answers down so rapidly that she was able to race with Miss Well's watch, and everybody was happy.—Picture Story Paper.

GRETCHEN'S KINDNESS.

Gretchen was so busy watching the rain trickle down the windows of the school-room that she misspelled two words. The fact was she had an umbrella, and was so anxious to begin a plunge homeward, safely housed beneath it, that she had no mind for lessons.

To be sure, one of its sides dropped miserably and its handle was broken, but it was an umbrella and it was hers.

When school was out she carried it proudly over Grace Dawson, the little lame girl, till one of Grace's black curls caught on a button of her coat. Gretchen was helping undo the tangle when suddenly a gust of wind swept around the corner and snatching the umbrella, carried it, rolling and tumbling, down the muddy street.

"Oh, my umbrella! My umbrella!" she shrieked, and darted after it catching it just as it was starting to roll down the steep bank to the railroad.

It was too late, for another of its bows was broken, making it unfit for even Gretchen to carry.

She could not keep back her tears, for she had loved it so, and now it was little better than a wreck.

That night Gretchen's mother was late in coming home from work, but the little girl was not alone, for when she got home an old woman was crouching on the narrow porch, waiting for the rain to cease.

"I've been very sick, and dare not get wet," she explained to Gretchen, who politely invited her to come into the little house, and pretended not to notice the threadbare coat and frayed dress.

At last the woman decided that she must wait no longer.

"If I only had an umbrella," she said, "I might at least keep my shoulders dry, and maybe I could keep from being sick again."

"Is mine too awfully broken," asked Gretchen, and the tears streamed over her cheeks as she tenderly opened it.

The woman took it gladly. "I don't mind its being broken, and I'll return it in as good shape as it is now," she promised, and limped away down the street, out of sight.

For days there was a real sad weight on Gretchen's heart, but one morning a strange boy came to the door and thrust in Gretchen's umbrella and a note that had been sent along.

Gretchen seized the umbrella and hugged it before she noticed that it was not the old, wrapped handle, but a new, whole one. She opened it cautiously, but the side refused to droop. She shook it easily, then harder, but each triangle remained stretched to its fullest size.

"Oh, mother! Mother! Just look!" she exclaimed.

Mother finished reading the note, then looked up. "It was the umbrella mender's mother that you loaned it to," she explained. "He says that mending an umbrella was a very little thing compared with the kindness you showed a poor old woman."

Gretchen stared. "Why, lots of people wouldn't have carried it at all," she stammered.

"It wasn't the umbrella, dear, that she appreciated," said mother, "it was the kindness you showed in offering a stranger your poor, crippled treasure. I have no doubt that even she was a little ashamed of the umbrella, but the kindness was a very different thing."

Gretchen was thoughtful. "I guess nobody can tell, then, by looking at a thing, whether there's a kindness in it or not, but it paid my umbrella to carry one that time, and it may do it again," she said, shyly.—Junior Herald.

THE HEROIC MOULD.

A lad of 18, dressed in the uniform of the American dough-boy, lay in an old trench over which and beyond which his comrades, wave after wave, had advanced.

He, too, had been in one of those waves—the first one, in fact, but a machine gun had traversed their advance with a spray of lead and he was almost sawed in two. Afterward the gun was silenced—captured.

He fell into the old trench and lay there. Finally they had all gone beyond,—except certain ones who lay scattered around and didn't move, and certain others who writhed and groaned—for a little while—then became still.

The less seriously wounded kept straggling back to the first aid dressing stations. One of them stumbled and fell near where the mortally wounded boy lay.

"Oh God," he moaned, "if I only had some water, I'd make it back and maybe pull through."

And he continued to moan—always "Water! Water!"

The mortally wounded boy reached around and handed his canteen with a little warm water in it to his moaning comrade.

"Here," he said, "it won't do me any good, I'm done for, but maybe you can get back to the first aid station on it."

His comrade took it, drank and struggled on—in the direction of hope—maybe life. The other wounded boy lay there until he died.

Sir Philip Sidney has been immortalized by his dying statement of "thy necessity is greater than mine," which he made when giving water which was offered him to a sorely wounded companion.

The common clay still has heroism in it—unpretentious, unheralded heroism.

Our problem will be solved when we can get people to realize the real stuff our boy life is made of and the real worth of it.

Wouldn't it be fine if we didn't have to see our boys killed off to realize how wonderful, how splendid, how worth working for and with, they are?—Exchange.

NEWS OF THE CHURCHES.

EVANGELISTIC SINGER.

As a number of pastors who hold their own meetings have inquired of me about an evangelistic singer, I take this method of recommending Mr. Carl Rosenbaum, a member of our Pulaski Heights Methodist Church.

Mr. Rosenbaum has a fine voice, well trained for solo work, and also sings from a wide selection of effective solos.

He is as well a strong and effective congregational song leader, having assisted a number of our pastors in revivals.

He is a young man of modest disposition, and of lofty and spiritual conceptions.

Address him at 1018 Palm St., Little Rock, Ark.—W. T. Thompson, Pastor, Pulaski Heights Methodist Church, Little Rock, Ark.

PARAGOULD.

We have just closed a great meeting here under the leadership of Rev. Jno. B. Andrews. Men and women got religion in the old-fashioned way, at the mourner's bench. Sixty or more gave their names for membership in the different churches besides a great number who were reclaimed.

Andrews has no claptrap methods. He preaches the simple gospel and does it with great power. He sticks to the fundamentals. He established and built up our church in the faith of the Son of God more than any man coming this way in many a day.

Miss Anne Andrews, his accomplished daughter, came with her devoted father as soloist and choir director. She is simply great. As choir director or she is unexcelled, as soloist she is magnificent, in her work with the children and young people—well, it could not be better. Our whole church is saying "God bless Bro. Andrews and his daughter." I heartily commend to you J. B. Andrews as an evangelist.—J. H. O'Bryant, P. C.

PRESCOTT DISTRICT CONFERENCE.

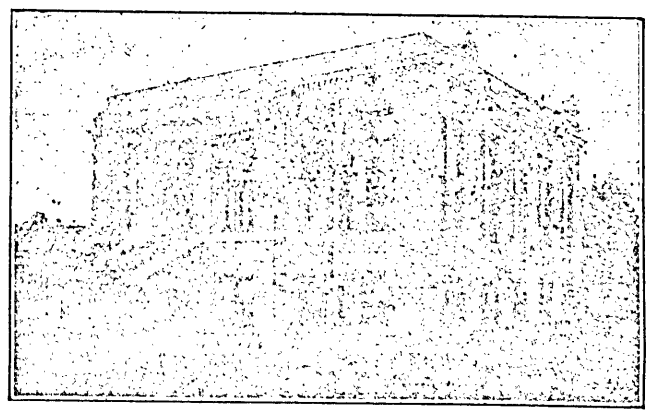
The Fifty-Sixth Session of the Prescott District Conference was held at Washington, Ark., June 29-July 2. Our much loved and efficient presiding elder, Bro. J. H. Cummins, was in the chair. The business of the Conference was dispatched with ease, deliberation, and hearty good will. There was the warmest feeling of brotherly love throughout.

The devotional and preaching services were of a nature to be a true spiritual feast. The opening sermon was preached by Rev. M. O. Barnett on Thursday evening at 8 o'clock. At 11 o'clock Friday morning Dr. Alonzo Monk delivered a sermon that was splendid both for its literary excellence and its deep spirituality. Rev. J. A. Sage delivered a masterly sermon Saturday evening . Bro. Alkire gave us an excellent and well received message at 11 a. m. Saturday. The love feast was the sweetest and most spiritual ever attended by the writer. Bro. J. M. Hamilton occupied the pulpit at 11 a. m. Sunday. His sermon was well prepared, forcefully delivered and enthusiastically received. The Leaguers were given the afternoon, and they gave us an inspiring program. The writer occupied the pulpit Sunday evening.

The people of Washington covered themselves with glory as a truly hospitable people. Each delegate felt sure that he had the most charming family of the town as hosts to him.—O. L. Walker, Secretary.

You will enjoy Conference on Life and Work, Lake Junaluska, August 7-13.

Rev. W. C. Hilliard, Little Rock Conference evangelist, who recently held a great meeting at Foreman, Ark.



Methodist Church at Foreman, Ark., Rev. J. C. Glenn, Pastor.

GLORIOUS REVIVAL AT FOREMAN.

Under the auspices of the Methodist church a great meeting closed Monday night, July 24, having been in progress for two weeks. The special services were brought to a close at that time, but the meeting still continues in the hearts and lives of our people. Our regular services are improved, and the prayer meeting shows a greatly increased attendance. Our people love God and one another better since the meeting.

Rev. William Clark Hilliard, our conference evangelist, of Little Rock, and Mr. W. P. Forbess, choir director of Highland Methodist church, Little Rock, led in the meeting.

Bro. Forbess is a splendid director of music and is especially gifted in personal work and work with children. We were inspired by his gospel messages in song. He is a wonder.

Mrs. C. E. Key, of Wynne, Ark., a brilliant pianist, rendered faithful and efficient service at the piano. She is known and honored by Foreman people, having been reared here. Mrs. Key possesses those great gifts that constitute the flower and fruit of the Christian life. She added richness to the song services. In behalf of himself and the church, the pastor wishes to acknowledge his indebtedness to this accomplished woman for this beautiful and invaluable service.

In no less degree the pastor is indebted to Mrs. Fred Gantt, a choice member of our church, for her untiring services during this great meeting. She capably assisted at the piano when needed. Mrs. Gantt has rendered helpful service in the children's work.

Bro. Hilliard is one of the most sane and constructive evangelists with whom it has been my pleasure to have been associated. He has no sensational methods, but depends upon the power of the gospel to accomplish his purpose. He is a man of wide experience, having been a teacher, pastor and presiding elder; and his sermons are replete with personal illustrations that are powerful and convincing.

He is a man of strong convictions and his messages are wholesome, uplifting and inspiring. His deep consecration supplemented by his varied personal experience make him an evangelist of unusual power and effectiveness.

As a result of the meeting the Foreman Methodist church received more than forty new members; among this number are some of the most prominent families of our town. We praise God for his coming and for the mighty results. The entire town has become very much awakened, and the good that will come from the meeting will, I believe and trust, be felt in the future.

Every business establishment in town closed for the day services during the meeting. The pastor feels that he is fortunate to serve a people so loyal to the church and Christianity. There is a spiritual thread running through all the departments of our wide awake church that will keep us safely anchored to the old paths given to us through the Book of Books, and traveled by the King of Kings and Lord of Lords. We thank God for this victory and take courage. —J. C. Glenn, P. C.

BRO. DULANEY'S MEETINGS.

I have just closed my meeting with Bro. C. J. Wade at Bald Knob resulting in 97 conversions and reclamations. I began with Bro. Spicer July 28 on the Conway Circuit.

My slate is full till the first Sunday in Oct. After that I shall be glad to assist the brethren in three or four meetings before conference.

Any desiring to correspond with me before August 6 address me at Conway, c-o Rev. W. J. Spicer. After that address me at Searcy.—A. H. DuLaney.

PERRYVILLE.

Closed a splendid meeting at Perryville, county seat of Perry county, Thursday night, which resulted in 27 conversions and 20 additions to the Methodist church. Others will attach themselves to the Baptist church. Bro. Williford, my presiding elder, did the preaching and he did it well. Bro. A. M. Haltar managed the song service and he did that well. Anyone who can secure the help of these two good men can depend on having a good meeting. Two more loving consecrated men I have never been engaged with. We witnessed a great revival in all the churches of Perryville. Great good was accomplished in the meeting.—J. C. Weaver, P. C.

LEWISVILLE.

We are having a great year on the Lewisville and Bradley charge.

We have just closed a great meeting. Bro. Grover Cleveland helped us in the meeting. We held the meeting beginning Sunday, the 11th of June. Bro. Cleveland came on Monday, the 12th, and preached twice each day until the night of the 29th. He gave us the two Sundays also, and he did us great service. His sermons were first class, and he is good in the altar work and in private house to house work. I consider him first class help in a meeting and his sermons are of a high character. Our town has been deeply moved. Fifty or more were converted and joined the churches. 37 joined the Methodist, 4 the Presby-

terian, 7 the Christian and six the Baptist. Others will join later.

I think the greatest work done by the meeting was in the churches. So many were reclaimed, and have reconsecrated their lives to God and the church.

We are all closer to God and have started afresh in God's service.

This meeting was of the old-time type. Men and women came to altar, got down weeping and praying and many would not leave until they found peace; and having found it, hurried to their friends to get them to come and "taste and see that the Lord is good."—R. R. Moore, P. C.

THE ORPHANAGE.

I received special contributions during June for the Methodist Orphanage as follows:

First Ch. S. S., Batesville, by Mrs. Lentz, Asst. Treas., $18.62.

Rev. G. L. Horton, a superannuate of the North Ark. Conference, Belleville, $10.00.

Mrs. J. E. Skillern, L. R., $25.00.

The Matron received at the Orphanage as follows:

W. M. S., Carlisle, by Mrs. Misen Leemer, Pres., several bushels fresh vegetables.

W. M. S., Sparkman, Ark., by Rev. B. F. Scott, 1 dozen nice hens.

Walker Sanders, L. R., 20 pounds of cake.

Gus Blass Co., L. R., 15 pounds of cake.

W. M. S. Lonoke, tuition for summer school, and summer wardrobe for Ollie Hall.

Mrs. J. B. Bond, L. R., tuition for summer school for Rea Ellison.

Mrs. E. J. Allen, Hot Springs, 20 new aprons and dresses.

Rose City Bakery, L. R., 7 dozen loaves bread.

W. M. S. Thornton, box of new garments, 4 pair pillow cases, 6 towels, 8 napkins, 1 sheet.

Terminal Gro. Co., L. R., 3 cartons sample packages Post Toasties.—Geo. Thornburgh, Pres.

(By an oversight the above communication was delayed three weeks.—Editor.)

CARLISLE.

July 23, 1922, is a day that will long be remembered by the Methodist people of Carlisle. An almost ideal day it was from the standpoint of weather and also from the way everything moved off. Every one in attendance seemed to be happy because of the opportunity of worshipping in the new church building for the first time. For nine long months we people had been looking forward to the occasion when we would be under our own vine and fig tree.

What grander song could have been selected to be the first song sung in our beautiful new church building than that selected by our Sunday School Superintendent, Mr. Harry Perkins, "Crown Him Lord of All!"

In the opening exercises of the Sunday School voluntary prayers were called for, and quite a number responded. All seemed to be of one accord that almighty God would guide and direct all of the undertakings in the new church building.

At the eleven o'clock hour an unusually large audience was present at the preaching service.

Our pastor, Bro. Barry, seemed to be at his best, as was also the large choir. The theme of the hour was "Christian Fellowship." That the message was well received was attested by the very close attention that was given the speaker.

At the evening hour, as had been previously announced, Rev. Mr. Harrison of Oregon preached. His theme was "Guardian of the Sacred Flame." Dr. Harrison brought a stirring message. One that was calculated to go right to the hearts of his hearers.

It might be well said that this new church stands as a monument to the faithfulness and untiring zeal of a number of its members, who for several years have planned and worked hard that they might realize the height of their ambition.

The great world war, coming on as it did, just at the time when their ambition was about to be realized, the price of material and labor running so abnormally high, it was thought best to postpone building operations for awhile at least. However, be it said to the credit of the loyal Methodists of Carlisle, this did not dampen their ardor in the least. They continued to pray and to work.

About one year and eight months ago, our present pastor, Rev. A. B. Barry, was sent to us by the Little Rock Conference. That a wise selection was made is attested by what has taken place since he came on the field.

Soon after entering upon his duties Bro. Barry began to fan the flame of church building until in a very few months the flame got to a white heat and by the time Annual Conference was to meet again the contract for the present beautiful structure was let and while the Little Rock Conference was in session at Pine Bluff, the old building was razed to the ground to get it out of the way for the new building.

As this is largely a rice-producing section and our membership depends to a great extent for a livelihood upon this industry, and because of the great slump in the price of rice products last fall and winter, it has been a stupendous underatking to go ahead and carry out the building program as had been mapped out previously. Great credit is due our building committee and especially to our beloved and most faithful pastor, for their splendid executive ability for putting through to a successful finish the erection of what is said to be the most beautiful and commodious building for the needs of the congregation of any within the bounds of the Little Rock Conference, save one, and that is a city church.—A Member.

BATESVILLE DISTRICT CONFERENCE.

The fifty-third session of the Batesville District Conference convened July 4-6 at Swifton, Ark., with the presiding elder, Rev. H. L. Wade, in the chair. The opening sermon was preached on the evening of the 4th by Rev. J. T. Willcoxon of Tuckerman. At the first regular business session on Wednesday morning the chairman announced the regular committees to inquire into the condition and progress of the work of the District and for the most part they discharged their duties well.

These reports showed that substantial progress was being made along almost all lines, especially in the matter of training future leadership through the Sunday School and Epworth League. Resolutions were adopted heartily endorsing the District Sunday School Training School at Batesville and the Conference Epworth League Assembly at Searcy. The Elder gave some pointed and helpful Scripture expositions and constantly impressed the Conference with his fairness and brotherly spirit.

I think I never attended a more spiritual District Conference. The Conference preachers were J. T. Willcoxon, W. F. Evans, H. A. Stroup, and Bro. Horn.

Dr. J. H. Reynolds of Hendrix College was the only "foreign" speaker we had. He did full credit to the occasion by delivering a regular General Conference address. An unusually large and promising class was licensed in the persons of William Thomas Griffith, Austin David Rader, Burl Nathan Long, Lewis Franklin Lefevers, Andy Alvin Henderson, and R. M. Wyatt.

The following were elected delegates to the Annual Conference, viz: Mesdams J. T. Evans, and H. J. Harris, Chas. Metcalf, J. B. Findlay, W. R. Rice, J. W. Sharp, J. B. Smith and J. T. Campbell; alternates H. W. Jett, F. B. Griffin, Mrs. Mary Gamble, and Dr. H. H. Smith. Hon. R. A. Dowdy of Batesville was elected District lay leader.

In keeping with the plan of the State Methodist Sunday School Conference the District Sunday School Workers' Council was organized with the following officers: H. L. Wade, Chm.; J. T. Willcoxon, Executive Secretary; Mrs. Corinne McNairy, Elementary Supt.; O. D. Langston, Supt. Teacher Training; M. N. Johnson, Supt. Wesley Bible Classes.

The Conference voted strong resolutions of appreciation of the untiring courtesies of the pastor host, Rev. C. E. Gray and the very gracious hospitality of the people of Swifton. The next Conference session will be help at Newark.—J. T. Willcoxon, Secty.

MAUMELLE CIRCUIT.

We have just closed a ten day's meeting at Roland with good success. Had about twelve or fourteen converts and received six into the church, one by statement and five by baptism and faith.

Every one seems to be greatly benefitted from the meeting.

Rev. Rex B. Wilkes of Lonoke did the preaching, and some fine preaching it was.

We are planning for another good meeting at Taylor's Chapel, beginning the first Sunday in Aug. Bro. Roy Jordan of Mabelvale has promised to help at this place.

Let everybody pray for our success. —W. V. Walthall, P. C.

MEETING AT SOLGOHACHIA.

Sunday night, July 23, our meeting at Solgohachia closed after fourteen days of intensive work. Rev. Noel Chaney of Morrilton conducted the meeting. From the very start Bro. Chaney had the confidence of the people. They seemed to have the utmost confidence in him and were greatly interested. It was indeed a revival. The preaching was of the evangelistic kind, very convincing and was accompanied by the Holy Spirit. Bro. Chaney gave out his very best in every message. He is truly a man of God. May God's blessing be on him.

There were twenty-four conversions and twenty-five additions to the church. Eleven babies were baptized. Our church was much revived spiritually. We were all built up in the faith. The Baptists, Adventists, and Presbyterians co-operated and were blessed.—Arlie W. Broadway, Layman.

HARRISBURG.

Rev. F. R. Hamilton, pastor of the Methodist church at this place, closed a two weeks' revival meeting at the local church Sunday evening, July 23. He delivered a strong series of sermons which stirred the spiritual emotions of his hearers. The services were well attended and there were several conversions and additions to the church. On Saturday afternoon he addressed a large crowd of men on the court yard lawn on the subject "Duties of Citizenship." He urged upon people the duty which they owe their country to cast their ballot in elections and made a strong appeal for civic righteousness.

Bro. Hamilton has won the admiration of the people in his fearless denunciation of sin in all its forms and has found a place in their hearts through his fervent devotion to the Church.—Irving M. Greer.

FARMERS' WEEK PROGRAM.

Arrangements for the program for Farmes' Week at the University of Arkansas, August 15-18, have been practically completed, according to announcement by Dean Bradford Knapp of the University College of Agriculture. Governor Thomas C. McRae will be first speaker on the program, and will be followed by President H. A. Morgan of the University of Tennessee, director of the Tennessee State Experiment Station. A number of demonstrations in stock judging, dairying, field crops, plant breeding, and truck and fruit crops will be given in the afternoon of the first day.

The second day will be devoted to co-operative marketing, and speakers will include C. O. Moser, Secretary of the American Cotton Growers' Exchange; B. E. Chaney, president of the Arkansas Rice Growers' Co-operative Association; Charles G. Henry, president of the Arkansas Cotton Growers' Co-operative Association; and Turner H. Wright, manager of the Arkansas Sweet Potato Growers' Exchange. An automobile trip to Tontitown, Italian grape growing community, will be made in the afternoon.

Hugh G. Van Pelt, editor of the Dairy Farmer of Waterloo, Iowa, and C. E. Bouton, crop estimator, will deliver addresses on the third day. The entire program for the third afternoon will be given at the State Experiment Station farm north of the University, and will include a large number of practical demonstrations and explanations of results obtained on trial plots at the Exeprimental Station. The annual Farmers' Barbecue comes Thursday evening.

The final day will be devoted to home and community discussions, and will include addresses and conferences on the rural church, farm women and the home, and on boys' and girls' club work. Contests in stock judging, corn judging, and cotton grading will be held, and winners in boys' and girls' club work will be announced.

NORTH CAROLINA LETTER.

It gives me great delight to report to my old friend, the Arkansas Methodist, and through it to my various other friends, some of the things worthy of note about my work in North Carolina.

We have recently had the pleasure of having with us in a series of meetings Pastor-Evangelist Norris Greer of Lepanto, Ark., and his singer, Rev. J. W. Glover of Cabot, Ark. This meeting has been very successful; the Church is greatly revived; there were 56 professions and reclamations; 20 volunteers for life service, and of this number six fine young men and women have dedicated themselves to the definite work of the ministry and missions. It has been indeed a great treat to the church and the entire community to have these two brethren with us, as well as to the pastor and family to be associated again with two of their Arkansas friends.

It was also seemingly a treat to these brethren to get the trip East and to be with our good people here and to see some of the great and historic sights of early America. They traveled north from Memphis to Cincinnati, then through the Blue Ridge Mountains of Virginia to Norfolk, from which place they came to us. They had the pleasure of seeing from a distance the historic Roanoke Island where the first English settlement in America was attempted. They visited Whale's Head Lighthouse opposite our place on the beach, and from the tower they saw with field glasses two ocean liners that were going by. They also tried sea bathing and seemed delighted.

On their return home they went by way of the nation's capitol; from there to Chattanooga, Tenn., where they were to visit Lookout Mountain, then home by way of Memphis. Methodism in the Old North State is very grateful to Arkanass Methodists for the loan of these two brethren.—K. S. L. Cooke, P. C., Currituck Circuit, North Carolina Conference.

DENTON.

Denton and surrounding community has always been known as a Baptist community. However, there were a few Methodists here and there and on three sides of this community are weak Methodist churches. When I came to Smithville Circuit some one suggested that we consolidate these three places and build a church at Denton. I learned that this had been talked for years, but nothing done, so I thought but little about this matter. Pretty soon I discovered that we were losing ground, not only at these three places, but at other points on the circuit. This was very painful.

I made an appointment to preach at Denton one Saturday night. One brother said: "We want a meeting held at Denton and we want you to get a great revivalist and we will build the arbor and put up the money." We brought the three places together in a meeting at Denton.

We secured the services of Rev. J. L. Shelby of Vilonia, three men guaranteeing $100 for the evangelist. In the person of Bro. Shelby we had the right man for the right place. From the very beginning he had the confidence of the people and great throngs came. He did some great preaching. He is truly a safe and sane evangelist. His humor and brotherly spirit won everybody. Baptists and everybody else came and were wonderfully blessed. Enemies made friends, while sinners were saved from sin. Some were saved at home, some on the road home and many were saved at the altar.

There were 55 conversions that we know of. We organized a church with thirty members.

The last Sunday of the meeting Bro. Shelby preached a wonderful doctrinal sermon and did it in a way that no one could object to, yet he drove home the truth with great power. In this I was surprised. I knew that he was a great evangelist, but did not know that he could preach our doctrine so easily.

Our plans are to pull the three small churches together into one great church, erect a nice church building and make Denton a great community center. May God bless us in the effort.—Roy M. Black, P. C.

NO-TOBACCO LEAGUE OF AMERICA.

The No-Tobacco League of America will have its annual convention at Winona Lake, Indiana, on August 15 and 16. A splendid program, containing names of men and women of national reputation on the tobacco question, has been prepared.

Churches, Sunday Schools, Young People's Societies, Parent-Teachers' Associations, W. C. T. U's. and other organizations interested in solving the tobacco problem are invited to send representatives. The fullest and freest discussion of the various phases of the question is desired. Every one who is interested is given a cordial invitation to participate.

The state of Illinois is the latest to form a complete organization and put a State Secretary in the field. Active work preparatory to organization is being carried on in several other states. The plan is to form an organization in every state in the union, auxiliary to the national organization, which is incorporated with headquarters in Indianapolis.

Any one desiring information concerning the League, programs of the convention or other data, can obtain it by writing the General Secretary, Charles M. Fillmore, Indianapolis, Indiana.

A SIGNIFICANT GATHERING.

More than two hundred preachers of the Methodist Episcopal Church recently gathered at Evanston, Ill., for a Conference on Religion and the Economic Order. There were representatives in the Conference of all the great theological schools of that Church and the membership came from twenty-six of the States of the Union. The topics discussed were: "The Economic Order," "Property," "Competition," "Christian Principles That Effect the Economic Order," "Income," "The Profit Motive," and "What are We Going To Do About it?" These subjects were brought before the Conference in carfully prepared addresses by distinguished men from different parts of the Church and then were thrown open for general consideration. These discussions were of an unusually high order and the reports indicate that they were accompanied with marked spiritual power. Bishop C. M. McConnell says: "I consider the recent meeting at Evanston touching upon economic and social problems, one of the most promising and important meetings since John Wesley began the movement which resulted in the organization of the Methodist Church. It was a frank and open discussion of the most fundamental problems which the Church now confronts and in its spiritual power it rivaled the most enthusiastic camp meetings of the earlier days of Methodism; in fact this meeting, and what is likely to come out of it, will hold in the Methodist Church hundreds of young men in colleges and universities and in the ministry, as well as in the membership of the Church, who otherwise would seek other channels of human service."

While the Church has a message that is the power of God to the salvation of the individual it is also becoming increasingly clear that our gospel has a message likewise for the social life of man which if faithfully delivered will prove the power of God in the sanctification of our whole economic order. We may look to the Congress and to Government Boards for relief from economic wrongs and industrial wars, but the only hope for a real cure of these ills is to come from the enforcement upon the conscience of the people the great principles of righteousness and brotherhood found in the teaching of the Christ.

As Mr. Wesley called together his preachers again and again for conferences on doctrines until they saw their way to a marvelously satisfying interpretation of the Gospel in its extent and in its satisfying effects in individual experience, may there not now be a call in our present disturbed order for our coming together in like manner to rethink the Master's teaching in terms of economic justice and social welfare? The voice of the Man of Galilee is the only voice with authority and power sufficient to calm these troubled waters. —Texas Christian Advocate.

REAL WORSHIP.

"If a gracious and beautiful worship accompanies the noblest and most commanding preaching, all will be well." "A gracious and beautiful worship"—what singnificant words! In the Psalms and in the prophets the heart of Israel is represented as longing for the opportunity of worship and as reveling in that high privilege. In this Israel gives expression to the common experience of the race. If man is "incurably religious" it is because the soul is ever hungering for fellowship with the living God.

But worship does more than answer the soul's hunger for God; it also has high ethical value. To center the soul on God, to be face to face with his holiness and feel one's self enshrouded in the flame of his righteousness, this leaves one with new ethical values and with a heightened and intensified moral sense. Worship is therefore not to be regarded as a meaningless "opening exercise" whose only subject is to quiet a chattering audience so the preacher may deliver his message. It should rather be looked upon as one of the most meaningful features of a Church service, and a feature calling for the most delicate and refined sense of propriety in expression and in general bearing in interpreting the heart of a congregation. It is not therefore the time for noise and confusion and cheap amusement, but for studied reverence and the most exalted expression of our spiritual longings. O for worship in our Churches that is both "gracious and beautiful!"

THE SPIRIT OF METHODISM AS JOHN WESLEY SAW IT.

Whatsoever the generality of people may think, it is certain that opinion is not religion: no, not right opinion; assent to one, or to ten thousand truths. There is a wide difference between them: Even right opinion is as distant from religion as the east is from the west. Persons may be quite right in their opinions, and yet have no religion at all; and, on the other hand, persons may be truly re-

ligious, who hold many wrong opinions.

—Works, Volume II, Page 20.

Use every ordinance which you believe is of God; but beware of narrowness of spirit toward those who use them not. Conform yourself to those modes of worship which you approve; yet love as brethren those who can not conform. Lay so much stress upon opinions, that all your own, if it be possible may agree with truth and reason; but have a care of anger, dislike or contempt toward those whose opinions differ from yours.****Condemn no man for not thinking as you think; let every one enjoy the full and free liberty of thinking for himself; let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree to the spirit of persecution.—Quoted in Texas Christian Advocate.

—Work, Volume V, Page 253.

PAINTED WINDOWS.

We have just finished reading the third volume by "A Gentleman With a Duster," to which he gives the above significant title. "The Mirrors of Downing Street," dealt with the outstanding political leaders of Great Britain; "The Glass of Fashion," dealt with the great social leaders, and "Painted Windows" completes the task by giving us a most interesting and singnificant study of a small group of outstanding religious leaders of England. And unhesitatingly we say that the last book of the three is by all odds the best contribution of the three to the thought and progress of the times. Not only does it deal with as great personalities as the other two volumes did, but the issues connected with those personalities are larger and more vital than was the case in the other two books. And we cannot but feel, too, that the author is here more sincere and honest-purposed than he was when writing the other volumes. In them he frequently gave evidence of a desire to be merely clever and entertaining, while in the present volume there seems to us to be downright sincerity on every page.

The author frankly admits that he is strongly convinced of the moral impotence of the Church of today. He doesn't think that the situation is hopeless, for he sees infinite possibilities ahead, but he does believe that the outlook is very, very serious. And his reason for writing these studies, is that he thinks that much of the failure of organized religion today is to be traced to the religious leaders themselves. And though his setting forth of these is often rather unsparing, the reader will not be able to take much comfort out of the fact that another is censured rather than himself; for the author has a way of laying the responsibility down upon individuals, and not many of us will be able altogether to escape the searching criticism of these pages.

A great catholicity of interest marks the selection of leaders dealt with—varying as they do from the very High Church Anglican to the head of the Salvation Army. Indeed, one of the most interesting studies in the book is that of General Booth, and it is not much more interesting than is the study of Father Knox, a convert to the Roman Catholic faith from High Anglicanism. The pages devoted to Miss Royden, late of the City Temple, London, are also very illuminating and full of interest. It is significant, perhaps, that there is not a single Methodist leader among those dealt with.

What is the author's suggestion as to the remedy for the situation which he deplores? A few pages of conclusion to his volume hints at the way of salvation and progress which he sees. He believes that the time has come when the Church should absolutely throw off all those long and hopeless controversies of theology, concerning the Person of Christ, and direct its thought toward the good news of Jesus as the revelation of a strange and mighty power that would bless and save the world. Here is a pregnant sentence, perhaps open to misinterpretation when taken from its context, but surely with a real message for our time:

"Is it not possible that the Church might see the trivial unimportance of all those matters which at present dismember her, if she saw the supreme importance of Christ as a Teacher? Might she not come to behold a glory in that teaching, greater even than that which she has so heroically, but so unavailingly endeavored to make the world behold in the crucified sacrifice and propitiation for its sins."

We hope that "Painted Windows" will have a wide and an intelligent and earnest reading. It will make us feel and think deeply, and without that on the part of the leaders of the Church we do not see how there is any way for her up out of the trough of the wave in which she now lies.—Christian Guardian.

MORE PRAYING NEEDED.

We need to pray more as a church than we do. We pray in the public congregation and perhaps we measure up well in this manner of praying. We are ready to respond when the pastor calls upon us to pray, though in some cases it may be with fear and trembling. Our praying in public might be more fervent and effectual.

We pray in our prayer meetings and have often precious seasons of waiting on the Lord. Sometimes the prayer meeting is not as powerful and profitable as it should be, because we may not be as earnest and expectant as we ought to be. We may allow Satan to keep us still when we ought to be prevailing with God in prayer, and fail of the victory the Lord has for us. We fear also that these meetings for prayer are not as largely attended as they might be and as they ought to be. A church is measurably weak and liable to defeat in proportion as the prayer meeting fails of its mission. It is refreshing to hear of prayer meetings where the number in attendance equals or exceeds that of the church membership. We need to come up to a higher level with respect to our weekly prayer meetings.

Family prayer must not be omitted. Not only should we maintain the form of the family altar, but we must keep the fire burning there. There is danger of allowing the pressure of business to shorten up and cripple family devotions. The family altar was instrumental in the salvation of souls where the farmer insisted that all who worked for him should attend prayers in his home. We need more and better praying around our family altars.

There is need for more secret prayer. The soul needs to wait alone on God. In public prayer, in social prayer and in family prayer there is a temptation and tendency to be somewhat restrained and conventional, but in secret prayer the soul is alone with God and can wait on Him without the thought that others will hear what is said to the Lord. We need to wait on Him until our hearts are melted, our souls refreshed and our strength renewed. Our praying should be, not for ourselves alone, but for others, as the Spirit prompts us. Many interests rest upon our hearts as we truly wait upon the Lord, and much depends on how we present these matters before Him. The early morning hours are excellent for secret prayer.—Free Methodist.

WESLEY THE WORKER.

"John Wesley averaged three sermons a day for fifty-four years, preaching all told more than 44,000 times. In doing this he traveled by horseback and carriage more than 290,000 miles, or about 5,000 miles a year. His published works include a four-volume commentary on the whole Bible, a dictionary of the English language, a five-volume work on natural philosophy a four volume work on church history, histories of England and Rome, grammars on the Hebrew, Latin, Greek, French and English languages, three works on medicine, six volumes of church music, seven volumes of sermons and controversial papers. He also edited a library of fifty volumes known as "The Christian Library.' He was a pastor greatly devoted to pastoral work. Later he had the care of 'all the churches' upon him. He arose at four a. m., allowing only brief periods for his meals. In the midst of all this work he declared, 'I have more hours of priviate retirement than any man in England'."—Selected.

WHAT A SMILE DID.

In London, in 1872, one Sunday morning a minister said to me: "I want you to notice that family there in one of the front seats, and when we get home I want to tell you their story." When we got home, I asked him for the story, and he said:

"All that family were won by a smile."

"Why," said I, "How's that."

"Well," he said, "as I was walking down a street one day, I saw a child at a window; it smiled, and I smiled, and we bowed. So it was the second time! I bowed, she bowed. It was not long before there was another child, and I got in the habit of looking and bowing, and pretty soon the group grew, and at last as I went by a lady was with them. I didn't know what to do. I didn't want to bow to her, but I knew the children expected it, and so I bowed to them all. The mother thought that I was a minister, and the children followed me the next Sunday, and found I was a minister. And they thought I was the greatest preacher living, and their parents must hear me. A minister who is kind to a child, and gives him a pat on the head, why, the children think he is the greatest preacher in the world. Kindness goes a great way. And to make a long story short, the father and mother and five children were converted."

Won to Christ by a smile! We must get the wrinkles out of our brows, and must have smiling faces.—D. L. Moody.

TEACHER WANTS POSITION.

Young lady with academy, college and normal training and two years' experience in high school teaching, would be pleased to correspond with directors concerning a position for the coming school year. Send full information about work expected and salary to Dr. J. C. Poindexter, Pocahontas, Ark.

QUARTERLY CONFERENCES

BATESVILLE DISTRICT.
(Third Round.)

Wolf Bayou, Aug. 6.
Yellville Ct., at Ware's Chapel, Aug. 13, 2. p. m.
Lead Hill Ct., at Eros, Aug. 16.
Salado Aug. 20.
Newark Aug. 26-27.
Umsted Memorial, Aug. 27-28.
Batesville, Aug. 30, 8 p. m.
Central Avenue Aug. 31, 8 p. m.
H. Lynn Wade, P. E.

CONWAY DISTRICT.
(Third Round in Part.)

Dover, Aug. 5-6.
Russelleville, Aug. 6-7.
Pottsville, at Shady Grove, Aug. 12-13.
Atkins, Aug. 13-14.
Springfield, at Hill Creek, Aug. 19-20.
Plummerville, Aug. 20-21.
Conway, Aug. 22.
W. B. Hays, P. E.

FT. SMITH DISTRICT.
(Third Round.)

Ozark Sta., Aug. 6.
Ozark Ct., Aug. 6-7.
Hackett, Aug. 9.
Greenwood, Aug. 13.
Van Buren Sta., Aug. 13.
Mulberry, Aug. 16.
Clarkesville Ct., Aug. 20.
Lamar, Aug. 27.
Clarkesville Sta., Aug. 28.
Van Buren Ct., Sept. 9-10.
Midland Heights, Sept. 10.
G. G. Davidson, P. E.

MONTICELLO DISTRICT
(Third round)

Portland, 11 a. m., Aug. 6.
Jerome, 8 p. m., Aug 6.
Halley, 11 a. m., Aug. 13.
Arkansas City, 8 p. m., Aug. 13.
Fountain Hill, P. Chapel, 11a. m., Aug. 19.
Snyder, P. Grove, 11 a. m., Aug. 20.
Hamburg, 8 p. m., Aug. 20.
Mt. Pleasant, 11 a. m., Aug. 27.
Crossett, 8 p. m., Aug. 28.
Hamburg Ct., Hollands, 11 a. m., Aug. 29.
Ingalls, Sardis, 11 a. m., Sept. 3.
Southern Camp, 8 p. m. Sept. 3.
—W. P. Whaley, P. E.

SEARCY DISTRICT.
(Third Round Complete.)

Scotland Ct., at Archey, Aug. 5-6.
Clinton & Shirley, at Shirley, Aug. 6-7.
Marshall, at Pleasant Grove, Aug. 13-14.
Bellefonte Ct., at Batavia, Aug. 16-17.
Harrison Sta., Aug. 19-20.
Leslie, at Denard, Aug. 20-21.