

# WESTERN METHODIST.

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXIV

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NO. 24

LOVE NOT THE WORLD, NEITHER THE THINGS THAT ARE IN THE WORLD. IF ANY MAN LOVE THE WORLD, THE LOVE OF THE FATHER IS NOT IN HIM. FOR ALL THAT IS IN THE WORLD, THE LUST OF THE FLESH, AND THE LUST OF THE EYES, AND THE PRIDE OF LIFE, IS NOT OF THE FATHER, BUT IS OF THE WORLD. AND THE WORLD PASSETH AWAY, AND THE LUST THEREOF; BUT HE THAT DOETH THE WILL OF GOD ABIDETH FOREVER.—1 John 2:15-17.

## WANTED: CONSTRUCTIVE STATESMEN.

Public affairs in Arkansas have reached a critical point. The State debt is large. Revenue is insufficient in spite of a high tax rate. The University, the Normal, and the Agricultural Schools are simply existing; they cannot move forward in response to the demands of the age. Even the common schools and high schools are threatened by the tying up of the State school funds. Although there are vast areas of unimproved land, railroads have stopped building extensions and add to their equipment only as necessity requires. With rich natural resources, much raw material, and latent power in coal and wood and water, Arkansas fails to induce capital to invest for the development of our industries. While our State is admirably adapted to manufacturing, it is, with the exception of lumbering, almost exclusively agricultural. While its soil and climate make almost infinite variety possible, there has been little diversified farming. Instead of drawing capital, Arkansas has driven it away. Petty personal politics is largely responsible. Promising to "bust" trusts and run the railroads, issues that today are necessarily federal and cannot be settled by any State independently, shallow men have advertised themselves and by spectacular wrangling have attracted attention and secured election, and then have utterly failed to redeem their pledges. Legislators spend their time securing local laws, most of them unnecessary and in spirit unconstitutional, leaving the great measures to be settled hurriedly in the rush of the last days. The men who attain to a little notoriety seem bent on winning some more desirable office. The legislative and executive departments engage in trades or play at cross purposes, and the judiciary must be invoked almost invariably to decide what the ambiguous mess means. The different departments of State represent personal ambitions and have no definite policy of service. There is no correlation of efforts, no real team work. These puerilities (with apologies to the boys for the implications) speak louder than our lands and advertise us more extensively than our resources. The writer knows Arkansas and makes bold to affirm that for the most part these official weaklings do not represent the people. Our system of selecting officers is complicated and the people are not able to know the men, and then to express their choice, and afterwards to hold officials accountable. Instead of government by majorities we have selection of candidates in badly managed primaries by small pluralities. No man can now be elected unless he runs, and running is highly expensive. Real statesmen usually have other and more remunerative occupations, and will not subject themselves to the annoyance and cost of a campaign. The kind of men needed will not force themselves on the people. They must be called out and compelled to serve by the feeling that there is a popular demand for their services. Let the people by some concert of action call out in the several counties and throughout the State men of character, who have succeeded in their several vocations, not the failures and derelicts; find men who have really given serious thought to the issues that can be settled by the State; men of clear vision, of unquestioned integrity, of unselfish purpose, who will

not use one office to themselves unsparing these men sufficient results. By enacting by administering the by creating sane, may emerge from her own. We have seeking, destructive, big, unselfish, conservative statesmen? There are such among us. Can we devise means to put them where they belong?

Dr. T. Hendon  
State House  
Comp.

another, but will devote the public weal; give rity, and then expect carefully prepared laws, truthfully and impartially, istic conditions, Arkansas wilderness and come into id enough of petty, self-icians. Can we find a few ve statesmen? There are

tion to the principle underlying the purpose and intent of our public school system, and in conflict with the rights and privileges of the people.

"In this country there is entire separation of Church and State; there is no such thing as a State Church or a privileged religion. Imagine the furor that would ensue were the baccalaureate sermon to be preached or the graduation exercises held in a Catholic church or a Jewish synagogue. There can be no sufficient reason for holding a public school commencement in a church; there can be no reason for the clergyman of any church preaching a sermon to the public school graduates and making the sermon a part of the commencement exercises. It is an outrage to compel a Catholic graduate to attend these sermons. It is a violation of the religious freedom of the young man or woman—freedom which is guaranteed to all by the constitution.

"Behind the baccalaureate sermon to which the public school authorities are so partial is the implication that sectarian religion is wedded to the institution for whose maintenance adherents of every creed and no creed are taxed. Those who are quick to raise the cry, 'no union between Church and State,' should be careful to eliminate anything that savors of the evils which they are not slow to fasten upon others.

"We urge Catholic parents wherever this abuse exists to take up the matter seriously and determinedly with their local school trustees, and hold the latter to a strict accountability, at the ballot box and otherwise, for any violation of their constitutional rights. The public school is not an annex of any church, no matter what local fanatics may think. And we advise the Catholic graduates of the public schools to refuse to attend the sermon given in a Protestant church and by a Protestant minister as a part of the regular commencement exercises of the school. It is an imposition upon them which no one has a right to inflict."

## CHILD CULTURE.

Child culture does not culminate in clothes. Soup, soap and sanitation simply supply secondary solutions, and are not substitutes for the soul's salvation. The birthright may be bartered for a bathtub. Conscience may be cramped with conveniences. Living in luxury, one may love leisure and lowliness and loathe learning and life. Petted and pampered, he may be puffed up with peevish pride. Marooned by his mother, followed by his father narcotized by his nurse, tortured by his teacher, he may grow grotesque and gross, his manhood marred, his soul soiled, his sympathies sodden, his vision veiled. Correct child culture correlates clothes and conscience, courage and convenience. It builds the body, molds the mind, and sublimates the soul. It bathes, and banishes barbarism. It blesses bread and bears burdens. It requires a mother to mold, a father to fellow, and teachers to touch. Money must be mastered and made to minister to mind and morals. The selfish self is subjugated, and satisfaction sought in sacrificial, sympathetic service. Kindly curbed and gently guided, lovingly led and loyally loved, helped by hardship and hardened by helping, softened by sorrow and strengthened by struggle, held by heredity, stirred by the Spirit, earth-born, but heaven-bound, the child by Christly culture may grow in grace, mount into moral manhood, and come to stalwart stature in Christ Jesus.

We can stop working, stop playing, stop eating, but thinking runs on; even in our sleep our minds pursue courses begun in wakefulness. On what are we thinking? Is God in our thoughts? Are we planning to please Him? Let us ask the Holy Spirit to help us bring every thought into captivity to the obedience of Christ.

## AFTER COMMENCEMENT.

The colleges and the high schools have closed. The baccalaureate sermons and literary addresses have been delivered. Honors have been won, prizes awarded, diplomas presented, and students have departed. All go with high hopes and buoyant spirits. They have formed ideals and now venture forth to realize them. If properly trained, they know that their learning is but smattering, their attainments meager; and yet, if students and teachers have co-operated, the years have been filled with labor and with joy, and the eager youths fare forth timidly confident, distrustfully hopeful, to undertake sterner tasks. Most of them will succeed. Only those who have been unfaithful to opportunity and have resisted guidance are likely to fail. There will be rebuffs and reverses, but courage and persistency will win. The world is ready for these young adventurers and gives them welcome and work. The greatest danger is of moral decline. The school atmosphere was moral, often positively religious. Teachers and fellow-students were ready to help and uplift. Attendance on Sunday school, church, Y. M. and Y. W. C. A., and Epworth League was expected, absence noted. While there were temptations, there were ample safeguards and incitements to right living. Now the upward pressure is removed. Irreligious or indifferent companions offer inducements to idleness, extravagance, intemperance, and irregularities. Irresistibly, unconsciously, the new influences prevail, and the honest religious youth drifts, and unchecked may spiritually perish. It behooves every student on leaving school to be on his guard, take himself in hand, and maintain his spiritual activities. His pastor needs his services; let him promptly and cheerfully take up tasks in church and Sunday school and League. It is unwise and extremely perilous to postpone the formation of such habits. It is easier now than it will be later. Procrastination in these matters is not merely the thief of time, it is the deadening of energies and the destruction of high purpose. Parents and pastors should promptly utilize the forces released from school. They need not be driven, but cordially urged to participate in normal activities.

## A ROMISH PROTEST.

The Southern Guardian, the organ of the Roman Catholic Church in Arkansas, quotes with apparent approval from an editorial in another Romish paper. We republish it that our readers may understand how that Church, which in other lands and ages has attempted to dominate the State, objects to the principle when any other Church seems to infringe in the slightest degree on the absolute separation of Church and State. Romanism is consistent in its inconsistencies.

"The season of school commencements being now at hand, we deem it timely to call attention to a grave abuse which crops up annually at this period in very many sections of the country. We refer to the holding of public school commencements in Protestant churches and the preaching of so-called 'baccalaureate sermons' by Protestant ministers on such occasions. Now, we protest against these practices as being directly in opposi-

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A. C. MILLAR.....Editor

D. J. WEEMS.....Field Editor

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## DISTRICT CONFERENCES.

Monticello—Lake Village, June 24-27.

Prescott—Delight, June 24-27.

Jonesboro.—Osceola, June 29.

Pine Bluff—Rison, June 30.

Arkadelphia—Rockport, July 1.

Camden—Atlanta, July 6-9.

Batesville—Calico Rock, July 13-16.

## PERSONAL AND OTHER ITEMS.

A preacher has just sent us \$2.50 because of his love and appreciation of the paper.

More people go to bed hungry every night in India than live in all of North America.

Bishop J. C. Kilgo has moved from Durham and will make his home at Charlotte, N. C.

Dr. W. A. Shelton, of the Candler Theological faculty, is doing summer work at the University of Chicago.

Dr. J. D. Hammond has tendered his resignation of the presidency of Payne College, effective November 1.

Dr. J. W. Lee of St. Louis has been appointed by our bishops fraternal messenger to the Methodist Protestant General Conference.

The Bishops have requested Bishop Hoss to write a history of our Church, and Bishop Lambuth to write a history of our Missions.

The largest contribution to the Rankin Memorial at Southern Methodist University is \$500, made by Mr. J. S. Means, of Andrews, Tex.

Men wanting employment should read H. L. Remmel's advertisement on another page, and then write him, mentioning this paper.

A student in Peking has been so impressed by the value of the New Testament that he has purchased over 5,000 copies to send to his friends.

Dr. M. W. Swartz, who has been a member of the Millsaps College faculty, has been elected president of the Woman's College at Montgomery, Ala.

Rev. J. S. Chadwick, assistant editor of the Christian Advocate, has received the degree of Doctor of Divinity from his alma mater, Southern University.

The Blackstone (Va.) Female Institute, having just completed its twenty-first year, has become a junior college for girls. Its total enrollment was 427 last year.

After spending several weeks in our city at the bedside of his sick son-in-law, who is now recovering, Rev. S. S. Key last Monday returned to his home in Dardanelle.

A prominent pastor sends us \$5 to pay for subscriptions for needy widows who could not otherwise get the paper. We shall take pleasure in administering this fund as he desires.

If anyone having a copy of the Minutes of the Little Rock Conference for 1885 is willing to dispose of it, he will find a purchaser by writing to R. H. McLendon, Atlanta, Ark.

Recently we received a dollar from a subscriber who sent it, not to apply on his subscription, but simply as a token of his appreciation of the great benefit which he was receiving.

The first woman to receive the LL. D. degree from Columbia University is Louisa L. Schuyler, great-granddaughter of the Revolutionary General Schuyler and of Alexander Hamilton.

Rev. Thornburgh Workman, son of the retiring pastor, Dr. J. M. Workman, preached his initial sermon at Winfield Memorial last Sunday night. He has been a student at Hendrix College, and was

licensed to preach by the last Little Rock District Conference. He is one of our best boys. We are thankful that such young men are being called to our ministry.

Bishop Mouzon started June 5 for New York, where he will take ship to Brazil, where he holds conferences this summer. He expects to return in time for the opening of Southern University.

The Methodist Assembly for St. Louis Conference is to be held at Arcadia, a point on the Iron Mountain Railway, about 75 miles this side of St. Louis, July 13-25. An interesting program is promised.

The Florida Christian Advocate reports that Rev. J. R. Cason, formerly of Little Rock Conference, has succeeded in securing the funds to build a \$40,000 church at Miami, and the contract has been let.

Wednesday, June 9, at the home of the bride's parents, Rev. and Mrs. J. M. McAnally, Mr. Robert Thompson, of Scranton, and Miss Bessie McAnally, of Conway, were married, Rev. F. S. H. Johnston officiating.

A correspondent in the Christian Advocate writes in the most complimentary terms of the work of Dr. T. E. Sharp at First Church, Memphis. He is remembered in Arkansas as pastor of First Church, Little Rock.

Dr. T. N. Ivey, who preached the baccalaureate sermon at Henderson-Brown College a few weeks ago, last week in the Christian Advocate gives an appreciative account of his visit to Arkansas, and links our State with North Carolina.

Rev. Thomas Walker preached at Perry, June 6, for Brother Myers, and gave an illustrated missionary lecture for Brother McCullom at Perryville the night of June 7, and reports both of these brethren as accomplishing good things under difficulties.

Addressing the National Abstinists' Society in New York, Mr. W. J. Bryan said: "The aeroplane which drops its bomb from above and the submarine which shoots its torpedo from below are less to be feared than the schooner that crosses the bar."

Last Wednesday Rev. J. H. Bradford, of Center Point, accompanied by his brother, Judge Bradford, paid our office a visit which was greatly appreciated. He is an itinerant true and tried who by determination and energy has always made himself felt.

Prof. Claud D. Nelson, a graduate of Hendrix, who has in the absence of Prof. T. S. Staples filled the chair of history at Hendrix College for the past year, has been elected to the chair of philosophy and education in Birmingham College, the school of North Alabama Conference.

Prof. G. W. Droke, who has been in the faculty longer than any other man, has been elected dean of the College of Arts and Sciences of our State University. A deeply religious man and a member of our church, Prof. Droke is eminently worthy of the confidence reposed in him in this position.

Rev. H. H. Watson, of Augusta, is in the midst of a great meeting with Rev. J. O. Hanes and W. G. Waltemire of Birmingham helping. Last Sunday thirty applied for membership in the different churches. Tuesday was used as a day of fasting and prayer. Sunrise prayer meetings are well attended.

Robert W. Brown, the University Junior who won the first prize of \$100 in the International Arbitration Essay Contest at Lake Mohonk, N. Y., is a poor boy, who was left an orphan at four and has had to work as janitor and dish-washer to make his way through school. Arkansas is proud of the record that he is making.

Rev. A. E. Holloway is rejoicing over the reopening of his beautiful and convenient remodeled church at Blytheville. He has a regular assistant and a "Gospel Team" ready to sally forth on excursions into the enemy's country. The remarkable growth of his Sunday school necessitated the enlargement of his building.

At the Faulkner County Teachers' Institute, held at Conway, June 7-12, there were in attendance 250 teachers, possibly the largest number in any Institute in the State, except in Little Rock. The Institute, in charge of Prof. J. M. C. Vaught, one of the most experienced county examiners in the State, was addressed by Bishop Hoss, Dr. S. Anderson, Rev. W. P. Whaley, and Prof. W. O. Wilson, of the Hendrix Summer School Faculty.

Last week while in our city on business Rev. S. C. Baird, a member of Central Texas Conference, whose home is at Dublin, Texas, called and made inquiry about friends of other days. It is a pleasure to greet brethren from other states as they may be in our city. We trust that they will always feel free to call at our office.

The Literary Digest of June 12 has taken a poll of the religious press on Billy Sunday, and finds in a vote of 127 cast by all the editors, 56 favor the evangelist, 43 qualify their approval, and only 28 are really opposed. Liberal quotations are made from many papers. The Western Methodist is properly quoted as approving.

Dr. J. W. Cantwell, superintendent of Fort Worth schools, has been elected president of the Oklahoma Agricultural and Mechanical College. He was well known in Southwest Arkansas some years ago, having been superintendent of schools at Magnolia. His Arkansas friends congratulate him and Oklahoma on the happy combination.

In connection with the John Huss anniversary it is well to remember that Bohemia, his native land, was the first Protestant state in Europe, and five hundred years ago was the leading continental power in social culture and letters. This was due largely to the vigor of her Slavic people and the influence of John Huss. Its university at Prague was among the greatest of that day.

Recently, in a public address, Hon. David Lloyd George, English chancellor of the exchequer, said that what Great Britain needs today is the spirit of Hugh Price Hughes, the great Welsh Methodist preacher. When he attended the funeral service of Hugh Price Hughes, he thought, "There lies silent the greatest personal force my race (the Welsh) has turned out for a generation."

While in Conway it was the editor's privilege to meet his friend, Mr. Mason E. Mitchell, who, after spending some years at Hendrix College, entered the Naval Academy, and later the U. S. Navy. He has just returned from Samoa, where he rendered various kinds of service and engaged in Sunday school work for American children. He reports at Washington this week for a new assignment.

In a recent address Chancellor Day of Syracuse University expressed the feelings of many good men when he said, referring to the warfare in which women and children were victims: "I get hot-headed when I think of the innocent ones who have suffered in the great conflict now raging in Europe. I try to be a pious and quiet man, but the Lord help the man who attacks a woman in my presence."

Mrs. J. M. D. Sturgis, who has recently moved from Prescott, Ark., to Beaumont, Tex., donated to Henderson-Brown College, through Rev. B. A. Few, her former pastor, a part of the valuable library of her lamented husband, Rev. J. M. D. Sturgis, long-time honored member of the Little Rock Conference. A set of the Messages and Papers of the Presidents, in ten volumes, is among the number.

Paderewski, the Polish pianist and composer, invested his large earnings in a magnificent estate in Galicia with a view to giving employment to many worthy people; but the war has ruined his home and destroyed his property, and the calamities of Poland have so affected him that his brain and fingers have lost their skill. He is now in this country endeavoring to raise funds for his unfortunate countrymen.

Rev. Casper S. Wright, some years ago pastor of Central Church, Fort Smith, recently pastor of First Church, Houston, Tex., has been elected and has accepted the vice presidency of Southern Methodist University. His duties are, in co-operation with the president and executive committee, to inaugurate policies and prosecute plans for the securing of bequests, the increase of endowment and equipment, and the furtherance of all the financial affairs of the university. This means that the work of financing the institution will be vigorously pushed. His Arkansas friends will be pleased to learn of this honor coming to Dr. Wright, and will expect him to accomplish large things for the University.

The Texas Christian Advocate, in reporting the Oklahoma City District Conference, said: "The presiding elder introduced a new order in that he read his written message to the conference. It was a well digested statement of the state of the Church in the District. Various sections of the address were distributed to appropriate committees and

formed the basis of their reports." We in Arkansas who have watched the career of Rev. W. M. Wilson in White River Conference and in Oklahoma are not surprised that he is the presiding elder mentioned. His name is not "Woodrow," but he must be related to our presidential innovator. His name and the fact that he is a "Hendrix boy" explain some things.

Renewing Rev. T. O. Owen so that he might remain at the Summer School throughout the week, the editor spent last Sunday at Hope, preaching to good congregations at both hours. Delightful entertainment was found in the home of old friends, Mr. and Mrs. Steve Carrigan, and many other friends were met. Rev. Horace Jewell was at both services, and spent several hours with the writer. He is always a sympathetic listener and a genial companion. He looks unusually well and expects to preach occasionally when weather is favorable. Hope is a fine, progressive town, and our church, strong and aggressive, plans to build as soon as financial conditions improve. Brother Owen is greatly beloved.

A "Keswick" conference is to be held in The Moody Bible Institute on the afternoons and evenings of June 16-18, under the charge of Rev. W. H. Griffith Thomas, D. D., formerly of Oxford, England, and now professor in Wycliff College, Toronto. Dr. Thomas has been a leading teacher at the famous Keswick Conference held every summer in the Cumberland Lake region of England. The evening meetings at The Moody Bible Institute will be popular in character, and held in the auditorium of the Moody Church, but those in the afternoons will be in the nature of a retreat for ministers, evangelists, missionaries, theological students, and other Christian workers. Information as to details may be obtained by addressing The Moody Bible Institute, 153-163 Institute Place, Chicago, Ill.

For several years past the second Sunday of September has been observed by many pastors and people of evangelical denominations in all sections of our country as a day of prayer for schools. The National Reform Association, an organization of thousands of evangelical Christian patriots of every name, whose object is to promote the Christian usages, customs, laws and institutions of our country, offers to send, free of charge, to all pastors who will on this day preach on the subject of Christian education, a copy of its official journal, the Christian Statesman, for July, which will contain sermon outlines, suggested exercises for Sabbath schools and young people's societies, authentic data on the present-day status of Bible reading in the schools of every State in the union and numerous arguments in favor of Christian moral training in our public schools. The issue of the Christian Statesman containing the above mentioned matter will go to press very early in July, and will be limited, in excess of its regular issue, to about the number of orders received. All pastors desiring a copy of this journal should order at once. Address the National Reform Association, 603 Publication Building, Pittsburgh, Pa.

Last Friday the editor took train to Conway and absorbed as much as possible of the Summer School for Ministers. There was opportunity to hear Dr. O. E. Brown on "Every Pastor an Evangelist," and on "Christian Missions and the Present War;" Rev. T. D. Scott on "Pastoral Efficiency, Time, Whom to Visit, Where, What For;" Dr. Jas. A. Anderson and Prof. A. D. McNair on "Should We Build Model Country Churches Designed to Do for Religion What the Demonstration Farm Does for Agriculture?" and Bishop Hoss on "The Methodist Preacher." All of these addresses were of a high order, and were listened to with profound interest by the hundred preachers in attendance, and at night the audience was much larger to hear Bishop Hoss, who spoke with characteristic vigor, clearness, and earnestness. He said that he felt that he had a special commission to the preacher with few early advantages, and argued that by reading and study he could overcome this initial deficiency. The Bishop is preparing to sail for Australia July 6 to discharge his pleasant task as fraternal messenger to Australian Methodism before he continues his journey to China and Japan. We wish him "bon voyage" and a safe return.

There are more than twenty thousand moving picture theaters in the United States.

#### DO LIKEWISE.

Last Monday morning, after the Methodist ministers of the city had adjourned their regular Monday morning meeting, several of the pastors of the city rushed to the business office and left thirty-five new subscribers with the bookkeeper. Pretty good day for the Advocate, through the kindness and work of our pastors in the city. Since one good turn deserves another, suppose, brethren, you do that for several successive Monday mornings? And suppose the brethren of the outlying territory take heart from what the city brethren are doing and send us in the new subs by the hundred for the next several weeks, or months, if you prefer.—Wesleyan Christian Advocate.

#### DR. JAMES THOMAS APPOINTED TO WINFIELD MEMORIAL.

In order that there might be as few interruptions as possible, Bishop Morrison has filled the place left vacant at Winfield Memorial, Little Rock, by the appointment of Dr. James Thomas, with the understanding that this is only until Conference, and is not to relieve him from his duties as Commissioner for Hendrix College in managing the \$400,000 campaign. This will entail extra burdens on him and will entitle him to the fullest co-operation of his brethren. As he had served this great church for four years and later for two, he is gladly welcomed there by his host of friends and admirers.

#### UNUSUAL.

The Wesleyan Christian Advocate, commenting on the election of a president of a Georgia District Conference, says: "So far only twice has a District Conference in this State elected a president—that is, so far as has yet come to light, this is the fact. And that, considering the number of District Conferences that have been held in Georgia, is to us remarkable." Such elections are rare. In that connection the following incident may be interesting. Many years ago, while this editor was president of Hendrix College, in the absence of the presiding elder, Dr. J. T. Bagwell, when the Morrilton District Conference met at Quitman the writer was elected president of the Conference, although at that time, having begun his itinerant ministry in college work, he had never been either a pastor or a presiding elder. And a few years later, not yet having been a pastor, the writer was by Bishop Galloway appointed presiding elder of the Morrilton District, first for two months to fill a vacancy, and then at Conference regularly. Is there another such case? In that connection, it has occurred to the writer that there is no legal reason why a layman may not be elected president of a District Conference. Has there ever been a case?

#### NOTICE: CAMDEN DISTRICT.

All parties attending the Camden District Conference who come via the Cotton Belt from the north should come on the early morning train, which makes connection with the L. & N. W. train at McNeil. From McNeil you will run to Emerson, where you will be met by parties who will convey you to Atlanta. Some of the brethren from El Dorado and that part of the district are planning to come over the Wesson log road to Wesson Camp. This will be perfectly satisfactory to us. All we ask of you is that you—we mean you who expect to attend the District Conference at Atlanta—drop us a card telling us at which place to meet you, and we'll be there. All delegates and visitors are expected, and earnestly requested to be on hand the first day, Tuesday, July 6, the only day we will meet trains, and remain until Friday morning, when we will take you back to the railroad in time for your train. We are praying for a great conference and want you all here. Our beautiful country homes are going to be yours while you are with us. Just write us you are coming and we will do the rest. Write to the undersigned.—John E. Waddell, P. C., Atlanta, Ark.

#### CHILDREN'S DAY COLLECTIONS, LITTLE ROCK CONFERENCE.

Since our last report we have received the following: R. L. Richardson, Social Hill, \$2; G. W. Edmondson, Des Arc, \$9.53; Rev. C. F. Messer, Pleasant Hill, \$1.65; Andrew Dixon, Primrose, \$3.10; Rev. R. H. Cannon, Mt. Prospect, \$5.24; W. P. Murrah, Prescott, \$5.60; Rev. L. J. Riddling,

Salem, \$6.30; Rev. S. B. Mann, Hot Springs, \$7.50; Rev. W. K. Harrison, Amity, \$5; James Gatlin, Child-ester, \$9.09; Rev. J. R. Rhodes, Camp Shed, \$6.05; Miss Dulce Goodson, Fouke, \$1; Rev. Roy Farr, Hot Springs, \$4; F. M. Sigler, Central Avenue, Hot Springs, \$18.41; Rev. W. F. Rogers, Rison, \$4.50; Rev. J. E. Waddell, Atlanta, \$6; Rev. L. W. Evans, Sheridan, \$5.20; C. M. Johnson, \$3.80; T. B. Haney, Selma, \$6.64; C. W. Phillips, El Dorado, \$12; H. L. Huddleston, Washington, \$1.50; Rev. S. C. Dean, Hamburg, \$5; Rev. C. R. Steward, Mineral Springs, \$4.50; Rev. C. F. Messer, El Dorado, \$4.20; G. W. Akinhead, Lake Village, \$3.76; Rev. J. C. Williams, Hermitage, \$3.52; Rev. P. C. Fletcher, Texarkana, \$38.69; J. H. Cheatham, Princeton, \$4.20; Rev. Stanley Bangh, College Hill, \$3.—J. M. Workman.

#### HENDERSON-BROWN.

The new president, Rev. J. M. Workman, and family, are in Arkadelphia, having moved there Monday night. They are busy getting everything from kitchen to fine arts department ready for the students, many of whom are making application. The faculty is about complete, and will be announced in a few days. A number of the former instructors have been retained. Write the president for information.

#### HELP IN MEETINGS.

I will be at Tillar in a meeting beginning June 20, and continuing probably two weeks, or as long as necessary. I have had calls in Arkansas hitherto which I could not meet, but if anyone desires my services in revival work in Arkansas while I am in the State, and will write me at Tillar, Ark., while I am there I will try to arrange for it.—Frank Hopkins, Richland, Ore.

#### EVANGELISTIC SINGER.

I am open for dates for summer and fall as evangelistic singer. Any pastor or evangelist in need of a singer may address me at Sheridan, Ark. I will give reference if wanted.—Respectfully, B. J. Morris.

#### BOOK REVIEW.

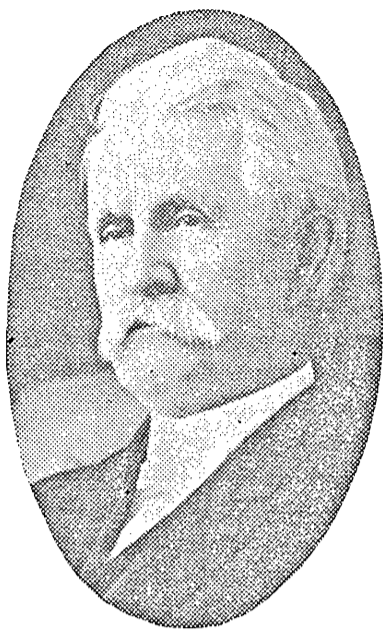
Princeton; by V. L. Collins; Oxford University Press, New York; price \$1.50.

In these stirring days when colleges and universities are almost made to order, it is refreshing to read the history of a great institution which grew from the most insignificant beginnings. Princeton, or the College of New Jersey, a little over 150 years old, is one of the best examples of institutional growth in the United States. Fostered by Presbyterians and slightly aided by the State, it is neither a denominational college nor yet a State university, and yet it has for New Jersey and the surrounding country been a fair combination of the two types. Having no strictly professional departments (the Theological Seminary is independent of the University), it has devoted itself more fully to general culture than has any other of the larger institutions of the land. Situated midway between North and South, it has had the patronage of both sections and has contributed much to the life of each. Though pinched with poverty, it was able to draw and hold some of our greatest teachers. The account of the joint labors of President Smith and Vice President Maclean for almost a half century is a history of sacrifice and co-operation worthy of emulation, and illustrates the possibility of a man's greater service being rendered in a secondary place. The story of Dr. McCosh's presidency demonstrates the value of a mature and thoroughly prepared leader in alien surroundings, adapting himself at fifty-eight to new conditions, and then revolutionizing them. His twenty-year administration is one of the climaxes in American educational history. Endowment and buildings were secured and the courses modernized. Then came the expansion into a university under Dr. Patton, and the further adaptation to modern student needs under President Wilson, and the final securing of large funds for graduate work. The present-day college man can save himself much trouble by reading in this history of Princeton how many of his theories have been weighed and tested. Princeton may be considered a laboratory in which many college experiments have been successfully tried, or a mirror in which different phases of institutional progress may be seen. The book is carefully and sympathetically written, and will repay close reading.

# Gospel Talks



By  
BISHOP H. C. MORRISON



## FAITH THROUGH SIGHT.

Text:—"By reason of him (Lazarus) many of the Jews went away and believed on Jesus."—John 12:11.

There is a weird fascination about the supernatural. The semblance of it will fasten public attention. Whatever occurs out of nature's routine, whether above nature or below it, monstrous of miraculous, will produce commotion. A meteoric shower, or extraordinary phenomenon, will kindle the curiosity of the public. Like the Christian, nature has need to take heed to her ways and be careful of her conduct; because the world runs to see her mistakes or false steps. A monstrous production in the animal or vegetable kingdom will draw a crowd. That wonderful creature we call "the public" is the most nervous creature in the universe.

The supernatural has occurred in Bethany. A man has been raised from the dead. The curious chord in the public heart had been touched. "Much people had come to the place." "Not for Jesus sake, but to see Lazarus." To see him who had risen. And when they had seen him, "Many of them went away and believed on Jesus."

It was not the highest motive that brought them; but they were nevertheless made to believe. Better hear through curiosity than not to hear at all. The repentance of the Prodigal Son began in his appetite. I have known one to go to the place of worship with devilish intent, and there be convicted of sin and made to cry for mercy. We know a man who is now a prominent minister of the gospel, who went to Church one night (with lawless comrades carrying shears with which to shave the tails of the horses, hitched near the Church, while the service was going on; but a shot from the gospel bow pierced his heart and he cried for mercy and was converted to God.

The death of Lazarus was natural. He did not die by accident. Days before his death his sisters sent to Jesus saying, "He whom thou lovest is sick." And after lingering for a time he died, and was laid in the tomb. They might have given nature full opportunity and she could not have raised her own dead. Place the body in the open air; let the sunlight, that quickens vegetation, fall upon it; leave it in the quiet night and let heaven breathe its own fresh and dewy breath upon it; but all in vain. All that nature can do when her child is dead, is to go like Mary, to the tomb and weep there." To bring back

the dead requires nature's God. Hence when they saw Lazarus living they knew that he who had raised him was none other than the Son of God. In the living Lazarus stood the conscious breathing unanswerable proof of Christ's power.

This proof was convincing, and yet we have greater evidence. The conversion of a soul is a supernatural work. Your conversion was more a miracle than his rising from the dead. He stood before them proof of Christ's power to save the body from corruption. You stand before the public as proof of his power to save the soul from sin and death. He has wrought on you a greater and grander work than he did on Lazarus when he called him from the tomb to the arms of his sisters.

If at this hour God should raise one of the well-known and lamented sleepers in your city cemetery, and that one should come in and be seated in this congregation, I fancy I should then get a poor hearing. It would be difficult either to preach or hear if this were the case; and yet I have present not only one, but many, whom he has raised from the dead. And were you not more dead than Lazarus? His was a death of the body, yours a death of the soul. His was a death of "four days" yours a death from infancy.

It was a high privilege to roll away that Stone. I dare say it was the talk and the joy of those who did it. In after years to think and say, "we rolled away the stone when Lazarus was raised from the dead." But a privilege higher than this is it to help, in any way, to the salvation of a soul. To get anything out of the way for a soul to come to Christ. The work we do in this life will all perish unless it be in some way connected with Christ or the soul of a fellow man. Then in the midst of a busy life let us pause and ask, "how much of my life-work has been helpful to the cause of Christ or the souls of my fellow men?" Just that much will not perish. All else will. Then after all, will not some busy men have very little that will not perish?

Shall we do nothing to make us immortal? Shall we roll away no stone from the door of a human heart? Shall we be in eternity with the sad remembrance that we were never the means of saving a soul? God save us from such imperishable poverty!

"By reason of him many believed." And they were Jews, the most obdurate in their unbelief. Men are most

impressed by what they see in their fellowmen. It takes humanity to reach humanity. It was for this that Christ became human. Hence God sends men, rather than angels, to convince men. When testimony comes through a human medium it meets a receptivity that it finds through no other channel. Those very Jews had resisted all proof from nature and heaven. Christ had been announced by angels. Voices from heaven had declared his Messiahship. A new star had arisen upon the horizon and come and "stood over where he was." A loaf in his hands had feasted thousands. The foaming billows had come and crouched at his feet. The winds had hushed their howling and grown silent at his command; and yet they had not believed. But now the proof comes not from the winds or the waves, but from their own humanity. One whom they knew, and knew was dead is now alive, and they see him and believe.

This is the law of gospel success. The proportion is one to many. Lazarus lives and many believe. One alive, many believe. And it will ever be so. For every one in the Church truly alive, many will be led to Christ. They may resist all other testimony, yet when they see one alive and walking with God, whom they knew to have been dead in sin, they will go away and believe.

A distinguished infidel said, "I can stand on my platform and answer Christianity at every point to my own satisfaction; but the beautiful and consistent life of my Christian mother is an argument I can never answer." Here is the only argument beyond their thrusts. Consistent Christian life. There is no answer to it. It is a FACT which is above argument.

You say, "The preacher's responsibility is fearful," and true it is; but what of yours? For what were you raised from the dead? Why were your grave-clothes loosed? Why was Lazarus called from the death sleep? Was it not that he might stand before the multitudes as a living proof of Christ's power. Did not Jesus say, "It was for the glory of God?" And are we not raised for the same purpose? That men may see us alive. See our life, our Church life, our social life, our home life, our business life. This was his object in our conversion, and for this are we still left among men. He is letting us live that men may see us, and because of our renewed resurrection life, they may believe on him.

What was it about Lazarus that convinced them? Not the mysterious messages brought from the land of the dead. There is not on record so much as a word that Lazarus ever spoke after his return from the grave. He dwelt at home, sat at meat with the company, and with Christ, was seen of the multitude; yet not a word from his lips is recorded.

They went to see Lazarus, not to hear him; and the world today wants to see rather than hear. The world "walks by sight" and believes very little that it cannot see. What a man professes amounts to nothing in the eyes of the world if he does not look right in his religious life. If Lazarus had looked more like a corpse than a living man, they had gone away and said, "It is all a hoax." But in place of that they "went away and believed." A man may talk and shout as loud as he wishes, and yet if his practical life is pale and corpse-like his influence is worthless.

Lazarus looked as one fully alive. He had thrown off the grave-clothes, his step had the elasticity of life, his face had the glow of health, he is every whit alive. So there is life in the true Christian. He is no mere walking ghost, who seems out of his place because he is out of his grave. Do not tell me of those people who wear their grave-clothes all the time, and who seem as though it would be an accommodation to them to be buried. And the world would have more sunshine in it if they were. We are in no hurry for our grave-clothes. Indeed it will be about the last suit we shall need. We do not propose to crowd the season and dress for the tomb before the burying time. Some live with the idea of getting ready to die. We are trying to live with the idea of living forever.

He did things common to living men. Had he done nothing common to other living men they would not have believed. They were convinced by his looks and actions. It would be difficult to make one believe that a wax-figure was a living man. Though I once saw a wax-man that breathed regularly. But that was all he did. Simply draw his breath. And if that is all that we do as Christians, simply breathe, we will have very little power to help save the world. There must be more evidence of life than a mere mechanical breathing. The Christ-life must glow in our lives. The world must see him as it looks at us. They must take notice of us that we "have been with Christ." There must be circulation, pulsation, locomotion and labor for God. We must be seen to be different from what we were when we were "dead in trespasses and in sin."

What proof are we showing? We claim to be risen with Christ, what evidence have we given? Suppose there is a man in this town who can be saved in no other way than by your influence: will he be saved or lost? Have you power enough in your religious life and example to lead him to Christ? Power enough to save a soul from death. Or are you a sort of wax-Christian; just able to breathe, and that with difficulty? A sort of asthmatic and spasmodic breathing?

Many saw Lazarus and believed. How many have seen us and believed? Have we reason to believe that we have ever led a soul to Christ? If not, then how barren is such a life. If this be true will He not soon issue the command, "Cut him down. Why cumbereth he the ground?" Standing far down the way of life with not so much as a single sheaf for the final harvest. Near to the judgment and nothing to commend us to the Judge. Shall we begin this new year of 1915, with new purpose and determination, to so spend it, with the remnant of time left us, that men may see in us the signs of a true resurrection life. Let life be such that because of us many shall believe.

## JUNALUSKA MISSIONARY CONFERENCE.

Plans are progressing for our annual Missionary Conference at beautiful Junaluska, July 9-20. It will be held on lines similar to those of last year: study classes for those who desire to prepare such work in their home churches; institutes for all who desire to help and be helped in solving the practical difficulties and doing the real work in missionary cultivation and promotion in the home base; the devotional half-hour for all who

need a deepening of the prayer life; and platform lectures for the information and inspiration of all sorts, ages and conditions.

The management promise more extended preparations for entertainment and we trust there will be more to entertain. Let it be remembered that this is our Annual Workers' Conference, and takes the place of the Mid-winter Institute, and that it is meant for all our missionary leaders, secretaries, presiding elders, pastors, lay-leaders, representatives of woman's missionary societies, and all others who work at the missionary task.

Bishop J. W. Bashford, of China, well and widely known as a great missionary leader, writer and speaker, will deliver three addresses. Dr. S. H. Wainright of Japan will speak on that field. Bishop James Atkins and Dr. Cook will bring fresh messages from the Orient. We hope to hear of "What a Layman Saw in the Orient" from Rev. C. A. Rowland, recently returned from the East. We expect to hear also from Miss Belle H. Bennett, Mrs. J. D. Hammond, Miss Daisy Davies, Dr. W. J. Young, Dr. W. B. Beauchamp, and others.

One of the features of the evening hours will be moving pictures of Oriental and African life and mission work. These scenes are new and very impressive.

The two closing days, July 19-20, will be devoted to the Conference of Missionary Secretaries. This conference is provided for in paragraph 416 of the Discipline, and it is important that secretaries be present. We shall hope to plan with them for a forward movement.

The conditions call loudly for a vigorous and united missionary policy. It is not time for complacency, but for our best planning and most energetic execution.—W. W. Pinson.

#### "FEEDING THE SHEEP."

To be a real "shepherd" to my "flock," has been a question of uppermost import in my mind. It is a question that grows larger and larger to me as I grow older. How many times I have longed for a little fatherly advice as to how I might meet the demands, and solve the problem of keeping the "sheep" from going astray. The wolves, wild beasts and vultures enter the flock from every conceivable angle. Even some wolves get into "sheep-clothing" and enter the fold causing death and desolation to the flock. As a young pastor, ambitious to see the flock grow and prosper, these disturbances have caused me no little prayer and loss of sleep. I have often wondered why our great Methodist Church abandoned the old idea—which I believe was heaven-born—of the junior pastor. My! My! how many times I have longed for some older minister to show me how to make a pastoral visit and cast out devils and heal the breaches, as Jesus showed his disciples. I am thoroughly convinced that going from house to house is not real pastoral visiting. And yet this is what most of us preachers do, just go, and sometimes not to very many houses. What to say when we go, and how to say it, is of the greatest importance.

I recall going with my pastor, the saintly and fatherly F. R. Noc, to visit an old man who was afflicted with cancer. It was the year I was licensed to preach. That sick room was made heavenly by the presence of that saintly "shepherd." I remember

that he sang an old hymn first, then read the Bible, the 116th Psalm, and prayed a most tender and affectionate prayer for the suffering old man, his humble wife and precious little daughter. After the prayer he sang that beautiful old hymn, "In the Sweet Bye-and-Bye," comforted the old man with a few gentle words and Bible promises; and when he bade him good-bye he left a dollar in his hand, saying "God bless you." The old man was weeping with joy and praising God as we left the room. I have often thought of that visit as an ideal pastoral visit to the poor-sick, and have tried to emulate it a few times in my ministry. And in doing so, I have always received as much help as the one I was trying to help and comfort.

If I could have gone in and out with a pastor of that kind for two or three years in the beginning of my ministry, I could have learned to solve many of the knotty problems, from his experience, that I have not been able to solve in eight years' experience of my own.

Now I am ready to admit that experience is a good teacher, but some times we are so long getting over difficulties on the ladder of experience that the better part of our opportunities for using the experience passed us, and our chance for fruitfulness has passed, especially in the charges where we have served. In early Methodism the annual conferences were given, largely, to discussing difficulties and instructing young ministers as to how they might best do their work. Now days they are given largely, to "Connectional" addresses—for the most part pretty dry. And the pastor must make his report in a hop-skip-and jump, without reference to the difficulties he has failed to surmount, or to the special victories won, and how. Maybe that is right and for the best. Again, we often see, at these annual occasions "shepherds" (?)—pastors, pulling on every nerve of their presiding elder and clamoring to "see" the bishop in order to assert their rights as to what would suit them and what would not—sometimes causing an extra session of the cabinet at the last moment of the conference session, to get him "placed." If we are not "hirelings" we ought to be ready to feed Christ's lambs anywhere we have opportunity. Christ said, "The good shepherd layeth down his life for the sheep." I sincerely hope that I shall never be so foolish as to allow covetousness for money, honor or power to blight my love for the souls of the "flock of God" over which I may be appointed as shepherd.

I am of the opinion that any parish is too large for me, and too large for the average pastor. My parish has many hungry souls that I do not know how to reach to feed. This I had as well confess. I covet the skill and grace to feed them. I only wish I had skill and time to touch every hungry soul in the bounds of my charge, and feed them on the manna of heaven. I have not been able to do this, and it is because I don't know how. It is not because I don't love them. Maybe because I don't love them enough. I wonder if there is a pastor in all the country who feels that he is feeding all the sheep that he ought to feed under his charge. I am not, and am painfully conscious of it. I feel the need of skill and deeper love for souls. I hope that I am learning to love souls more and more. Now in conclusion, I would

like to say to any young pastor burdened with pastoral problems, who feels that he needs some brotherly advice that I have never found anything that has helped me like Dr. C. E. Jefferson's little book, "The Minister as Shepherd." It has broadened my vision of pastoral duty, and given me some timely advice that I find is practical. It is, I believe, the most lucid book I ever read in my life. It is an eye-opener. It certainly is adapted to its text. I never enjoyed reading a book more, and never received more helpfulness from any except the Bible. It can be had of Smith & Lamar for \$1.00 net, and is worth five times the money to me.—W. F. Blevins, Pocahontas, Ark.

#### REPORT OF COMMITTEE ON LAY ACTIVITIES.

(Conway District Conference.)

We find that in general our laymen are not being used as freely in the work of the church as the needs of the church and the good of the individuals demand. We are of opinion that the condition obtains, not because of any general sentiment on the part of the pastors antagonistic to the laymen's movement, but because of their not being sufficiently aware to the needs of the church for a developed laity. There seems to be a feeling that the accomplishment of work is an end in itself, and that so long as the work is done it is unnecessary to consider by whom it is done; and, since it is often easier to do one's work than to train others to do it, one is prone to follow the line of least resistance and do his own work instead of trying to get another to do it. When a pastor takes that view of his work, when he concludes that the accomplishment of certain tasks is the sufficient proof of his efficiency as a pastor, he has fallen a victim of a most hurtful delusion. It is important that the sick of the church be visited; that the pastor should as far as possible minister in person to the sick and the suffering in his sphere of service; but if he fail to train the laity to take their share in this ministry, he is responsible for the poverty of soul which is the portion of him who knows not the joy of service in the sick room. It is important that the finances of the church be carefully kept in hand; but if this work is done by the pastor alone, many a man will be deprived of the only field for service open to him. It is a matter of supreme importance that the wandering sheep be induced to return to the fold; but if the head shepherd monopolizes this part of the work of the church, the under shepherds, the men and the women of the congregation, will miss the crowning joy of service. And because no one man, be he ever so willing or efficient, can meet every demand of even a single church, it follows that the interests of the church, considered apart from its ultimate dependence upon the development of its membership, must suffer.

But, assuming that the pastor can and does do the work of the church unaided by the membership of the church, the laity, it is doubtful whether the work done is as important as the by-product of character developed in the doing of the work. So long as her work is done, the church can survive with an undeveloped laity. The Romish church in Mexico and the Latin American countries to the south of us is a case in point. There the priest is everything and the layman is nothing. But the church whose

membership is undeveloped and out of tune and step with her can never march to glorious victory. And ultimately the church as a whole will sink to the level of efficiency of the mass of her membership.

With this thought in mind, let our pastors set themselves to the task of developing the membership of the church through doing the work of the church. Let them remember that the church must be saved to service before the world, through its agency, can be saved from sin. Let them seek diligently to fit each member of their flock to some task adapted to his temperament and adjusted to his capacity, and let them always remember that he who puts two laborers working in the vineyard where only one worked before has not only saved a soul to service and put it into the path that leads to fullness of joy, but he has multiplied his own capacity for service here and for heaven hereafter.—J. P. Womack, for the Committee.

#### WARM THOUGHTS.

Yes, brother, I know it is so; have known it for many years; known it, too, better than you or anyone else can tell me, that I am behind the times; that is, as some men count the times. I have to watch considerably to keep from being run over; things and people, especially some young people, are moving at such a fearful, if, indeed, not fatal rate, that I often long to lift a trumpet note of warning, "Whither goest thou?" Let us be thankful for every invention or discovery facilitating our progress in all laudable activities, but watch unto prayer that we use these things as not abusing them. A real good conscience will do this very thing. This inventive genius and progressive spirit will characterize the ages down to the end of time. Who can tell what wonders will be in vogue a hundred years hence—and this, too, in the religious as well as the material world? "The strength of the hills is his also," earth, sea, and air, with all their vast treasure are laid under contribution to man. And now let the Church of God "arise, shine, her light is come, the glory of the Lord is risen upon her." Let her go forward upon certainly the sublimest mission that ever engaged human energies—that of spreading scriptural holiness over the land; and, mark you, it is not numbers nor exhibition of material grandeur, or literary fame, but holiness to the Lord is to be her glory. May I drop a gentle, loving hint here? "Let no man glory in men, or as dear Bishop Pierce put it, "deify talent." And right here my humble judgment compels me to stand still and consider some matters now in vogue, whether they be of God or of men. The Epworth League, as originally designed and incorporated into our church policy, is an important arm, and often of commendable efficiency. This will not be denied. But if this thing of chartering a car, with band of music and streaming banners, stopping at every station, the League joining in a kind of college yell, "On to Toronto," be for the glory of God, I am bound to stay behind and wonder to myself, is it possible that the Savior was mistaken when he said, "The kingdom of God cometh not with observation." Such exhibitions do not favorably impress the outside world and are sad comments upon religious propriety and dignity. And for one, I do not thank the preachers nor the Leaguers for displacing the standard

Hymn Book of our church from its place in the regular Sunday school service and replacing it with, I know not what all. The best music that art can give can make no atonement for such an error, now so generally prevalent. It is a grief of mind to one old preacher to see it. I make no claim to literary criticism, but fifty years' use of our standard Hymn Book confirms my judgment that there are no better hymns extant, and the preacher and young people who will stack their books away under the pulpit seat, or under the bed at the preacher's tent at camp meeting, as I have seen it done, are, I fear, sadly in want of reverence for the memory of the holy men and women of God who wrote these hymns.

I am clear in my own mind that some presiding elders would do well to study due Sabbath observance, with God's words, "Thou shalt keep the Sabbath of the Lord, thy God holy." If they did, and got their lesson well, especially catching the full significance of "Thou shalt," I do not believe they would board a train Sunday evening and whirl fifty miles to meet an appointment that evening. It looks like a clear case of Sabbath desecration. But, then, it may be, sure enough, that I am behind the times.—James E. Caldwell, Tulip, Ark.

#### HENDRIX COMMENCEMENT.

A report of the commencement sermon by Dr. Carpenter appeared in the Methodist last week. Monday morning occurred the contest for the Western Methodist oration prize between R. E. Fawcett, J. H. Hudson, E. L. Holloway and F. E. McAnear, and the Academy declamation contest between A. W. Taylor and Elton Fulmer. F. E. McAnear won the oration prize and A. W. Taylor the declamation prize. On Monday night the annual inter-society debate took place. The subject, "That the Federal Constitution should be amended to give Congress control of marriage and divorce." H. G. McClurkin and D. W. Pierce of the Harlan Society affirmed and W. R. Stephens and J. H. Bishop of the Franklin spoke for the negative. The Franklin won the decision and W. R. Stephens awarded the honor of being the best debater. Tuesday morning alumni and class day exercises were held. H. G. McClurkin gave the Senior class prophecy and Rev. Forney Hutchinson of Little Rock delivered the alumni address.

President and Mrs. Reynolds Tuesday afternoon gave an informal reception at the President's home to all alumni, ex-students, Seniors, trustees, faculty and visiting guests. Tuesday night a home-coming banquet celebrating the quarter-centennial of the removal of Hendrix from Altus to Conway. About one hundred guests were at the banquet. The toasts were of a high order, Business Manager W. B. Hubbell acting as toastmaster. Dr. Stonewall Anderson spoke on "Boys,

#### LIFE INSURANCE MEN WANTED

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Bronchos, and Nightmares;" Miss Vivien Hill on "A Hendrix Girl Adrift in the University of Chicago;" Prof. W. W. Parker on "Me and Columbia;" Silas Fulmer on "Girls and Umbrellas," and President Reynolds on "The Evolution of Hendrix Bull Dogs," and Dr. James Thomas on "Collections and Recollections."

Wednesday morning witnessed the graduating exercises. Bishop Hoss delivered an able address to the class on "The New Age." The B. A. degree was conferred upon the following: Ruby Baugh, Ruth Baugh, J. H. Bishop, R. C. Carmical, O. Fawcett, P. M. Fulmer, S. C. Fulmer, W. M. Harton, J. R. Holmes, J. H. Hudson, L. C. Jenkins, H. C. Johnston, F. E. McAnear, A. L. Miller, J. J. Propps, A. S. Ross, W. R. Stephens, B. O. Womble, R. W. Young. Three other young men will receive their diplomas when they shall have passed on some unfinished work. This is both a large and strong class. The following prizes were awarded, in addition to those named above: The W. A. Owens scholarship prize, to B. O. Womble; the W. E. Hogan mathematics prize, to W. A. Hearn; Mirror literary prize to D. W. Pierce; Academy scholarship prize, to Ezekiel Nunn; Academy essay prize, to Homer Lawrence; Mirror prize for the best poem, to B. O. Womble; Mirror prize for best story to F. E. McAnear; Hugh W. Robertson all-round athletic prize to J. A. Anderson, Jr.; J. Q. Schister history prize, to W. A. Hearn; Academy Latin prize, to Ezekiel Nunn; Mrs. Joe Frauenthal music prize, to Edith Sherman; Miss Myrtle Greeson music prize, to Dorothy McCulloch; Harlan Society debaters' medal, to R. T. Ross.

The commencement exercises were in every way satisfactory, closing as they did the best year in the history of the college.—Reporter.

#### MY IMPRESSIONS OF GALLOWAY COLLEGE.

On Tuesday, June 1, an opportunity and a pleasure came to me that gave me a great deal of satisfaction. I had the privilege of meeting with the other commissioners of Galloway College in the English room in the main building. This was my first visit to this institution, and my delight was great when I saw with my own eyes. A walk through the building, over the campus, through the poultry yard, where there were 400 chickens and 60 turkeys, a peep into the potato house, and a look through the laundry and the gymnasium, with its equipment, convinced me that I was beholding the surroundings of no ordinary institution, conducted by the best scholarship our universities could supply.

The most striking thing to me was how Prof. Williams and his teachers could accomplish so much with such limited equipment. Only a man with the genius and the wisdom of a Solomon could do this, hampered as he is by crowded conditions due to an inadequacy of building facilities. There ought to be erected at once an Academic Hall, a Science Hall, and a better and more spacious Practice Hall. The Academic Hall ought to be equipped with class rooms, an office, and rooms sufficient for literary societies. The Science Hall should be equipped with plenty of rooms and apparatus for domestic science. The domestic science work is now being carried on in one department of the gymnasium. These are the conditions that exist in this, one of the greatest schools in the South. There is no other institu-

tion like it in all the Southern States. The homelike atmosphere of the school, the care and oversight exercised by Prof. Williams and his good wife, the thoroughness of the work done, the inspiration injected into the work, and the moral tone visible everywhere differentiate this school from all others that I have ever visited. I have seen nearly all the female colleges in Nashville, Tenn., and have known something of their work, yet I do not hesitate to say that Galloway College surpasses them all.

Arkansas Methodism has a right to be proud of Galloway College, and should show their pride by liberally contributing to the better equipment of the college. The wonderful resourcefulness of Prof. Williams is very striking. He is a great scholar and a great teacher. More than that, he is a very practical man, looking after the economic side of his work as closely and wisely as the literary side. His wonderful ingenuity produced 600 gallons of as fine syrup, made out of cane raised on the grounds, as you ever sopped a biscuit in. The buildings out in the poultry yard were made out of piano boxes, and they look like they were made out of the best lumber on the market. In his potato house can be seen potatoes perfectly sound, placed in storage last fall. There never lived a more ingenious man in this State, I am sure. This institution would receive a more hearty support from a financial standpoint if some of our good Methodists and others would make a trip to Galloway and see for themselves. Some good and great man would go down in history if he would open up his treasury and pour forth as the Lord directs for the equipment of Galloway College. Not only would he go down in history as a great philanthropist, but would lay up riches manifold in the other world. The work of Galloway College, the thoroughly trained teachers at its head, the type of citizenship and Christian character coming out of that institution, the part that these women are to play in the future development of this State, the power of such Christian character in the development of both Church and State, make it all the more important and necessary that we make this school the best as to equipment in the whole country. If the world's great civilizations are built upon the home, then how important that we look well to the education of the women and girls of Arkansas. No education is a success, and a world power without a moral tone holding it together with the proper inspiration. Therefore, let Arkansas Methodism get underneath Galloway College and supply her with just what she presently needs.—R. M. Holland.

#### WINONA LAKE ASSEMBLY OPENS.

Not since the organization of the Winona Assembly, twenty-one years ago, has there been so much interest manifested by people all over the country as is shown this season. There are several reasons for this: Because of the war in Europe there is no real desire to go abroad, but there is a strong desire to patronize our summer Chautauquas and Assemblies and resorts of various kinds at home. Then, Winona Lake is the home of the Rev. Billy Sunday, and during his great campaigns he has told his hearers so much about this lake resort that many are anxious to spend their vacations at a place so praised by Mr. Sunday. Inquiries are coming in more

numerously than ever before, and reservations are being made at the hotels and cottages in such numbers as to assure the managers of an unusual attendance.

As a prelude to the regular opening of the program on July 4, "Open Gates" has been announced from June 24 to July 5. During this time the Summer School of Missions will be held (June 27-July 5). The Indian passion play, Hiawatha, will be given on the lake shore. Fifty full-blooded Indians, living in camp for nine days, will present the classic poem, "Hiawatha," twice every day, except Sunday.

The regular summer season opens on Sunday, July 4, with services in the auditorium. W. C. Hall of Indianapolis will have charge of the Sunday school, and the Rev. R. M. Russell, president of Westminster College, will preach the opening sermon. Dr. Russell has recently been called to the chair of Homiletics in the Moody Bible Institute of Chicago, and will enter his new work in the fall.

The White Hussars will sing at the Auditorium on Monday evening, July 5. The Bible hour during opening week will be in charge of Rev. Dr. Russell and Dr. Frank N. Palmer. A feature of the opening days will be Lyman Howe's pictures, which will surpass anything of the kind ever before shown in Winona. Perfect pictures of naval equipments and gigantic floating fortresses will be of special interest. The program throughout the entire season is unusual. Among the speakers announced are A. L. Barrett, of the Carnegie Endowment; James A. Burns, president of Onondaga Institute; Mr. Frank Dixon, Wells Watson Ginn, Dr. Charles E. Barker, R. E. Pattison Kline, Monroville Wood, Governor Ashton C. Shallenberger, Thomas Brooks Fletcher, Peter McQueen, Gay Zenola MacLaren, M. C. B. Mason, Dr. John Royal Harris, Dr. John M. Coulter, Senator Williams S. Kenyon, Rabbi Wise, with others of note.

There will be music by the Rogers Winona Orchestra, the Ruby Bohemian Orchestra, Creators' Band, the Grace Hall-Riheldaffer Orchestra, the Metropolitan Grand Male Quartette, the Boston Symphony Sextette, and the Schumann Quintette. The sacred opera, "Egyptha," will be given at least three times during the season. Prominent ministers and evangelists who will occupy the pulpit during the summer program are: Rev. Dr. R. M. Russell, Dr. F. N. Palmer, Evangelist M. B. Williams, Dr. W. E. Reiderwolf, Dr. Charles Reign Seoville, Dr. G. R. Grose, Dr. Milford H. Lyon, Rev. Bob Jones, Rev. French E. Oliver, Dr. Henry Collin Minton. It is hoped that the Hon. William Jennings Bryan will give at least one lecture during the season.

The Annual Bible conference will convene August 20-29. Ministers and other religious workers will come from all parts of the country to this conference because of the noted speakers, among whom are the Rev. G. Campbell Morgan, of London, Dr. A. C. Dixon, pastor of the Metropolitan Tabernacle, London; Bishop E. H. Hughes, Dr. John Douglas Adam, Dr. James Whitcomb Brougher, Dr. J. Wilbur Chapman, Dr. Camden Coburn, Dr. A. B. Burn, Van Ormer, Bishop Henry E. Fout, Rev. Melville E. Trotter, Dr. William Walter Bustard, Dr. A. T. Robertson, Dr. Charles Stetzel, Rev. Bob Jones, Mr. Marion Lawrence, Dr. Charles Scanlon, Dr. M. B. Williams, Dr. W. E. Reiderwolf, and a

large number of others. It is hoped that the Rev. Billy Sunday will speak at some time during the conference.

E. B. A. Kellum of Indianapolis, former traveling passenger agent of the New York Central lines, has taken charge of the excursions for the season and will arrange for picnics, reunions, and all sorts of large gatherings at the park. It is expected that the thousands of converts within a radius of one hundred miles of Winona, will meet on the grounds with evangelists who have held meetings in central Indiana, namely, Bob Jones, Billy Sunday, Dr. Chapman, Dr. Lyon, Dr. Beiderwolf, and others. It will also be a meeting place for Men's Bible Classes throughout the State.

There will be conferences on Evangelism, Temperance, Church Efficiency, Home and Foreign Missions, Denominational meetings and other gatherings of interest to those who attend the Bible Conference.

The singing, as for many years past, will be a great feature of the conference and will be led by Prof. E. O. Excell of Chicago. Only those who have attended other conferences can understand the wonderful effects of Mr. Excell's leadership. The great choir, assisted by Prof. Alvin Roper, pianist, is composed of some of the best singers of America.

The Conference on Pastoral Evangelism, to be held August 16-19, will be in charge of Rev. Parley E. Zartmann, Extension Secretary of the International Association of Evangelists.—M. A. Martin.

#### FOR A STAINLESS FLAG AND A SALOONLESS NATION.

The great National Convention of the Anti-Saloon League of America, to be held in Atlantic City, New Jersey, July 6th to 9th, promises to be one of the most enthusiastic and remarkable gatherings of the kind ever held. Not less than twenty-five thousand delegates, from all sections of the country, are expected to be present. At its close, it is planned to have a committee of five thousand persons call at the White House, Washington, and present to the President of the United States, resolutions which will probably be adopted by the convention.

It is hoped that this convention will be an incentive to patriotic and Christian men and women everywhere to unite in this great cause for the uplift of humanity—in making this impressive gathering the beginning of the end of the whiskey traffic. The moral forces of our nation will here have a pre-eminent opportunity for centering their efforts on the redeeming of human wrongs by the enthronement of civic righteousness. The saloon has too long disgraced American manhood; may this convention help to rid our nation of it at once and forever.

Many cities are preparing to send large delegations. Interest is constantly increasing. Churches, Sunday schools, temperance and other societies will be represented by one or more delegates.

The Catholic Prohibition League of America will meet in Atlantic City at the same time, and there will be the most cordial and fraternal relation between these two great bodies. On one of the four days they will have a joint meeting, at which time the enthusiasm will doubtless be at white heat. Two such powerful forces as these should shortly win America for temperance.

Our country has been making rapid strides lately in the absolute prohibition of the manufacture and sale of intoxicating liquors. Already the handwriting is upon the wall: "The saloon must go!" The battle line is far-flung, and the struggle is on to the finish—honor, manhood, home, country and loved ones being arrayed against that which makes for the downfall of all these and more, the loss of one's very soul.

Atlantic City in July is an ideal place for such a convention. The bathing, fishing and sailing will be at their best; sufficient hotel accommodations will be found for all; and almost every form of enjoyment and amusement will be furnished. The convention will be held on "Young's Million Dollar Pier" which contains four large auditoriums in which almost twenty-five thousand people can be seated. The boardwalk is eight miles long and from twenty to sixty feet in width. At night it is brilliantly lighted, and in the shops along its landward side may be found goods for sale from the nations of the world. This great boardwalk forms one of the finest and most popular promenades in America.

The program of the convention includes addresses by the foremost orators of our land, among them being governors, senators, congressmen, judges, lawyers and ministers. Of those who are best known, may be mentioned Dr. William H. Roberts, Hon. Richmond P. Hobson, Major Dan Morgan Smith, Dr. Louis Albert Banks, Rev. Sam W. Small, Rev. James Cannon, Jr., Hon. John G. Woolley, Dr. P. A. Baker, Dr. Homer W. Tope, Hon. Clinton N. Howard, Ex-Governors Patterson, Hodges and Stubbs, Governors Carlson, Foss, Hays and Lister, and Senators Shepard and Callinger. A prominent feature of the convention will be the great male chorus under the widely-known musical leader, Prof. E. O. Excell.

How rapidly sentiment unifies and forms itself into a great, compelling movement, may be illustrated by the fact that Thomas Jefferson wrote: "Before the 19th of April, 1775, I never heard a whisper of a disposition to separate from the mother country;" and in March of that year, Franklin wrote, "No American, drunk or sober, thinks of such a thing as independence." Yet in less than ten months American independence had been declared.

In 1835, William Lloyd Garrison was severely handled by a Boston mob because of his abolition teachings; and in 1855, Rev. Dudley Tyng had to sever his relations with an Episcopal Church in Philadelphia because of his opposition to slavery; yet we all know that the freedom of the slave was soon after that time to become an established fact. Something of the same mysterious power which not only freed us from England but which also freed the colored men, will also shortly free our nation from the thralldom of intemperance. Let us believe that God is still "keeping watch above His own," and that at no distant day He will cause us all to rejoice in a stainless flag and a saloonless nation. May He hasten the time.

Let men everywhere work and pray for the success of the convention, for through its efforts giant strides will be made toward redemption.

Don't dope with calomel. Swamp Chill and Fever Cure is better. At your druggist.

ing our land from the curse of strong drink. May the time speedily come when the memory of the whiskey traffic will be kept alive only in the histories and traditions of an emancipated people, whose children will read of the saloon and marvel that it should once have been tolerated, as we now wonder at the days before 1776, and at the slavery that existed in our land before 1865.—Allan Sutherland.

#### USE THE CHURCH PAPER.

If Methodism is to succeed in Arkansas it will succeed through the press. The preacher does not get into the home on an average of more than once a year. The Methodist goes in once a week. He does not get a hearing more than once a month. The paper gets a hearing three hundred and sixty-five days in the year. The Home Missionary Board could wisely appropriate two thousand dollars a year to the Methodist, and ought to do so, and put it in two thousand homes and win one thousand homes to Methodism and to Christ each year. I have tried this work again and again, by judiciously placing a church paper in ten homes I have won five for the church. Make the Western Methodist a great paper and sow Arkansas down with it and you will make more Christians and more happy women and do more for missions and lift the people more than all your schools and colleges and home missionaries are doing today. We are moving on down here in Texas. I have added two church organizations and two more towns to my big circuit. We expect to report at least one hundred additions to the church by conference. My presiding elder, Rev. J. S. Johnston, D. D., is one of the biggest hearted and broadest men on earth today. He knows no let-up and puts the salvation of souls first and foremost everywhere—even in a quarterly conference. There is a demand here for teachers, and preachers are much needed. Many schools pay their teachers twelve months in the year.—D. D. Warlick, P. C., Cardale Circuit, Catulla, Texas.

#### A TRIBUTE TO ROSE ANNABEL McCLINTOCK.

Of all the good women of this world, none are more deserving than the wives of Methodist preachers. Having to move from place to place, with meager opportunities to fit up the home, and often left to bear its burdens alone, no class of women live under more trying conditions, accomplish more good, and yet have fewer of the real comforts of life than these unselfish women of the Methodist itineracy. To this noble band of Christian women belonged Rose Annabel McClintock.

She was born in Tishomingo county, Miss., May 20, 1860. She was a Brown—good Methodist stock. While in her infancy, war clouds having overcast the Southern skies, her parents sold their home in Mississippi and moved to Southern Tennessee, locating near Lexington, to be with relatives, the Middletons, Faggs, Hammons, and Englands, prominent Methodist families who lived in that section. Here she grew to womanhood under fairly good educational advantages. She was converted while in her youth and united with the Methodist church, in which she was to spend her life as the wife of a Methodist preacher. She was a Methodist by inheritance, by training, and by her own enlightened and free choice. She

was married January 2, 1876, to Rev. R. A. McClintock, a local Methodist preacher, then engaged in teaching school. Both went to school some after their marriage. About two years after their marriage they moved to Ripley county, Mo., where he taught

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school for two years. She was delighted when, in September, 1880, he joined the St. Louis Conference. Their first work was Bloomfield Circuit. In order that she might become more thoroughly identified with her husband's work, (she pursued his course of study with him. She also kept herself posted in the current literature of the church, and became very active in social, Sunday school, and revival work. She thus became a strong support to her husband in the work of the ministry.

Among other charges served by them in Missouri were Poplar Bluff and DeSoto stations. From the last mentioned charge they transferred in 1895 to the Little Rock Conference. Of the twenty years she spent with her husband in this conference, six years were spent in the Little Rock and Pine Bluff districts, and fourteen in the Monticello District. Their first charge in this Conference was Portland and Parkdale, and their last and present charge, Wilmar Station. In all of this round of pastoral charges she shared with her husband his labors, his cares, his sorrows, his victories, and his joys; in it all she was his true and faithful helpmeet.

Sister McClintock was the mother of six children, four of whom preceded her to that goodly land beyond. The bodies of these departed loved ones lie buried in different places—along the lengthened route above outlined, wherever in the Master's vineyard the parents chanced to be laboring when the call came. The two surviving daughters are Mrs. A. J. Snodgrass of Dallas, Tex., and Mrs. Stuart E. Nunn of Monticello, Ark. Her devotion to the home was no less than it was to her husband's work. This showed itself in the refinement of her children and in the good impression made upon her neighbors. One who lived near her said: "She was one of the best women I ever knew." It is in the home that we find the surest test of character.

In February of this year her health gave way, and she slowly but steadily declined till Friday, April 30, 1915, when she fell "asleep in Jesus." She enjoyed life; she enjoyed her husband's work, and she would have gladly lived had it been her Master's will; yet she had absolutely no fear of death, and was in every way ready when the summons came. Her husband and their two daughters were at her bedside when she departed. The funeral services were held at the Methodist church in Wilmar, and were conducted by the writer, assisted by Rev. R. W. McKay, her former presiding elder. The body was conveyed to Monticello, nine miles from Wilmar, and there in Oakland Cemetery was laid to rest on Saturday evening, as the sun was going down. But as the sun sets only to rise again, so will she in the morning of the resurrection rise to everlasting life: "For as in Adam all die, even so in Christ shall all be made alive."—W. C. Davidson.

#### HELP FOR MEXICANS.

Conditions in Mexico call for the active sympathy of all who love humanity. They are growing worse. Multitudes are starving. Help from within is not to be expected while the war lasts. The only hope is from without. These poor, misguided and unfortunate people deserve our pity and not our blame, but pity alone will not feed the starving. They are dying in Mexico City at the rate of 500 a day, we are told—dying like Lazarus

at the doors where they beg for a crust. It is time to help. Our own Methodist people are involved in the common distress. Rev. R. C. Elliott, our only missionary now in Mexico City, writes: "I have had many varied experiences in famine before. The situation is appalling. It is heart rending to see the multitudes of women and children waiting in turn for hours around the palace and other places where a little corn may be purchased. The International Committee has sold me 200 litros of beans at cost, which I am sending in small quantities to our poorest people at the same rate. The committee has also promised me fifty tickets for ground corn tomorrow. This will entitle the poor to two kilos of corn daily for six days, gratis. All food stuffs have risen tremendously in price." Shall we neglect these, our brethren, in the time of their distress? Even a small amount will go a long way to relax the cruel grip of hunger. We must not only help, but help quickly. Do not send direct. Send contributions to J. D. Hamilton, Treasurer Board of Missions, 810 Broadway, Nashville, Tenn., and we will forward to Brother Elliott. —W. W. Pinson.

#### A TRIBUTE TO REV. THOS. B. WILLIAMSON.

By request of Mrs. Williamson, I give this note in memory of her late and lamented husband. Brother M. M. Smith has already paid him a very worthy tribute, but we seldom say too much about our good men who pass away. They go through this world but once, and they go out but once. My meeting with him was in the summer of 1876. He was a druggist at Judsonia. Here he met and married the then young and pretty girl Miss Sue Vanmeter, who stood nobly by his side for all these years. I am going to say some things that may not look just right to some. He was not only a good man, but a great man. The man was first—then the preacher. A man who served the unremunerative charges he did, raised the large family he did, kept out of debt, and left a good home free from debt, is truly a great man. Sometimes it is said a Methodist preacher is a poor financier, and some are, but yet it stands out in bold relief that many are financiers. In fact the poorest financier among them is a king of financiers when his meager salary is considered. This virtue in our deceased brother is to be commended and mentioned as an example worthy of devout emulation. He was a good and a fine preacher, not as the world and as some estimate ability as a pulpiteer. But God's estimate of wisdom and efficiency is soul-winning. He had this real true greatness. He was not only instrumental in helping to save others, but by precept and example he saved his entire household. Here is the true secret of the world's conversion. Every preacher and every layman who has a family ought to be able to lead them all to God. Every home in the world converted, means the world at Jesus' feet. He preached a plain, sane, pure gospel, and this kind alone is the power of God unto salvation. Personally, I have lost a friend, a brother. We met at Batesville last fall; he was frail and knew that without radical improvement, the end was not far away. As we parted on the streets, we put our arms around each other and he said, "Jim, God bless you, we will not likely meet again but all is well with Tom." I tried to return the prayer he had

## WOMAN'S MISSIONARY DEPARTMENT

Edited by Mrs. W. H. Pemberton, 303 East Sixth Street, Little Rock, Ark.

### PRESS SUPERINTENDENTS.

North Arkansas Conference.....Mrs. L. K. McKinney, Marvell, Ark.  
Little Rock Conference.....Mrs. H. C. Rule, Crossett, Ark.  
Communications should reach us Friday for publication next week.

### WHO KEEPS THE SCORE?

By Francis McKinnon Morton.  
Who keeps the score of all our deeds?  
Not I, not you;  
But One who understands our needs.  
He keeps the score of deeds;  
He marks the things we do.

Who measures out our just rewards?  
Not you, not I;  
But One who is the Lord of lords.  
He measures out our rewards  
With an impartial eye.

—Christian Advocate.

### OUR MISSIONARY PRAYER CYCLE.

June 16-23.

Pray for the adolescent boys and girls in the Latin countries, where poverty, illiteracy, and immorality make industrial conditions that are hard to overcome. Pray for Christian homes, Christian education, and Christian governments.

### DELEGATES AND DISTRICT MEETINGS.

No matter how fine the plans of the District Secretary may be, or who the speakers on her program are, it rests largely with the delegates to make the district meeting a success. Every auxiliary should send a delegate—one who is apt to learn and is willing to try to teach. Indeed, no other kind should be asked to serve as the representative of a Missionary Society. The smallest and newest organization may send some inspiration to those who attend the district meeting, and, as with the largest and oldest auxiliary, should gain much through her delegate. It is only in this way that district meetings are worth while. In no other way will they prove a blessing throughout the Conference Society and the M. E. Church, South.

Delegates should be present for the opening meeting, and, if possible, remain through the closing service of the district meeting. They should bring written reports and go prepared to take notes and to carry much helpful information to their home folks. Invitations for the next district meeting will be appreciated, and the more, the merrier. If every delegate is fortunate enough to be sent with an invitation, somebody may be a little disappointed. But if no delegate extends an invitation there'll be great disappointment in the hearts of the District Secretary and the Conference officers who are jealous for their Master's work.

Delegates should not only bring reports, papers, pencils and invitations, but an accurate statement as to the Conference pledge. Everybody will desire to know how much has been promised by each auxiliary and how much it has paid on the pledge dur-

ing the first half of our year. The Missionary Council gave one evening to hearing from Conference Secretaries what their members would try to raise this year (1915). Now let the District Conferences, through their delegates, start afresh to raise the money pledged by the Conference Secretaries of the Arkansas Women's Missionary Societies.

According to instructions received from executive committees and delegates to annual meetings, the pledges were given at the Missionary Council by Mrs. J. M. Hawley for the North Arkansas Woman's Missionary Society and for the Little Rock Conference by Mrs. W. H. Pemberton. From last accounts both pledges were growing some, but persistent, faithful and prayerful effort is needed to make them grow faster. Above all, delegates should go to the district meetings with a mind to work for God's needy ones and a heart to praise Him for His goodness and mercy to us all.

### IS NO NEWS GOOD NEWS?

If it is, the Women's Missionary Societies in our two Arkansas Conferences are having unprecedented prosperity. And if that be true, whose duty is it to pass the good news along? Every auxiliary is requested to elect a Superintendent of Publicity who will send items of interest to the Conference Publicity Superintendent, and she duly forwards the information to the editor of the Missionary Department in the Western Methodist. This is a wheel within a wheel, some may say, but each one is needed to make the machinery run in systematic and helpful manner. There has been some trouble with the machine, for it has halted on the first stage of the journey.

Mrs. H. C. Rule of Crossett, Publicity Superintendent of Little Rock Conference, anxiously awaits tidings promised by many Auxiliary Superintendents, and Mrs. L. K. McKinney, of Marvell, would be pleased to hear frequently from the societies of North Arkansas Conference.

### SYMPOSIUM ON PUBLICITY AND SUPERINTENDENTS.

We've often been told, "Missionary items and facts are the most interesting and the most thrilling in the world," and Dr. J. Campbell White says all that is needed to make people read them is to get someone to present these facts in an interesting way. At present the eyes of the Woman's Missionary Council are turned on our Publicity Superintendents, to whom we look for a steady advance in the furtherance of Home and Foreign Missions.

The following clippings from several Methodist papers, through which bright women have expressed their views concerning the Publicity Department and its Superintendents, form an interesting symposium of unusual worth. The words of wisdom should stimulate our Arkansas Publicity Superintendents all along the line.

"The Publicity Bureau is the illu-

Better and safer than calomel—Swamp Chill and Fever Cure. Instant relief. At druggists.

minating station; and every lamp must be kept trimmed and burning or there will be a lack of light somewhere. Once the circuit is completed and the big engine of publicity is made to turn in behalf of missions, causing the world in its mad rush to pause and take note of down-trodden and suffering humanity, in both home and foreign lands, civilization will have passed one more milestone in its highest development, and our song will be heard to the uttermost parts of the earth."—Mrs. Luke Johnson.

"The Publicity Department and the devotional are the foundations or corner stone of every auxiliary. Where these have been stressed you may look for life and enthusiasm and where they are neglected there is apt to be lack of both. In our mind the publicity work is next in importance to the devotional, not even making an exception of the finances. There are numbers of people in our own homeland who are indifferent to the extent that they never read a church paper; then why not arrest their attention throughout the secular press by some missionary letter, fact or item that perhaps may open their eyes to this work and give them a new and different conception of life and living."—Mrs. Arch Wilkinson.

"Our opportunity through the printed page cannot be overestimated, and it is our manifest duty to make known through the daily and weekly papers

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the good that is being accomplished by the organized agencies for the uplift of humanity. It is the largest channel we have through which we can make known the work we are doing."—Mrs. Hume R. Steele.

### CORRELATION OF THE JUNIOR LEAGUE AND JUNIOR MISSIONARY SOCIETY.

The Junior League Secretary writes us: "The General Conference, at its session in Oklahoma City, ordered that the missionary work of the Junior Epworth League be done through the channels of the Woman's Missionary Council. (See 1914 Discipline, page 116, paragraphs 298, 299.) This was an extension of the plan of correlation which had already been adopted by the Epworth League Board and which had been approved by the Woman's Council. (See page 469 of the Report of the Woman's Council, 1914.) In order to make the matter of correlation perfectly clear to Junior League Superintendents, the leaflet on correlation was carefully prepared by Mrs. Hume R. Steele for the Council, and by the Junior League Secretary for the League. The plan has meant that a larger number of Leagues have been organized as missionary societies in the Fourth Department of their work, and that the funds have been directed through the channels of the Woman's Council. Every Junior League in your Conference is asked to report its organization and its collections to the proper Conference officers. We are constantly working to bring about a clearer and more definite understanding of this matter among Junior League Superintendents, and to this end ask your counsel and co-operation."—Sincerely, Ada Trawick, Junior League Secretary.

On request, copies of the above-mentioned leaflet, entitled "Missionary Correlation," may be obtained from the Junior League Secretary, Nashville, Tenn.

### CITY WORK IN SUNGKIANG, CHINA.

"The girls' day schools have been all that I could expect. Both are full to overflowing, and under the direction of two earnest, faithful Christian teachers. The schools have developed in quality as well as in quantity. All of the day school pupils attend Sunday school and church, and the only touch that most of the homes have with Christianity is what these little ones take back with them.

"The work for the women has not been so encouraging. Five women received baptism and joined the church during the last two Sundays, but my heart aches for the hundreds and thousands. The two Bible women give part of their mornings to teaching in the day school. They spend their afternoons in house-to-house visiting, telling as they go of Christ and his love." (Miss Bessie Combs.)

### KIM KITOI, SONGDO, KOREA.

The following is an extract from a letter just received from Miss Lillian E. Nichols: "Have you ever heard of Kitoi? He is one of the most splendid Christians I have ever seen anywhere. He is of high class, yet some years ago, when his father died, he undertook any kind of work he could find to help support his family. About this time the ladies came to Songdo, and when they needed an 'outside man' Kim Kitoi was recommended to them. God brought him to be not

'outside man' merely, but a true friend. He soon became chief of the servants, and from that position rose still higher, until now he has a business of his own; and while he is still connected with the schools under the management of the ladies, it is in a vastly different manner.

"Among the small girls in the school there was one whom he greatly admired, and he asked the principal and her father if he might marry her when she finished school. Though he was much older than she, and his friends urged him not to wait for her to finish, he was quite determined. She grew up to be a sweet, pretty girl, and now as a married couple they are

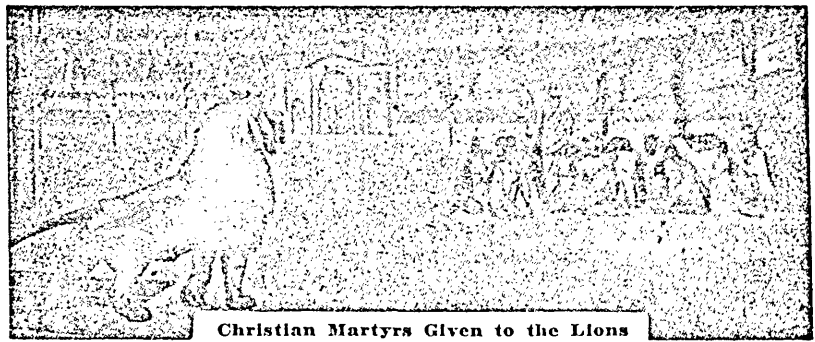
very happy. God gave them a lovely little girl, but when the baby was less than a year old he took her home. The submission of the parents was beautiful to see. Some months afterwards Kim Kitoi and his wife contributed the money for one of the large lamps in our church. They gave it in memory of their little daughter, and said they wanted 'this light to shine in the church even as she is shining in heaven.'"

### LITTLE ROCK CONFERENCE. OUR DISTRICT MEETINGS.

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ginning in Monticello District. Mrs. S. S. Harris, for years a missionary in China, will attend all the district meetings and visit a number of auxiliaries between times. We bespeak for this beloved and gifted representative of the Woman's Missionary Council a hearty welcome from the men, women, and children of our Church, a welcome worthy of Arkansas Methodism. Mrs. Harris is an entertaining speaker as well as an enthusiastic worker. Mrs. W. S. Anderson will meet her at Arkansas City and will escort her through Monticello District as announced. On June 22 and 23 she will assist Mrs. S. B. Proctor in the district meeting at Stephens. On June 25 Mrs. H. M. Harper will welcome her in Texarkana, escort her to the district meeting at Ashdown and to other places. With Mrs. Jesse Hill, Secretary of Prescott District, several places besides district meeting at Prescott, June 30, will be visited. Mrs. J. H. Reayes, the Secretary, will arrange the itinerary for Arkadelphia District, and we hope to give definite dates later. On July 8 and 9 Mrs. Kate Ballard will conduct the itinerary in Pine Bluff District and the district meeting at Lakeside. Mrs. Geotz has arranged for Mrs. Harris to be in Little Rock District July 11-14 for visits to Little Rock and Carlisle, ending with the district meeting at Lonoke.

The Conference officers will be in attendance at the district meetings, and every auxiliary is expected to send delegates. Our pastors have kindly helped us during past years, and we cordially invite them to share with us the many good things we anticipate in our district meetings.

#### PANAMA-PACIFIC EXPOSITION IS TER OF THE WORLD. THE PRESENT RELIGIOUS CEN-

Lowell Otus Reese writes: "With nearly all the world at war, it is encouraging to note that of the 825 great conventions and congresses meeting in and about San Francisco during the year under the auspices of the Panama-Pacific Exposition, a large proportion are religious in character, revolving about the central idea of peace on earth. The great \$2,000,000 Exposition Memorial Auditorium, built for the express purpose of housing the world gatherings, is, of course, the scene of the greater number of these activities. For various reasons this is so, chief among them being the fact that the structure is located in the heart of the city, within easy distance of the exposition and all the hotels, and the added fact that the Auditorium is capable of accommodating 21 conventions at the same time, leaving many rooms to spare. Of the 21 halls, the largest has a seating capacity of 10,000."

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### THE SUNDAY SCHOOL.

Lesson Notes Prepared by Rev. Geo. McGlumphy, Ph. D.

June 27—Volunteers for a Christian War. Matthew 9:23-38.

Golden Text—"Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us?"—Isaiah 6:8.

Foreword.—It should be easy for the teacher to get into immediate touch with the class, for the last word of the lesson's title, "war," furnishes the point of contact. We need, however, to be on our guard lest we spend the precious half-hour in a discussion of the present world war, to the neglect of the real lesson itself. It is not my purpose to enter upon anything like a full treatment of the subject of our study, but rather to suggest lines of thought or plans for presentation. Let us consider the three prominent words of the theme as expressed in the lesson title, taking them up in reverse order.

I. War.—The missionary program of Jesus Christ calls for war. "Then saith he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and

great religious gatherings to be held during the exposition: The Missionary Education Movement, Pacific Coast Section; Baptist Young People's Union of America; Christian Endeavor Conference; Universalist General Convention; General Convention of Churches of Christ, Special Post-Convention; International Lord's Day Congress; Christian Women's Board of Missions; Congress of Religious Philosophies; World's Bible Congress; Chinese Students' Christian Association of North America; Pacific Coast Students' Conference of the Young Women's Christian Association; Pacific Coast City Conference of the Young Women's Christian Association; Brotherhood of St. Andrew in the United States of America; General Baptist Association (Colored); Methodist Episcopal Church, South, Pacific Conference; Volunteers of America; International Order of King's Daughters and Sons; Salvation Army Congress. The Federal Council of the Churches of Christ in America meets at various times during the exposition.

Prominent among the great gatherings are those dealing with the religious activities of the Norwegian people. "It is probably not generally known that there are as many Norwegians in the United States as there are in the whole of Norway itself—about 2,500,000. This fact gives one an idea of the significance of a religious occasion which involves the highest ideals of this hardy and industrious people who have come to make America their home." The International Lord's Day Congress, based upon the idea of keeping holy one day of seven, also insist upon the necessity for one day of rest from labor in order that body and mind may have relaxation and opportunity for development. This congress will strive to promote these objects. President Wilson is honorary chairman of this organization, which includes Cardinal Gibbons, Rev. G. Campbell Morgan, Mrs. E. Francis Hyde, Dr. Paul Plissard, of Brussels, former Prime Minister Kuyper, of Holland, and many others whose names are familiar the world over.

buy one." Luke 22:36. Figurative as these words doubtless are, yet they express the twin truths that the proclamation of the gospel will arouse opposition, and that his disciples must fight. Watts' famous words, somewhat altered, are full of truth: "Sure we must fight, if He's to reign; Increase our courage, Lord."

II. Christian War.—The second great word, "Christian," determines the character of the missionary warfare, both as to motives and methods. It gives us the motives impelling the Church in this vast world war with its "far flung battle line." First, Missions is the "defensive" invasion of the pagan world to save ourselves from being heathenized. Even counting the most nominal Christians, we compromise but a third of the human race. When once the non-Christian nations acquire our arts and sciences our doom will be certain and swift. Second, the only way to keep alive, vigorous, and growing our personal, denominational and national Christianity is through missions. Here we find that "moral equivalent" for war that perseveres and fosters the splendid self-sacrifice of the soldier. Third, the highest motive of all—the one that is wholly unselfish, is the compassion that fills and moves our hearts at the visions and call of the heathen world's desperate need of Jesus Christ. Here lie the true missionary spirit and motive, fighting not to get, but to give; not for conquest, but for bequest. Thus the Christian soldier goes forth not to compel tribute, but to pay the heavy debt that he owes to a lost world.

III. Volunteers.—In the last of the three words, "Volunteers," we have the divine plan or method of organization for the prosecution and triumph of the Christian war. While Jesus Christ, through the Holy Spirit, is the great Captain of the world's salvation, and is personally directing and leading and inspiring, yet he is depending on volunteers. He never drafts his soldiers by force, He never commands supplies, no matter how sore the need; He never compels obedience to His orders or plans, though vast issues be at stake. Oh, how this should stir to action, prayer, and sacrifice all our hearts!

#### A SUCCESSFUL COUNTRY SUNDAY SCHOOL.

(A paper read at the Texarkana District Conference by Miss Ada Akin, Fouke, Ark., and its publication was requested by unanimous vote.—Secretary.)

Real, wide-awake country Sunday schools, ones that will idealize and vitalize every interest and activity of the community, and that will leave an influence for higher and nobler lives on those who have come within reach of their activities, is the crying need of the spiritual, moral and social life of the rural communities.

One of the greatest responsibilities which the Church has today is the care of the spiritual training of the child. I am glad that the Methodist church places so much stress on the early training of children in Christian life, and this policy must be wider and deeper in its activities in our rural communities. A noted Catholic priest once said, "Give me a child until he is five years old and I care not who has him, he will become a Catholic." Of course, this may not be literally true, but there is a large element of truth in his statement. It is during the period of childhood,

while the mind is plastic, that ideals and conceptions which are to endure throughout the life of the individual must be fixed. It is said by psychologists that very few new things are learned after the period of adolescence. Only new associations are formed. The state has realized this and established public schools. The church has her Sunday schools. These institutions have reached a high degree of perfection in our cities and towns, but in our rural communities, "the backbone of the nation," conditions are such that the children are woefully neglected. That such a thing exists is a shame and a disgrace to the church and state, but so long as present economic regimes are followed, the country Sunday school can never hope to accomplish the greatest amount of good.

We are living in a transition period. The old economic order of the South is doomed. A new social awakening is beginning to be felt. The religious life of the people is being renewed. Men now have a broader vision. Selfishness is giving away to service. The church is beginning to realize its responsibilities in social services and community interests. The community, the state, the nation, the world, are now taking the place of the individual. The salvation of the individual is still an important phase of the church work. But the fetters of dogmatism have been loosed and the Church has reached out to broader and larger fields. With these changes in life our country Sunday schools are going to reach a higher degree of perfection and be able to do a greater service for our Master. The responsibilities are appalling. The young must be trained for service, and a successful Sunday school is just as much a necessity to an ideal country community as the maintaining of soil fertility and diversification.

With the improvement of roads, better farming methods, saner economical practices, better methods of travel, a general betterment of the living conditions of our rural people, the Church may expect some unprecedented work from the successful Sunday schools that will spring up all over our fair South. We have our difficulties and our limitations, but even

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now we are doing some good. Perfection has not, nor never will be reached. If it were, progress would cease and there would be no goal of eternity for which to strive.


Ladies and gentlemen, will you now imagine yourselves going with me to a successful country Sunday school? It is about 9:30, and we are hurrying down a dusty country road in order to be on time. School opens at 10 o'clock, and if we are not in our seats by that time we will be counted late. We must not let this be the case, for this school prides itself on everyone being on time. Punctuality is one of the most necessary things for any enterprise to be successful. Imagine, please, a business man going to his place of business anywhere from 9:30 to 11 o'clock. His business would soon die. Just so it is with the Sunday school.

There you see the church, which is a long frame building with only one room. This is one of the greatest hindrances to the country Sunday school. We have no class rooms, and the buildings are so small the classes can't be placed far enough apart so that they won't disturb one another. Here we find the superintendent in his place, the teachers have their classes in place, and everything is in readiness to begin. We will take our seats over here by this window. Just as we are seated the five minute bell rings. Those on the outside come in the house and find seats. After the silence bell the organist takes her place. The choir of young people begin singing. You will not find any trained voices here, but only young people singing God's praises because it is a pleasure to them. You see the beginners and the primaries are on the platform, with curtains to separate them from the rest of the school dur-

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ing the lesson period. They are using the graded lessons and find them much more helpful and more interesting than the International lessons were. As it is now time for the lesson period, I will answer any question you would like to ask, and tell you all I can about this school. First, I would like to tell you that the junior, intermediate, senior and adult classes are all organized. They are not only organized, but they are doing things for the betterment of the Sunday school and the uplifting of the community. I want to tell you what the junior girls did last month. We have a couple of old people living in this community who happened to the misfortune of having their house burned, and these girls, whose ages are from ten to fourteen years, have raised money enough to buy the lumber to rebuild the house. The men of the Bible class begin work on the house in the morning. You see there are some old people out this morning. They are not regular attendants. Some of them are able to be here every Sunday, and some of them live too far; but they are members of the Home Department, with many other old people, and people who can't attend regularly. You ask about the teachers? It is hard to get teachers in most country Sunday schools who are qualified. These teachers feel that they are not qualified as they should be, so they have organized themselves into a Teachers' Study Class, which meets every other Sunday afternoon. They are doing some excellent work in this way. The teachers all agree they can teach the lesson more intelligently than before they took up this work.

You ask if they have the Cradle Roll Department. Oh, yes! They would feel that the Sunday school was incomplete without the babies. Come, let me show you the roll. Quite an interesting incident happened here since the Cradle Roll was organized. One family who never came to church and Sunday school had a little baby on the roll, and through the attention to her they have become regular attendants at Sunday school.

I think I hear you ask, "Is this school always this well attended?" I will have to answer "no" to this question. On bad days there are only a few here, but they always have Sunday school if there are only five or six. This school doesn't go into winter quarters as some country Sunday schools do.

Last Sunday was Missionary Day. I wish you could have heard the program. Everyone is anxious to help on these programs, from the beginners to the adults. This has been a great help to the school. It has put missions before the pupils more clearly and helped them to realize that there is something for them to do. Last Sunday I heard some of the members talking of doing something definite. I think before long they will either furnish a room in some hospital or support a native worker in some foreign field for one year.

In this school they are improving the school and social life of the community by having a social gathering once a month. In the summer and spring they go on picnics, fishing trips and to water melon suppers. In the winter they meet at one of the neighbors' houses, sing, play games, and have a nice social time. The children are barred from none of

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EPWORTH LEAGUE.

EPWORTH LEAGUE LESSON.

By Rev. H. C. Hoy.

June 27—Greeks and Italians Once a Prize; Why Not Now?

The lands of Greece and Italy occupy a large place in the world's history. Greece was the land of culture; Rome the land of law and organization. At one time the citizenship of either Greece or Rome was a coveted honor. The center of civilization has been changed, and the people of those countries are seeking the lands of new opportunities.

First. The Conditions of the Italians and Greeks Who Come to This Country.

1. The people that come from these countries are poor. They hardly know what it means to have sufficient food and clothing. They have existed in that state so long as to almost lose hope of anything better. Their small earnings are taxed to the breaking point by an oppressive and ambitious government. The hope of a home and plenty never enters the mind of many, while to others it is a dream which they think to realize in the rich country across the sea. Life holds out no hope to them, and it has lost most of its charm, and as a consequence they have degenerated physically and morally. A better chance will develop them into strong men and women, which is the glory of their coming to America.

2. The people of these countries are illiterate. The inhabitants have been given but few opportunities in an educational way. Sixty to 80 per cent of the people are illiterate. It has long been the theory of their governments that people kept in ignorance are most easily ruled. The people who come to this country are difficult to reach because of their ignorance. It is hard for them to adjust themselves to a new civilization, since

these gatherings, and they enjoy them as much, if not more, than anyone else. These gatherings are not just for the purpose of having a good time, but to draw the people, the Church and the Sunday school closer together.

If you were to ask the pastor of this school, he would tell you that since the school has been organized and in good working order he has been having better church services. The Sunday school keeps the church work before the people every Sunday instead of once a month.

The lessons are over, and we will listen to the closing exercises. You see, this is a school. Those who come, come to study the Bible. The Superintendent is calling for memory work now. Sometimes the school is asked to find different chapters and verses in their Bibles. There is always some kind of Bible drill. No one is allowed to enter these contests unless he has his own Bible.

I wish the laymen of the city and town schools realized just how much they could help the country schools. Most country Sunday schools are anxious to do things in the best way, but they don't know just how to get started with new methods. If once a month, or even once a quarter, the country Sunday school could have a visit from a live Sunday school man, it would do them a world of good, and before they realized it they would be out of the old ruts and taking on new life. They would be on the road to successful country Sunday school.

they are unable to comprehend freedom and the individual responsibility that falls upon one as a part of the system. The only principles of government they know are based on force handed down from those in authority. Self-rule is something they have never heard of, and the knowledge of political economy is far beyond their knowledge. The redeeming feature is that those who come over to this country are anxious to learn that they might become good citizens of their adopted country. The task before us is to teach them the nature of our government, its purpose and relations to each individual who shares its blessings. They must be taught the philosophy of our life, which is that every person is a king in his own right. People to become citizens of a free government must know something of life and its responsibilities toward others; also, to act on high principles from the love of country and not because they are constrained because of the law. These people are a prize because they are plastic, ready to be directed into the channels of righteousness and patriotism, since they by experience despise the system of the old world and appreciate their new rights. They will be true to this country and its government above all things else. If properly treated, they will become the best and most loyal citizens of America. These people soon grow to be ardent supporters of our public schools. They wish their children to be educated so as to be fitted as citizens for life.

3. The Italians are Roman Catholic, while the Greeks belong to the Greek Catholic Church. Both the Greeks and Italians are very prejudiced against Protestantism. They are dominated largely by the whims

RELIGIOUS PAPERS LOOK INTO PELLAGRA REMEDY.

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of their religious leaders, and are often used as political tools by bosses who have an influence over their priests. Religious freedom is almost an unheard-of thing until they have become thoroughly Americanized, when they discover that they have been misled by their religious leaders, and consequently lose all faith in religion. This is especially true of the Italians. However, they are open to religious conviction, and the third generation usually returns to some sort of belief in God. The opportunity is great for heroic young people who wish to go and identify themselves with these young people and help them to find the truth, aiding them to adjust themselves to a new civilization.

Second. The Hopes and Aspirations of the Greeks and Italians Who Come to This Country.

1. They hope to escape poverty, having been told that America is the country of opportunity, a land of freedom and wealth, where they will not be taxed to death. They desire to give their children plenty to eat and a chance in life, wishing to see them become the equals of the best people in the world. There is no nobility, and every person is supposed to have an equal chance. They hope to own a home, a privilege few ever have in their home land. They have always been subjected to a landlord who lorded it over them. Is it any wonder that these people desire to become the most loyal citizens America has?

Again, they hope to escape militarism. They have had enough of wars, and they want their children to grow up where they will not have to give some of the best years of their life in the army and navy.

2. They hope to make their children worthy citizens of America. They love the traditions of Italy and Greece, but their children will be better off in America, where they will have an equal chance with every other man. The children will not grow up in ignorance and squalor such as was the case with their parents, but will develop to be men and women of individuality and self-respect.

Truly, the younger generation of Greeks and Italians are making citizens worth while. They are contributing a great deal to this nation's economic growth, and are ready to sacrifice everything for their adopted country. All are willing and glad to assume American ways when given an opportunity. One of the first things for us to do is to teach them the English language. When they speak English they pride themselves on being full-fledged Americans. We must not only teach them English, but the history of our government; holding up before them the ideals that actuate our leaders, so as to make these new citizens feel their responsibility as individuals in preserving the institutions that have made freedom possible, and impress upon their minds that they must make good, so as to be worthy of their new inheritance. They have come to share what this country has to offer, and it expects their best in return, that they are to become Americans now and forever.

Again, we as Americans should take a kindly interest in these people, so that they will love us in return. We too often wish merely to exploit them. They are useful to us for the purpose of developing our resources, but we forget that they will be useful as citizens. Give them a chance and they always prove themselves worthy.

## CHILDREN'S DEPARTMENT.

### PUZZLING.

It's a most remarkable thing to me,  
How good little children used to be!  
Now father says that when he was young,  
When lessons were over, then hymns were sung,  
And that little boys never made any noise,  
Never slammed doors or broke up their toys,  
But when I slam doors in grandma's house,  
Or creep up to frighten her sly as a mouse,  
She scolds, then smiles and says,  
"Why, Ben,  
You're your own dear father right over again."  
—Exchange,

### BATTLE WITH BLUE LIGHTS.

By Ruth Carr.

It seemed to be the height of folly to be listening to the strange tales told by the natives concerning the quaint old house that stood on the bank of the beautiful Silver Lake away down in the lower part of Arkansas.

I had left my home in the frozen North to buy a home where the flowers bloom all the year round in the Sunny South and I found an ideal place—a roomy old Colonial home right in the center of a very rich plantation, but there were weird stories afloat concerning the past history of the owners and later of those who dared to rent the place. Certainly it was true that several families had moved in only to move out in less than a week.

My children had never heard the strange tales that are told in the South by the negroes and ignorant whites, so I was careful not to repeat what I had heard about flickering lights, moans and screams and other terrifying news that soon reached my ears. I placed no credence in the story of Deacon Tompkins, who affirmed that he had passed the place one dark night and muffled foot falls had shadowed his path for a mile, while blue lights could be seen through the dingy windows as he drew nearer the house.

I had little patience with these stories, believing them to be born of ignorance, so I made arrangements to buy the place at once. Not a hint of the stores did I repeat on my return home, but proceeded to move to what I considered the most beautiful plantation I had ever seen.

A few days after reaching our new home my wife was taken down with the measles and one by one the children followed. I found it necessary to sit up with them, so after midnight, when they were quiet, I dropped asleep in my chair before the pile of blazing logs.

Suddenly a gentle knocking at the front door aroused me from my dreaming, and rubbing my benumbed

Only a small per cent ever ask state aid. They look after their own people and find employment whenever possible. They are inclined to want to do right and make good citizens unless they fall victims to some boss who wishes to use them for political reasons.

These people are an asset to this country, because we need them, because they make good laborers and farmers. Let us do our part to give them the protection due the weak in a Christian land.

hands across my drowsy eyes I opened the door, expecting to see the doctor, but to my surprise no one was there. I returned to my seat by the fire, but hardly had I stretched out my feet when the same gentle tapping was heard at the back door. I again stepped into my slippers and shambled down the long hall with the candle in my hand, only to find no one at the door.

There was not a soul in sight, though I made a close search, and was beginning to feel uneasy, for the tales of noises and blue lights all came back to my mind with a memory that was far from pleasant. I slipped back to the room where were sleeping the sick ones, and bending to lay on another log of wood, I almost dropped it as the same tapping was again resumed at the front door. Softly slipping to the window I pulled back the curtain and peered out into the darkness. I could see nothing, so opening the door I walked out onto the porch. I turned my eyes toward a little hill just above the house and saw in the dim starlight, the gray and white monuments in the family graveyard, and recalled the fact that the original owners had buried there for generations past.

As I turned to retrace my steps a pale blue light flashed full across my face, making my hair rise while the sweat broke out all over me. I would not have feared to meet an enemy; I would have been willing to die if need be, for my life was insured; I would also be willing to fight any foe, but whom? I could have made the air blue with language that had some strength to it, but who would have heard it? I wanted to meet as man to man and have it out, but for spirit rappings and blue lights I was no match.

All night long I sat by the fireside scarcely daring to move lest a warm breath fan my cheek or a light flash over my face. I gazed into the bed of coals and reflected that I had a heavy insurance in an old line that would aid my wife in paying off the place if I had to go by the road of flickering smoke before the day dawned again. I got so nervous that I started up at every sound of breaking twigs under the window.

Day dawned at last and I set about my work with a lighter heart, determined to stay here a while longer and maybe draw the cash on my own policy when the time was out.

As the sick ones could not eat I decided to warm over some of the bread I had left from supper for my own breakfast, but imagine my surprise when I found every biscuit I had put in the cupboard the night before had disappeared!

All day long I attended the duties of the hour with my mind constantly on the fact that there was to be another night. I brought in a large supply of wood, intending to keep a light while I stayed awake; but when the sick ones got still I dropped off from sheer exhaustion. I was suddenly awakened with the thought there was some strange presence in the room and I felt sure it sat on the foot of my cot.

I sprang up to find the room dark and cold and even the clock had stopped. In sheer fright I lighted the candle fearing lest my wife had passed away in the night while I slept. After lighting the candle I found all sleeping peacefully, but I did not lie down again as it was almost day.

When I reached for my shoes they

were nowhere to be found, though I had left them by the chair last night. I went to the kitchen to fix breakfast, but could find the matches nowhere, though I was sure I left them on the shelf. My cake of home-made butter was gone, so were the crackers, not a crumb was left. Who was the thief? How had he gotten in?

Not to be out-done I went to the village next day and bought a steel trap, determined to catch the thief if made of flesh and blood, but if composed of blue smoke and brimstone I had resolved to move.

As soon as every one was asleep that night I stole into the kitchen, set the trap and tied a piece of meat to the trigger. I went to bed and to sleep, but was awakened after midnight by a loud clanging sound in the kitchen, followed by a scream that almost froze my blood.

I had never heard anything just like it before, but felt sure the ghost had been caught. I stepped out on the floor to light the candle when suddenly the awful noise came right into the bed room. I fell back on my cot just as the thing that was creating all the disorder came dashing toward me. I sprang up on my feet in bed while the noise was growing louder every minute.

"What on earth is that, Ben," asked my wife, waking up.

"I don't know," said I honestly, not daring to tell her what I thought it was.

Reaching to a chair by her bedside she struck a match and held it up. I was standing in the middle of my cot with my night clothes drawn about my bony knees, while on the floor

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rolling, tumbling and bumping the trap, was the largest rat I ever saw.

Next morning I searched the attic and found headquarters for my ghosts. I also found half a bushel of cold bread, my shoes and hundreds of matches, many of which had been burned, thus causing the blue lights that made my hair sting my head.

A few months later when I was entirely rid of my enemies and could see my way opening to wealth and happiness, I took out another thousand on my life, also a few hundred on my wife, and lived to bless the day I waged a battle on the blue lights, though to this day the secret is locked in my own bosom.

## NEWS OF THE CHURCHES.

### PARK AVENUE CHURCH, HOT SPRINGS.

We have just closed a two weeks' revival at this place. Rev. J. L. Morrill of Hawkinsville, Ga., did the preaching. He is a very forceful preacher; his sermons are strong and pungent. He hews to the lines, regardless of where the chips fall. Our church was greatly revived and a number were converted and 22 were added to the membership. Mr. A. E. Knight led the singing which was fine. This is the best meeting this church has had in a number of years.—A. M. Robertson.

### PRESCOTT DISTRICT NOTES.

Dr. Few has just concluded a good meeting in Prescott. It was a great pleasure to me, and much profit, too, to attend a large portion of the services. Dr. C. K. Dickey, pastor at Somerset, Ky., held the meeting, and did all the preaching. The pastor received a number on profession of faith and by letter into the church last Sunday. He has others to be received. It is simple truth to say that I have never heard anyone whose entire preaching and conduct pleased me any better than Dr. Dickey's. If he said a foolish word, or did an unwise thing, either in or out of the pulpit, I did not see or hear of it. His preaching is clear, strong and deeply spiritual. His sermons were so arranged that they were progressive statements of the fundamentals of Christian experience and life. He is thoroughly Wesleyan. It is delightful and inspiring to be with him privately. I am glad I have known him. My life has been helped by him. Any conference is honored by the membership of such a man. Brother C. A. Fuller, the ever-going, untiring worker, has just closed a good meeting at Pleasant Ridge on the Harmony Circuit. I went out and preached one night for him. There was a bright young man happily converted that night. He reports four conversions, baptisms and additions to the church. That sounds Methodist. Fuller is in good favor with his people and is

### To Drive Out Malaria

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doing a very fine work. Old Harmony is coming back to her own. Will report other meetings as they occur.—W. M. Hays, P. E.

### SWIFTON AND ALICIA.

We have been quite busy all the year in the regular work of the Church, in the different departments, and in the observance of the special days, Easter, Mother's Day and Children's Day. Our Sunday schools are well attended and the interest in the work is splendid in spite of the hot weather. Our League and Missionary Societies are doing well. One of the best services we have had during the year was when we christened a large class of infants on the fourth Sunday night in May at our Children's Day service at Alicia. We are planning for the christening of a number of children at Swifton on the last Sunday in July. We expect to begin our meetings about the middle of July. The first to be at Swifton with Rev. A. E. Holloway of Blytheville to help us, and, we are to begin at Alicia about the middle of August with Rev. O. L. Cole of Nettleton as assistant. We are expecting great things of God and believe that the field is white unto the harvest. Pray for us that we may have a great revival throughout the charge.—J. M. Harrison, P. C.

### PRESCOTT DISTRICT PREACHERS' ASSOCIATION.

The Preachers' Association of the Prescott District met June 8, 1915. It was called to order by the president, B. A. Few. Brother Jenkins gave us the successful method he once used in raising the missionary collections. Cannon reported having met all appointments; congregations good at nearly all services; some of the services quite spiritual. The Duplex envelope canvas has been made. Nearly all the members received the envelopes and subscribed to the conference collections as well as pastor's salary. The amount for foreign missions has already been paid in.

Brother Jenkins reported for Hopewell, a church on the Emmet Circuit he serves. There is a Sunday school of about 70 members, made up of different denominations. Children's Day was observed the fifth Sunday in May. A good program was rendered. He also preaches at Smithton and Bowden.

Brother Few was much pleased with Brother C. K. Dickey of Kentucky who preached for him in his revival meeting recently held. He is a very spiritually minded man and preaches the old-time Methodist gospel. As a result of the meeting, 13 have already been received into the church and others are to be received later.

After a season of prayer we adjourned to meet on Tuesday after the first Sunday in July.—F. C. Cannon, Secretary.

### BLYTHEVILLE CHURCH IS REMODELED.

Sunday marked the beginning of another chapter in church annals in this city, it being the date of the re-opening of the Methodist Church, after several weeks practically given over to the architects, builders, decorators and furnishers.

A thorough overhauling and rearranging of this already beautiful and spacious building has made it one of the most elegant and convenient churches in the state and the members of this congregation, with the citi-

zens of Blytheville in general, are justly proud of it. The pride they feel is not the pride that is synonymous with vanity, but a consciousness of having made attractive the temple of God and so fulfilled the injunction that all things should be done decently and in order.

When it was definitely decided that the rapidly increasing membership of this popular church demanded more and larger class rooms and that the main auditorium should be so arranged as to be adjusted to accommodate large assemblies, a first-class architect was employed to draw plans for the remodeling. To accommodate the primary department of the Sunday school, which already numbers 150 children, the League room on the ground floor was enlarged by the addition of three class rooms and turned over to this department and as it now stands will comfortably provide for 200 or more little folks. There is also on this floor a comfortable kitchen adjoining the main class room which can be converted into a dining room.

The main auditorium has been enlarged by rearrangement of the gallery so that the seating capacity is easily a thousand people.

Separated from the main auditorium by sliding doors is the prayer meeting and Senior League room, also used as Woman's Bible class room.

Leading out from the gallery, practically in the third story, is the Men's Bible class room. This room is beautifully arranged and provided with elegant furnishings, lighting and ventilation, electric ceiling fans, numer-

ous coat racks and every comfort, to the minutest details.

The entire building, interior and exterior, has been gone over by artistic decorators and painters. It has been thoroughly screened. The grounds are being parked and subjected to the expert arrangement of the landscape gardener, and this church property in its entirety is now in every way as perfect as could be.

The expense of this improvement is about \$3,000. W. W. Hollipeter has been a large contributor towards

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the financial requirements, and the interest which has made the accomplishment of this plan possible. — Blytheville Herald-News.

#### CADDO GAP AND WOMBLE:

Children's Day on the Caddo Gap and Womble Circuit was a red letter one in this country. The Womble and Black Springs Sunday schools, assisted by three other denominations, had a five-hour program at the historic Black Springs Church with a dinner on the ground between. There were more than 600 present and many fine speeches were made. W. E. Womble spoke on social unity. The direct result of this event was the donation by Mr. Womble of the lot adjoining our church at Womble to that church. Plans were then completed to erect a Sunday school room there, as the church cannot hold the Sunday school. It is also planned to make this an annual affair on the fifth Sunday in May.

A program, the first ever given by the Sunday school of Caddo Gap, was given in the Methodist Church at that place on the third Sunday in May, assisted by the Baptist Sunday school and the County Line School. The Sunday schools and church work are showing life all over the work and the preacher's salary is up to date, though hampered by erection of church at Womble in the past, by hard times and competition of churches elsewhere. There is no excitement down here, just some of the people getting to work.—T. O. Rorie, Jr., P. C.

#### USSERY CIRCUIT AND THE CAMP MEETING.

We wish to begin our camp meeting on Friday night before the third Sunday in July. We expect to have Rev. T. D. Scott to preach the opening sermon for us. He is now stationed at Arkadelphia. I am sure if

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you have ever heard him you will try to be on the ground to get something good for yourself in a spiritual way. Brother preachers, we have a shed for your sleeping place. Be making up your mind to come and help in this meeting. I have a number of letters from the brethren who are intending to come and help. This is a needy cause. Please do not forget us. It seems as though the people are wonderfully enthused over this meeting. I have preached in about six extra stands telling in all what we were pulling for; so I am sure we will have plenty of good-hearted people. Try to have your plans made so you can give me some idea so that I will know how much room we shall need to be able to care for you when you reach here. We have had a hard road this year, yet a sweet one, too. We will soon have our last new church up, which will make two new churches for us this year, one finished as to the outward part and painted and we hope to have the other completed some time soon. God is wonderfully blessing us in our Children's Day work. We have had three; expect to have three more this month. The houses are entirely too small to hold the crowds that come. The meeting will begin at Grant Chapel on Saturday night before the first Sunday in August with the help of Rev. Wm. Jordan from Henderson-Brown College; Rev. J. T. McKinley Wednesday at Grant Chapel. Caney meeting begins on August 7, with the help of many; Piney Grove begins August 14; Hughes' Chapel, August 21; Friendship, August 28; Pearcey, September 4, and Glaze will be looked after later. While we work and pray, please don't forget us, and anything you can give us in our work such as your service, prayers, or help in singing or any way will be appreciated very much.—H. A. Ault, P. C.

#### WAR EAGLE.

Just closed a very successful meeting at Oak Grove on War Eagle Circuit. Owing to rain and high water, there were several who could not attend the services. Rev. H. L. Wheeler of Pea Ridge conducted the services. Brother Wheeler is a strong preacher and endeared himself very much to our people. The result was six conversions and four accessions to the church. The church was greatly revived.—Wm. Jordan, P. C.

#### TEXARKANA DISTRICT CONFERENCE.

The Texarkana District Conference convened at Locksburg Friday morning, June 4. Quite a number of the preachers and delegates from the southern end of the district went to DeQueen Thursday afternoon, where we were soon joined by a large number from the northern end of the district, and through the presiding elder's arrangement a special train was waiting at DeQueen to take us to Locksburg, a distance of about 12 miles. Reaching Locksburg we were taken in charge by the pastor, Rev. L. C. Beasley, and his good people. After the evening meal we assembled at the church and Rev. F. P. Doak of Ashdown preached the opening sermon.

Friday and Saturday were given up to the laymen, Sunday school work, and the business proper of the Conference. Such laymen as Judge J. S. Steel of Ashdown, S. C. Reynolds of Ashdown, Hon. O. T. Wingo of DeQueen, M. P. Olney of Mena, and J. L. Deloney of Foreman, spoke on

the laymen's movement. A visitor who has been in other districts said he had found no finer laymen anywhere than those of our district.

Dr. James Thomas was with us, representing the Western Methodist, and preached Friday at 11 o'clock. He is always welcome among people who know and love him.

Rev. W. C. Watson was present, representing his work with Galloway College and preached Saturday night.

Rev. R. L. Duckworth, Conference Field Sunday School Secretary was present, representing his work.

Saturday was given to reports of preachers and other business of the Conference. The preachers' reports show progress over the district in all departments of the church work. Finances in full in some charges and several report nearly up. Only a few meetings have been held, but a large number have been received into the church since the first of the year. A number of the laymen of the district have agreed to go to places in the district where we cannot reach, and help provide for the people by speaking. Judge J. S. Steel is out some place almost every Sunday preaching

the Gospel, for he can beat some of us preachers preaching. Others are asking to be told where to go. We are thankful for these great laymen.

Rev. P. C. Fletcher preached Friday night. Rev. F. N. Brewer preached Saturday at 11 o'clock. Rev. J. B. Simms of Mena preached Sunday at 11 o'clock and Rev. J. A. Biggs, our presiding elder, at night. Rev. J. H. Cummins preached at the Baptist Church at 11 o'clock Sunday, and Rev. A. J. Ewing at the same place at night. All these sermons were Gospel sermons. The uplifted Christ and faith in Him was the center around which all these sermons were built. The next District Conference goes to Hatfield.

The Conference was noted for the religious feeling that permeated every hour of the deliberations. Saturday.

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afternoon in the midst of the session a man was convicted of sin and business was suspended and he was brought to the altar and in a short time was saved. Sunday at 11 o'clock in the country Rev. J. C. Sampley preached and they had two conversions. Sunday night after the benediction, while the congregation was dispersing, a man was saved and joined the church. Old time Methodist shouts and hallelujahs were common.

Our Presiding Elder, Rev. J. A. Biggs, filled the chair in a very sweet spirited manner, kind in his dealings with his brethren, yet he turned off the business of the Conference in a rapid manner. He loves his preachers and laymen and they love him, and the district is making progress. It takes a good man to follow our former presiding elder, Rev. J. A. Henderson, but Brother Biggs has done so, and is on the job every day in the month.

The good people of Lockesburg provided for the Conference in a very hospitable manner. Their doors were opened wide for our reception and we enjoyed being with them very much.

All the preachers were present and all answered first roll call except one. A large number of laymen and young people and some women were present. The Epworth League interest of the district is at the forefront, and the Woman's Missionary Societies of the district are well organized and doing good work. Mrs. H. M. Harper, District Secretary, was at the Conference.

We returned to our homes Monday rejoicing that it had been our privilege

#### SHALL WE GO BACK TO THE BLUE BOOK SPELLER?

Recently the argument has been made that our schools should adopt the Blue Back Speller as the text book on this subject. This argument is based upon the contention that boys and girls trained in the old field school, where this renowned book was the text, were more efficient in spelling than those now being trained in the schools. It would be just as reasonable to argue that the farmer should discontinue the use of modern machines on the ground that the field does not yield as much grain as the same field did when simpler tools were used in its cultivation.

The lack of efficiency in the modern school is due to other causes. The old field school was in charge of a man who was usually the master of the situation, and required his pupils to master a few subjects thoroughly. Its modern successor's frequently in charge of a young girl who does her best to get her pupils to do something in two or three times as many subjects, and the result is that none are mastered. The pupils in this way acquire the habit of doing poor and careless work, and they are fortunate if they ever get such habits cured.

Our boys should be trained to master themselves first, and then to master thoroughly whatever subjects they study, and the school should not undertake to do more than it can do well. We need intensive cultivation in the school room as well as in the fields.

Parents wishing to place their boys where they can get such training should write to Jas. A. Peoples, Principal of the Peoples-Tucker School, Springfield, Tenn., for information.



#### SWORD OF THE SPIRIT —WHICH IS THE WORD OF GOD—

Complete Help to Personal Work. Convincing Scripture Answers to Excuses. Quick Reference Index. Aid in Leading to Salvation and Guide for the Christian Life. Most recent book on these subjects. Practical, Spiritual, Scriptural. Vest Pkt. size, 128 pages. Cloth 25c. Morocco 35c. postpaid; stamps taken; Agts. Wanted. GEO. W. NOBLE, Monon Bldg, Chicago, Ill.

lege to attend this uplifting Conference and spiritual feast.—S. F. Baugh, Secretary.

#### OBITUARIES.

TRAVIS.—Bush Scates Travis was born July 15, 1890, and died April 15, 1915. He was left an orphan at the age of 13 months. Professed faith in Christ in 1906, joined the Methodist Church at Johnson's Chapel and lived a faithful, conscientious Christian until his death. Although he possessed a retiring and unassuming disposition he readily made friends and was never known to lose one through any fault of his own. He was not strong physically, but was a worker of wonders with the strength he did possess. Endowed with a brilliant mind he was always eager to be doing something. He accomplished some remarkable results from mechanical toys of his own invention. On the other hand he was unusually strong, spiritually, never hesitating to do what he thought was right, and always glad to do anything in his power to help brighten the lives of those less fortunate than himself. He had a peculiarly sensitive mind in regard to what was right and wrong, but when he had distinguished between the two he was immovable and unfailing in his attempts to carry out his convictions. He made his life one to be proud of in this world, and gave to his Father a soul to be treasured in Heaven. He leaves a host of friends and loved ones who deeply mourn his absence, though not one whose absence grieves the great world's throbbing heart, yet he left his community sweeter for his having lived in it.—One Who Knew Him.

M'GAUGH.—Martha E. McGaugh (nee Davis) was born in Missouri March 3, 1840, was converted to God and joined the Methodist Church when only 14 years of age. Was married to J. W. McGaugh, October 25, 1868. About 1870 they moved to Benton County, Ark., where they lived until 1907, when they moved to Oklahoma. Five sons and two daughters were born to them. Two of the sons preceded their mother across the mystic river. I was Sister McGaugh's pastor four years, was in her home frequently, and saw much of her home life, as well as her Christian life and ever found Sister McGaugh a devoted Christian woman. Brother McGaugh, her husband, not being a Christian for many years, the burden of training the children for the Lord fell specially upon their mother. She made no failure in this, as her children so far as I know are all religious, two of them, Grace and one brother, were converted and joined the church while I was their pastor. After living to the ripe age of nearly 75 years, nearly all of which she spent in the church, she answered her Master's call and fell asleep in Jesus May 25, 1915, at her home in Henryetta, Okla. Thus ended a life that will not only be missed by the father and children, but by all who knew Sister McGaugh. Though dead she still lives in the lives of her consecrated children. May God bless the sorrowing family and bring them all to meet their sainted wife and mother in the sweet bye and bye.—J. H. Sturdy.

No man is so absolutely and deeply happy as he who makes the one question of his life, "What is God's will concerning me?" and the one endeavor of his life to follow that will when it is revealed.—Rev. Floyd W. Tomkins, D. D.

## How You Can Help Us and Secure a Great Prize



We have secured a limited number of The Illustrated Bible Stories, written by "Ian Maclaren" (Rev. John Watson), author of "Beside the Bonnie Briar Bush," and Rev. J. W. Buel, and illustrated with 500 Text Pictures and sixteen Color Plates from the famous Tissot Collection, considered by authorities the most important contribution to Scriptural illustration ever produced. The book, almost the last writing of Dr. Watson, relates all the Bible events in beautiful and simple language, in chronological order. It greatly simplifies Bible history. It contains 800 pages, printed in large, clear type on supercalendared paper, and is bound in green vellum with illuminated cover. It sold originally at \$3.00, and was worth it. We have secured a limited number at a bargain, and propose to use them to stimulate our friends to send us

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The book will be given to a subscriber who sends us \$3.00 cash with two new names, or \$1.75 cash with one new name. This is an unusual opportunity to help us and secure a valuable premium. Go to work promptly, as the supply may soon be exhausted. If you are not satisfied when you receive the book, return it and your money will be refunded. Use the following blank in ordering.

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Little Rock, Ark.:

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# QUARTERLY CONFERENCES

## LITTLE ROCK.

### ARKADELPHIA DISTRICT.

#### (Third Round.)

Arkadelphia Ct., at Mt. Pisgah..... June 19-20  
 Traskwood Ct., at Lonsdale..... June 26-27  
 Benton ..... June 26-27  
 Malvern Ct., at Rockport..... July 3-4  
 Malvern ..... July 3-4  
 Lono Ct., at Poyen..... July 10-11  
 Leola, at Mt. Zion..... July 10-11  
 Ussery Ct., at Caney..... July 17-18  
 Hot Springs Ct., at New Salem..... July 24-25  
 Malvern Avenue ..... July 24-25  
 Tigert and Oaklawn ..... Aug. 1  
 Park Ave. .... Aug. 1  
 Central ..... Aug. 8  
 Third Street ..... Aug. 8  
 Dalark ..... Aug. 14-15  
 Holly S. Ct., Mt. Carmel..... Aug. 21-22  
 Princeton, at Ben Few Camp Meeting..... Aug. 21-22  
 Cedarblades Ct. .... Aug. 28-29  
 The District Conference will meet at Rockport, July 1 at 9 a. m. The opening service, a prayer, praise, testimony and fellowship service, will be held the night before, led by W. A. Steel. The sessions of the conference will close at noon Saturday. Announcement of committees and other matters next week.  
 A. O. EVANS, P. E.

### ARKADELPHIA DISTRICT CONFERENCE.

Committee on Admission and Readmission, T. D. Scott, Theodore Cope-land, and J. W. Harrell; Committee on Orders, A. M. Robertson, W. A. Steel, and R. M. Holland. There will be no set program. All who have any business with the District Conference will receive cordial recognition. Let all the preachers be present on Wednesday night, June 30. Opening session at 9 o'clock Thursday morning. Closing session Saturday at noon, July 3. Let all delegates be present for the opening service on Wednesday night and stay with us until Saturday noon. Any brethren who desire to stay over Sunday may do so. The presiding elder will give a talk each morning on the subject of revivals. Pray for a great religious conference, brethren.

### CAMDEN DISTRICT.

#### (Third Round.)

Junction City ..... June 26-27  
 El Dorado ..... June 28  
 Huttig ..... July 3-4  
 Atlanta ..... July 8  
 (A model Q. C. on program of Dist. Conf.)  
 Strong, at Belding..... July 10-11  
 Bearden ..... July 17-18  
 Wesson ..... July 24-25  
 Hampton, at Postina ..... July 31  
 Thornton, at New Hope..... Aug. 7-8  
 Fordyce ..... Aug. 9  
 El Dorado Ct., at Quinn..... Aug. 14-15  
 Kingsland, at Grace..... Aug. 21-22  
 Eagle Mills, at Lakeside..... Aug. 28-29  
 Buena Vista, at Silver Sp..... Sept. 4-5  
 Stephens, at Mt. Prospect..... Sept. 11-12  
 Magnolia Ct., at Philadelphia..... Sept. 18-19  
 Magnolia Sta. .... Sept. 20  
 Chidester, at Pleas. Grove..... Sept. 25-26  
 Waldo, at McNeil..... Oct. 2-3  
 Camden ..... Oct. 10-11  
 Special attention will be given to Questions 1, 9, 10 and 11, and any others postponed from your former Q. C.  
 W. P. WHALEY, P. E.

### CAMDEN DISTRICT CONFERENCE.

Committees—License to Preach, B. F. Scott, J. F. Simmons, E. P. Reynolds, D. C. Holman, W. E. Atkinson; Local Preachers, to receive and hear reports from, and to make recommendations concerning passage of character, renewal of license, Deacons' and Elders' orders, and admission on trial, A. Turrentine, A. G. Cason, S. K. Burnett, E. J. Slaughter, and T. H. Crowder. Pastors are asked to see that their local preachers attend the Conference and appear before this committee the first day. In case it is impossible for one to attend, see that he furnishes this committee with a written report of his work since last District Conference. The committee is asked to make no recommendation in the case of any local preacher who is not present and sends no report. The singing during the conference will be led by Rev. W. H. Hansford and the Atlanta choir. Rev. D. C. Holman will preach the opening sermon Tuesday evening, July 6. Another notice will appear later, giving information about how to reach Atlanta.  
 W. P. WHALEY, P. E.

### LITTLE ROCK DISTRICT.

#### (Third Round.)

Bryant Ct., at Douglasville..... June 19-20  
 Henderson Chapel, P. M..... June 20  
 Mabelvale, at Mablevale..... June 26-27  
 Highland, p. m..... June 27  
 Bauxite Ct., at New Hope..... July 3-4  
 Twenty-eighth St., p. m..... July 4  
 Austin Ct., at Smyrna..... July 10-11  
 Hickory Plains Circuit, at Rogers..... July 17-18  
 Oak Hill Circuit..... July 24-25  
 First Church, 11 a. m..... August 1  
 Forest Park, 3 p. m..... August 1  
 Winfield Memorial, p. m..... August 1

Loncke ..... August 5  
 Carlisle, p. m..... August 8  
 Hunter Memorial..... August 15  
 Pulaski Heights, p. m..... August 15  
 Capitol View, p. m..... August 18  
 De Vall's Bluff and Hazen, at..... August 21-22  
 De Vall's Bluff..... August 21-22  
 Bes Arc, p. m..... August 22  
 England ..... August 29  
 Keo, p. m..... August 29  
 ALONZO MONK, P. E.

### MONTICELLO DISTRICT.

#### (Third Round.)

Parkdale and Wilmet, at P..... June 19-20  
 District Conference at Lake Village..... June 24-27  
 McGehee Sta. .... July 3-4  
 Mt. Pleasant Ct., at Selma..... July 10-11  
 Portland and Blissville, at P..... July 17-18  
 Lacy Ct., at Prairie Grove..... July 24-25  
 Hamburg ..... Aug. 1-2  
 Wilmar Sta. .... Aug. 7-8  
 Warren Sta. .... Aug. 8-9  
 Hamburg Ct., at Hickory G..... Aug. 14-15  
 Crossett ..... Aug. 16  
 Hermitage Ct., at Jersey..... Aug. 21-22  
 Warren Mill Camps, at Arkansas C..... Aug. 28-29  
 Collins Ct., at Prairie Hall..... Aug. 28-29  
 The District Conference will convene at Lake Village June 21-27. The opening sermon will be preached by Rev. J. A. Henderson of Crossett, Thursday, June 24, 8 p. m.  
 Committees: License to Preach, J. L. Cannon, A. Frieschmann and J. L. Hoover; Recommendations, R. W. McKay, S. C. Dean and P. S. Herron.  
 W. C. DAVIDSON, P. E.

### PINE BLUFF DISTRICT.

#### (Second Round.)

Swan Lake ..... June 26-27  
 Roe Ct. .... June 26-27  
 J. A. SAGE, P. E.

### PINE BLUFF DISTRICT.

#### (Third Round.)

Pine Bluff, First Church..... July 4  
 Pine Bluff, Hawley Memorial..... July 11-12  
 Pine Bluff, Carr Memorial..... July 12-13  
 Sheridan, at Moore's Chapel..... July 17-18  
 Rison, at Wofford's Chapel..... July 19-20  
 Humphrey, at Sunshine..... July 24-25  
 Stuttgart ..... July 25-26  
 Star City, at Mt. Home..... July 31-Aug. 1  
 St. Charles, at Prairie Union..... Aug. 7-8  
 DeWitt ..... Aug. 8-9  
 Redfield, at Center..... Aug. 14-15  
 Gillett, at Camp Shed..... Aug. 17-18  
 New Edinburg, at Hebron..... Aug. 21-22  
 Grady, at Tamo..... Aug. 29  
 Rowell, at Union..... Aug. 30-31  
 Sherrill and Tucker, at Sherrill..... Sept. 5  
 Swan Lake, at Reydel..... 8 p. m., Sept. 5  
 Wabbaseka ..... 11 a. m., Sept. 12  
 Pine Bluff, Lakeside..... 8 p. m., Sept. 12  
 Roe Ct. .... Sept. 18-19  
 J. A. SAGE, P. E.

### PINE BLUFF DISTRICT CONFERENCE—CHANGE OF DATE OF MEETING.

The Pine Bluff District Conference will meet at Rison, Ark., Wednesday evening, June 30, 1915, instead of July 13, as announced last week. The opening sermon will be preached Wednesday evening at 8 o'clock by Rev. J. P. Plummer. The following committees of examination have been appointed: For License to Preach—L. M. Powell, E. F. Wilson and L. W. Evans. For Admission on Trial—W. C. Watson, B. B. Thomas, A. O. Graydon. For Deacons' or Elders' Orders—E. R. Steel, H. E. Van Camp and R. R. Moore.  
 J. A. SAGE, P. E.

### PRESCOTT DISTRICT.

#### (Third Round.)

Bingen ..... June 19-20  
 Nashville ..... June 20-21  
 Delight, Dist. Conf..... June 24-27  
 Orchard View ..... July 3-4  
 Murfreesboro ..... July 4-5  
 Shawmut ..... July 10-11  
 Amity ..... July 11-12  
 Columbus ..... July 17-18  
 Washington ..... July 18-19  
 Harmony ..... July 24-25  
 Blevins Ct., Friendship..... July 31-Aug. 1  
 Okolona Ct. .... Aug. 7-8  
 Prescott ..... Aug. 8-9  
 Fulton ..... Aug. 14-15  
 Notice that the District Conference will be held in Delight, June 24-27. Brother J. H. Bradford will preach the opening sermon Wednesday night. Conference convenes Thursday, 8:30 a. m. The Delight people are delighted to have the conference held in their town. They will delight you by a royal welcome and a lavish entertainment. Pastors, please send a complete list of your delegates to Rev. J. M. Hamilton, Delight, Ark. (See Disc., Par. 70.) We expect to have with us the Conference Sunday School Secretary and representatives of other interests.  
 W. M. HAYES, P. E.

### PRESCOTT DISTRICT CONFERENCE COMMITTEES.

1. Applications and License to Preach—T. O. Owen, W. R. Harrison, and J. W. Berry; 2. For Deacons' and Elders' Orders—M. K. Irvin, J. Z. Burleson and B. A. Few. I urgently request each pastor to send a complete list of all who are members of the Conference. Please see that the local preachers be present and have written reports of their work. Let us all be diligent in prayer for an outpouring

of the Holy Ghost on the Conference and on the district.—W. M. HAYES, P. E.

### PARAGOULD DISTRICT.

#### (Third Round.)

Paragould, East Side..... June 19-20  
 Paragould, First Church..... June 20-21  
 Paragould Ct., at Shiloh..... June 22  
 Gainesville Ct., at Oak Grove..... June 24  
 Marmaduke, at Harvey's Chapel..... June 25  
 St. Francis, at Mt. Zion..... June 26-27  
 Rector and Piggott, at P..... June 27-28  
 Boysville Ct., at Mars..... June 29-30  
 New Liberty ..... July 2  
 Old Walnut Ridge, at Mt. Zion..... July 3-4  
 Walnut Ridge ..... July 4-5  
 Black Rock, Hoxie and Portia, at Hoxie ..... July 5-6  
 Smithville, at Raneys..... July 8  
 Ash Flat, at Hickory F..... July 11  
 Salem ..... July 14  
 Mammoth Spring ..... July 16  
 Imboden, at Willford..... July 17-18  
 Pocahontas, at Biggers..... July 24-25  
 Reyno and Success, at Datto..... July 25-26  
 Pocahontas Ct. .... July 26  
 Corning ..... July 28  
 Peach Orchard, Knobel..... July 29  
 Lorado, at Warren's..... July 31-Aug. 1  
 F. M. TOLLESON, P. E.

### TEXARKANA DISTRICT.

#### (Third Round.)

Bradley, at Bethel..... June 19-20  
 Lewisville, p. m..... June 20  
 Richmond, at Winthrop ..... June 26-27  
 Paroloma, at Paroloma..... July 3-4  
 Patmos, at Sardis ..... July 10-11  
 Stamps, p. m..... July 11  
 Fairview ..... July 17-18  
 College Hill ..... July 17-18  
 Foreman ..... July 24-25  
 Ashdown, p. m..... July 25  
 Horatio and Wilton..... July 31-Aug. 1  
 Cherry Hill, p. m..... Aug. 1  
 Quarterly Conference, Monday, 2 p. m. Foulke ..... Aug. 7-8  
 Umpire ..... Aug. 14-15  
 First Church, Texarkana..... Aug. 28-29  
 Bright Star ..... Aug. 28-29  
 Lockesburg to be given later.  
 J. A. BIGGS, P. E.

### NORTH ARKANSAS.

### BOONEVILLE DISTRICT.

#### (Third Round.)

Walnut Tree Circuit..... June 19-20  
 Gravelly Circuit ..... June 26-27  
 Plainview Circuit ..... July 3-4  
 Dardanelle Circuit..... July 10-11  
 Dardanelle ..... July 17-18  
 Paris ..... July 24-25  
 Magazine ..... July 27-28  
 Bigelow ..... July 31-Aug. 1  
 Perryville ..... Aug. 7-8  
 Booneville ..... Aug. 14-15  
 Booneville Circuit ..... Aug. 17-18  
 Branch Circuit ..... Aug. 21-22  
 Prairie, V. & S..... Aug. 28-29  
 Petit Jean Circuit ..... Aug. 31  
 JAS. A. ANDERSON, P. E.

### BATESVILLE DISTRICT.

#### (Third Round.)

Evening Shade Ct., Bear Creek..... June 16-17  
 Salado and Oil Trough, Oil Trough..... June 19-20  
 Tuckerman and Kenyon, Kenyon..... June 26-27  
 Central Ave. and Bethesda, C. Ave..... July 3-4  
 Cotter Ct. .... July 10-11  
 Mountain Home Ct., Wesley's Chapel..... July 11-12  
 Lead Hill Ct., Lead Hill..... July 18-19  
 Yellville Ct. .... July 24-25  
 Mountain View ..... July 31-Aug. 1  
 Melbourne Ct., Newberg..... Aug. 7-8  
 Calico Rock, at Macedonia..... Aug. 8-9  
 Viola Ct., Vidette..... Aug. 10-11  
 Bexar Ct., Mt. Pleasant..... Aug. 14-15  
 Minturn Ct. .... Aug. 21-22  
 Swift and Alicia, Swifton..... Aug. 22-23  
 Newark Sta. .... Aug. 28-29  
 Newport Sta. .... Aug. 29-30  
 Jacksonport Ct. .... Sept. 4-5  
 Marcella and Guion..... Sept. 11-12  
 Batesville, First Church..... Sept. 13  
 Cave City Ct. .... Sept. 19-20  
 B. L. WILFORD, P. E.

### CONWAY DISTRICT.

#### (Third Round.)

Morrilton (Conference later)..... June 20  
 Conway Ct., at Round Mtn..... June 26-27  
 Conway (conference later) at 11 a. m. .... July 4  
 Plumerville (conference later) at 8 p. m. .... July 4  
 Quitman and Rose Bud, at Plant's Chapel ..... July 10-11  
 Naylor Ct., at Floyd..... July 11-12  
 Quitman Ct., at Central..... July 17-18  
 Russellville (conference later) at 11 a. m. .... July 25  
 Atkins (conference later) at 8 p. m. .... July 25  
 Springfield Ct., at Lanty..... July 31-Aug. 1  
 Hartman and Spadra, at Mt. Zion..... Aug. 7-8  
 Altus and Denning, at Altus..... Aug. 14-15  
 Damascus Ct., at Hopewell..... Aug. 21-22  
 Pottsville Ct., at Bell's Chapel..... Aug. 28-29  
 Appleton Ct., at Mt. Zion..... Sept. 4-5  
 Dover Ct., at Shady Grove..... Sept. 11-12  
 Lamar Ct., at Bell Grove..... Sept. 18-19  
 Clarksville, at 8 p. m..... Sept. 19  
 London Ct., at Madden's Chapel..... Sept. 25-26  
 R. E. L. BEARDEN, P. E.  
**FORT SMITH DISTRICT.**  
**(Third Round.)**  
 Dodson Avenue, 11 a. m..... June 20

South Fort Smith, 8 p. m..... June 20  
 Fort Smith Circuit, at Oak Grove..... June 26-27  
 Hackett Circuit, at Bonanza..... June 27-28  
 Van Buren Station, 11 a. m..... July 4  
 Charleston Circuit, at Weaver..... July 4-5  
 Greenwood Station ..... July 10-11  
 Mulberry Ct., at Mulberry..... July 17-18  
 Kibler Circuit ..... July 18-19  
 Ozark Circuit, at Pleasant Grove..... July 24-25  
 Ozark Station ..... July 25-26  
 Van Buren Circuit, at Bethel..... July 31-Aug. 1  
 Alma Station ..... Aug. 1-2  
 Hartford and Mansfield, at Mansfield ..... Aug. 7-8  
 Huntington and Midland, at Abbott ..... Aug. 8-9  
 Beech Grove Circuit..... Aug. 14-15  
 WILLIAM SHERMAN, P. E.

### HELENA DISTRICT.

#### (Third Round.)

Helena ..... June 20  
 Holly Grove ..... June 27  
 Marianna Mission ..... July 3-4  
 Wheatley & Moro..... July 10-11  
 Brinkley ..... July 17-18  
 Clarendon ..... July 24-25  
 Turner ..... July 25-26  
 McCrory ..... Aug. 1  
 Howell & DeWew..... Aug. 7-8  
 Hamlin ..... Aug. 14-15  
 Wynne ..... Aug. 21-22  
 Parkin ..... Aug. 22-23  
 Cotton Plant ..... Aug. 29-30  
 Lagrange ..... Sept. 4-5  
 W. F. EVANS, P. E.

### JONESBORO DISTRICT.

#### (Third Round.)

Jonesboro, 1st Church..... June 19-20  
 Jonesboro Ct., at Weiner..... June 22-23  
 Marion ..... June 26-27  
 Blytheville ..... July 3-4  
 Wilson ..... July 4-5  
 Osceola ..... July 10-11  
 Luxora and Rozelle, at R..... July 11-12  
 Harrisburg ..... July 17-18  
 Harrisburg Ct., at Claunch..... July 18-19  
 Barfield Ct., at Tomato..... July 22-23  
 Blytheville Ct., at Promised L..... July 24-25  
 Manila and Dell, at D..... July 25-26  
 Vandale Ct., at Marvin..... July 29-30  
 Earle ..... July 31-Aug. 1  
 Crawfordville ..... Aug. 1-2  
 W. L. OLIVER, P. E.

### SENT FREE AND PREPAID

To every reader of the Western Methodist, who needs it and writes for it to the Vernal Remedy Co., Buffalo, N. Y., a sample of Vernal Palmettona (either liquid or tablet form). Only one small dose a day perfectly and permanently relieves catarrh, flatulency, indigestion and constipation. It clears the liver and kidneys of all congestion and inflammation and takes all irritation from bladder and prostate glands. Good men and women are wanted as agents for this and other high-class articles. Write immediately.

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