

WESTERN METHODIST.

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

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NO. 25

BUT JESUS CALLED THEM UNTO HIM AND SAID, YE KNOW THAT THE PRINCES OF THE GENTILES EXERCISE DOMINION OVER THEM, AND THEY THAT ARE GREAT EXERCISE AUTHORITY UPON THEM. BUT IT SHALL NOT BE SO AMONG YOU; BUT WHOSOEVER WILL BE GREAT AMONG YOU, LET HIM BE YOUR MINISTER; AND WHOSOEVER WILL BE CHIEF AMONG YOU, LET HIM BE YOUR SERVANT; EVEN AS THE SON OF MAN CAME NOT TO BE MINISTERED UNTO, BUT TO MINISTER, AND TO GIVE HIS LIFE A RANSOM FOR MAN? -- Matthew 20:25-28.

WHO IS THE GREATEST LIVING MAN IN THE UNITED STATES?

St. Paul wrote, "The things which are seen are temporal; but the things which are unseen are eternal." Things spiritual are greater than things material. The Kingdom of God, which is spiritual, is greater than the kingdom of men. Spiritual leaders are greater than temporal leaders. The leaders of those forces which unite and strengthen mankind and tend to bring the divided and divisive elements of the world into one harmonious movement are the greatest among men.

The colleges and universities are the channels through which the world's leaders largely come. The man who most fully dominates the college life today will lead the world tomorrow. The world is what its leaders make it.

The Student Volunteers, organized now into the World's Student Christian Federation, representing the highest spiritual forces in the higher institutions of the whole world, because of their unselfish aims and their avowed purpose to bring the whole world into a federation of love under the rule of a God of Love, constitute the most potent and influential body in the world today. Coming from all the recognized educational centers, going to all lands, backed by all the evangelical churches, they are an army that no defeat can check and no disaster discourage. With the sanity of philosophers, with the faith of saints, with the fearlessness of martyrs, they are invincible.

The acknowledged organizer and intrepid leader of this unique host has been for a quarter of a century and now is John R. Mott. By virtue of this far-reaching spiritual leadership he is the greatest human personality, not simply in the United States, but in the world today. When selected by bishops, secretaries and famous missionaries and church representatives as president of the World's Missionary Conference at Edinburgh, in 1910, and later as chairman of its Continuation Committee, he was, without pomp or ceremony, but by the franchises of the wisest and best, proclaimed the greatest.

Born May 25, 1865, at Livingston Manor, New York; graduated at Cornell University 1888; student secretary of International Committee of Young Men's Christian Association since 1888; chairman of Executive Committee of Student Volunteer Movement since 1888; General Secretary of World's Student Christian Federation since 1895; presiding officer of the World's Missionary Conference at Edinburgh, 1910, and chairman of its Continuation Committee; encircling the globe four times to organize its greatest spiritual forces, refusing the ambassadorship to China when urged to accept, he has impressed himself more deeply and permanently upon the race than has any other man of this age.

Jesus said, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Matt. 20:26, 27.

According to the highest authority, this youthful appearing man of simple life, of direct and yet diplomatic manner, of large vision, of intense spiritual power, who is unselfishly leading in the up-

lift of the whole human race, is easily the greatest living man in the United States.

LOGICAL AND PRAGMATIC ACTION RELATIVE TO VANDERBILT.

Through the New Orleans Christian Advocate we learn that Major R. W. Millsaps, of Jackson, Miss., and Mr. John R. Pepper, of Memphis, Tenn., two staunch and loyal laymen, had tendered their resignations as members of the Vanderbilt University Board. This is pre-eminently appropriate. There could be no objection to the appointment of the most eminent laymen and ministers of our Church to positions on the boards of State universities and other institutions outside the Church; but our relation to Vanderbilt is different. It once was under the acknowledged ownership and control of our Church, but by a monstrous decision of the Tennessee Supreme Court it was taken from the Church. A majority of its Trustees and Faculty evidently approving. It is not simply beyond the control of the Church that fostered it, but its relation now is practically one of defiance. Its Theological Department, originally intended for the education of our ministers, is now a liberal school of religion with men of various denominations in its faculty. It no longer stands for the things of Southern Methodism, but in the very nature of the case, in order to vindicate its position, it must be in some degree antagonistic to the Church from whose care it is withdrawn. A man cannot now be loyal to Vanderbilt University and to the Methodist Episcopal Church, South. Propriety suggests that all loyal members of our Church should withdraw from its Board and its Faculty. This is logical and decent. That is the candid opinion of this editor, although he believes that neither our General Conference of 1910 nor of 1914 acted wisely, and that with more prudent action in those Conferences Vanderbilt University would today be ours, and every disloyal trustee and professor would have been eliminated. But we accept the situation. The University is no longer legally ours, and the events of its recent history necessarily array it against our Church. It now no longer deserves countenance or patronage from our Church or from any of our members, and we sincerely trust that our friends will sever their relations with it.

"DIVERSIFICATION IN POLITICS."

Under the above caption appeared in the Memphis Commercial-Appeal a very striking editorial the very day our own editorial on "Wanted: Constructive Statesmen" went to press. If confirmation of our contention had been needed, this would have been ample. The following quotations emphasize our position: "We have had diversified farming, diversified stock-growing, and rotation of crops. We want to make a suggestion to the people of Arkansas and Mississippi who now have the regular campaigns on for diversification in character of officeholders. The one system of office-holding in Mississippi, Arkansas, and Tennessee has about worn these three States to a frazzle. Campaigns are usually fought on one personal issue. The people divide on this issue. Often the issue is not political at all. Seldom is it economic. It is built upon prejudices growing out of the disappointments of those who feel that they have not had as much material and political prosperity as they deserve. There have been more preachments in Mississippi and Arkansas of devotion to the plain people than in any other two States in the Union. Lawmakers have done less for the plain people in those two States than in any other State that we know of, with the possible exception of Tennessee. The progress that has been made in Arkansas and Mississippi (and these States have made splendid progress) has been in despite of the inefficiency of the governmental system, and

the incompetent, ignorant, office holding oligarchy. This does not mean that all of the office-holders in Mississippi and Arkansas are incompetent and inefficient. Some of them are most excellent men. Some of them have high ideals—a few. But the trouble with the great bulk is that they are ignorant of those things they ought to know in order to serve their people efficiently."

After definite suggestions (which may be quoted later) as to the kind of man to support for governor, the editorial continues: "The most important question before the people is that of improving the fertility of the soil. Get more knowledge behind the plow, and better surroundings. Part of this is in better rural schools, better roads, more telephones, more sanitary built houses, hot and cold water through even the country home, bathtubs next to the kitchen instead of a wooden tub in a woodshed in the southeast corner of the back yard."

"The man to support is the man who shows that he is a student of local affairs, of State affairs, of local living conditions, and hopes to do something that will enable every producer to produce more with less labor and to get the best results possible out of every effort that he may make. All the laws under the sun will not improve the condition of the people unless the people themselves take advantage of the opportunities they create or of the obstacles they remove."

PARADOXICAL PARENTS.

Parents often seem to care more for the bodies of their children than for their minds and morals. Money is lavished on food and sparingly spent on books and papers. Fine clothes are provided to protect and adorn their bodies, but church and Sunday school are neglected. They are encouraged to train their nerves and muscles, but spiritual culture is not suggested. Conversation turns on sports and society rather than on history and education. The vulgar, demoralizing "funny" paper is furnished and beautiful, uplifting pictures are withheld. The making of money is emphasized, but the proper spending of it is not discussed. Parents who sorrow over wayward and worldly children wonderingly ask pastors and teachers how to save these untaught, misguided youths, strangely forgetting that almost all of the active influences of the home have tended toward worldliness. Theoretically they desire their children's welfare, but practically they have failed to co-operate with pastors and teachers, and too late realize their folly. Rarely do children overcome the paralyzing power of spiritual parental poverty. Many modern homes need old time religion and old fashioned common sense.

Every day we choose among the multitude of alternatives presented. Are our choices merely the things that are tolerably good, or do we always seek the best, that which is unequivocally good? Do we endeavor to avoid the very appearance of evil? Do we try to live, not merely respectable lives, but truly holy lives? By such choices under the guidance of the Holy Spirit, we may keep so close to the Master that the world will recognize Him in us.

From all parts of the land come reports of gracious revivals. Many churches in Arkansas have already been blessed. Surely God is ready to bless every pastoral charge that will meet His conditions. Let there be heart-searching and fervent prayer by every pastor and every member. As never before sinners are inquiring about Jesus. Let God's people be prepared to show them the way of salvation.

Jesus told his disciples that they should be witnesses. Are we bearing witness by daily life?

WESTERN METHODIST.

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A. C. MILLAR.....Editor

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

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to become subscribers.

DISTRICT CONFERENCES.

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.

President Wynn of Centenary College has been
unanimously re-elected to the presidency.The Bankers' Association of Georgia unanimously
adopted a resolution providing that future dinners
shall be dry.—Ex.The Summer Assembly for the young Baptists of
Arkansas is to be held July 15-21 at Ouachita Col-
lege. A fine program is offered.Rev. J. G. Parker is in his third year at Mountain
View. He and his consecrated wife are very much
loved and are doing much good.The United Commercial Travelers of Iowa, in
their sixteenth annual convocation in Sioux City,
went on record in favor of prohibition.The sixty-ninth annual report of our Board of
Missions has just been received. It is an interest-
ing document, and should be carefully studied.The brewers' business in Paterson, N. J., is going
down, down, and the brewers are busy explaining
that Billy Sunday had nothing to do with it.—Ex.Rev. C. E. Gray, of Mulberry, writes that all
things considered his work is moving on well and
he is expecting this to be his best year on that
charge.Returning from the Summer School last week
Rev. S. C. Dean of Hamburg called and expressed
himself pleased with the school and with conditions
in his church.Rev. Will Cleniger is junior preacher on the Cal-
ico Rock Circuit. He is a good man and loves to
preach. His health is much improved in this moun-
tain country.The Lincoln County Times (Brookhaven, Miss.)
reports that Dr. Stonewall Anderson's commence-
ment sermon at Whitworth College produced a
profound impression.It would pay all women to secure from the U. S.
Department of Agriculture the bulletin on "Selec-
tion of Household Equipment," by Helen W. At-
water. Write for it.In a note enclosing program of a Layman's meet-
ing to be held at Mountain Home, June 18, Rev.
M. A. Fry, the pastor, announces that his work goes
well and the preacher is happy.The New Orleans Christian Advocate comments
very favorably upon sermons recently preached by
Dr. Stonewall Anderson in connection with the com-
mencement of Centenary College.The Summer School for Ministers which closed
at Hendrix College last week enrolled 123, which
is double that of last year. It was considered suc-
cessful in every way, and will be continued.Mr. C. W. Blair, of Shreveport, has offered \$2,500
cash to the trustees of Centenary College if they
secure \$12,500 by January 1, 1916, the fund to be
used in improving and maintaining the college.While in our city on business Wednesday of last
week Rev. J. J. Holland, a local preacher of Boone-
ville, called to pay his respects and renew acquaint-
ance. He is looking unusually well and is in good
spirits.Rev. M. A. Fry is in a tent meeting at Mountain
Home, which promises to do much good. The first
service was a laymen's meeting of all the churches.
Forty or more men were present, and a most spir-itual meeting was enjoyed. Brother and Sister Fry
are much pleased, and their people seem equally de-
lighted with them. Mountain Home is surveying a
railroad from the White River road.It is said that nine of the recent graduates of the
Civil Engineering Department of our State Univer-
sity already have positions at good salaries. Six
will be in Arkansas, one in Kansas, one in Arizona,
and one in Chicago.Rev. J. W. Johnston has been assisted the past
week in an excellent meeting by Rev. J. E. Snell
and wife of Calico Rock. Brother Snell did some
fine preaching. His own people speak very highly
of him and his good wife.Returning from the Summer School Wednesday
of last week Rev. S. K. Burnett, of Huttig, called
and made a very encouraging report on his rather
difficult field. He expected to begin a meeting last
Sunday with Rev. A. C. Holder helping.Rev. W. B. Hays, of Newport, has received 50
members this year. He has succeeded in getting
his laymen to become active in winning souls. The
church with each department prospers. The preach-
ing of the pastor is of a high order.Mr. M. E. Mitchell, mentioned in our last issue
as having engaged in government service and Sun-
day school work in American Samoa, received on
his departure a loving cup and a beautiful letter of
affection from his Sunday school scholars.Rev. J. B. Finley and the good people of Guion
are building a new church on a desirable lot. He
has had a good meeting, assisted by Rev. J. E.
Snell and Rev. B. L. Wilford, the presiding elder,
who has been quite active in helping his preachers.Last week while passing through on his way
from the Summer School to District Conference at
Beebe Rev. C. W. Lester of Harrison spent some
time in our office. He reports continued improve-
ment and good prospects in his church and commu-
nity.Evangelist D. B. Bulkley spent a few days re-
cently at Altheimer and Keo, and at both places
gave his stereopticon lecture, "From the Cradle to
the Cross." Last Sunday night he preached at
Keo, and at the close eight people came forward
for prayer.The executive committee of Hendrix College
Board has selected Prof. S. C. Detlinger, an A. B.
of Trinity College, Durham, N. C., as assistant pro-
fessor of Science. He has specialized in Biology
and Physics and has made a distinguished record
in those subjects.The seven weeks' revival at Batesville has re-
sulted in about one hundred accessions to the two
Methodist churches, and several to the other de-
nominations. Brother C. F. Hively, as is his cus-
tom, is doing well on West Side, and everyone is
delighted with Rev. J. B. Stevenson at First
Church.Miss Isabelle Reeves, who was the first deacon-
ess consecrated in America, the twenty-fifth anni-
versary of whose consecration had been celebrated
last year, died in Chicago June 13. She had given
her life to the superintendency of the Methodist
Old People's Home at Chicago, and had accomplish-
ed a great work.We are under many obligations to Dr. George
McGlumphy for his kindness in furnishing the
Sunday school lesson notes for May and June.
Rev. W. P. Whaley, presiding elder of Camden
District, has consented to write the notes for July
and August, and we appreciate his willingness to
serve our readers."With the war and without vodka, Russia is
more prosperous than with vodka and without the
war." This, the greatest single sentence ever ut-
tered for prohibition, comes, not from a profes-
sional prohibitionist, but from M. Kharitonoff,
Comptroller of the Treasury, speaking before the
Budget Committee of the Russian Parliament.—Ex.Prof. R. W. Buck, an A. B. of Butler College,
Indiana, and an A. M. of Columbia University, who
has spent one year in Germany and France, has
been secured as professor of Modern Languages at
Hendrix College to take the place of Prof. L. E.
Winfrey, who has been granted leave of absence
for a year to pursue graduate courses at Columbia.American rice is popular in South America. The
imports of rice from the port of New York alone
in May included \$52,000 worth to Colombia, \$33,000
worth to Argentina, \$24,000 worth to Venezuela,and \$11,000 worth to Uruguay. This indicates a
large increase over last year, the total value of
rice exported to all South America from the United
States in 1914 having been less than \$3,000 in value.John R. Lindgren, who died at Evanston, Ill.,
April 29, left his estate of approximately a million
dollars to the Methodist Episcopal Church, \$30,000
to an old people's home for Swedish Methodism,
\$8,000 to its theological school, and the remainder
to be divided into three parts, half to go to North-
western University, one-fourth to Foreign Missions,
and one-fourth to Home Missions and Church Ex-
tension.We regret exceedingly to have been out of the
office last week when several brethren returning
from the Summer School called. Particularly do we
regret missing Dr. John M. Moore, of our Board of
Missions, who cannot often come this way. His
addresses to the preachers are said to have been
unusually helpful and suggestive. He is doing a
much needed work in stirring up interest in neglect-
ed fields at home.Rev. T. M. C. Birmingham, well known in the
Arkansas Conference twenty-five years ago, is now
living in Omaha, Nebraska, and is writing and lec-
turing on international peace and prohibition. He
claims to be the author of the only sermon which
the Congress of the United States ever ordered
printed. It is entitled, "World Peace Under Amer-
ican Leadership." He advocates the absolute pro-
hibition of the sale of munitions of war to all bellig-
erents.It will be a matter of general interest to our
Methodist folks to know that Rev. John A. Rice,
our pastor at St. John's Church, St. Louis, Mo., has
been elected president of the St. Louis Evangelical
Alliance, composed of all the Protestant ministers
of that great city. The St. Louis Republic, in an-
nouncing his election, said that while he had been
in the city only a very short time, he had made a
distinct place for himself in the thought and life
of the people.The fourteenth quadrennial General Conference
of the Free Methodist Church is in session in Chi-
cago. The bishops report 34,430 full members and
5,245 probationers, total 39,675, a gain of 3,002 dur-
ing the quadrennium. This church emphasizes the
doctrine of holiness, forbids its members the use
of tobacco and jewelry and membership in secret
societies. It has 1,270 churches and 730 parsonages,
valued at \$3,068,976, and a splendid publishing
plant in Chicago, worth \$70,000. Its paper is well
edited and has a growing circulation.A colony of California families is to be estab-
lished in Argentina during the present year. The
movement has begun some months ago by send-
ing a representative to Argentina, and reports just
received from that country indicate that an ar-
rangement has been completed for the establish-
ment of the proposed colony in the Province of
Mendoza in Argentina, just south of the Trans-
continental Railway line which connects Buenos
Aires, Argentina, and Valparaiso, Chile, the section
of country selected having many characteristics
similar to those of California.An item crept into the papers a few weeks ago
that the town council of Hermitage, Ark., had pass-
ed an ordinance providing that negroes guilty of
crime should be dipped in the vat that was con-
structed for dipping tick-infested cattle. This has
been widely copied and has attracted attention and
comment. When the editor saw the item in an
Eastern journal of wide circulation, he at once
wrote to Rev. J. C. Williams, the pastor of our
church, for the facts, and in reply is assured that
it was all a joke of a newspaper correspondent,
and should have been so understood. The people
of Hermitage are steady and law-abiding, and
greatly deplore this unfortunate notoriety.Going from Cabot Friday morning, the editor
found the Searcy District Conference at Beebe un-
der full headway. The attendance was not quite
as large as was expected, several being detained
by protracted meetings. The cause of the Western
Methodist had been presented by President J. M.
Williams and loyal responses were made. Brother
W. T. Thompson was just closing a strong address
on Galloway College. Rev. J. A. Reynolds preached
a stimulating, spiritual sermon, and the editor
closed with a brief talk on the paper. Dr. James
Thomas made one of his characteristic short
speeches about education and the paper. As only

a few hours were spent at the conference, it is impossible to report it satisfactorily. That will be done by the secretary. Brother Morehead, the wide-awake, progressive presiding elder, had been facilitating business, and seemed pleased with conditions. More than 300 have been converted in the district, and the meetings are just beginning. This is a wonderful district, reaching from Little Rock to Missouri, embracing hill and valley in great variety. The editor hopes to spend considerable time in it later this year.

The editor spent last Thursday at the North Arkansas Epworth League Conference at Cabot. The attendance was not large, but the fifty-odd delegates were earnest and enthusiastic. President Galloway had labored hard and was rejoicing in the results. More than twenty had volunteered for special missionary service. Dr. F. S. Parker was present and made valuable talks and addresses. His presence was thoroughly appreciated. The hospitality and interest of the church and young people of Cabot excited admiration and hearty appreciation. Brother Walker is an ideal host. The editor was royally entertained, and permitted to talk more than he expected. A full report will be made by the secretary.

The twenty-first commencement exercises of the Blackstone Female Institute were held June 4-6, closing one of the most successful sessions of the institution. A feature of the exercises was the announcement that the Board of Trustees has taken final steps to add two years of college work to the curriculum, thereby making the school a Junior College. The name of the institution will be hereafter "The Blackstone College for Girls." The present course of preparatory work will be continued, with the college work added on. During the past session the school had the largest enrollment in its history, 427, and in the graduating class were 66 young ladies. This record was very gratifying to Dr. Cannon, as the past year was the first since his return to the work of the school as principal.

Last Sunday was given by the editor to our church at Jacksonville, a beautiful village almost a suburb of our city, where he had attended a District Conference and preached just twenty-eight years ago. No one was met who remembered that occasion; a new generation was on the ground. Such an experience causes one to think that time flies, although he feels young and the event seems as if it were yesterday. The church and Sunday school are necessarily small, but alive and vigorous. Rev. W. F. Walker, who shepherds this church and the one at Cabot, never tires of telling of their virtues and graces. He and his people constitute a mutual admiration society. Entertainment was royal and congregations good and exceedingly patient, considering that it was the hottest day so far this year.

Dr. John K. Mott states that Rev. A. C. Hart, one of the field workers of the International Y. M. C. A., now in Germany, has asked for 100,000 copies of the New Testament for immediate distribution among the English, French, Russian and Belgian prisoners in Germany. Mr. Hart writes that he is being pressed on all sides for more and more Testaments and Gospels. Dr. Mott has therefore made an urgent request of the World's Sunday School Association to help supply the books. A nickel will put a Testament in the hands of a soldier. Sunday school superintendents and leaders of adult Bible classes are urged to write at once for information and sample copies of the souvenir book-mark receipts given to all who contribute a nickel or more, to Mr. Frank L. Brown, General Secretary, World's Sunday School Association, 216 Metropolitan Tower, New York City.

ARKADELPHIA DISTRICT NOTICE.

The Arkadelphia District Conference will convene at Malvern, July 1, at 9 a. m. The opening service best field open 4:30 at 8 p. m., conducted by the district evangelist. Life evening trains will arrive in Malvern within the hour of six. The preachers and delegates will all go from the trains directly to the church, where a luncheon will be served within the hour of seven in the church parlors, after which all will join in the service. After this service the preachers and delegates will be sent, taken to or shown their homes. Now, we hope everyone will take notice and govern themselves accordingly. We expect to furnish good and wholesome enter-

tainment for all who come if you will allow us. When you get to Malvern, report to the committee, whom you will find at or about the church. The change of the Conference from Rockport is by order of the presiding elder.—J. W. Harrell and Gay Morrison, Pastors.

PASTORS, ATTENTION!

The true condition of the paper has been presented to most of you by the Commission at the District Conferences. You understand that we are depending on you to represent the Western Methodist among your people. It is not enough that arrears should be collected; new subscriptions are needed to maintain the circulation. Now, while you are in your protracted meetings, is the time to present the paper and secure new subscribers. We are confidently expecting every pastor to co-operate in this matter. Let no one disappoint us.

ANNOUNCEMENT.

I will have time for a few meetings in Arkansas this summer and fall. I feel that God has led me to a very great victory in my soul, and after many years of seeking I have reached the experience of perfect love. I desire to have the opportunity to present this cardinal Methodist doctrine to those who are honestly longing for a deeper spiritual life, but have been unable to reach the goal. Write me at Spiro, Okla.—L. C. Craig.

NOTICE TO PREACHERS OF BATESVILLE DISTRICT.

Please drop me a card telling me the number that will attend District Conference from your charge. Do not neglect this, as it will assist the entertaining committee in providing homes. We extend to all a hearty welcome. Dr. Pigue will be with us at that time and will deliver a series of doctrinal sermons.—J. E. Snell, Pastor, Calico Rock.

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.

A CORRECTION.

I notice you state that Bishop Morrison appointed Dr. Thomas to Winfield Memorial. This is a mistake. For good reasons, best known to himself, the Bishop declined to make any appointment, but simply authorized the presiding elder if, in his judgment he thought wise, to use Dr. James Thomas as a supply for the time being.—Alonzo Monk.

U. S. LIQUOR LICENSES.

Since my last report in the Methodist I find from the records that some recent U. S. liquor licenses have been granted. They are in the places named, as follows: Altus, De Queen, Eureka Springs, Forrest City, Lake Village, Minturn, and Stuttgart. Two were issued for Stuttgart.—George Thornburgh, Pres. Arkansas Anti-Saloon League.

TO THE PREACHERS OF THE TEXAS-MIA DISTRICT.

Dear Prethren—Please collect the amount seen the money assessed or subscribed by your charge at District Conference for the Western Methodist and send to Rev. James Thomas. The paper is in need of the money.—J. A. Biggs, P. E.

EVANGELIST SINGER.

I am open for dates for summer and fall as evangelist 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.

CHURCHES AND SUNDAY SCHOOLS.

If you want better singing, write me and learn how to get it.—S. E. Anderson, Choir Director Twenty Years, Conway, Ark.

A Chicago osteopathic doctor condemns the tango dance on the ground that it causes tango sciatica, tango rheumatism, tango feet, tango ankle, hip disease, neuritis, neuralgia and paralysis.

BOOK REVIEW.

The Challenge of Today, The Message of the Convention of Methodist Men of Ohio; edited by Bishop W. F. Anderson; published by The Methodist Book Concern, New York and Cincinnati; price \$1.

That 3,456 busy men in these hard times should travel from all parts of Ohio at their own expense and spend three days in a religious convention is a fact of tremendous significance. This convention was a record breaker in many respects. Some of the subjects considered were: "The Present World Situation," "The Uplift of a Race," "Winning America," "A Saloonless America," "The European War and Its Bearing on Christian Missions," "The Transcendent Importance of Prayer," "A Christian Man and His Money," "Laborers for the Harvest," "The Two Americas," "Some International Triumphs of the Cross." Dr. John R. Mott, the world's leader, was there. His utterances are always sane and inspiring. Our lay leaders need this volume to inform themselves concerning the latest phases of their movements, and if preachers want to keep up with the progress of the age, they, too, will need it.

A Man and His Money; by H. L. Winburn, D. D., Pastor Walnut Street Baptist Church; published by the Baptist Book Concern, Louisville, Ky.; price 50 cents.

This is a sane presentation of the relation of a Christian to his worldly possessions from a Bible viewpoint. Every layman needs the book so that he may get God's financial plan and be able to co-operate with God in all of the relations of life. The adoption of the divine plan would settle the financial problems of the church and result in spiritual revival and the conquest of the world for Christ. Men who are unwilling to adopt God's plan for their lives had better let this book alone. It will trouble them. Preachers who are afraid to preach the whole truth about money are advised to avoid this book, because the preacher who knows the truth and withholds it, fearing to offend, is in a perilous place.

Old Thoughts in New Dress: or Today's Theology for Laymen; by Geo. E. Ackerman, D. D.; Pentecostal Publishing Co., Publishers, Louisville, Ky.; price 50 cents.

The author announces that the purpose of this book is to present the essential truths of Christianity in such plain language that any person having an ordinary knowledge of the English language can easily understand them. He does not discount the favorable opinion of critical scholars, and does not profess to be immune to the desire to be considered profound, but his paramount desire is to help the non-professional classes. The author has succeeded admirably. While he discusses the deepest themes, he divests them, as far as possible, of theological and philosophical language and brings them to the comprehension of the untrained mind; this is particularly true of the "Divine Attributes" and "The God-Man." Preachers can afford to place this little book in the hands of groping laymen.

New Tabernacle Sermons; by Rev. T. DeWitt Talmage, D. D.; published by George H. Doran Co., New York; price \$1.

Forty-five years ago almost everyone was reading Dr. Talmage's sermons as they were published in the papers from week to week. This book is a collection of his best sermons, and may very well be read because of the preacher's picturesque style and the variety and aptness of the illustrations. In the usual sense of the term Dr. Talmage was not a theologian, but he was a striking pupil personality with faith in the power of the simple gospel of redemption. While his sermons were very effective on account of his forceful delivery, yet they read well because of the popular form in which he clothed his thoughts. There are striking and unexpected turns, and strong appeals for righteousness and Christian unity and co-operation. This volume will be welcomed by those who have read Talmage's sermons, as they wish to refresh their memories, and by others who desire to know what kind of preacher was the man who delivered messages to congregations all over the world a quarter of a century ago.

CONTRIBUTIONS.

JOHN HUSS, THE PROTOMARTYR OF THE REFORMATION.

Just five hundred years ago, on July 6, 1415, John Huss, of Bohemia, was burned at the stake in Constance, Germany, by order of the Council of Constance, despite "the safe conduct" given by the Roman emperor Sigismund. His crime was his passion for truth, his love of the Scriptures, and his opposition to the corrupt practices of the Church of Rome, such as Luther also denounced a hundred years later. Without a single complaint against his moral character, this learned rector of the University of Prague and most popular priest and preacher, religious, eloquent, and faithful after long imprisonment and great suffering, was burned at the stake by the action of a general council of the Roman Church. "It is doubtful, if we except the sufferings and death of Jesus Christ, whether the forward movement of religious enlightenment and human freedom has been advanced as much by the suffering and death of any single man as by the death of Huss," says Dr. Schaff in his recent biographies.

The Constance Council that burned Huss ordered that the bones of John Wycliffe should no longer dishonor the earth in which they had slept for thirty years, but that they should be exhumed and burned to ashes. Wycliffe's influence, which had extended to Bohemia and profoundly affected Huss, was to become world-wide by the desecration of his grave and the casting of his ashes into the river Swift, which empties into the Avon.

"The Avon to the Severn runs,
The Severn to the sea;
And Wycliffe's blood is spread abroad,
Wide as the waters be."

Thus the "Morning Star of the Reformation" was a double star, shining alike in England and Bohemia. Wycliffe, who stood midway between Magna Charta, wrung from King John (who had become a vassal of the pope in 1215, and John Huss, who suffered martyrdom in 1415, was to become better known in Bohemia even than in England. Wycliffe and Huss, each the head of a great university, the one at Oxford and the other at Prague, were to be followed a hundred years after the death of Huss by Martin Luther, the head of Wittenberg University, in Germany in maintaining and securing those religious liberties for which they had fought unto death. All three were excommunicated, Wycliffe even after his death. But they defied a corrupt papacy, which sometimes showed three rival popes at once as during the Council of Constance, which deposed one before the martyrdom of Huss, to be followed shortly by the deposition of another and the resignation of a third. Under such leadership was secured the religious freedom which we possess today.

Professor Fisher well says in his "History of the Reformation": "The four most prominent events of modern history are the invasion of the Barbarians, which blended the German and Roman elements of civilization and subjected the new nations to the influence of Christianity; the Crusades, which broke up the stagnation of European society and, by inflicting a blow upon the feudal system, opened a path for the centralization of the nations and governments of Europe; the Reformation, in which religion was purified and the human mind emancipated from sacerdotal authority;

and the French Revolution, a tremendous struggle for political equality. The Reformation, like these other great social convulsions, was long in preparation." Thus from Magna Charta to Martin Luther, from 1215 to 1517, when Martin Luther nailed his Ninety-Five Theses to the door of the castle church of Wittenberg, were three hundred years of heroic history, in which John Huss appears as the great martyr as well as mighty apostle of the faith.

To celebrate the martyrdom of Huss after five hundred years is to be reminded too of the Moravians, who have done so much to revive his memory by their great missionary labors, as they helped so largely to revive the memory of John Huss in his native Bohemia by their piety and loyalty to the truth in Christ. All are familiar with the great influence of the Moravians on the religious movement of the eighteenth century led by the Wesleys. It is doubtful whether that movement could have taken on its deep spiritual form without the abiding influence of John Huss after two or more centuries. So did Wycliffe influence Huss on the one hand and Huss influence the Wesleys on the other to make possible the complete break with a religion of form and mere ecclesiastical authority, with its indulgences and false claims. As our Lord taught in his parable, "The good seed are the children of the kingdom"; and the plan for extending the kingdom is to scatter the good seed into all lands.

The armies of the Crusaders failed, and the last foot of soil possessed by the Crusaders in the Holy Land was abandoned during a period that witnessed the complete development of the mediaeval papacy and the rise of the great mendicant orders and the establishment of the Inquisition. Then arose men like Wycliffe and Huss and Luther, who were to proclaim and secure the rights of freedom for the individual conscience which were to abide forever. Usage was all wrong, and divine help was necessary to break with it. Within a fortnight of his cruel death Huss wrote from prison: "Not usage are we to follow, but the example of Christ and the truth." Huss was burned but not vanquished. Savonarola was excommunicated and burned, but he left admirers rather than followers. Huss witnessed the burning of his books on his way to the stake, but he died with the prayer of Stephen for his murderers and lives forever by his Christlike example and teaching. Two hundred and fifty Bohemian and Moravian nobles, invited to the Constance Council against Huss's martyrdom, and later four hundred and two magnates from his district signed a pact to defend his memory. Today Huss is regarded as the chief of Bohemian patriots, and his birthday is annually celebrated with bonfires, and a monument is to be erected this year on the Public Square of Prague, over whose university he presided.

The Federal Council of the Churches of Christ in America, of which our Church has been an active and influential member during its entire history, urges the general celebration of the anniversary of the martyrdom of John Huss. Each Church is left to follow its own method of observing this event, never more significant than now, after five hundred years. In many instances it is to be hoped that suitable sermons will be preached and the great lessons enforced by his heroic example and world-wide influence

even in many Roman lands. I would suggest that in our Church on July 4, the nearest Sunday to July 6, the actual anniversary, there be read the story of the martyrdom of Stephen and such hymns be used as "Faith of Our Fathers" and "The Son of God Goes Forth to War" and perhaps such a brief sketch be read as this of John Huss, the protomartyr of Protestantism. Two years from now will mark the four hundredth anniversary of the nailing by Martin Luther of his immortal theses to the door of the castle church of Wittenberg, when it is hoped that in a time of universal peace this historic event may be celebrated with none to molest or make afraid. — Bishop E. R. Hendrix in Christian Advocate.

JOHN HUSS.

John Huss, the Reformer and protomartyr of Bohemia, was born on July 6, 1369. After graduating he became a lecturer in his Alma Mater, the University of Prague, and subsequently was appointed President of the Theological Faculty. A year later he was ordained to preach at a chapel founded and endowed under the name of Bethlehem, or the House of Bread, intended, in the words of the founder, for "the use of the common people, that they might be refreshed with the bread of holy preaching."

By taking the side of the Realists in the then burning controversy between Nominalism and Realism; by obtaining a decree which deprived the German nation of preponderance in the Bohemian University; by the part he took in the Papal schism then agitating Christendom; and, most of all, by his impassioned evangelical preaching and his fearless exposure of the sensual lives and shameful practices of the clergy, Huss roused the anger of the Pope, the resentment of the Emperor Sigismund and the implacable hostility of the Papal hierarchy.

After being twice placed under the Papal ban he was summoned in 1414 to appear before the Council of Constance and answer to a charge of heresy. Although he carried with him to the scene of his trial a letter of safe-conduct from the Emperor, and had an assurance of protection from the Pope, the Bohemian preacher was deprived of liberty soon after his arrival at Constance. When, after months of rigorous confinement in the pestiferous dungeon of a Dominican cloister on the Rhine, he appeared before his judges, emaciated by sickness and exhausted by suffering, it was only to be treated as a heretic already condemned. The choice was given him of recantation or death; and as he refused to abjure what he maintained he never held, he was led out of his cell on July 6, 1415, for the final stage of a mock trial. The indictment, charging him with being a follower of Wycliffe, and with disseminating heretical doctrines, was read, and Huss was declared to be an obstinate, incorrigible heretic. Sentence having been pronounced he was degraded from the spiritual order by the articles of a priest's dress being put upon him and successively taken off, with forms of expression appropriate to each. The Eucharist cup was placed in and then taken from his hands with the words, 'We take from thee, condemned Judas, the cup of salvation.' His tonsure having been symbolically obliterated, a cap painted over with devils was placed on his head with the inscription, 'Arch-heretic,' the officiating Bishops exclaiming,

'Now we devote thee to the infernal devils.'

The degraded man was then delivered over to the secular power and immediately led to the place of execution. There he was chained by the neck to the stake and the faggots were piled round his body. When the smoke and flame of the kindled fire encircled the victim, he was heard singing with a loud voice, 'Jesus, Son of the living God, have mercy upon me.' As he was beginning to repeat these words for the third time his voice was stifled by the wind driving the conflagration in upon him. Still the lips were seen moving in prayer, and the calm bearing of the dauntless confessor of Christ was maintained to the last. When the fire had done its work the ashes were collected and cast into the Rhine, 'precisely,' remarks Neander, 'as those of Polycarp were disposed of by the pagans,' and for exactly the same reason, 'that nothing might remain of him to pollute the earth.'—C. G. McCrie in Contemporary Portraits of Reformers of Religion and Letters.

NEW NATIONAL LABOR DEPARTMENT FOR AMERICAN ANTI-SALOON LEAGUE.

Through the recent addition to its activities of a National Labor Department, under the direction of the Rev. Charles Stelzle, the American Anti-Saloon League has not only secured a peerless leader, but has united to its already broad field of service an important constructive work which should have far-reaching results in the development of its plans for the betterment of mankind. This new department will deal, primarily, with the economic aspects of the liquor problems, making exhaustive researches and comparisons to refute the repeated declarations of liquor representatives that the overthrow of their business will be detrimental to the best interests of labor, since, according to their statement, it provides the necessary amount of revenue to enable the government to administer its business. As will readily be seen, this opens up an interesting and significant field of investigation, which should result in producing convincing figures to prove the falsity of the position taken by the whiskey interests.

This department will also plan to meet the social and recreational needs of communities from which the saloon has been abolished.

Mr. Stelzle is widely known through his active interest in the social and economic uplift of the working man. He himself was a poor boy, and in early manhood was a machinist; but improving his spare time and making the most of his opportunities, he eventually became a Presbyterian minister. For ten years he was the efficient Superintendent of the Bureau of Social Service under the Presbyterian Board of Home Missions, with headquarters in New York, and during that time rendered invaluable service to the cause so dear to his heart. Resigning his position, he served last winter, as Director of Relief and Emergency Measures the mayor's committee on the unemployed in New York. He is an authority on social and economic questions, and has written much upon these subjects. In his new position, he should render a most important service.

Interest in the great convention of the Anti-Saloon League of America, to be held in Atlantic City, July 6-9, continues steadily to increase. It is

now almost certain to be the largest gathering of its kind ever held in this country. Already indications are that from every state of the union will come many delegates, which will easily swell the throng in attendance to not less than 25,000. Local churches, Sabbath schools, young people's societies and temperance organizations are invited to send representatives. Ample accommodations will be found for all visitors, whether delegates or not. Leading orators from all parts of the country will address the several sessions of the convention.—Allan Sutherland.

A RICH MINE.

The establishment of a regular system of birthday offerings for our Sunday Schools had in view the fostering of the spirit of gratitude in the young, and the improvement of Sunday School architecture by accumulating through these offerings a great Sunday School Loan Fund, to be administered in the interest of the modern and well-equipped Sunday School building. One of the beautiful and inspiring features of a well conducted Sunday School program is the birthday offering. This offering should be accompanied by some ceremony. The Board of Church Extension, upon request, furnishes without charge to the Sunday Schools an especially designed birthday jar to be used in receiving the offerings; also copies of the "Birthday Greeting" and other publications calculated to make this feature of the program interesting and impressive.

No other division of the Church responds as readily and cheerfully to instruction and leadership as the children, and the church that in any wise neglects them will fail in the long run, whatever virtues it may possess. The children have a right to share in the work of the Church. The Church through its Official Boards should supply the literature for the school and the children should be taught and permitted to contribute to the support of the pastor, to the Superannuate Endowment Fund, to Church Extension and to Missions each one Sunday in the month, using fifth Sundays for "Specials." The general custom of using the offerings of the children to meet the current expenses of the Sunday School is most reprehensible. The time has come when it should be discontinued.

According to the General Minutes there are 16,868 Sunday Schools in our Church. The number of schools in mission fields is 16,000 or more. If one-half of them would use the birthday jar and give an average of \$2.50 annually, it would amount to \$20,000 a year. If we were just starting the Sunday School Loan Fund, in ten years it would amount to \$240,122, and in twenty years to \$595,683. Think what a fund the children of today would have to work with as they come to maturity and to leadership in the Church! They would honor the memory of those who had so wisely directed them and made possible this great asset with which they could advance the cause of religion in this and other lands. This is the best field open to the Church's cultivation today, and if its leaders are sensible of it, they will cultivate it thoroughly and begin at once and continue until the largest measure of success possible crowns their efforts. This is a lead that all Conferences, Sunday School Boards, Secretaries, field workers, etc., should follow. It is our duty to the children to do it,

and is the surest way of supplying our denomination with churches well equipped for Sunday School work.

An exhibit of the Church's present interest in the Sunday School Loan Fund shows that sixteen Conferences are not using a single birthday jar; four only one each; four, two each; five, five each, two, six each; two, seven each; three, eight each; three, nine each; and one, ten; one, twelve; one, thirty-six, and one, seventy-four. The Conferences contributing to this fund this year ranged in amounts from \$2.50 to \$543.99.

The banner Conference in our connection is the West Oklahoma, which has seventy-four schools, out of a total of two hundred and thirty-nine, using the birthday jar, which is thirty-one per cent, and they contributed this year \$43.99, or an average of \$7.35 each. Now, if the same per cent of all the sixteen thousand schools in our great Church were contributing equally with the schools of the West Oklahoma Conference, the annual amount would be \$35,793, which in ten years would amount to \$428,825, and in twenty years to \$982,015. These figures are so large as to stagger one and to create a doubt as to the possibility of accomplishment. Concerted and well directed purposeful effort would accomplish it. One thing is very apparent, and that is this, that if our Church does not accumulate a Sunday School Loan Fund capital of \$1,000,000 in the next twenty-five years the dereliction will then be regarded as a reproach.

It is an opportunity to do a twofold service, train workers, and at the same time provide them with material to work with.

The prospect thrills me like a trumpet blast! May our Church see its day of opportunity the opportunity of presenting the young life of the Church to Jesus Christ with an endowment sufficient to guarantee its perpetual training and efficiency.

The birthday jar and literature may be secured from the office of the Board of Church Extension, 1025 Brook street, Louisville, Kentucky, on request, and without charge.—D. B. Price.

THE SUMMER SCHOOL FOR MINISTERS.

"I want to say that it is my honest belief that this summer school marks the dawning of a new day in the Methodist Church in Arkansas. It has been a great school. You are going at the problem right. I pray that this may be the beginning of a series of great institutes for ministers in this college."—Dr. John M. Moore, Home Mission Secretary, Nashville, Tenn.

"The summer school will mark a new epoch in the efficiency of the preachers of the two conferences of Arkansas."—W. W. Christie, Murfreesboro.

"The school has been a time of acquaintance and good fellowship—an occasion of instruction and intellectual advancing under some of the foremost thinkers, and a time of spiritual recuperation and inspiration."—D. P. Whaley, Camden.

"The benefit that I have received from the institute is beyond measure. It has brought uplift and a new vision to my life."—James R. Rhodes, Gillette.

"Any one of a number of the lectures has been worth the expense of the entire week to me."—W. F. Blevens.

"I consider the summer school of

inestimable value both to the preachers and to the church at large. It has been both educational and inspirational."—J. F. Glover.

Some of the old Vanderbilt men said that the school was better than any institute that they had attended at Vanderbilt.

The attendance reached 125, and the men went away saying that the school was a great success and its continuance would mark an epoch in the religious history of Arkansas.

The program was carried out with clock-like regularity as scheduled. Not a man from outside the state failed to be present.

The devotional Bible readings were seasons of Bible study and prayer. The undergraduates were delighted with the lectures on the Conference course of study. They found this work specially helpful. The public addresses at eleven in the morning and at night were rich in thought and inspiration. Bishop Hoss showed his old power. Dr. Brown brought messages of power and illumination on some great missionary and Bible themes. Dr. Rice was no less at home. His personal magnetism made him a favorite. McNutt of Ohio, Holt of Kansas, Moore of the Home Mission, and Prof. Halbrook ably discussed the rural church problem and easily made that subject the most conspicuous at the Conference. Dr. Stonewall Anderson's able discussion of religious phenomena in the light of Psychology was highly appreciated. The round table discussions of practical problems by the graduates developed such interest that they often wanted to run over time. This was true with the undergraduates' work, too, but those in control of the school insisted upon a rigid adherence to the printed schedule.

The Executive Committee are highly pleased with the success of the school. They have already begun to plan the program for next year. They invited suggestions from the ministers in attendance, and these will be considered in framing the program. The committee has intimated that they will keep a sharp lookout for any distinct success by any rural pastor in working out a solution for any phase of the rural church problem on his circuit during the coming year. Such persons will be placed on the next program to tell the story of their work. The committee proposes to keep in close touch with the field, and to bring to bear on its solution the best experience of our church in the South.—Reporter.

REUNION RAMBLES AND REMINISCENCES.—ARTICLE I.

With the editor's permission, I will give to his readers—just common folks like myself—a few articles on my recent trip to the Reunion. You big men who have seen the world can pass it up.

For nearly a life-time I had contemplated a trip to Richmond, Va., and when the Reunion of Confederate Veterans for 1915 was appointed to be held there, I resolved to go. It was the desire of my heart to see Richmond above all the cities of the world. Around it is christened more history than in any other place in America, and within a radius of fifty miles had been born more than a hundred renowned statesmen and soldiers. But how to realize my dreams was the question. It was an expensive trip for one who had no means. But I had often heard and partially believed that "Where there is a will, there is a way," and I certainly had

the will, and a strong will it was. Among other things I thought of making a lecture on "How to Get There," and asking some of my brethren the privilege of delivering it to their congregation, and in that way raise means in part to help defray my expenses.

Some turned me down cold; others gave me a hearty invitation. Of this number were Dr. T. F. Brewer, T. G. Peterson, J. W. White, M. DuPre and others of my own Conference. All of these brethren taking the collection themselves and J. W. White personally collected on some not present, and one G. A. R. gave a liberal contribution to pay "Johnnie's" way to the Reunion. We live in an age of big men as well as a few little ones. All of these brethren have my lasting gratitude. Some generous men in my own pastoral charge came liberally to my assistance and the way began to open. My heart bounded like a boy and I felt myself as young as in the "60's."

I had written to two of my old pastoral charges in Arkansas, Lonoke and DeVall's Bluff, for the privilege of delivering my lecture for the above mentioned purpose in their churches. Both of these churches happen to be presided over by big-souled pastors and laymen and they wrote—"Come, and God be with you."

Let it be understood here that I was on my way to the Confederate Reunion as perhaps the youngest Johnnie in the Confederate ranks. Be it further said that before leaving home we received peremptory orders from A. H. Fitch and family, a man of Northern birth and raising, not to stop at another home but his and if I wished we might stay right there till next Conference. A similar letter came from DeVall's Bluff that we must make our home with Capt. McClintock while there, who was a captain—a sure enough captain in the Federal army during the war with the army in DeVall's Bluff and after the surrender settled in that town where he has lived ever since, and no man in Arkansas is more loved and respected than Capt. McClintock. But Capt. McClintock had good sense and the good fortune to marry a queenly Southern woman through whose veins flows royal aristocratic Southern blood. And Brother Fitch has lived in the good old Southern town of Lonoke for a life time, where was born his cultured and refined daughter, who would grace the president's mansion.

Of all the things I appreciate most in these late years of my life were the splendid audiences given me in mid-week at these two former pastoral charges. At Lonoke I had served two years as their pastor, and it would appear from the splendid audience on Wednesday night that I had many friends in Lonoke, both in and out of the Church. The collection was taken by George Rule, Jr., and Bryan would not have done better. Rule is a man of rare gifts and grace, the founder of the Lonoke County News and present postmaster. Wake him at midnight and he'll make a good speech and never say a foolish thing. Not only is he a fluent and ready speaker, but one of the sweetest singers I have ever heard. The big-hearted pastor, Brother Glass, said "Amen" to the collection. Blessed is the church that has such leaders as George Rule, E. R. Robinson (who, by the way, is another gifted scholarly and most gracious and lovable brother). M. L. Walt, E. O. Griffin, W. H. Blackwood, E. N. Spencer,

Charles Miller, Henry Brown, Ed Howard, W. H. Hicks, George Percival and others just as worthy as these. Our visit to Lonoke, the auto ride with Prof. Robinson, E. L. White, Sister Blackwood and others is one of the most pleasant episodes in our whole life. Brother Glass is worthy of all the good things his people say of him and we departed saying, "God bless Brother Glass and his great people."

Our next stop was at DeVall's Bluff, of which church we had the honor of being pastor for one year. The editor, who was our presiding elder that year, knows we did not "have to move" at the end of the year and these good people know it. I ask for no greater honor than the royal reception given us in the cities of Lonoke and DeVall's Bluff, where we had served two and one years. The pastor, Rev. T. P. Clark happens to be the son of a Confederate soldier who was a frequent and welcome guest at my mother's home in my boyhood days. A gallant cavalier he was. T. P. Clarke is scholarly and strong, modest and good, and his people know what they have. They will never be ashamed of T. P. Clark, neither in the pulpit nor out of it.

The way had been prepared for my coming by the Hon. Charles B. Thweatt, (who is headed for the governor's mansion and the U. S. Senate, mark my prediction) and Mrs. Capt. McClintock, for the good crowd they had worked and the collection taken by their pastor and the good time while there, the motor-boat ride given by Brother Nicholson, with Thweatt, Clark and Atkins on the White River. We are deeply grateful.

Friday, May 28, we ran into Memphis and stopped at the home of Mrs. Sue V. Hunter who is a daughter of Judge Vance of Hernando, Miss., who has been dead for nearly half a century, yet the old inhabitants speak of him as though he died but yesterday. His name is as precious ointment poured forth. If Methodism canonized her dead, Judge Vance would be one of her most beloved saints. He has three living daughters and one son in particular—who has inherited all of his noble and saintly traits. The fault-finder will look in vain, even with his most powerful microscope, for flaws in any one of them. With one of them I have been rather intimately acquainted for more than thirty years and know whereof I speak, and I am sufficiently acquainted with the others to speak without hesitancy. A day and night in the lovely home of Mrs. Hunter, and regretting that time and circumstances prevented accepting a most gracious invitation to visit the hospitable home of the Holmes, I am off over the Southern for Richmond.

My route lay through sacred territory. Lagrange, Grand Junction, Saulsberry and Middleton were my first pastoral charges. A green, undeveloped and untrained boy, I wonder how they ever put up with me for a whole year. But I had the wisest presiding elder I ever knew—that prince of preachers, A. H. Thomas. And there also lived at Grand Junction a superannuate, a man with an eagle eye and a woman's heart, D. C. Wells, and he took me under his wing and pointed out with a father's love my faults and also my powers. Oh, what memories rushed upon me as I passed and thought of these great men now beyond all question in heaven! Over much of the territory I had marched as a barefooted boy with Forrest in his matchless campaign. At Colliers-

ville, Tenn., I saw the home of Mr. DeLoach, where a squad of Forrest's cavalry came near capturing Gen. Grant. They captured his horse which was tied at the front gate, but Mr. DeLoach assisted the general to escape. Gen. Grant never forgot a kindness and for that act when he afterwards became president he made DeLoach postmaster at Memphis. An older brother of mine was one of the troopers who captured Gen. Grant's horse and equipage, for which he received no favor from the general. Here, too, lived old Grandma Talley, who was my mother when I was sent to Colliersville as a green, untrained pastor. Mother Talley was a citizen of heaven while on earth. Mary, Martha, Elizabeth, Dorcas and Lydia were no better than Grandma Talley. Give me the religion that can mould such a character as Grandma Talley, Mother Holmes, Hunter, and their sister.

At Corinth a number of Mississippians got aboard and we soon got acquainted and were like one big family, the Bynums, the Biggers the Hintons and Nashes. Here I saw on a high knoll a monument recently erected to Col. Rogers of Texas, who fell in the breastworks leading his men in that terrible battle under Price and Van Dorn. Gen. Rosencrans, in command of the Federal troops had the place marked at that time saying, "A monument will be raised here some day to this officer, for he was the bravest man I ever saw." It was nearly fifty years before his prophecy came true. It was here, too, where I caught up with and joined Forrest's marching columns as they were moving south after his capture of Union City, Tenn., my home town. The Yankees hurt my feelings and insulted me by tying a rope around my neck and pulling me up a few times almost clear of the ground. Their object they said was to make me divulge some secrets they thought I was in possession of and which they thought was to their interest to know. Having been finally released I lost no time in leaving West Tennessee on the last horse my mother had. I was little past 12 and had never been over 10 miles from home. I overtook the command at Corinth and connected myself with the Fourteenth Tennessee Cavalry, of which J. J. Neeley was the colonel. R. R. White, Lieutenant Colonel in command, and Company G, to which my brother belonged and of which my cousin, W. H. Dillard, was captain. I thought the war would soon end now that I was in it and I was fully resolved, if I ever caught any of those Germans that hung me, to give them some of their own medicine.

I took the train at Memphis that had the Oklahoma Veterans and on which were Gen. Hailey, commander of the Oklahoma Division, U. C. V., his wife and accomplished daughters, and T. W. Johnson from Hollis, Okla. The latter and myself formed a league, offensive and defensive to stay by each other to the end of the journey, which we sacredly kept. A thorough-bred gentlemen and Christian he is, if he is a Baptist.

Soon after leaving Corinth we retired for the night to wake up next morning with old Lookout Mountain above us like a mighty giant, to all appearances in the same place we left it two years ago, and where it has stood since the foundations of the earth were laid so far as any living man knoweth to the contrary. A grand and majestic sentinel that could bear witness to many a bloody and

disgraceful deed, as well as many a deed of heroism and godlike virtue.

Major Armstead who boarded our car at Corinth showed us an interesting relic—a picture sketched on pasteboard of himself just before the battle in Petersburg. His comrade said, "Well, you will be killed today, let me take your picture for your sweetheart." It is a pretty fair picture which he has preserved for more than fifty years.—J. C. Hooks.

THE SCHOOL OF THEOLOGY OF SOUTHERN METHODIST UNIVERSITY.

Perhaps there are no questions more prominently in the minds of Methodist preachers west of the Mississippi River than those concerning the School of Theology of Southern Methodist University. To answer some of these questions is the purpose of this article.

1. To those who have an A. B. degree from an approved college, there are offered two alternatives, a three year's course of study leading to the B. D., or a one year's course of study leading to the A. M. degree. Students who have done a year's theological work which has already been counted toward the A. B., can, by the system of "Double Credits" now in vogue in the leading schools of law, medicine and theology, count this work also on the B. D., thus receiving the B. D., in two years.

2. To one who has not received the A. B., but who has finished the Sophomore year in an approved college or junior college, there are offered two alternatives. First he may take half of the junior and senior year's work in Academic Courses and half in Theology and secure an A. B., in two years. Every one, especially those not of quite advanced age, are strongly urged to select this rather than the second alternative which is as follows: He may take a three year's course in Theology and receive a diploma, without the degree. Neither Hebrew nor Greek is required in this course.

3. There are mature men who have never had college training and who feel that it is too late in life for them to take a college course. These may be admitted on "Individual Approval," and may secure in three years the diploma mentioned above, provided, however, that unless they have had the equivalent of Freshman and Sophomore English, they shall take these in the University's Academic Department in addition to the work prescribed for the diploma.

There are a limited number of pastorates in and around Dallas to which students may be assigned by the Conference authorities and in the securing of which, experience in the pastorate is of perhaps even more advantage than previous academic training.

There are also other opportunities in the university and in the city of helping one to make his expenses. These positions must for the most part be secured by the student himself, his own push and energy being his chief recommendation for work of this character.

There is, further, a small loan fund, open first of all to those not receiving a scholarship or other financial aid through the university.

Now the question arises why this preference is granted A. B. graduates in the matter of scholarships? The answer is that there are several reasons.

1. The various colleges of the Church and the Academic Department

of Southern Methodist University are open for and are in most cases, the place for the student who has not received his A. B. The School of Theology does not wish to compete with our colleges, or with the Academic Department of the University.

2. The Church's only provision for the A. B. graduate is the Schools of Theology. He has usually by means of much pluck and sacrifice, made his way through college and is now in debt for his previous schooling. All the experience of the past indicates that the Church and the world get larger net returns in service from the Theological Education of the academically trained than from that of the non-trained men, and this leads to the next point.

3. Men need the academic work, even to the A. B. degree, to enable them to get the most out of a course in Theology. A short cut is dearly paid for; a course in Theology is a poor substitute for academic training, and a substitute one should permit himself only when mature age prevents his looking to academic preparation for his theological work, and when his life has been spent in such work as to furnish some basis of general culture. But while theological work is a poor foundation, it is a magnificent superstructure, and a young minister of our time can ill afford to undertake life without it.

For further information address the author of this article as Secretary of the Theological Faculty of Southern Methodist University.—Frank Seay.

HISTORY OF CENTER POINT CIRCUIT.

February 23, 1839, at Props Chapel, on the Blue Bayou, in Sevier county, Arkansas, where the town of Center Point is now located, the first quarterly conference of the Sevier Mission Circuit, Fort Towson District, Arkansas Conference, of the M. E. Church, was organized, Robert Gregory, P. E., and S. Allen, P. C., being present. The Rev. Lewis C. Props was elected secretary. The conference proceeded to business with the following named members present: John H. Props, L. P.; Archelus Turrentine, L. P.; John H. Carr, L. P.; Samuel Wakelee, L. P., and Robert Messer, C. L. It being expedient that stewards be elected to serve the circuit, James Henry, Benjamin G. Hartsfield, Benjamin Kimbel, J. H. Carr and L. C. Props were elected to that office. L. C. Props was elected Recording Steward. The Sevier Mission Circuit at that time, and for many years subsequent, embraced an area fifty-one by one hundred miles, extending from Eldridge on the northern border of the present county of Howard to Buck Range, situated in the southern part of the county, and from Hoover's Chapel, in Pike county, and Piney Grove, in Hempstead county, as the eastern border, to Fort Towson, the western border of the circuit. Perhaps the names of the several appointments included in this extensive circuit may be of some interest to the reader, and we give them, as follows: Walnut Prairie, Rolling Fork, Dekalb, Ebenezer, Mine Creek, Carr's Chapel, Patterson's, Holly Creek, Clear Creek, Brushy Fork, Hoover's, Red Colony, Holbrook's, Blacklands, Buck Range, Blue Bayou, Center, Rocky Comfort, Piney Grove, Pump Springs, Paraclyfta, West Hempstead Meeting House, and Grimes Prairie Meeting House. The appointment at Clear Creek is six miles east of Fort Towson. At this appointment the

Choctaw Indians have a camp ground where, in the years long since passed, this tribe of Indians enjoyed great revivals, and we are informed that these annual revivals are yet kept up with the same fervor and power as of old. The presiding elders who served this circuit from 1839 to 1868, inclusive, naming them in the order of their service, are as follows: Robert Gregory, Jacob Custer, William Moores, Alexander Avery, T. E. Garrett, L. S. Marshall, I. C. L. Akin, John M. Bradley, John M. Blakeley, John Pryor and A. B. Winfield. The preachers in charge during these years were as follows: S. Allen, Samuel Clark, E. B. Duncan, S. W. Moreland, John C. Kolbe, N. Taylor, J. J. Cowart, T. G. T. Steel, A. Turrentine, L. C. Adams, William Mulkey, Samuel Morris, James Rice, A. L. P. Green, John Blakely, B. C. Weir, I. W. McFarland, A. Biggs, William Winburn, Moses Hill, R. C. Atchley, John P. Holmes, I. G. Ward, and T. W. Hayes.

The local preachers were as follows: John H. Props, Archelus Turrentine, Lemuel Wakelee, John H. Carr, L. C. Props, A. W. Simmons, William Mulkey, John Henry, T. L. Patterson, William Stanley, W. G. Bell, Joseph Andrews, Josiah Patterson, John M. Rogers, Thomas J. Miller, Benjamin Blann, T. C. T. Steel, Moses Hill, John Scoggins, B. Abernathy, H. C. Ryne, Wade Griffin, Daniel Rinkle, S. M. Covington, R. F. Robinson, G. W. Livingston, Chas. Smith, Chas. Dawson, William Parker, Ezekiel Sisk, J. J. Cowart, John Scroggins, Jr., Anderson Putman, D. V. Stapleton, James Logan, S. F. Mitchell, Charles P. Turrentine, Geo. W. Logan, C. A. Brown, A. Biggs, W. H. H. Biggs, Jacob Custer.

Exhorters: J. Keister, Geo. Turrentine, Daniel Shook, J. H. Hughes, Q. Q. Kennedy, R. O. Harrel, Thomas Blankenship, Daniel Rinkle, J. M. Rinkle, S. M. Covington, M. Carroll, Robert M. Kennedy, G. W. Logan, D. B. Archer, Wimberly Watson.

Class Leaders: Robert Messer, Augustus King, James Henry, John Smith, Geo. P. Turrentine, Benjamin Blann, John W. Rodgers, Joseph Wyatt, Samuel Turrentine, Jacob Sorrels, Benjamin Robinson, William D. Shockey, Samuel Leslie, T. R. Rodgers, W. B. Rolfs, William A. Brewer, Ira Smoot, A. Stanlee, William Henry, James May, William Scott, John Stanlee, Moses Ashbrook, Josiah Corbell, Jacob Kiester, John H. Hughes, Daniel Grounds, Robert Grady, James M. Gentry, William Graves, Michael Carroll, James Turrentine, Harmon Rodgers, Joab Hudson, Noah Whisenhunt, Adam Boyd, Joseph Putman, D. B. Archer, John Lingo, Benjamin Start, W. H. Rector, W. M. Hayes, J. B. Clardy, G. P. Holmes, A. Perrin, F. J. Warren, L. M. Ellis, W. H. Dixon, J. W. Talbott, W. E. Scott, A. J. Arnold and William Click.

Stewards: James Henry, Benjamin G. Hartsfield, Benjamin Kimbel, J. H. Carr, L. C. Props, John W. Smith, Samuel Leslie, John K. Rodgers, Samuel Turrentine, James Houston, G. Holbrook, Jacob Sorrels, James Turrentine, Josiah Patterson, William Brewer, Benjamin Robinson, Benjamin Blann, Josiah Corbell, James M. Couflet, Daniel A. Reeder, James May, E. W. McFalls, H. W. Carter, Thomas Leake, William Graves, Thomas K. Whitmore, James Clardy, W. W. Vaughn, R. P. Thomas, William Bryant, W. H. C. Jackson, J. R. Tinney, W. T. Turrentine, W. E. Scott, A. G. Henry, Elias Britt, B. Kemp, R. C. Waites, and Thomas W. Hays, principal of Center Point Male and Female Academy.

pal of Center Point Male and Female Academy.

This circuit retained the name of the Sevier Mission Circuit until 1841, when it was changed to the Blue Bayou Circuit. The name of the Fort Towson District was retained until 1845, when the name was changed to the Washington District, and in 1896 to the Prescott District. It was in the Arkansas Conference until 1854, the time of the organization of the Ouachita Conference, when it was included in the latter Conference, and subsequently the Little Rock Conference. The work was called the Blue Bayou Circuit until 1858, at which time the name was changed to the Center Point Circuit, and this designation it yet retains. Of the wide territory comprising the original and parent circuit, all that now remains of the Center Point Circuit are six compact appointments. In the process of time and the growth and development of the church, the labor of the circuit rider became intensive rather than extensive, so that the original circuit was divided into smaller circuits. Center Point Circuit can claim the distinction of having furnished a portion of the territory of three districts and the whole of the territory of twelve circuits, as now arranged. Several prominent men in the church, the majority of whom were itinerant preachers, located and resided within the bounds of the circuit. The Rev. John Henry, a local preacher, familiarly known in his latter years as "Father Henry," and who preached the first Methodist sermon in the Territory of Arkansas, resided near the town of Center Point for many years prior to his death, and he sleeps in the cemetery at this place. Dr. Jacob Custer, one of the pioneer preachers in Arkansas, who was in the active ministry for several years, located at a comparatively early date, and lived here until his death, a few years ago. In addition to being a good preacher he was a skillful physician and after locating he practiced medicine. The Rev. William Mulkey, the father of the Texas evangelist, Abe Mulkey, who, by the way, was born here, also resided here for some years and engaged in farming. The extensive clearing north of town known and designated as the "Mulkey Field," because the preacher carved it out of the primeval forest, is perpetual evidence of his energy and prowess. The Rev. Moses Hill, the father of the late George W. Hill, and Moses B. Hill, of the Arkansas Conference, who were reared here, resided here for several years. In addition to being a strong preacher and a bright star in the Masonic order, he was a skillful architect. Some of the best and most conspicuous buildings in the town stand as monumental evidence of his skill. An important factor in the moral and intellectual development of the country was the Center Point Male and Female Academy, conducted by the Rev. Thomas W. Hayes as principal. The good that was accomplished by this institution will be revealed at the grand assize. The Rev. T. G. T. Steel located and engaged in the practice of law at Lockesburg, in which profession he attained eminence, being at one time judge of the circuit. Dr. A. Biggs located and practiced medicine with success. He died several years ago and left a family of preachers. Rev. Charles P. Turrentine had a mind like a sunbeam. The Rev. John H. Props, a local preacher, was a power for good in his day. He is said to have been the ablest man in prayer

in all the country. There are several others we might mention, and on those we have mentioned we could dwell at greater length if space would permit. Those were noble men of rugged, stalwart characters, successful in the various pursuits of life, and whose rectitude of life and moral virtues were the strength and support in the days of early history in southwest Arkansas. Their children and their children's children are today the exponents of the principles taught by them, and the entire country is the beneficiary of the salutary influence of their godly lives. The heroism displayed by the pioneer Methodist preacher is sublime. The arduous toil, the dangers encountered in forest and flood, the privations endured, the self-denials suffered, absence from home and loved ones, meager salary, manifest the character of these heroes. Such lives are inspiring. Their experience and lives should hearten the preachers of the present day. In this connection we are reminded of a sad incident, which, we are informed, occurred in this country in 1845. A Methodist preacher by the name of Bois was traveling by horseback through this State from the State of Mississippi. His destination was the Indian Territory, to which he was going for the purpose of consecrating his life as a missionary to the Indians. In attempting to ford Holly Creek, a few miles west of Center Point, which, by reason of recent rains, was swollen, he was drowned. His body was recovered and buried on the west bank of the Saline river (Little Saline), in the grave yard that was the burial ground of an extensive neighborhood at that time. The land on which the cemetery was located was afterward cleared and put in cultivation, including the last resting place of the missionary, so that his grave can not be located. The quarterly conference of 1858 passed the following resolution: "Whereas, a brother, — Bois, a Methodist itinerant preacher, some years ago was drowned in Holly Creek, near Saline River, in Sevier county, Arkansas, and buried on the bank of the creek, and the grave is now without a stone or monument to designate the place where the Methodist itinerant sleeps and awaits the voice of the arch-angel to arouse him from the slumbers of his lonely tomb to meet the Lord in the air, and so ever be with the Lord, we believe that it is due to the cause of the itinerancy and to the friends of the dead, as well as to ourselves, to have a suitable tomb erected at the grave to designate the place and show the passer-by where the itinerant preacher sleeps; Resolved, therefore, that this quarterly conference request the presiding elder, I. C. L. Akin, to procure a suitable tombstone with an appropriate epitaph and have it erected at the grave. Furthermore, that Brother Akin bring this subject before each quarterly meeting in this district for their action and consideration, especially those that are embraced within the circuit at the time he was drowned. Furthermore, that this circuit pledge itself in conjunction with others that may take an interest in this matter to defray the expenses." However, for some cause, this laudable resolution was never consummated, and the itinerant preacher sleeps in an unmarked grave. Camp Grounds.—Any sort of sketch of the Center Point Circuit would be incomplete if mention were not made of the camp grounds and of the annual camp meetings held there. The camp ground situated two and a half miles north of Center Point and known as the Ebenezer Camp Ground is an ancient institution. Just at what time it was established no living person knows. Its inception was

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at a time when the memory of man runneth not to the contrary. It was in existence in the year 1839, for the record shows that the fourth quarterly conference of that year was held at the camp ground on October 5, 1839, and for several successive years thereafter the fourth quarterly conference was held here in the month of October. The eldest men living here, and who are natives of this part of the country, can remember being at camp meetings here with their parents in their infancy, but have no knowledge of the date of the establishment of the grounds. During the war it was used as an encampment by the soldiers, and was burned down, but was rebuilt in 1874. Among the original campers at this historic place were the Henrys, Mulkeys, Kinsworths, Carrs, Propes, Coulters, Robinsons, Hughes, Cannons, Stanlees, and a few years later there was Isom P. Latimer, Jesse W. Talbott, Jesse A. Falls, Jacob Custer, James Clardy, Wiley McGuire, Andrew J. Arnold, Aaron Shannon, W. R. Woodruff, John A. Hughes, R. M. Dean, J. O. Forgy, Daniel Turrentine, and others. The present campers are Burrill Gardner, R. P. Chambers, A. J. Forgy, Daniel Williams, Richard and Robert Props, John A., J. M., C. G., and E. E. Hughes, J. F. and B. H. Graves, Samuel Boyd, Thomas Tollett, Joe Keener, Addison Graves, W. E. Shamblin, and C. L. Haller. Many of the ablest and strongest preachers of the church have visited and participated in these meetings, and their ministrations are remembered and appreciated by a grateful people. Another camp ground located within the original bounds of the Center Point Circuit, but now in the Saline Circuit, Texarkana District, is Bethel, twenty-five miles north of Center Point. The original name of this camp ground, which was established some time in the early fifties, was Saline, and afterwards changed to the present name of Bethel. The late Nicholas Hunter was the founder of this encampment. He and Lemuel Wakelee, John Chapman and William and Nathaniel Ralls were among the first campers. Some years later, and at the present time, the descendants of these first campers, and the Burgess, Seals, Chambers, Faulkner and Forgy families are among the campers. The late Rev. S. C. Johnson and Dr. A. Biggs were regular attendants at this camp ground when it was possible for them to be present. They enjoyed the old-time revival meetings and the wonderful display of divine power demonstrated at these meetings. At the Center Point camp meetings three o'clock in the afternoon on Sunday was for years, and until his death, Dr. Biggs' hour for preaching. It was always understood that he would preach at that hour. Ofttimes the old doctor would become so happy as to be unable to complete the discourse. These annual meetings, which are conducted with the same unaffected simplicity, in the main, of those in the earlier and pioneer days of the country, are important epochs in the history of the community. They are looked forward to with pleasant anticipation of great spiritual harvests—an ingathering of souls and the advancement of the coming kingdom of our Lord. In addition to the rich spiritual feast expected and experienced at the meetings, they are occasions of social communion and fellowship. They are periods of homecoming when relatives and friends residing abroad, by tacit

agreement, return to the sacred spot where years ago they found that peace which passeth all understanding, to participate in and enjoy another camp meeting. They are glad to look into the faces of loved ones unseen for years, and enjoy the fellowship of friends of other days, and amid their kindred and the friends of old relate their Christian experiences. To tell of the trials and difficulties by the way, on time wonderful goodness of God to them through it all, and of the unfailing hope within them of eternal glory in the end.—W. D. Lee.

VICTORY AT LAST.

In 1892, in Little Rock, I made a public profession of sanctification. For several years I was identified with the Holiness movement. In 1901, not being satisfied with my experience, I joined the Pentecostal Church in St. Louis, Mo. and was a pastor for a year. While studying in class Wesley's Sermons, The Plain Account, and Methodist Hymns, I was convinced that I had never reached what Mr. Wesley plainly teaches as entire sanctification or Christian perfection. I so stated publicly and soon after joined Centenary M. E. Church, South, Dr. McMurry, pastor. Shortly afterwards I was appointed to Piggott and Rector Circuit. I supplied work until 1905, when I was re-admitted. For the last ten years I have been in the regular pastorate. In all these years I have longed for a complete rest in my soul, but the progress seemed slow until about a year ago. Then I began a determined systematic seeking. First I set apart two hours a day for special prayer, rising an hour earlier than usual. Later I adopted the plan of early Methodists, and have fasted Wednesday and Friday for more than six months. Victories began to be mine at once, and there came a time when I was enabled to rest upon the promises of God for full redemption. The abiding witness has come, and the conviction grows that he has perfected his love in my soul. With this personal experience has come a settled conviction that my ministry in the future is to be spent in the promotion of this great grace. It is my purpose to locate this fall in order that all my time may be given to this cardinal doctrine of Methodism.—L. C. Craig, Spiro, Okla.

WHY THEY CHEERED.

When Al Saunders struck the sawdust trail in Scranton, Pa., over a year ago, the throng in the great Billy Sunday tabernacle broke out in cheers. It was a country-wide event. Why the people cheered so vociferously, and the story of this man's life before and after conversion, including the year of miracles of grace, will be told in a two-part serial story in The Sunday School Times, an every week religious paper published at Philadelphia, Pa. Partly because of a desire to spread this man's testimony to the saving power of Jesus Christ, The Sunday School Times will send a three week's free trial of their paper including this two-part story as long as the printed supply lasts, if you mention the article wanted.

Humility in its essential nature is not thinking merely of ourselves; it is our being ready, at any clear call of right, to lay aside our claims on the regard of others, and to become less than nothing in any eyes save those of God.—W. D. Clarke.

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.

PRAYER CYCLE FOR JUNE. June 24-30.

"Pray that righteous laws may be passed to govern industry in all our States. Pray that the consciences of the leaders of industry here and in other lands may be so quickened that places of toil will be clean, moral, and stimulating. Pray that the consciences of the people may be so aroused that it will be impossible to sacrifice a growing boy or girl to greed and impossible to pay unjust wages. Pray that the missionaries who are leaders in non-Christian lands may have wisdom to help in shaping laws and regulating industry."—Missionary Voice.

HOW WOULD THIS PLAN WORK IN YOUR TOWN OR COMMUNITY?

Mrs. Lipscomb says:

"Plan a missionary banquet or luncheon in the most beautiful home or public place available. Let personal invitations be issued by the hostesses, so that these invitations will carry a social obligation that cannot be overlooked. Have crisp speeches at this function by the brightest women available, setting forth the Woman's Missionary Society as the most worthwhile organization for any woman's interest and activity. The "why" of this statement may be given in these speeches. Let every word count. Or this function may be given as a porch or lawn party with similar features. Women in rural churches could make a most effective occasion of this kind by having a picnic dinner. Would it not be a beautiful consecration of ourselves and possessions to our Master's cause if we would make our social functions for the summer count for the campaign?"

A LARGE MINIMUM.

In the church-wide campaign of our Woman's Missionary Council for "an auxiliary in every church and every woman and child a member," Central Texas Conference Society has determined to organize at least nine new auxiliaries in each district. Might not we of the Little Rock and North Arkansas Conferences do as well? There is much unorganized territory in Arkansas and there are many well-informed women who might volunteer to help the district secretaries in this campaign. Our pastors have shown an abiding interest in our work for missions and if asked they will render us special aid now. We might accomplish much during the district meetings. Who will help us to double our membership?

LITTLE ROCK CONFERENCE— ALL FRIENDS CORDIALLY INVITED.

Our district meetings are being held with profit to all who attend them. We hope soon to have full accounts from Mrs. W. S. Anderson's at Tillar and Mrs. S. B. Proctor's at Stephens, which were full of good things. Other fine district meetings are ahead and we hope great congregations will assemble at Ashdown for Mrs. H. M. Harper's meeting; at Prescott with Mrs. Jesse Hill on June 30; at Arkadelphia, July 2 and 3 with Mrs. J. H.

Reeves; at Lakeside July 8 and 9 with Mrs. K. F. Ballard, and at Lakeoke July 13 and 14 with Mrs. Joe Goetz. Several conference officers and Mrs. S. S. Harris will assist during all these meetings. Between above mentioned dates Mrs. S. S. Harris will visit a number of places and her missionary addresses are worth going to hear.

Friends in these communities are asked to pass our invitation along that the people may not miss the opportunity to hear Mrs. Harris when she speaks at Friendship, Malvern, Carthage, Leola, Sheridan, Altheimer, Stuttgart, Grady, Redfield, Little Rock and Carlisle. The district secretaries have announced the dates and each community is urged to enhearten their missionary workers by bringing out the people to these meetings.

From our Treasurer, Mrs. F. C. Floyd, we have the following fine report for quarter ending April 1, 1915:

Adults.

Dues	\$1,049.98
Pledge	917.91
Week of Prayer	19.35
Relief and Retirement.....	25.52
Scarritt Endowment	3.25
Conference Expense Fund...	184.82

Total\$2,209.83
Local—

Relief of Poor	\$1,785.65
Parsonages	760.59

Total\$2,446.24
Supplies Sent Off\$ 56.85

Young People.

Membership Offering	\$ 37.37
Pledge	32.95
Relief and Retirement	1.30
Conference Expense Fund...	3.70

Total\$ 75.22
Local—

Relief of Poor	\$ 13.55
Parsonages	8.14
Specials	19.76

Total Local\$ 41.45
Supplies Sent Off\$ 6.65

Children.

Baby Division—	
Enrollment Fee	\$ 7.20
Pledge	13.05
Junior Division—	
Membership Offering	\$ 48.56
Pledge	51.92
Korean Revival Schools.....	10.09
Conference Expense Fund...	1.87

Total\$ 2132.60
Local Specials\$ 2.20

Grand Totals.

Connectional—	
Adults	\$2,200.83
Young People	75.22
Children	132.60
Hotchkiss Scholarship	80.07

Total\$2,488.72
Local—

Adults	\$2,446.24
Young People	41.45
Children	2.20
Supplies Sent Off.....	63.59

2,553.39

Grand Total\$5,042.11
Mrs. F. C. Floyd, Treasurer.

SIXTY JUNIOR AND BABY DIVISIONS.

Stamps, Ark., June 14, 1915.

Dear Children:

It seems a long time since I wrote you last but for over a month I have been away from home. There will be no story this time because I want to write you a long letter. Perhaps it will be almost as good as a story.

First—I am sending the quarterly report blanks. Send the Treasurer's blank with your money to Mrs. Floyd; the Corresponding Secretary's blank to your District Secretary, and the other one to me. Tear the blanks apart and keep half of each for reference.

I hope you will have full mite boxes for our work needs every cent we can send it. I wonder if you all know what our special work is for this year? Suppose you stop and talk about it just a moment here, and if you do not know look it up. Won't you talk about that work every meeting and don't forget to pray for it every day.

Last quarter I reported 39 societies. I now have the names of 60 on roll, and I hope that my reports will show every one of them wide awake and at work.

Some time ago I promised to publish the names of all societies that have half of their membership taking the Young Christian Worker. Central Avenue is the only one that has reported to me, but some others have reached the one-third mark.

Are you keeping in mind the Standard of Excellence? I want every one of you to have the pretty Certificate of Honor.

I wish you all could have been at the Council meeting in April and been part of the big congregation of children who gathered on Sunday afternoon. There were stories from deaconesses and missionaries about God's pansies everywhere, and children dressed in the strange, bright costumes of China and Korea. Then there were songs and prayers in strange languages and although we could not understand a word we knew that they were singing about the Je-

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R. N. PRICE

Morristown, Tennessee.

sus we love and praying to the same God we worship, and Mexico and the Orient seemed very near to us.

One day I went to a missionary exercise at the Blind School. Shut your eyes for a moment and imagine you could never open them. While they are still shut you might try to recite a piece and see how strange it seems when you cannot see anyone listening to you. Isn't it dreadful? But at the school there were about 100 boys and girls, pretty and attractive as you are who will never see. They sang so sweetly and recited without a blunder and they looked very happy.

They reminded me of another company of blind children about whom I have read. Those children, however, have dark faces and wear loose, flowing gowns, for they live in India. They are very happy in learning to read with their fingers, to sing and play, and to make baskets and brooms. But there is such a difference in their lives. The blind children that I saw in Little Rock are in the school because their parents love them and want them to learn to be useful and happy men and women, but the little Bombay Blindies are there because their parents turned them out into the streets to beg or starve. Some kind missionary found them and brought them to the school. What a difference "Jesus and his love" makes in the world!

You will remember that last year we sent a Christmas box to the Laura Haygood School, Soochow, China. How would you like to do it again this year? Miss Pyle says that the Chinese girls love dolls better than anything and they have none, so if we will send a box full of them we will give those girls a very happy Christmas. We should send at least 100. Shall we do it? You may have till the first of October to dress them but I wish you would write me soon and tell me that you will help and about how many dolls you can send. I am sure that we will get more than 100 easily if we all do a little. Who will be the first to write?

Now this is certainly a long letter. I hope that each report will come promptly by July 1 and that you will all have a pleasant summer vacation. Sincerely your friend, Mrs. Moffett Rhodes, Second Vice President.

OUR CAMPAIGN.

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." (Isa. vi. 8.)

"If God will show me anything that I can do for the redemption of the world that I have not yet undertaken, by his grace I desire to undertake it at once; for I cannot, I dare not, go up to judgment until I have done the utmost God enables me to do to diffuse his glory throughout the whole wide world."

John R. Mott says:

"To know the awful need of the non-Christian world, to have available a gospel abundantly sufficient to meet that need, to be fully able to carry that gospel to those who are in need of it and not to do so, will inevitably result in unreality and hypocrisy throughout the home Church."

Our Campaign—Will be successful only in so far as it secures the co-operation of the rank and file of the auxiliary leaders and members. Other Church-wide campaigns have called for wide travel and extensive output of literature. In this case an appeal is made for the service of the rank and file of the Missionary Society, who

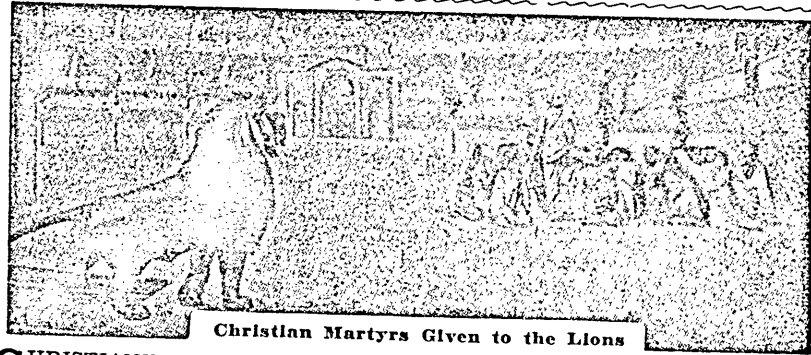
alone can do the permanent work that is needed.

Loyalty—We plead for your loyalty to this movement of the Missionary Society because we are convinced that it means loyalty to Christ and because it is the one thing needed to bring the plans of the campaign to a successful issue. This is an opportunity for a love offering from grateful hearts who would advance the Master's cause.

Consider This! To be a Methodist woman or child and not to be a member of the Missionary Society is to lose the unparalleled opportunity of having a part in the greatest enterprise of our generation.

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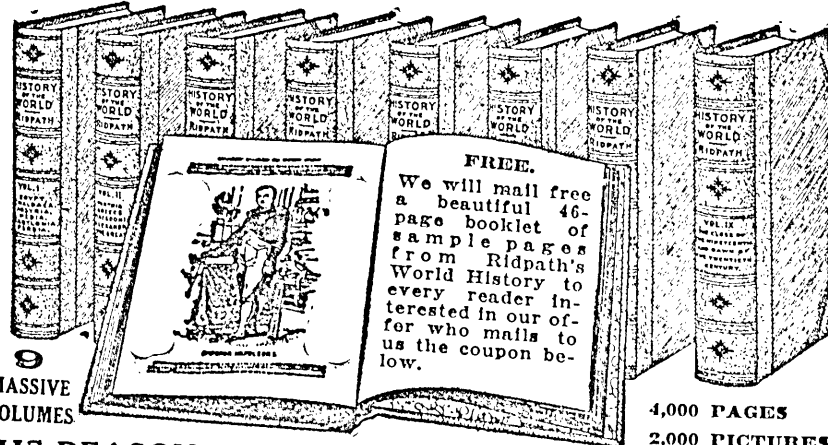


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CHRISTIAN CHURCHES UNITE IN EDUCATIONAL WORK IN CHINA.

Gingling College, in Nanking, China, is the Union College for Women in the Yangtze Valley. In 1913 it was established through co-operation of the following Mission Boards:

Baptist—Woman's American Baptist Foreign Missionary Society.

Christian — Christian Woman's Board of Missions.

Methodist Episcopal—Woman's Foreign Missionary Society of the Methodist Episcopal Church.

Methodist Episcopal South—Woman's Missionary Council Board of Missions, Methodist Episcopal Church, South.

Presbyterian — Board of Foreign Missions of the Presbyterian Church in the United States.

This Christian college offers young women of China opportunities for higher education.

While there were ten collegiate institutions in the great valley of the Yangtze for young men there was not one for their sisters.

The situation was as if we had one college for women in the United States east of the Rocky Mountains—the one in China being in Peking. So this new college was located in Nanking, known as Gingling in the old classical language and in English. It will become a strong, well-equipped

institution and worthy of the Christian Church in China. From the announcement for 1915 we learn the entrance requirements are equivalent to those of the best American Colleges in the quantity of work, when Chinese and English are counted as the equivalent of the classical and modern languages.

"More and more the better classes in China are appreciating the educational work done by the Christian Church and in view of the great difficulties in the way of advancing the education of women under government auspices Ginling College can look for hearty co-operation on the part of the Chinese."

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Annual Endowment of a Chair — \$1,000.

Books—\$1,000.

Graduate Scholarship—\$900.

Undergraduate Scholarships—\$50.

The writer of the interesting pamphlet about Ginling College says:

"The thoroughly trained Chinese woman can do more in China than any foreigner in every line of work. The ultimate success of the Christian movement in China depends on the Christian leadership of women. It is not enough to train men as leaders. As the woman is, the home will be: as the home, so will the nation be—heathen or Christian. The great crying need is for Chinese women able to take the lead in all the work of the church. Those who have come out as leaders would be the first to admit that with better training they could better meet the present opportunity to present the gospel to women of the scholar class who are showing interest, as the men of that class are, in the religion of Jesus Christ. In our schools we certainly need more women teachers, and teachers with some knowledge in reserve to make their teaching a living and a vitalizing force. College training will no more spoil Chinese girls for home life than it spoils American girls. If there is created a discontent with homes as they are it may have that divine element in it which works for the uplift of the home as for all spheres of life."

"An article in Harper's Magazine a few years ago, written as an appreciation of one of our American colleges for women, closes with words which may be intended to convey a latent criticism. 'We are giving ample heed, in these days, to the things men do well: we are laying emphasis on the things women do as well as men, or hope to do as well. But I think very much still remains to be done toward the realizing of the deeper and higher realm of things which women can do, not merely as well as men but incomparably better.' 'It would be well worth while, he says, 'to make serious investigation as to what these things may be, and how to forward them.' Our great problem is to make this investigation for Chinese women, and to forward these ideals in China. They are the ideals of the Kingdom of God."

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THE SUNDAY SCHOOL.

SUNDAY SCHOOL LESSON JULY 4.

Prepared By Rev. W. P. Whaley.

Absalom's Failure (2 Sam. 18:1-15).

Golden Text: "Children, obey your parents in the Lord; for this is right." (Eph. 6:1).

If you wish to make a thorough study of this lesson, read 2 Sam. from the 11th chapter through the 18th.

Absalom was the son of David by Maacah. The mother was the daughter of Talmi, king of Geshur, a little heathen country joining Palestine on the north. Absalom had a full sister, Tamar. Besides, he had many half brothers and sisters, for King David had many wives and concubines. It is not surprising that David had his family cares as well as his national burdens. In the 13th chapter we have a very ugly story about Amnon, David's son by Ahinoam, the Jezreelitess. Two years after Amnon had so shockingly mistreated Tamar, Absalom enticed him away to a sheep-shearing and had him killed. Some one got the facts very much exaggerated and rushed to the king with the story that Absalom had killed all the king's sons. Absalom ran away to his grandfather Talmi, king of Geshur, where he remained three years, until his father ceased to grieve for Amnon and to feel more kindly toward him. But King David would not give way to his desire to see Absalom and send for the young man. Joab discovered the king's feelings, and, in an indirect way, persuaded the king to let Absalom return. Absalom was required to remain apart virtually a prisoner in his own house, not allowed to see the king, for two more years. Absalom got tired of that life and began to scheme for more liberty. He sent several times for Joab, but the old general would not go to see him until Absalom set Joab's barley field afire. When Joab went over to see about the fire, Absalom got to talk with him. Joab agreed to see the king and intercede for Absalom. The king allowed the son to come to the palace, where Absalom prostrated himself before the king and the king gave Absalom a forgiving kiss.

But when the king gave Absalom an inch the brazen young fellow proceeded to take an ell. The 15th chapter tells how he got him a chariot and horses and rode in great style, with fifty footmen running before him. His father was paying the bills. He put in the next four years in political scheming against his father. He lounged about the gates of the city to meet the people. When they bowed down before him because he was the king's son, he lifted them up and kissed them politically. He pointed out to the people the faults of the administration, told them the supreme court was too slow in handling their cases, perhaps talked to them about the king's age, and said he wished that he were in position to help them. In this fashion he stole the hearts of many.

David had been king a long time. He was old. A change of administration may have been needed. These facts united with Absalom's commanding appearance and his smooth political assurances to ripen the plot. Absalom secured permission from the king to go to Hebron to worship. He carried two hundred men with him. These men did not know what was going to take place, but they were men Absalom knew and had picked. He offered sacrifice, according to his avowed purpose; but he organized

his friends into a conspiracy against the throne, which was his real purpose in going to Hebron. Spies were sent out to the right men throughout Israel to have them ready when the trumpet should declare Absalom king. When the proclamation was made, there was a hurried gathering of a great multitude to the standard of Absalom in Hebron. He even succeeded in winning to his cause Ahithophel, who was prime minister or chief adviser to David.

A messenger brought the news to David, and the old king gathered his household and his servants and departed from the capital. He was escorted by the king's body guard—six hundred Gittites and a number of Cherethites and Pelethites, all Philistines. David chose him a bodyguard of these foreigners "on the same principle as the Swiss Guards at European courts."

For the first time in his life, David turned his back to his enemies. The hero of many battlefields, who had never known defeat, ran away from his threatened city. Not because the city was defenseless. Its walls were so strong at the beginning of David's reign that it was thought the blind and lame could defend them. Surely David's loyal followers could have resisted Absalom's untrained troops. But David's spirit was broken. He could not go to war against his own son. He could not afford, by resisting, to expose Jerusalem to a destructive attack. He accepted the situation as from the Lord, humbled himself, covered his head, bared his feet, and went slowly away, weeping as he went.

It was a desolate procession. Shimei of the house of Saul came out by the road and reminded David of his sins, mocked him, cursed him, and threw stones at him.

But David found the woods full of friends. Ziba, an old servant of Me-

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phibosheth, brought refreshments, as did also Shobi, Machir, and Barzillai; and some thousands of good soldiers came to the old king.

Absalom went into Jerusalem seemingly not suspecting that there were spies there, as were the priests and Hushai and others. These easily got the plans of Absalom. Hushai out-talked Ahithophel and got the young pretender to reject Ahithophel's advice, so that the old statesman went away and committed suicide.

Absalom plunged at once into most unbridled and shocking behavior. He reigned three months before he came to his tragic end on the battle field in the wood of Ephraim, where twenty thousand men perished for his hypocrisy, treachery and selfishness. He had built for himself an imposing monument; but he was not buried near it. His body was cast into a pit in the woods, and a great heap of rough stones raised over it. The tomb which Absalom built to tell future generations of his good looks, brilliant parts, victories, statesmanship, and glory, tells quite another story.

Time, B. C. 1024. Places, Jerusalem and Hebron.

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EPWORTH LEAGUE.

NOTES ON THE EPWORTH LEAGUE TOPIC.

By Rev. H. C. Hoy.

July 4. Jonah's Whale and Jonah's Message.

The Claims of the New Patriotism.

Scripture References: Jonah III:1-10; IV:1-4, 11:

The book of Jonah is a protest against national selfishness. God's oversight and mercy extends beyond any one nation. All the world belongs to God and we are all dependent one upon the other. The present war has made us realize the closeness of all people.

First, Jonah's Commission.

1. Jonah was a Jew. The people of Israel were accustomed to think of all other nations as aliens from God. God would have nothing to do with foreigners.

Nineveh was a great ruling city of the gentile world. This city had become rich, powerful, and wicked. God wished to warn the people against their sins and call them to repentance. For this purpose He designated Jonah. The command came to him to go to the alien country and there proclaim God's message—a thing that stunned Jonah, for he understood the need of the gospel in his own land, but to go to the gentile world was beyond his comprehension of God. Why should God exercise any care for the outcast Ninevites? They had their own Gods and were satisfied, hence it was folly for him to waste his time when there was so much need of his services at home.

2. God calls us to carry His gospel to all nations. We cannot be Christians and be content while a large part of the world is in darkness. We dare not shut ourselves off from the world in our effort to keep our blessings; such a step would smother the light we now have, and plunge us into heathen darkness. God is universal and thus, for our own development we, too, must become universal in attitude toward the nations of the earth. The only live Church is the missionary Church.

3. We are living in the dawn of a new age. There is a new patriotism. People are talking about the federation of nations as never before. They see the need of concert of action on the part of the nations. The recent war has taught us how closely linked together are all the interests of the world. The ignorance of one part of the world directly affects us. We must raise them to our standard or they will drag us down to their position. To close our door to the world in self-sufficiency, means ruin.

4. Further, Christ has blessed us in order that we might help to carry the gospel to all the world. A great many people try to evade the question of missions by saying we have enough to do at home. That was the talk Jonah put up, and there are many Jonahs today. That was the attitude that caused the children of Israel to close their mission, and that is the thing that makes the modern Pharisee; for when a person closes his heart to God's universal call for all the world, he is too small for the Spirit of God to abide with, and that person's religion becomes a mere empty form. The only way to save those at home is to develop a great spirituality by your world-wide attitude toward God's kingdom. Again, why delay the coming of God's kingdom

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because of a few that refuse to hear His gospel. The gospel is universal, and departs from a purely selfish people or church.

Second, Jonah's Disobedience.

1. Jonah sought to evade God. He no doubt argued with himself on the folly of such an undertaking; still the Spirit was ever present, urging him to go until he could not sleep nor eat. Perhaps he tried to regain his peace of mind by doing more of God's work at home. We find a great many people will do that in order to satisfy their call to a larger work. It was not a pleasant thing for Jonah to go into a great hostile, strange city, and there tell them of their wickedness as well as of the punishment to be visited upon them by a foreign God. Failing to escape God's command in his home land he tried what he thought to be a more feasible way—the fleeing to another land where Jehovah did not dwell, but to his amazement, there was no escaping since God controlled the seas and all the world. The storm arose and the ship was imperiled; lots were cast and Jonah was singled out as the storm-center; in great fear he explained why he was there, and the reason of the storm, after which he voluntarily resigned himself to the fate of being cast overboard. The great fish swallowed him and in the whale's belly he repented, promising to be obedient to God's command, with the result that he soon found himself in Nineveh, warning the people of the destruction that was soon to come.

2. Our disobedience. God often gives us a message and we refuse to deliver it. A disobedient disciple cannot serve the Lord nor enjoy His blessings. People often try to escape God's commands by burying themselves in pleasures or work. When asked to do certain things they offer all sorts of excuses, but in reality they have no valid excuse. Not knowing what a sacrifice means, they cry hard times, but never cut a single superfluous luxury. They ride about in their automobiles and waste their substance in luxury, and then come to church and sing "All to Jesus I surrender," or "All on the Altar I Lay." The fact of the business is people are trying to fool God. Their religion has cost them nothing and they are not willing that it should cost them anything. The prayers of such people (if they ever pray) never go beyond their heads, for their souls are not in their petitions. Such palaver is a travesty on God and an insult to Jesus, who sacrificed Himself that they might have life.

Third, Jonah's Disappointment.

1. Jonah was disappointed because the city was not destroyed. The people heeded Jonah's message and repented with the result that God forgave them, and extended to them his mercy. Better to have a city of repentant people than a heap of ruins. However, Jonah could not see it that way. His word had gone out that the city was doomed and now the people would laugh and say he was crazy. His reputation was at stake. What were the lives of the many thousands as compared with his all important name. He satisfied his pride by sulking and grumbling at Jehovah. God answered him with his gourd vine, and when the vine suddenly perished Jonah again complained. Yes, he thought more of the vine and his personal comfort than he did of God's people and the message that God intended that he bring to them. The poor man was self-centered. He

thought more of himself than he did of humanity and God.

We find that is the case today. Many people are willing to be God's messengers in denouncing the people so long as they are being glorified, but when it comes to putting their life's blood in the cause it is a different matter. God's true messenger suffers because of the sins of others, and his greatest joy is in the salvation of others. Allow God to work out His plan, do your duty, warn the people, trust God, and your labors shall be crowned with results.

EPWORTH LEAGUE CONFERENCE GIVES \$1,000 TO MISSIONS.

The tenth annual session of the Little Rock Epworth League Conference, which was held at Hope, Ark., came to a close Sunday night. Dr. F. S. Parker, General Secretary of the Epworth League, delivered the closing address. Dr. Parker urged the young people to give themselves to the cause of Christ and make their lives mean something to this world.

Rev. Marion Waldrip, pastor of Lakeside Church, Pine Bluff, delivered the opening address on Thursday evening, taking as his theme the "Missionary Urge." Dr. Waldrip held his

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Battlefield, Miss.—A most remarkable case of recovery has been reported here by the Reverend F. E. Pinegar who says—"For two years my wife suffered with what is known as Pellagra. Different doctors attended here, with absolutely no improvement in her condition. At last our family physician told friends of ours my wife must die.

I was away from home most of the time, engaged in evangelistic work of the Baptist Missionary cause. At last we sent for Baughn's Pellagra Treatment. When she began to use it her arms, face and hands were a sight to behold. After one month's treatment, to all appearances she was well. I would advise all sufferers of that disease to give the remedy a trial. Use this testimonial as you see fit."

Here's a case where the family physician gave the patient up to die and where Baughn's treatment saved her life. Don't hesitate longer. If you have pellagra, it is your duty to cure it.

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audience spell-bound for one hour and thirty minutes. His address delighted all and it is the opinion of the writer that his address had a great deal to do with the pledges for missions which were taken on the following day. We feel that, although Dr. Waldrip has only been in our Conference for a short time, yet he has already been a great inspiration to our young people.

Rev. T. O. Owen, our Conference host, conducted the devotional exercises on Friday morning. The young people of Hope are certainly to be congratulated on having such a consecrated man for their leader.

It was a pleasure to have with us on Friday evening Representative Farar Newberry, of Arkadelphia, who spoke on "What the Young People Can Do Towards National Prohibition." It is very gratifying to us to know that this young man is a product of the Epworth League. His address was enjoyed by all.

In the business session on Saturday morning the following officers were elected: President, Clyde C. Arnold, Little Rock; Superintendent First Department, Fred LeLaurin, Pine Bluff; Superintendent Second Department, Miss Juanita Barnes, Hot Springs; Superintendent Third Department, Miss Mary Campbell, Texarkana; Superintendent Fourth Department, Miss Louie Audigier, Little Rock; Secretary-Treasurer, John Pierce, Little Rock; Junior Superintendent, Mrs. Joe A. Goetz, Little Rock; Era Agent, Cleveland Cabler, Fordyce.

The Missionary Committee recom-

mended that the Conference pledge \$500 for the support of the Cedar Glades Mission and 250 for the "Africa Special." On a motion by the Fourth Superintendent the report was amended to read \$500 for each and same passed unanimously. The Chair then asked Rev. P. C. Fletcher to come forward and take the pledges from the Leagues and although there were only 35 Leagues present, yet this amount was covered in less than 20 minutes. I trust, though, that the Leagues who were not represented will have enough pride about them that they will not let this small number of Leagues carry the burden, but that they will send pledges at once to the Fourth Superintendent.

It is needless to say that the address, "Love, Courtship and Marriage," delivered by Rev. P. C. Fletcher, was enjoyed by all, for he is loved and admired by all of our young people. It was evident that his lecture made an impression on some of our most prominent members.

Miss Kathleen English, one of our Leaguers from First Church, Little Rock, delighted her hearers by an address on "Epworthians in Mission Fields." We hope next year to have more of our trained Leaguers on the program.

Rev. C. J. Greene, member of the faculty of Hendrix College, delivered the Sunday morning address, taking as his subject "Stewardship." His address was one of power.

Rev. Horace Jewell conducted the experience meeting on Sunday afternoon and it was in this meeting that our hearts were filled to overflow as we listened to this Father in Israel. The Leaguers responded very readily and all expressed themselves as having been blessed since coming to the Conference.

We were glad to note the following among our visitors, Rev. A. O. Evans, Presiding Elder of the Arkadelphia District, Rev. W. M. Hayes, Presiding Elder of the Prescott District; Rev. J. A. Biggs, Presiding Elder of the Texarkana District; Dr. J. M. Workman, President of the Henderson-Brown College; Rev. R. L. Duckworth, Sunday School Secretary; Rev. J. H. McKelvey, and several of our other pastors whom I cannot recall at this time. We were very glad indeed to have these brethren with us, and I only wish that more of our preachers would take enough interest in our Conferences to give us their presence and I know that they would have more faith in the work of our young people. Several of our pastors have told me that they were unable to be with us, but there are others that could be there, but I have never seen them take enough interest to be with us. Brethren, we need your co-operation.

The Conference at Hope was one long to be remembered on account of the blessings that we received and the inspiration which we were able to help impart to others and then on account of the good time that we had. The people of Hope did all in their power to make us have a good time, and we had it. The gas was gone, but this did not affect us to amount to anything. We were sorry that it did inconvenience our hosts, but we are ready to go to Hope another year.

We were given a reception at the close of the service on Thursday night in the parlors of the church and then another one on Friday evening at the home of Brother Thompson, and on Saturday evening we were conveyed in automobiles to Pleasure Lake and there we were served with most

excellent refreshments and enjoyed the rowing on the beautiful lake.

I hope that the Leaguers will carry the enthusiasm, which they received at this Conference, back to their local chapters and that they may accomplish much good and that we may make this year the greatest we have ever had.

The Conference passed resolutions thanking the Western Methodist for the space that they had given us. I am sure that this great paper contributed largely to the success of our Conference.

The institute work conducted by Dr. Parker was very instructive and the delegates expressed themselves as wishing that we could have had more time for this work. Dr. Parker's address on the Africa Special made a great impression on our young people.

We regretted very much that Brother C. N. Baker and Brother L. C. Beasley were not able to be at the Conference, on account of the illness of their loved ones. We missed them.

I feel that I have been highly honored by having had the privilege of presiding at this Conference.

The delegation from Lewisville asked the Conference to meet with them in 1916 and also presented a written invitation signed by the mayor and the county judge. If the county judges and the mayors of this Conference of ours are interested in our work enough to give us a special invitation to meet with them, how much should our Leaguers and pastors do for the work? Let us plan now to go to Lewisville in 1916.—Clyde C. Arnold, Conference President.

THE NORTH ARKANSAS EPWORTH LEAGUE CONFERENCE, AT CABOT, ARK.

The Conference met on June 14 and held its opening session Monday evening at the M. E. Church, South. President J. J. Galloway delivered the opening address, reviewing the growth of the Leagues of Arkansas during his administration. His report showed remarkable progress in Arkansas Leaguedom.

The institutes were conducted by Dr. F. S. Parker, Nashville, Tenn., and Rev. H. C. Hoy of Marion. The hints and suggestions that they gave on the plans of Leagues were helpful and they imparted an inspiration to all the members in attendance.

Dr. W. F. Quillian delivered a powerful address on the subject, "The Call to Service." The effect that it produced on the minds and hearts of the Leaguers will never be forgotten. Many other elevating addresses were delivered in the course of the Conference by Prof. Greene of Hendrix College, President J. M. Williams of Gal-

The National Spirit Demands a National Drink.

The dominant characteristic of the American people is their remarkable energy and pluck. In labor, in business, in professional life, we have no place for the laggard. As nature abhors a vacuum so our modern civilization abhors the man or woman who is afraid of hard and prolonged effort, whether of muscle or mind.

There are those that decry the spirit of the times. They tell us that we are living too fast; that we are burning the candle at both ends. But if life is to be measured by accomplishment, as our greatest thinkers declare, it is evident that our modern civilization is worth the price we pay for it, and more.

The reward of our modern civilization is accomplishment; the price is

physical and mental fatigue. The apples of leisure complacently accept fruits of our toil. They praise great discoveries and inventions of our master minds; they laud the material conquests of our manufacturers and merchant princes; they appropriate the fruits of toil from our forests and mines. And they get that the price of it all is physical and mental fatigue.

What shall we do with fatigue? Scientists tell us that it kills. They say that work is good for us; that exercises and develops our nerves, muscles, but that when work is tried to the point of fatigue our success begin to break down rapidly. Fatigue is the price of accomplishment, as it is universal and inevitable we must face the problem of relieving it. To ignore it is to court disaster; to avoid it is impossible under modern conditions of life.

Like other great problems of modern life, the solution of the problem of fatigue is being worked out by process of selection and elimination. Alcoholic beverages have been found wanting, not that they do not relieve fatigue but that they lieve it by artificial stimulation which in turn is followed by a corresponding depression resulting in a tendency to increase the quantity daily their use constitutes a habit.

Thus far only two strictly natural substances have been found, viz: thin, the refreshing agent in beer and meat extracts, and caffeine, the refreshing agent in coffee, tea and Cola. Caffeine and xanthin belong to the same physiological group, the former being of vegetable origin and the latter of animal origin. Both are thins, both relieve fatigue in the same manner and both may be year after year for a lifetime only the most pleasant and beneficial results. This statement requires verification in the case of coffee and at least when carelessly prepared for overboiling dissolves more of the tannic acid, an astringent substance which interferes with digestion. Those who have experienced unpleasant effects from the use of coffee or tea will find that by careful attention to the preparation of these beverages all disagreeable effects will be avoided. Coffee should never be boiled. Use drip method and you will avoid acrid taste and the unpleasant effects of both of which are due to an excess of tannic acid.

This leads up to Coca-Cola, long known as the National Drink. In it we have the nearest approach to a perfect relief for fatigue. Better than tea and coffee in that it contains no tannic acid; better than beef-tea and the meat extracts that it is far more delicious and refreshing; better than all the other relieving beverages in that its universal sale makes it accessible to everyone when you first feel the approach of fatigue rather than after it is late, or before relief is needed, the case of beverages served at times.

The Coca-Cola Company wishes the public to know everything that can be known about the National Drink. To this end it has prepared a handsome booklet describing its position, its preparation and its effects in quenching the thirst, relieving fatigue and in refreshing mind and body. The booklet contains the scientific opinions of the leading authorities. Write for it. Read it carefully and understand it. Coca-Cola is the nearest approach to a perfect solution of the problem of fatigue. Copies of this booklet had by addressing the Advertising Managers of this paper, Messrs. Coca-Cola & Company, Clinton, S. C.

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loway College, and Dr. A. C. Millar, the editor of the Western Methodist. Time will not permit comment on the excellence of these addresses, but suffice it to say that all were an inspiration to young life.

The meeting caught the spirit of the President, and it was one of the most spiritual meetings that was ever conducted in the history of the League Conference. There were 22 volunteers for definite service in the Lord's Kingdom. It was a deep spiritual uplift to every delegate present.

Dr. F. S. Parker delivered a very forcible sermon on the African Mission after which the Leagues of the Conference pledged the sum of \$535 to the support of that cause.

There were 21 Leagues represented and about 65 delegates present. The following officers were elected for the ensuing year: President, E. H. Thomas, Rogers; Vice President, G. E. Goodman, Rector; Secretary, D. L. Ford, Ozark; Treasurer, Howard Johnston, Conway; First Superintendent, H. C. Hoy, Marion; Second Superintendent, Lillie Bandy, Newport; Third Superintendent, Sallie Hairston, Conway; Fourth Superintendent, Kate Cargile, Bentonville; Junior Superintendent, Julia Zellner, Prairie Grove; Epworth Era Agent, Jessie Moore, Batesville. Newport was chosen as the next place for the Conference.

All the delegates left with the highest regard and praise for the good people of Cabot, who made our stay so pleasant in their midst. The delegates will never forget their President, J. J. Galloway, who by his untiring efforts made the Conference a success. In all and all the Conference was a marked success.—Secretary.

FORT SMITH DISTRICT LEAGUE CONFERENCE.

The Fort Smith District Epworth League Conference was held at Greenwood, June 10-11. After devotional services by Rev. M. F. Johnson, who read and commented from Isaac 6, the conference was called to order by G. B. Homan, President, and Miss Lucy

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May Furry of Van Buren was elected Secretary and Miss Gladys Lannon of Van Buren assistant. The following delegates were present: Central Church, Hattie May Butterfield, Lillian Deden, Emma Hale, Doris Prater, Bess Williams, Pruella Southard, and Julia Herbert; First Church, Beulah Dyer, Artie Wyatt, Lillian Pendell, Mrs. Nicholas Dozier, Millard Magruder, and J. McCullough; Dodson Avenue, Lillie and Hattie Danner, Ella Gwin; Midland Heights, Emma Brockman, Gertrude Phillips, Lola Trusty, Elsie Harper; Van Buren, Gladys Lannon, Lucy Furry, Ruth Pape, Jeane Martin, Matt Fryback, Clifford Knott, Thurman Hunt, two Junior delegates; Mrs. Lannon, Junior Superintendent; Mansfield, Miss Everetta Fuller; Huntington, Rowena Harwell and Inez Moore; Greenwood, Muriel McAlexander, Hendricks Dodson, Minnie Johnston, Kate Owsley, Lloyd Knapp, Paul Bell, Eva Elmore, Marshall Strozier, Ruth McCord, three Junior delegates, Miss Mary Hester, Junior Superintendent. Pastors present: Wm. Sherman, P. E.; J. J. Galloway, Ozark; M. F. Johnson, Hartford; Thos. Martin, Midland Heights; J. S. Seneker, First Church; J. C. Gibbons, Hackett; H. B. Flippin, Ursula; F. E. Dodson, Greenwood.

Welcome address was made by G. B. Homan, who urged upon the Chapters the necessity of co-operation in the district work. F. E. Dodson and J. J. Galloway then addressed the conference on "How to Organize an Epworth League." Hon. Geo. S. Evans of Greenwood addressed the conference on "Intellectual Activities," followed by Thos. Martin, whose subject was "The Missionary Department of the League."

Afternoon Session.—Devotional services conducted by J. C. Gibbons. Reports from different chapters were then made, showing the work of the League in the past year. Open discussion followed, led by F. E. Dodson and J. J. Galloway. "How to Keep the League from Disbanding During the Summer Months" was discussed by M. F. Johnson. Open discussion. Evening Session.—Musical program by Epworth League Orchestra of Greenwood; "How the Epworth League Conserves Church Life," by J. J. Galloway.

Second Day.—Devotional services conducted by H. B. Flippin; Junior League Work, Miss Mary Hester and Mrs. Lannon. The Juniors then sang "Be a Booster," and were given in return a vote of thanks with the Chautauqua salute; "The Necessity of Social Life in the Epworth League," Gladys Lannon; "The Department of Charity and Help," J. S. Seneker; "How the Epworth League Affords a Basis of Christian Fellowship for Young People," Wm. Sherman.

Afternoon Session.—Devotional services, J. S. Seneker; reports from the Juniors; Round Table, conducted by F. E. Dodson. The election of officers then followed: G. B. Homan, President; Clyde Herbert, Vice President; Lucy Furry, Recording Secretary; Mary Hester, Corresponding Secretary; J. McCullough, Treasurer, and Mrs. Lannon, Junior Superintendent.

After adjournment, ice cream and cake were served to all present in the basement of the church by Greenwood Epworth League. The delegates were then, through the kindness of local liverymen, H. A. Purden and Ed Gentry, conveyed to the depot.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

CHILDREN'S DEPARTMENT.

A FOOL AND HIS MONEY.

Lewis Bowman had been an assistant bookkeeper in the Third National Bank of X— for nearly a month. When he took this, his first position, his father had given him the usual parental advice. "Save your money, son," he had said. "Begin now, and you will acquire the habit."

"Yes, sir," Lewis had agreed and had even gone so far as to figure that out of his forty-dollar salary he could save at least ten dollars a month.

But thirty days elapsed between this good resolution and pay day, and in that length of time fine intentions were forgotten in the strain of ten-hour work days. At noon, on the first, Lewis stood fingering his four ten-dollar bills and enjoying the unaccustomed elation of money in his pocket which was all his own. One of the bookkeepers, noticing his absorption, slapped him on the back. "Wake up, kid," he exclaimed. "Going to buy an automobile or a flying machine with that little fortune you've got there?"

Lewis grinned good-naturedly and shook his head. "No, I am going to

eat," he replied succinctly, recalling with disfavor the quick lunches he had been taking until his salary was due. "Come on and have something with me."

"Sure!" the other accepted readily.

A few minutes later 'found' them seated in a cool and inviting cafe. Lewis ordered generously, with the delightful thought that he was able to afford it—able to pay with his own money. True, he was somewhat astonished to see from his bill that the luncheon had cost him two dollars and fifty-five cents, but there was nothing save astonishment on his part—no dismay lest perhaps he had been extravagant. He laid three one-dollar bills on the tray. "Just keep the change," he directed the waiter, who instantly became frantically obsequious in his services, so much so that Lewis left the cafe in a secret glow of satisfaction. There was something wonderfully pleasing about



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good food and good service, he reflected, and he mentally determined to repeat the experience often.

"That was a mighty good lunch," his friend said as they re-entered the bank.

"Don't mention it," Lewis replied and went back to his desk with a newly acquired sense of personality and importance.

That afternoon, when Lewis started home, he met three or four friends. "Hello, fellows," he hailed them. "Come on and let's have something cool to drink. I'm as hot as a lizard."

When they left the soda fountain, if Lewis had taken the trouble to notice his check, he would have seen that it read fifty cents. But he did not notice. Instead he picked up the change from a two-dollar bill and thrust it carelessly into his pocket and hurried out to catch his car. He stopped a moment to buy a baseball extra.

"You'll have to wait, mister, while I get change for your dime," the newsboy said.

"That's all right, kid; keep the change," Lewis called as he boarded his car. Of course eight cents didn't amount to anything. He would have been half-ashamed to wait for such a paltry sum.

At home Lewis met his mother on the porch. As he bent over to kiss her he pressed a ten-dollar bill into her hand. "There's my board," he laughed.

"O Lewis," his mother protested almost tearfully, "I don't want to take it," but your father says I must. It seems too dreadful to have one's own child pay board."

"Father's right," Lewis insisted, "and I am going to pay more when my salary's raised."

Mrs. Bowman gazed at her son adoringly. To her he seemed wonderfully manly and steady and capable.

The hot days of July went by slowly, but Lewis rather enjoyed them. He went often now to the cool, expensive little cafe around the corner and several times took a friend with him. "Bowman's a good spender," he heard one of the bank clerks say to another one day, and involuntarily he had felt complimented.

Meanwhile Lewis' popularity among the young employees of the bank grew daily, and he basked in the pleasure of it. He became quite a patron of the nearby soda fountain, and the newsboys had long since learned that a penny, more or less, meant nothing to this youthful plutocrat. But one evening about the twentieth of the month, when Lewis boarded his car and thrust his hand into his pocket for his fare, he was startled by an unexpected emptiness in that usually jingling compartment. He found a

nickel, which he handed to the conductor, and then he began exploring farther, sure that his resources were hiding in some other pocket. By diligent research he collected sixty-five cents. With dawning dismay he realized that this was the sum total of his salary left to carry him till the first of the month, still ten days distant.

Lewis' mother noted his silent pre-occupation at dinner. "You aren't ill are you, son?"

"No, I'm all right," Lewis answered so shortly that his father glanced at him frowningly.

"Nothing wrong at the office?" Mr. Bowman demanded.

"No, sir," Lewis replied more quietly. "The heat's just sort of done me up today, I reckon."

That night, when Lewis had gone to bed, his mother came in and felt his head and hands solicitously. I couldn't sleep for worrying lest you had fever," she explained half-apologetically as she rearranged his covers.

"I feel all right," Lewis replied, "but I say, mother"—

"Yes, son?"

"Could you let me have ten dollars till the first?" There was a distinct edge of embarrassment in his voice, and he wiggled uncomfortably.

"Why, of course I can," Lewis' mother exclaimed, relieved. "Is it that that has made you so silent?"

Lewis nodded ruefully. "I don't know how I came to run out of funds. I didn't think I was spending much."

"You won't tell father about this, will you," Lewis said the next morning when his mother slipped the ten dollars into his hand. "He doesn't need to know, because I'm going to pay you back on the first."

"All right," Mrs. Bowman agreed smilingly, though there was a shadow of anxiety for the boy in her eyes as she watched him walk briskly away.

The ten dollars just tided Lewis over till pay day. He had not realized before how many demands were made upon him. Somehow, when he was out with his friends, he was always the one to pay for everything; and, try as he would, he could not bring himself down to the level plane of economy. Such a procedure, he felt, would declass him with "the fellows." Consequently, when he drew his July salary, the forty dollars which a month previous had seemed so much looked pitiable now, especially when he considered that twenty of it was due his mother. He was contemplating remaining in her debt a little longer when his attention was attracted by an animated group around Robert Stevens, one of the assistant bookkeepers. "What's the excitement about?" Lewis inquired, strolling up.

"O, Bob's just been doing some high financiering," some one replied.

"What'd you do, Bob?" Lewis asked a bit patronizingly. He didn't think much of Bob, he was such a stick-in-the-mud, never seeming to spend anything and never letting anybody spend anything on him. Lewis couldn't understand why the boys in the bank seemed to like him as well as they did.

"O, I didn't do anything much," Bob replied modestly. "Just turned over a hundred dollars and made it a hundred and thirty-five."

Bob grinned good-naturedly as the bookkeepers began to laugh. Lewis looked mystified. "Turned over a hundred dollars?" he asked. "What do you mean?"

"I'll tell you what he means," one of the boys volunteered, chuckling. "Three years ago, when he entered this bank, he decided to compose a book called 'The Romance of a Nickel.' He felt, however, that he couldn't do this till he had had lots of experience with a nickel; so he got a nickel and planted it here in the bank, and after a while, when he went to look at it, it had grown into a dime, and then"—

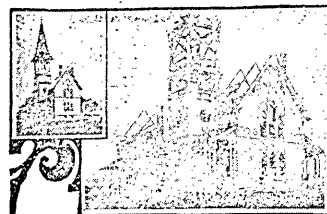
"Shut up, Jim!" Bob interfered, laughing. "I just managed," he explained, turning to Lewis, "to save up some money and invest it properly,

and it has turned out so well that these fellows are sore. Last week paid down a hundred dollars on five-hundred-dollar lot. Everybody said I'd get stuck. I sold the lot to at a thirty-five dollar profit. That's what all this row is about. Now fellows clear out and let me go to work."

"Say, Bob," one of the boys insisted, "aren't you going to set us or celebrate or something?"

"Sorry," Bob grinned, "but I've already reinvested my money."

There was a general laugh, one two slapped him congratulatingly



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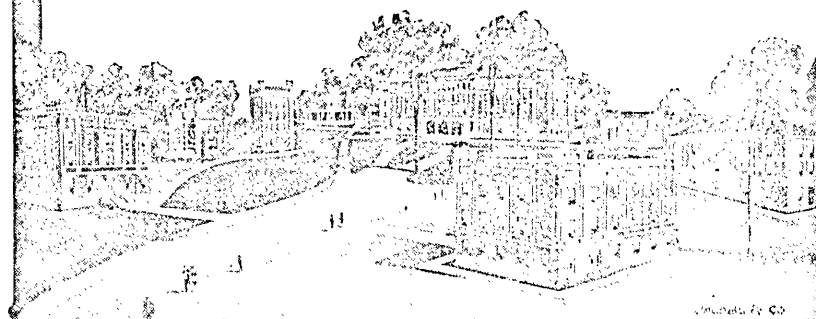
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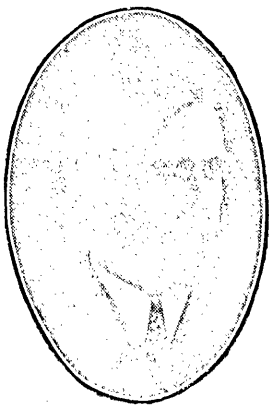
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the back, and the group dispersed.

Lewis returned to his ledger absorbed in thought, but ever and anon stopping to gaze at Bob curiously. Finally, when banking hours were closed, he walked over to the latter's desk. "I say," he began. Bob looked up. "I hope you won't think I'm meddling, but did you save that money you're investing out of your salary?"

"Yes. Why?"

"You didn't begin saving till you were making more than forty dollars a month, did you?" Lewis inquired tentatively.

"I began the first month I was in the bank," Bob replied. "was making thirty-five dollars."

"How'd you manage it?" the other asked.

"Well, I didn't do the way you do," Bob answered frankly with a slight twinkle in his blue eyes.

Lewis flushed up. "What are you driving at?" he demanded.

"Well, just this," Bob explained.

"When I had worked ten hours for twenty-four days in every month I got so I rather respected the money that was paid me for doing it. I don't mean I revered it, but I respected myself enough to respect my salary too much to throw it away every chance I had."

Lewis looked away uncomfortably. A ray of understanding was beginning to penetrate the obscurity of his inexperience.

"You needn't think, though, Bowman, that it has been as easy sailing as the telling is," Bob continued. "Right now, when I get my salary in my hands, I'd like mighty well to chase around and get a nice luncheon or set the fellows up. I've had to fight the temptation of having the fun of spending my money."

Lewis nodded sympathetically and yet rather admiringly as he gazed at Bob.

"But I can't afford to spend," the latter said gravely. "My father hasn't any money. If I'm ever to get a start, I've got to make it myself. I didn't begin with a nickel," he added with a grin as he remembered Jim's chaff, "but it wasn't much more. I saved just two dollars that first month."

"Giving lectures in high finance, old fellow?" Jim asked Bob as he passed the two.

"No, he's giving some common sense," Lewis interposed soberly.

That evening the newsboy on the corner was quite astonished when Lewis allowed a car to pass while he waited for his change. Time passed, and the expensive little cafe around the corner knew him no more. The boys at the bank began to understand that the fledgling spender had come to his growth, as it were, and they ceased to sponge on him.

"Bob ruined you for entertaining purposes," Jim complained once to Lewis. "Your salary was raised yesterday, and you haven't asked us to celebrate with you yet."

"I've celebrated with myself," Lewis laughed and displayed to Jim a savings account bank book.

Jim contemplated it mournfully. "Good-by," he finally said sorrowfully and wrung Lewis' hand. "You'll never be a good fellow again, but you'll

probably be president of the bank."—Faith H. Leech in Christian Observer.

NEWS OF THE CHURCHES.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Present—Monk, J. D. Baker, C. N. Baker, Rodgers, Twitty, Thomas, Fitzhugh, Templeton, Hutchinson Buhler, Richardson.

Asbury (Richardson) — Congregations good; Sunday school and League doing excellent work. Mrs. Richardson spending summer with relatives in South Carolina.

Capitol View (Buhler)—Large congregations at both hours; 74 in prayer meeting; 302 in Sunday school; two additions to church.

Pulaski Heights (Twitty)—Usual congregations; League very enthusiastic and active; interesting meeting of Woman's Missionary Society, which was addressed by Mr. Auerbach.

Scott Street (Templeton)—Baptized three babies; celebrated Children's Day with crowded house and large offering; congregations better than usual; union meeting of City Epworth Leagues last Monday night.

Henderson (Fitzhugh) — Revival meeting in progress, with Rev. J. D. Baker preaching effective and stirring sermons; 31 conversions so far, and 14 additions to the church. Some have united with other churches. Interest and attendance fine; more than 100 conversions expected.

Highland Park (Rodgers)—Five additions; League had a most excellent program at night; services well attended.

Twenty-eighth Street (J. D. Baker) — Brother Fitzhugh preached at the morning hour and Brother Butt at night; every department in healthy condition.

Winfield Memorial (Thomas)—Large congregations greeted the new pastor at both hours. The membership is greatly pleased at the good fortune of being able to obtain the services of Dr. Thomas, Dr. Workman having been elected president of Henderson-Brown College.

First Church (Hutchinson)—Three additions; congregations fine; excellent League service; all departments of the church growing.

Hunter Memorial (C. N. Baker)—Baptized one baby; Sunday school and League enthusiastic; Miss Eva Reichardt delivered an excellent address on "Social Service" to the women and young people of the church.

District (Monk)—Held quarterly meeting at Douglassville, on Bryant Circuit, Saturday and Sunday; preached three times and administered the sacrament; conditions very encouraging and people hopeful in this new charge.

THE GREAT NEED OF THE SOUL.

There is no thirst of the soul so consuming as the desire for pardon. The sense of its bestowal is the starting point of all goodness. It comes bringing with it, if not the freshness of innocence, yet a glow of inspiration that nerves feeble hands for hard tasks, a fire of hope that lights anew the old high ideal, so that it stands before the eye in clear relief, beckoning us to make it our own. To be able to look into God's face, and know with the knowledge of faith that there is nothing between the soul and Him, is to experience the fullest peace the soul can know. Whatever else pardon may be, it is above all things admission into full fellowship with God.—Charles H. Brent.

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QUARTERLY CONFERENCES **LITTLE ROCK.**

ARKADELPHIA DISTRICT. **(Third Round.)**

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
 Cedarglades 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 Copeland, 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, E. 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.)**

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. Aug. 1
 Forest Park, 3 p. m. Aug. 1
 Winfield Memorial, p. m. Aug. 1
 Loncke. Aug. 8
 Carlisle, p. m. Aug. 8
 Hunter Memorial. Aug. 15
 Pulaski Heights, p. m. Aug. 15
 Capitol View, p. m. Aug. 18
 De Vall's Bluff and Hazen, at.....

De Vall's Bluff. August 21-22
 Des Arc, p. m. August 22
 England. August 29
 Keb, p. m. August 29
 ALONZO MONK, P. E.

MONTICELLO DISTRICT. **(Third Round.)**

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. 22-23
 Collins Ct., at Prairie Hall. Aug. 28-29
 The District Conference will convene at Lake Village June 24-27. 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. Trischmann 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. Aug. 31
 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.)**

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
 Belevins Ct., Friendship. July 31-Aug. 1
 Okolona Ct. Aug. 7-8
 Prescott Aug. 8-9
 Fulton Aug. 14-15
 W. M. HAYES, P. E.

TEXARKANA DISTRICT. **(Third Round.)**

Richmond, at Winthrop. June 26-27
 Paraloma, at Paraloma. 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. 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.)**

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.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

BATESVILLE DISTRICT. **(Third Round.)**

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
 Swifton 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.

BATESVILLE DISTRICT CONFERENCE.

The Batesville District Conference will open at Calico Rock Tuesday, July 13, at 11 a. m. Rev. R. H. Pigue of the Memphis Conference will be with us, and will preach twice daily on the distinctive doctrines of Methodism. A greater knowledge of these doctrines is one of the greatest needs of the times. The committees are: License to Preach, F. L. Glisson, C. F. Hively, C. D. Metcalf; Orders and Admission on Trial, J. B. Stevenson, M. B. Umsted, W. W. Albright. Let all Pastors, Local Preachers, Sunday School Superintendents, Charge Leaders, League Presidents and Delegates be on hand at the beginning with proper reports. Let the Pastors see that the Quarterly Conference Journals are on hand. May we not expect this to be the greatest Conference this District has ever known? Let us pray that it may be a time of refreshing from the Lord.—B. L. Wilford, P. E.

CONWAY DISTRICT. **(Third Round.)**

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.

FAYETTEVILLE DISTRICT. **(Third Round.)**

Gravette and Gentry. June 27-28
 Prairie Grove. July 4-5
 Farmington Ct. July 6
 Lincoln Ct. July 8
 Eureka Springs. July 10-11
 Berryville Sta. July 11-12
 Berryville Ct. July 13-14
 Osage Ct. July 17-18
 Green Forest. July 18-19
 Springtown Ct. July 22-23
 Fayetteville July 25-26
 Goshen Ct. July 27-28
 Springdale Aug. 1-2
 Viney Grove Ct. Aug. 7-8
 Rogers Aug. 15
 Elm Springs Aug. 16-17
 Bentonville Aug. 22
 Pea Ridge Aug. 22-23
 War Eagle July 28-29
 Huntsville Sept. 4-5
 Winslow Sept. 11-12
 G. G. DAVIDSON, P. E.

FORT SMITH DISTRICT. **(Third Round.)**

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 Abbot. Aug. 8-9
 Beech Grove Circuit. Aug. 14-15
 WILLIAM SHERMAN, P. E.

HELENA DISTRICT. **(Third Round.)**

Holly Grove June 27
 Marianna Mission July 3-4
 Wheatley & Moro. July 10-11
 Brinkley July 17-18

Clarendon July 2
 Turner July 2
 McCrory Aug. 1
 Howell & Deview. Aug. 1
 Hamlin Aug. 2
 Wynne Aug. 2
 Parkin Aug. 2
 Cotton Plant Aug. 2
 Lagrange Sept. 1
 W. F. EVANS, P. E.

JONESBORO DISTRICT. **(Third Round.)**

Marion June 2
 Blytheville July 1
 Wilson July 1
 Osceola July 1
 Luxora and Rozelle, at R. July 1
 Harrisburg July 1
 Harrisburg Ct., at Clauch. July 1
 Barfield Ct., at Tomato. July 1
 Blytheville Ct., at Promised Land. July 1
 Manila and Dell, at D. July 1
 Vannsdale Ct., at Marvin. July 1
 Earle July 31-Aug. 1
 Crawfordsville Aug. 1
 W. L. OLIVER, P. E.

PARAGOULD DISTRICT. **(Third Round.)**

Gainesville Ct., at Oak Grove. June 26-27
 Marmaduke, at Harvey's Chapel. June 26-27
 St. Francis, at Mt. Zion. June 26-27
 Rector and Piggott, at P. June 26-27
 Boysville Ct., at Mars. June 26-27
 New Liberty July 1
 Old Walnut Ridge, at Mt. Zion. July 1
 Walnut Ridge July 1
 Black Rock, Hoxie and Portia, Hoxie. July 1
 Smithville, at Raney's. July 1
 Ash Flat, at Hickory F. July 1
 Salem July 1
 Mammoth Spring July 1
 Imboden, at Willford. July 1
 Pocahontas, at Biggers. July 1
 Reyno and Success, at Datto. July 1
 Pocahontas Ct. July 1
 Corning July 1
 Peach Orchard, Knobel. July 1
 Lorado, at Warren's. July 31-Aug. 1
 F. M. TOLLESON, P. E.

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

SHALL WE GO BACK TO BLUE BOOK SPELLER?

Recently the argument has been made that our schools should go back to the Blue Book Speller as the text on this subject. This argument is based upon the contention that and girls trained in the old school, where this renowned book was used, were more efficient in reading than those now being trained in the schools. It would be just as reasonable to argue that the factories should discontinue the use of modern machines on the ground that the old machines on the ground that they 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 is mastered. The pupils in this way acquire the habit of doing poor 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 subject they study, and the school should undertake to do more than it can well. We need intensive cultivation in the school room as well as in the fields.

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

You Look Prematurely Old

Because of those ugly, grizzly, gray hairs. Use "LA CREOLE" HAIR DRESSING. PRICE, \$1.00, retail.