

WESTERN METHODIST.

"SPEAK THOU THE THINGS

BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

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NO. 26

THIS BOOK OF THE LAW SHALL NOT DEPART OUT OF THY MOUTH; BUT THOU SHALT MEDITATE THEREIN DAY AND NIGHT, THAT THOU MAYEST OBSERVE TO DO ACCORDING TO ALL THAT IS WRITTEN THEREIN; FOR THEN THOU SHALT MAKE THY WAY PROSPEROUS, AND THEN THOU SHALT HAVE GOOD SUCCESS. HAVE NOT I COMMANDED THEE? BE STRONG AND OF GOOD COURAGE; BE NOT AFRAID, NEITHER BE THOU DISMAYED; FOR THE LORD THY GOD IS WITH THEE WHITHERSOEVER THOU GOEST.—Joshua 1:8-9.

ARE WE CO-OPERATING?

The evangelization of the world is the vital issue of Christendom. The forces engaged are the greatest in the world. In comparison the armies of the embattled nations are insignificant. To no greater cause can one relate his life. The supreme question of the Churches today is the development among the professed followers of Jesus Christ of interest and activity sufficient to send the gospel to the last unsaved man at home and abroad. Is our spirit equal to the undertaking? With one-half of the missionary forces of Christendom destroying one another, the task of Christian America is doubled. If we have hitherto failed to realize the magnitude of our opportunity, let us no longer be blind. God has permitted us to grow strong. Shall we use our strength now for Him, or selfishly withhold it? In this supreme hour in world history, shall we be found faithful? In this time of financial stress, let us be driven closer to God and trust Him as never before. The evangelization of the world is our present and urgent task. It requires not simply the sending of money and men over the seas, but the preparation of our own hearts and the ordering of our own lives so that there may be the fullest co-operation in our own spirits. Grudgingly giving, we may retard the movement of God in our plans and thwart His work through us. Let us agonize before Him until our spirits are in harmony with His Spirit, and then He can use us to further His cause.

BRYAN ON PROHIBITION.

Hon. W. J. Bryan, writing for the Birmingham Ledger, June 16, makes a very strong argument for prohibition, and predicts that the national prohibition amendment to the Constitution will soon be submitted by Congress, but he says: "I hope that national prohibition will not be an issue in the campaign of 1916. I prefer to see the campaign fought out upon the economic issues which divide the leading parties. I believe that for the present it is better to make the prohibition fight in the States that are ready for it rather than in the nation. But wherever it is an issue in the States I hope to see the Democratic party take the prohibition side. It is not only the moral side, but the economic side as well, and no party can hope to gain any permanent advantage by allying itself with the distillers, the brewers, and the saloon-keepers, who, for pecuniary reasons, seek to perpetuate an evil which surpasses any other evil in our land."

PATRIOTISM AND PIETY.

Coming on Sunday, the Fourth of July makes a religious appeal to our patriotism. It has been customary to celebrate it with warlike spirit and demonstrations. In the midst of war's alarms, it is proper that we should consider methods of restoring and maintaining peace. How long shall hellish war be permitted to devastate the world? It is to be hoped that finally plans may be devised for the reduction of armaments and the settlement of disputes by arbitration. Still, as long as wicked

men live there and as long as selfish, there will be dangers of the spoiler. The more powerful nations should dominate men not merely in their private relations, but in their attitude toward public life. We must learn that it is the duty of the strong nation to bear the burdens of weaker nations, and so fulfill the law of Christ. Our real danger is not from without, but from within. We can by our diplomacy and because of our strength avoid foreign wars, but if we do not elect righteous men to municipal, state and national office, and purge our public life from greed and graft, what assurance have we that God will continue to prosper us and give us peace at home? On the natal day of our Republic each citizen needs to examine himself, and if he finds that as a citizen he has been derelict in duty, if he has not helped to elect good men and to encourage the faithful administration of government, he should repent and resolve to be a patriot in time of peace, so that he may forfend both foreign and domestic strife. Let this sacred Fourth be a day for civic reconsecration. The future safety of our country depends, not upon armies and navies, but upon downright Christian morality. Commerce and education must be made to serve righteousness. The passion of Christlike service should possess us.

PERSISTENT PRINCIPLES.

Whether it is proper for a Christian to witness the production of even the best plays is hardly an open question when the general tendency of the stage is considered; but that does not lessen the value of certain dramatic literature as literature and for its philosophy. Indeed, Shakspeare and the Greek dramatists have been among the great ethical teachers. The modernness of the Greek mind and its ability to grasp and present principles are well illustrated in the recent presentation of "The Trojan Women," by Euripides. Commenting on it, a writer in the New York Evening Post says: "As a protest against the ruthlessness and horror of war, an address to the instincts of humanity outraged by victorious might, a reminder of the anguish of innocent victims, it makes to audiences in this year of conflict an appeal such as, before the terrible awakening of last August, would have seemed impossible in our own day." And the New York Press suggests painful reflections for the victors, when its editor writes: "In 'The Trojan Women' Euripides brought home to the Greeks the fact that in a war of ravage the conqueror often suffers more than the conquered, and the ravage returns eventually upon the ravager with degradation and death." In this ancient drama the god Poseidon is represented as saying: "How are ye blind, ye treaders down of cities, ye that cast temples to desolation, and lay waste tombs, the untrodden sanctuaries where lie the ancient dead, yourselves so soon to die! Would ye be wise, ye Cities, fly from war! Yet if war come, there is a crown in death for her that striveth well and perisheth unstained—to die in evil were the stain!" Is not this as true today as it was when written twenty-four centuries ago? Principles are eternal.

FIGHTING THE ALMANAC.

Protesting against the rule adopted by the last General Conference fixing an age limit for the retirement of bishops, the Central Christian Advocate argues that Bishops Cranston and Hamilton, who would be forced into superannuation next year under the rule, are in such physical and mental vigor that their retirement would be folly, and says that it is not right that an impersonal and unreasoning almanac should settle such an important question. The editor continues: "Bishop Cranston

will be seventy-four when General Conference convenes next May. Bishop Hamilton will be seventy. But Bishop Smith was well in his sixty-ninth year when he was elected and consecrated a bishop. The almanac got a slam that day. Bishop Warren was well into his eighty-second year when he was given the retired relation. Will any devotee who bows the knee and offers incense to Dictator Almanac defend for one moment the thesis that Bishop Warren should have been forced by an Almanac into retirement in 1900? What of the General Conference eight years later, when Bishop Warren at more than one great moment ascended the very zenith of intellectual splendor, when in him the episcopacy shone with a luster scarcely paralleled since Wesleyanism began? But you say, Bishop Warren and Smith are exceptional cases. Precisely. But the General Conference was not in shackles so it could not treat exceptional cases, which implies the ability and responsibility of treating all cases. On principle, the General Conference meeting at Saratoga Springs should immediately resume the historic prerogatives which belong to it, of which it alone can logically divest itself. Did not the General Conference of 1912 snatch away from succeeding General Conferences an inalienable and sacred responsibility?"

TRANSFORMED AND RESTORED.

Rev. B. Fay Mills, who was once a great evangelist and reformer, and a few years ago renounced his evangelical faith and became a Unitarian and free-thinker, has returned to the Presbyterian Church. Received into the Chicago Presbytery on confession of faith, he preached his first sermon on "The Diet of Christ," and followed with an address on "Why I Am Coming Back to the Church." A Chicago pastor has said that his change was not so much a reformation as a transformation. Mills, after relating his experiences, said: "Now, added to what I have experienced in the past, comes a new and vastly greater realization of the matchless Christ, that all these glimpses have been but broken lights of God, and that no man hath seen God at any time, but the only begotten Son, who was in the bosom of the Father, He hath manifested Him. My new theology, which is the oldest Christian doctrine, is an intellectual vision, but not so much this as a spiritual realization from the satisfaction of an insatiable hunger and the will to enter, if I may, in the world's behalf, into that which is left behind of the sufferings of Christ."

A CHURCH THAT SUPPORTS ITS PAPER.

The report of the management of The Free Methodist to the General Conference of the Free Methodist Church shows that, although the total membership of that Church is only 34,000, its organ had a weekly average circulation of 8,477 during the past year, or one paper to about four members. Its circulation has steadily increased during the quadrennium, and it has not only paid its own way, but in that period has had a profit of \$3,000, and in addition has contributed in many ways to the success of the publishing house. It is evident that the paper goes into practically every home in that Church, and that the subscribers pay up without unnecessary cost of collecting or securing new names. If Arkansas Methodism would support the Free Methodists support their organ, we would have 26,000 subscribers and could turn over to our superannuate fund from \$5,000 to \$10,000 a year. This example should provoke our people to renewed efforts in behalf of their own paper.

As the spiritual life can not stand still, if we do not seek to know more of God, our spirits will daily know less of Him, and some sad day He will depart, and leave us vainly groping.

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A. C. MILLAR.....Editor

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

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1. All subscribers are counted as permanent unless notice is given to the contrary.

2. It is the rule with us, as with all papers, to expect payment of back dues before dropping names.

3. Samples sent to any friend who will put them into the hands of those whom he wishes to influence to become subscribers.

DISTRICT CONFERENCES.

Camden—Atlanta, July 6-9.

Batesville—Calico Rock, July 13-16.

PERSONAL AND OTHER ITEMS.

Illinois Wesleyan University is rejoicing in the completion of its half-million dollar campaign.

WE ARE EXPECTING THE PASTORS TO PUSH THE CAMPAIGN FOR NEW SUBSCRIBERS.

Dr. Gildersleeve, for nearly forty years professor of Greek at Johns Hopkins University, now eighty-three years old, has resigned.

The Southern Guardian, the organ of the Roman Church for the diocese of Little Rock, will hereafter be known simply as The Guardian.

Rev. W. W. Allbright is in his third year at Yellville, and is doing well. There is great excitement about Yellville over the rich zinc mines.

The last number of the St. Louis Christian Advocate devoted much space to the closing exercises of the principal schools of Missouri Methodism.

The Western Christian Advocate reports a Sunday collection of \$3,170 at St. John's Church, Davenport, Iowa, for the Superannuate Endowment Fund.

First Church, Jonesboro, is among the strongest churches of the State. Rev. H. E. Wheeler, the pastor, is accepted as a scholarly preacher and a fine pastor.

One thousand cities in China have been demanding the organization of Young Men's Christian Associations, but there are not trained men to be had to organize them.

Rev. J. T. Wilcoxon and his bride are happy in their work at Fisher Street, Jonesboro. This is the home of the evangelist and sweet singer, Brother Tol Tatum.

Mr. J. Campbell White, the great leader of the Laymen's Movement, has been offered the presidency of Wooster College, his alma mater, and will probably accept.

Rev. J. T. Hood is pastor for a second term on the Trinity Circuit, which lies in one of the finest valleys in the State. He and his family are very much loved by their noble people.

As a result of the exchange of fraternal courtesies, the Free Methodists and the Wesleyan Methodists, two small bodies that stress the doctrine of holiness, are negotiating for union.

Rev. F. M. Tolleson, the new presiding elder of the Paragould District, is quite enthusiastic, and is inspiring his preachers to noble endeavor. Mrs. Tolleson co-operates and is a great power.

A new training school, under the principalship of Rev. Nathan Powell, is to be established in the vicinity of Southern Methodist University, Dallas, Texas. It will be independent of the University.

Bishop Candler announces that Dr. John S. Frazier of the Alabama Conference has been secured by the trustees of Emory University to serve as a commissioner in securing funds for that institution.

While in the city on Hendrix Committee duty, Dr. F. S. H. Johnston called last Monday and reported excellent progress on the new church building at Conway. The Sunday school rooms will soon be ready for occupancy.

Rev. S. K. Burnett writes that Brothers Holder and Price began a meeting at Huttig June 21, and had a conversion at the first service and eleven that night, with several reclamations. It is expected that the meeting will close July 4. On account of sickness of another pastor, Brother Hold-

er has had to cancel an engagement, and hence is open for work during July. Anyone desiring his services should address him at Huttig.

Rev. W. L. Oliver and his active and intelligent wife are closing their quadrennium on the Jonesboro District. They have each been abundant in efficient service and have accomplished much. Their place will be hard to fill.

The Foreign Mission Journal, published by the Southern Baptists, states that there is one rich man who lives on one-tenth of his income and gives nine-tenths to the support of the gospel. His income is about \$100,000 a year.

After thirteen years of very faithful and acceptable service, President Dickey of Emory College has tendered his resignation. During his incumbency several fine buildings have been erected and \$300,000 added to the endowment.

Rev. W. A. Steel reports that the revival meeting at Benton, with Rev. Paul Rorie doing the preaching, was a great success. Scores have been converted. There have been 86 accessions, of which 63 were on profession of faith.

It is announced that Dr. A. M. Muckenfuss, Professor of Chemistry in the University of Mississippi, and at one time occupying a similar position in the University of Arkansas, has been elected to the same chair in Emory University.

Married—June 26, at the home of the bride's parents, Rev. and Mrs. A. M. R. Branson, Mr. W. M. Enast and Miss Annie Branson, Rev. A. E. Holloway, pastor First Methodist Church, Blytheville, performing the ceremony. The couple will live at Harrisburg, Ark.

Rev. J. R. Ashmore writes that he was assisted in a great meeting in his church at Magazine by Rev. E. T. Wayland and wife. Twenty joined his church and others the Baptist church. His church is growing on all lines, and the parsonage has been repaired and painted.

The trustees of Emory College have decided to establish an academy at Oxford, Ga., the seat of the college, but maintain it separate and distinct from the college. The academy students will have their own dormitory, their own athletic field, and their own chapel services.

The building of our church at Ada, Okla., was burned the Sunday before the East Oklahoma Conference convened there last fall. It cost \$18,000. A new, modern, well equipped building, costing about \$25,000, is just being completed under the inspiration of the pastor, Rev. L. B. Ellis.

The last issue of the Raleigh Christian Advocate is a special Woman's Missionary Society edition, the first half being given wholly to the work of that society. It is highly creditable to those who prepared it. Our observation is that anything committed to our missionary women is well done.

According to the Wesleyan Christian Advocate, Prof. Hornbostel, dean of the School of Applied Science, Carnegie Institute, Pittsburgh, Pa., who is preparing a scheme for the buildings of Emory University, says that the site selected is an admirable one and may be made one of the most beautiful in the country.

Central College, Mo., at its recent commencement, conferred the degree of LL. D. upon Prof. R. T. Bond, who for over a quarter of a century has been its professor of Mathematics. He is a brother of Dr. J. B. Bond of Little Rock, a warm personal friend of the editor, and withal a noble Christian gentleman and a great teacher.

A card from Rev. W. B. Wolf, of Mammoth Spring, ordering change of paper, announces that on suggestion of his physician he will rest until conference at Fayetteville. Rev. Jason M. Moore, who has been a student at Hendrix College, will succeed Brother Wolf, whose health, we sincerely trust, will be improved by the change and rest.

Missouri is naturally, perhaps, the richest state in this Union. But how much do Missourians pay their pastors? We know, but we are ashamed to tell. Perhaps the "salaries" would be better, perhaps about twice as good, if we had organic union. Then we would not cut the cherry in two, to divide it between two rivals.—Central Christian Advocate.

Someone has said that when the devil can get a grip upon a good man in no other way he makes him conservative on some great issue. Illustrations of this will occur to all our readers. It is true there is a wise conservatism which helps instead of

hindering, but when great reforms are to be achieved the ultra-conservatism of some good man is often a formidable obstacle. The conservatives kept Israel in the desert for forty years.—Christian Guardian.

Dr. J. B. Game, the editor's long-time friend and colleague at Central College, Mo., after several years of service as Professor of Latin and Dean of the Alabama State Normal School, Florence, Ala., has been elected to the chair of Ancient Languages in the Florida College for Women, Tallahassee, Fla. Knowing his eminent fitness, we congratulate both him and the latter college.

The Southwest Trail, published by the Rock Island Railroad, at Chicago, Ill., in its June issue had much interesting and valuable material concerning farming near Little Rock and Benton. Many grape growers who deplored prohibition because it would stop the production of wine are already finding the manufacture of commercial grape-juice even more profitable than wine. This is what we had hoped would follow prohibition.

The Capitol View Magnet for June 20, the bulletin of Rev. H. F. Buhler's church in this city, is unusually interesting. It contains a picture of their building which they two years ago sold for \$25, and also of the present handsome and commodious Sunday School building costing \$20,000. During that period the membership has grown from 41 to 425, and the Sunday School from 23 to 350. This year 121 members have been received.

Sunday, after a busy day in the office on Saturday, was spent at Hope. Rain and storm had their influence on attendance, but the editor had the privilege of preaching to fair congregations both morning and night. The church is much strengthened by the recent revival. The Sunday school seems to be active and vigorous. Rev. B. A. Few, the pastor, is evidently doing good work, and there is mutual appreciation between pastor and people. Prescott is a fine town, and our church there a desirable charge.

Last Tuesday Rev. T. Y. Ramsey of Marianna called. He had come to the city to be at the bedside of his little granddaughter, Elizabeth Holder, at St. Vincent's Infirmary, where she had undergone an operation from which at first she was recovering very slowly, although later her condition became more satisfactory. Brother Ramsey is rejoicing over the wonderful meeting which has just closed in his church. A large number joined, and moral conditions of the whole community are revolutionized. He promises a detailed account.

In a communication in the Arkansas Gazette, Superintendent John H. Hinemon of the School for the Blind calls attention to a very proper distinction when he criticises the use of "baccalaureate" as commonly applied to the addresses and sermons of high school closing exercises. The term is appropriate only in connection with the conferring of degrees, and hence should be restricted to sermons and addresses for students about to receive their degrees. Readers of our paper may remember that this paper has followed that usage.

Prof. C. C. Cody, who has just retired from active work in Southwestern University, has served the institution thirty-six years in almost every capacity, latterly as dean. President Bishop said of him: "Dr. Cody watched over and guided young teachers, kept open house for all friends of the University and open heart for all students, whether in need of advice and encouragement, or of rebuke and discipline, or merely of sympathy and direction in their youthful achievements and successes." Such a man, co-operating with the president and not in rivalry, is invaluable to an institution.

The Record of Christian Work is authority for the statement that the colleges of Illinois sent out twenty-five gospel teams composed of 120 men during the last Christmas vacation. Iowa colleges sent out thirty-six teams with 183 members, reporting 608 decisions for Christ. Oberlin has had four teams in the field, while Dartmouth has had three. The deputation committee of the Princeton Theological Seminary has written one hundred pastors of nearby churches informing them that gospel teams will be sent on request for week-end meetings. Many other institutions are engaging in this work.—Epworth Herald.

The death of Hon. T. J. Jarvis, which occurred last week, removes one of the most conspicuous and useful men from the stage of action in North

Carolina. Beginning his public career soon after the Civil War, he was soon in the forefront of the best political leaders, and after nearly fifty years of public life, dies without a stain upon his character. He was a member of the Methodist church and was often a delegate to the Annual Conference, and was several times a delegate to the General Conference. He was twice governor of the State, a United States senator for a short term, and served as minister to Brazil during the Cleveland administration.—North Carolina Christian Advocate.

Last Friday and Friday night were spent by the editor at the Prescott District Conference at the delightful little town of Delight. Only routine business was transacted, but that was interesting. The attendance was unusually good, and most of the preachers responded to the Presiding Elder's wish to magnify and dignify the conference by remaining over Sunday. Reports indicated good spiritual and financial conditions. Dr. Hayes, the genial and hopeful Presiding Elder, is very proud of his preachers and laymen, and confidently expects them to meet expectation. He gave the editor right of way and presented the needs of the paper and plan of the Commission. The sermon by Rev. F. C. Cannon was earnest, forcible, and spiritual. There was every indication of coming revival. The occasion was thoroughly enjoyed.

CAMDEN DISTRICT CONFERENCE.

Pastors, please notify your delegates and insist on their attendance. Call the attention of your charge lay leaders to the fact that they are members of the District Conference and are expected to attend. We want this to be a great laymen's conference. Get your local preachers to go. If any of them cannot go, secure a written report for the committee. I am recommending that no action be taken in the case of any local preacher who fails both to attend and make a report. See that he does one or the other. We want our local preachers with us. They are members. Look out for your Quarterly Conference record. Let us have every one present. Those going down the Cotton Belt should go down early Tuesday morning on No. 3 to McNeil. There the train on the L. & N. W. will be waiting. Buy your ticket on that road to Emerson. There conveyances will be waiting to take you to Atlanta. Notify Rev. J. E. Waddell if you are going. We should all go at once, so as to save extra trips for the vehicles. Rev. B. F. Scott, at Wesson, is planning for conveyance of a number in the lower part of the district by way of Wesson. We all can get there. I wish not a man would fail. Welcome to connectional men and other visitors. Opening sermon Tuesday evening, July 6. Adjournment Friday noon, July 9.—W. P. Whaley, P. E.

A GENTLE HINT.

The Baltimore and Richmond Christian Advocate recently contained the following courteous reminder, which we recommend to the consideration of our conscientious readers: "Please look at the yellow label on your paper and see whether you are behind in the payment of your subscription for the present year. If so, please sign the blank printed below, enclose check or money order for the amount due. By so doing you will greatly oblige the managers. (Blank addressed to the Advocate Co.) Please excuse my forgetfulness in not sending the money for my subscription before. I know, of course, that it requires money to pay for composition, presswork, and paper, but I had overlooked the fact that these bills have to be paid every week. I am enclosing my check for \$....., the amount necessary to pay what I owe on my subscription, including the amount necessary to pay up for the ensuing year." A word to the wise and loyal is sufficient.

A VALUABLE ASSET.

Dr. Jennings, one of the publishing agents of the Methodist Episcopal Church, has said: "Our church papers are our most valuable asset in promoting the connectional life of the denomination. They promote a solidity of all Methodist interests and Methodist people that could be effected in no other way. They are the most powerful sentiment makers in behalf of our church building, our missionary and educational, and general benevolent activities. While we publish them at a direct expense to the Book Concern of \$90,000, they, in an indirect way, bring into the treasury of churches,

of colleges, of hospitals, of missionary enterprises, millions of dollars yearly. Indeed, their indirect profit to Methodism is incalculable. It would be a penny-wise and pound-foolish policy that would reduce our present number of Advocates."

IMPORTANT ANNOUNCEMENT.

In accordance with the order of the last General Conference, the College of Bishops, at their recent meeting, selected the following list of books to be used as the Post Graduate Reading Course for 1915-1916: The Doctrine of the Person of Jesus Christ (by MacIntosh), \$2.50; The Divinity of Our Lord (Liddon), \$1.25; Christianity and the Nations (Speer), \$2; John Huss: His Life, Teachings and Death After 500 Years (Schaff), \$2.50. Sent post-paid at prices listed. While this course is entirely voluntary, the bishops have said that they wish to strongly urge that every preacher who has finished the required four years' study course take this course and give it careful study. Order from nearest house. Smith & Lamar, Agents, Publishing House, M. E. Church, South, Nashville, Tenn.; Dallas, Tex.; Richmond, Va.

CHANGE OF CONFERENCE DATE.

Bishop H. C. Morrison, who has charge of Little Rock Conference for this year, authorizes the announcement that the time of holding the Little Rock Conference is changed from November 17 to December 1.

HELP IN MEETINGS.

I am yet in Arkansas, and would be pleased to correspond with any pastor desiring help in revival meetings. Many of the pastors in Arkansas know me. I was a member of the Little Rock Conference for several years. Have had experience in both evangelistic and pastoral work. Reference furnished if desired. I am not afraid of results nor of hard places. Have been in Montana and in Oregon the past four years. Would be pleased to correspond with any pastor, or with other parties interested. Address me for the present at Tillar, Arkansas.—Frank Hopkins.

WANTED—Information from every School Board in Arkansas and northern Louisiana wanting school room equipment of any kind. I also handle a fine line of church furniture. Have heaters, too, for schools, churches and lodges. Just tell me your wants and I will do the rest. I can use a few good, hustling agents. Correspondence solicited.—W. J. McIlwain, the School Supply Man, Little Rock, Ark.

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.

BOOK REVIEW.

Heroines of History; by Frank M. Bristol, Bishop of the Methodist Episcopal Church; published by the Abingdon Press, New York; price \$1.

Bishop Bristol writes as well as he speaks, and that is brilliantly and forcibly. In this volume he has done an exquisite piece of literary and biographical work. He describes the typical heroines of Mythology, of Shakespeare, and of the Bible, and seeks to show the relation of woman to the different ages and civilizations, and thus to interpret the prevailing principles of the several periods. In this day of unusual feminine striving this picture gallery of women of many types is valuable.

Christian Counsel; by David Smith, M. A., D. D., author of "The Days of His Flesh;" published by George H. Doran Co., New York; price \$1.50.

For years the distinguished author of this volume, as a correspondent of The British Weekly, carried on private correspondence with many people who were troubled with doubts and perplexed over the practical application of ethical principles. When propriety permitted, the answers were published and made general. This book is a collection of these letters, many of them combined or slightly modified to extend their application and make them more suitable for a large circle of readers. Nearly every discussion involves some theological doctrine, but the verbiage is simple and strictly technical terminology is avoided, so that the unlearned may be edified. Yet these brief arguments are thoroughly logical and scripturally sound, and their

charm is in large measure to be found in their transparent simplicity, which appeals to the learned and unlearned alike. Some of the most difficult subjects are treated, such as "The Realization of God," "The Blessed Trinity," "The Atonement," "Christ and Doubt." In recommending this book to those who need spiritual help and intellectual guidance in practical interpretation, one is not necessarily committed to the author's theological view, which is at times Calvinistic and consequently at variance with our doctrinal bias. It will refresh and encourage the reader, and is a worthy contribution to religious literature.

Geographic Influences in Old Testament Masterpieces; by Laura H. Wild, Professor of Biblical History and Literature, Lake Erie College; published by Ginn & Co., Boston, Chicago, Dallas; price \$1.

This book gives the picturesque background and geographic setting of some of the greatest narratives and literary productions of the Bible, and consequently aids in their interpretation. Filled with references to the hills, the plains, the desert, the mountains, the sea, the winds, the rains, the trees, the flowers, and the animals of the Holy Land, the Bible is a rich mine, but the full development of this mine depends in large measure upon a correct understanding of the physical environment. This book so presents the material that the comprehension of the true meaning becomes much easier. Without a study of this kind the Bible student scarcely realizes the wonderful variety and range of the topography and the flora and fauna of Palestine. The book modernizes the ancient literature and connects the thoughts of a pastoral people with the life of today. It is intended primarily for high school classes studying Old Testament literature, or for beginners in college Bible classes. Preachers and Sunday school teachers will find it helpful.

John Huss: The Witness; by Oscar Kuhns, Professor of Romance Languages in Wesleyan University; published by the Abingdon Press, New York and Cincinnati; price 50 cents.

Now, when the five hundredth anniversary of the martyrdom of John Huss is being celebrated, this book is timely. The purpose of the author has been to give a plain, straightforward, and concise account of the life, death, and influence of one of the world's most inspiring witnesses to the truth. Huss sustains a remarkable relation to the development of evangelical religion. In a sense the Protestant Reformation began with him, and under slightly different circumstances his movement instead of Luther's might have become the antagonist of Romanism. The world was not quite ready for the awakening and the revolt. Nearly a century must pass before the protest becomes effective, but to Huss belongs great honor as one of the most influential forerunners of the Reformation. In this little book may be found a fair history of religious conditions five hundred years ago. It is worth while to study the apparently unequal contest in which this noble Christian engaged.

Religious Education in the Family; by Henry F. Cope, General Secretary of the Religious Education Association; published by the University Press, Chicago; price \$1.25.

In this day when parents are puzzled over the problem of "training up the child in the way he should go," this book brings real help to the proper solution. It is a thoughtful, carefully developed study of the religious education of the child in and through the family. It seeks to re-establish the sense of parental obligation and point out a practical method for home training in this fast age. It should prove to be very helpful. Parents who are helplessly groping need it. Wise parents will be confirmed in their course and strengthened in their determination. Pastors and teachers need the book that they may be prepared to co-operate with parents. It may profitably be used as a text book in clubs and Sunday schools. The topics for collateral study are numerous and pertinent and the bibliography full.

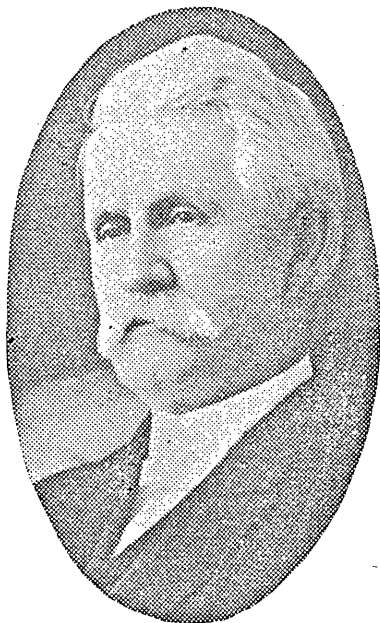
Syracuse University, the great Methodist school of New York, has just arranged to secure a fine hospital.

There are 2,500 women preachers in this country.

Gospel Talks



By
BISHOP H. C. MORRISON



The Broken Box.

Text—"There came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head."—Mark 14:3.

Insignificant things are often so linked with the heart as to stir tenderest memories. A worthless bit of faded silk; it was part of mother's dress. A battered spoon, a broken cup, a shattered toy; they bring memories of the darling one that smiled upon us, and then went back to God. These old things tell of things most tender. Preachers they are that take their texts in the long ago, and preach to the heart.

We come now to look at this old broken perfume box, as it lies in bits before us, and to gather memories it may bring or thoughts suggest.

It was a love sacrifice. The offering of a woman. An alabaster box. A costly box, made at Alabastron in Egypt, where there was a factory for making vessels, bottles, and boxes for perfumes. This box was filled with ointment most costly and precious. It was a combination of five or six of the most costly perfumes, and so valuable that Judas growled and said, "It might have been sold for more than three hundred pence." This woman came with this costly offering and breaking the box she poured the contents upon the Master's head as he sat at meat.

Here is the offering that is well-pleasing to God. The whole east taxed to produce it. It was a combination of all the best. We are to tax our whole being for an offering to God. One branch simply of the life and character will not suffice.

There are many lopsided Christians. All their spiritual thought and effort lie in one direction. All the sap flows into one branch of their religious life, while other branches are neglected and dwarfed. One is punctilious in attending church, another about meeting his obligations promptly, another about paying to the Church, while another wants to feel good all the time. Each one of these very good; but not sufficient. The acceptable life is not one of these alone; but like the spikenard ointment, it is all the graces, all the best things combined. We must cultivate the whole nature, and then bring the best products of all as an offering to God.

This box was clean. It was pure white and spotlessly clean. Otherwise it had diminished the excellency of the offering. A lack of perfect clean-

liness and purity will discount the richest feast. How often the most inviting viands are made repulsive by the manner of serving. So we have need of a clean heart in which to bring our offerings to God. Think of bearing an offering to a King in defiled and unclean hands! Think of coming to the "King of Kings" with an offering in a heart all foul with sin! Is not this the reason that our prayers are often unanswered? Our offerings, like that of Cain, are rejected because of uncleanness of heart.

Have we spiritual deadness? Is it not because of some stain on the box, some sin-spot on the unwashed heart?

"Wash me and make me thine own.

Wash me and mine thou art.

Wash me; but not my feet alone,

My hands, my head, my heart."

This offering was complete. There was no reserve, but a beautiful completeness. Absolute surrender. "She brake the box and poured out its precious contents." What reserves some would have made! They would have used but a little of the costly unguent; just enough to perfume the head of the Master. Certainly they would not have broken the box, inasmuch as they could have had it refilled or used it for other purposes. But this woman came with a prodigal generosity, a royal abandon, and thinks only of honoring her Lord. Hence she breaks the box, so she can never use it for any other purpose, and pours out the ointment until no drop remains. When she has finished she has neither box nor ointment, but she has honored her Lord.

Here is a soul giving itself to God. Here is a holy recklessness, that impulse that knows no reserve. Not the giving of a fraction and keeping back the most and best to pour out upon some idol closer to the heart than Christ. No keeping of the box for other uses. No permitting of the heart to fill it up again, and at any time, with things of the earth; but so consecrated that it shall lie, like the broken box, at the Master's feet, a picture of worthlessness in itself, but a perpetual acknowledgment of Him to whom it is given.

"Oh, to be nothing, nothing,

Only to lie at his feet;

A broken and empty vessel,

For the Master's use made meet."

The two estimates of this offering. The disciples said she was fanatical, and even wickedly wasteful. Jesus said, "She hath wrought a good work on me." "She hath done what she could, all she could." They murmured while Jesus commended.

Here we learn the folly of hoping to please the world, or even the church, in all we do. The deed that won the Master's approval met the criticism of his own disciples. When we have done our best, like this woman, we may expect to be criticised. Sometimes when I have done all I could, poured out my soul in prayer and given my best thought and effort, and stood before God with nothing left, I have then received only evidences of dissatisfaction.

They objected to the waste. They did not object to the anointing; but would have done it with more economy. They thought they could honor the Lord and save the ointment also. This woman had missed a speculation. She had wasted what might have been sold for quite a sum. She might have made fair weather with the Master and made the gain also.

This spirit is helping to blight the Church today. One has a wealth of worldly pleasures; but he or she comes into the Church, ball room, card table, theater, "nigger minstrel," and all. Another is in some sort of questionable business; but it has a fund of precious ointment in it which must not be wasted. Another wants a fat office that pays well, and he cannot let it pass, simply because he has to come down from his Christian integrity and do a few questionable things. He cannot afford to let the official ointment run to waste, even if he does have to work in the dirt a little to prevent it.

Thus there are many in the Church today who, in place of lying, as broken boxes, at the Master's feet, are more like well filled bottles marked like delicate glass, "right side up with care." They have been made to believe that a "broken and contrite spirit" and a sound conversion are not necessary; that nothing is needed more than to take the vows and come into the Church. And in they come by numbers, and are in no better condition than before. Like full bottles on the shelves, they sit in the pews, full of self, full of the world, full of the greed of gain and full of pride. Yet we wonder that the Church has not more power and the word of God more effect. It is not more members, but more consecration that is needed. Not to get more people into the Church, but to get something out of those in; not more fat bottles, but more broken and emptied boxes.

Jesus had only a small company, twelve in number, and they were of little worth until he got the ambition and worldliness out of them. They did as we do now, "disputed among themselves as to who should be greatest in the Kingdom." After the Master got these things out of them they quit quarreling and were ready to die for the Master and His cause. If we but had the "broken hearts" and "poured out lives," then would we see our Zion move with a tread that would shake the powers of darkness, and the unsaved coming "as a cloud, as doves to their windows."

This offering had far-reaching effect. "She is now come before-hand to anoint my body to the burying." Here is the vast reach of a perfect offering. She had no thought of his burial, but Jesus gave to her offering a dignity and meaning she did not anticipate. How our small deeds spring into significance when Christ touches them! Never did loaves and small fishes multiply as do our small services under His hand. But like this woman, we must "do what we can" and all we can before He will give

the uplifting touch. The little boy struck the true secret when he said to his anxious widowed mother, when the last supply of food was almost gone, "God will hear us when we scrape the bottom of the meal barrel." The Prophet found another poor widow with only "meal enough for one cake;" but he had her bake and give that to him before he gave the perpetual supply. Yet another widow struck the Master's hand when she gave the "two mites." It was "all her living," so the woman of the text got His commendation only when she "brake the box and poured out all its costly contents."

The reserves destroy the offering. Many a wretched marriage because of a reserve in one or the other party. Christ requires our whole nature and being. "Our bodies, with the souls they contain, which is our reasonable service." Any reserve will destroy our joy. This woman did not clog her sacrifice with a reserve. Hence it lived on and perfumed his grave, and has lived, and will live on until time is no more.

The balloon cannot rise until its cords are cut; neither can our offerings rise to God until we have cut the last reserve cord. The rising lark reaches the higher altitudes before you hear its notes. The soul must get loose and soar before it can sing.

This offering had undying influence. "Wheresoever this gospel is preached throughout the whole world, this also that she hath done shall be spoken of as memorial of her." The perfect offering is imperishable. It survives its author, it survives the ages. It was wrought for Christ, and hence it is deathless. Our investments for self, for gain, for pleasure, or even for comfort, will all perish; but what we do for God, in the spirit of sacrifice, will live forever.

It is multiplying power. This anointing was in a private home; but it went out from that home to reach the world and the ages. Nothing is so prolific as love. When love has sown all it has, God becomes responsible for the increase. He will not allow the seed to rot or the harvest to fail. We sometimes sow for a grand harvest when we think not.

In my boyhood my father moved to the West. On the farm that he purchased was a field left idle for that year. The weeds had grown very tall, covering the field. On an autumn day I and my comrades were working our way through this weedy wilderness, when suddenly we came upon the old straw pile left from the last year's threshing. There, the season before, the reapers had eaten melon and let the seeds fall upon the straw. Some seeds had reached the earth and had grown in greatest luxuriance, and there before us lay a wagon load of the finest melons ripening in the September sun. Hidden away by the weeds, but reaching perfection.

Thus with deeds of sacrifice and kindness; they are as seeds dropped in the straw and hidden by the weeds. We cannot see them, and perhaps are unaware of their existence; but they will take root, and in the final autumn will come to view, multiplied and beautiful.

Christ's offering has this multiplying power. There was no reserve when he laid down his life. When he said, "It is finished," he had given all. His heart, like the alabaster box, was broken. His soul, like the precious ointment, was poured out. And as the ointment odor "filled all the room," the efficiency of his offering is filling

the world. The seeds of his suffering are taking root everywhere. The "little stone cut from the mountain without hands," is rolling, and enlarging, and filling the earth. The gospel kingdom is conquering all other kingdoms. The gospel has in it that sacrificial element that gives it claim upon every square inch of the universe. Hence opposition is powerless. "The gates of hell shall not prevail against it." It will fill the earth. It will save all that can be saved, and destroy all it cannot save. "Every knee shall bow." This gospel flood is rising; but there is room for all in the air; and destruction for such as refuse to fly to Christ for shelter, for "its waters shall cover the earth."

The world's redemption is the outgrowth of a perfect love-sacrifice, and what we do for humanity must be done on the same principle. Are you ready to bring your heart—as the box of precious ointment—and lay it, broken and empty, at the Master's feet?

Leesburg, Fla.

MISSOURI LETTER.

The Preachers' Institute of the Missouri and Southwest Missouri Conferences was held at Fayette, June 9-14. The speakers were Dr. Henry F. Cope of Chicago, Secretary of the Religious Education Society. Dr. Willett and Dr. Shailer Matthews of the Chicago University, and Dr. Black, President of Missouri Valley College at Marshall, Missouri. All are strong men and I believe every one of the seventy-five or eighty preachers who heard all or only a part of their lectures were made to think in a way that will help them in their ministry. When I looked back upon the work I was trying to do forty-four years ago, and contrasted it with the demands which are made upon our preachers today, it is hard to realize the changes which have come in the ministry of one who is not yet quite sixty-six years old. Forty-four years ago I was a "circuit rider" in the Osage River hills. I preached in private houses, log school houses, an old store building and a court house. About a hundred people were members of our church under my care. To visit these, to prepare and preach my sermons and to get ready for a not very rigid examination in the first two years' course of study, that I might be ordained deacon (which our law then permitted) was the work which kept me busy. In the first nine years of my ministry I was under four different presiding elders, W. M. Prottsman two years, S. S. Bryant one year, W. C. Godbey three years, and C. C. Woods three years. They were strong men whose preaching was an inspiration to me, and yet I doubt if four men of equal strength could have been found, who were more unlike in the way they preached. With no Preachers' Institutes available my association with these strong men was of incalculable benefit to me. I am sorry for the young preacher who is not under the guidance of a strong presiding elder while he is learning how to do the work of a Methodist preacher.

And yet there seems an impression abroad that we do not need strong preachers today in the presiding eldership. I once heard a very useful and active layman object that his presiding elder was too good a preacher to be kept in that office.

I am planning to take my second vacation in a ministry of forty-five years. Our older son is the manager of the Sherman & Clay Music House

at Oakland, California, and we expect to leave Kansas City tonight on our way to the Pacific Coast. An auto trip to Lake Tahoe and other parts of scenic California is one of the pleasures we anticipate next week. We expect to return about the middle of July.—C. H. Briggs, Sedalia, Mo.

STATEMENT OF THE COMMISSIONERS OF THE METHODIST HOSPITAL OF MEMPHIS, TENN.

We, the Hospital Commissioners, elected as representatives of Memphis, North Arkansas, Mississippi and North Mississippi Conferences in the building of a Methodist Hospital in the city of Memphis, Tenn., present the following statement of the progress and needs of our work.

Our financial agent, Rev. H. M. Ellis of the Mississippi Conference, was elected Field Secretary about the middle of May, 1911, and put in the field to raise the necessary funds. He has secured subscriptions for more than \$150,000 of which \$39,605.84 has been paid.

We have purchased the W. B. Mallory home as our permanent hospital site. This property consists of eight and one-half acres of beautiful land in the heart of one of the best residential sections of Memphis and is several blocks nearer the new Union Depot than any other hospital. It faces 535½ feet on Lamar Boulevard, on which is one of the best street car lines of the city, and has a depth of 672 feet, amounting to nearly four city blocks.

On this property is a massive three-story brick and stone residence of beautiful architecture, having twenty-two rooms, which, by the installation of an elevator and the making of other improvements, can be of immediate service in our work. Those knowing the property express unqualified satisfaction in our purchase.

We paid \$100,000 for this property. In making this trade we sold to Captain Mallory for \$22,500 the lots on Union Avenue that we had formerly purchased. Our first cash payment was \$5,000, leaving us owing at the present time \$72,500, which is to be liquidated in easy annual payments during the next ten years.

The need for our Methodist Hospital grows more evident and urgent every day. Memphis hospitals are crowded to their capacity all the time, and more of our people occupy their beds than those of almost any other denomination. We are occupying room that by right should be given to others, and we are thus crowding out those who have prior claim.

At the last session of each of our co-operating annual conferences, in response to our request, strong resolutions were passed without a dissenting vote, urging each church and Sunday School within its bounds to make an offering to our hospital. If every Sunday School and Church in our four Conferences would make even a small offering we would have sufficient funds in hand to enable us to begin hospital work with a capacity for seventy-five patients.

With our present property \$30,000 will enable us to equip and open a thorough up-to-date hospital. This small amount could be easily and promptly raised by our Sunday Schools and Churches if only our presiding elders and pastors and superintendents could realize the urgent need and would put forth a hearty and enthusiastic effort.

It is our earnest desire to secure

this \$30,000 as soon as possible that we may make the necessary additions and alterations to our present building and be able to open the Methodist Hospital by the first of September next. And to this end we beg the co-operation of all our people.

For the speedy and worthy success of the enterprise, send us as large a contribution as you can, and pray God to move others to contribute liberally of their means.

North Mississippi Conference — W. S. Lagrone, J. W. Dorman, Jno. H. Sherard, J. D. Barbee, Mrs. Robt. Somerville.

North Arkansas Conference — Mrs. Ada L. Roussan, W. P. Jones, J. E. Little, J. K. Farris, F. S. H. Johnston, Ed Hamilton.

Memphis Conference — Mrs. St. John Waddell, T. K. Riddick, L. M. Stratton, T. W. Lewis, H. B. Johnston, J. R. Pepper.

Mississippi Conference — J. R. Jones, J. T. Leggett, L. N. Dantzler, P. H. Enochs, W. E. Lampton, Mrs. Mollie McQueen.

AN EYE OPENER AND A CONSCIENCE AROUSER.

At the instance of my wide-awake presiding elder, F. M. Tolleson, I sent a postal card to Dr. C. F. Reid for some leaflets, and my! I got a "cartload," more or less. And I am putting them in the hands of my people. Some things put into the hands go into the mouth; some other things in the hand go into the pockets. But these leaflets, and their kind, are intended for the heart and head. And when once fixed these become a force to use the hand to go into the pocket and get that money out and recognize God as its owner. You, dear reader, as one of God's tenants or stewards—how much rental are you behind with your Lord? You have been living in God's house for 25 or 50 years, and what is your indebtedness for this? Item—You have tenants; what do you do with them? Do you not collect your rent? Speaking now from a business point of view, your view, if that man can pay and will not pay, what do you do? "Turn him out." That is it; and God turns some of us out sometimes with the howling voice of the cyclone, earthquake, and other agencies which He can employ to do His will. Read these little volumes, for each one contains a vast amount of missionary information—just such as people need to open their eyes, stir their consciences, and often their pocketbooks to bigger and more intelligent giving to God's cause. Oh, what would \$1 each from all Southern Methodists look like? \$2,000,000! Will we do it?—Jas. F. Jernigan.

THE ELLEN WILSON MEMORIAL.

In honor of the late Mrs. Ellen Wilson, wife of President Woodrow Wilson, a band of Southern women, who knew of her deep interest in the mountain people of the Southern States and her untiring efforts to secure for them better educational and religious advantages, have undertaken to perpetuate this work, which was so close to Mrs. Wilson's heart through a Fund to be known as "The Ellen Wilson Fund for the Christian Education of Mountain Youth."

The administration of this Fund will give an opportunity to all who wish to aid the worthy cause of Christian education for boys and girls of the Southern mountains at the same time to pay a tribute to a noble woman who knew these mountain people,

and who at the time of her death was helping many deserving ones and giving encouragement to teachers who were suffering hardships to carry on the work.

In accordance with President Wilson's wish, the Fund will be available for all worthy students attending any Christian school, without reference to denomination.

A board of representative women, chartered for the purpose, will administer the proceeds from the Fund.

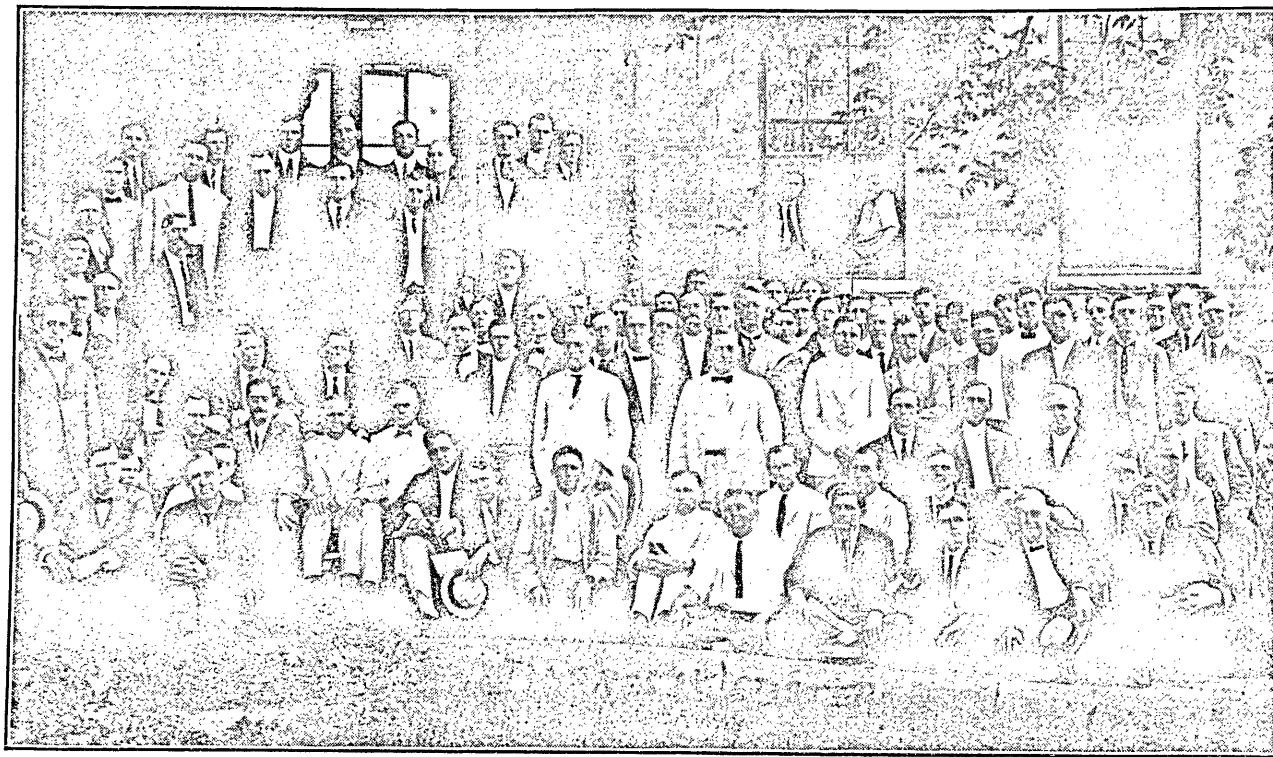
The headquarters of this Board is Atlanta, Ga., and all communications addressed to The Ellen Wilson Memorial, Atlanta, Ga., will be promptly received.

The earnest women who have volunteered to take up, where Mrs. Wilson left off, the work of opening the door of opportunity to thousands of deserving boys and girls who are growing up in ignorance in the Southern mountains, invite the men and women of America to assist in building up this Fund—which will be held as an endowment—as a lasting Memorial to a beautiful life.

PANAMA-PACIFIC EXPOSITION.

Thursday, June 17, was Arkansas-Oklahoma Day at the Panama-Pacific Exposition. These two states are working in partnership with the Exposition. Arkansas erected a state building, then the Legislature decided that it did not have authority to make an appropriation to maintain it, and there was not then time to raise the funds by private subscription, as was done in Mississippi. Oklahoma had no building, so that state furnished the requisite amount of cash, and the two states are maintaining the building jointly. It was therefore appropriate that they should celebrate together. The Honorable Frank Hill of Arkansas was president of the day, and two ladies (an unusual thing, but a popular thing to do in this equal suffrage state) received at the hands of the Exposition official the bronze plaques presented to each state, and made the responses, Mrs. J. C. Clarey for Arkansas, and Mrs. F. E. Sutton for Oklahoma. Judge J. J. Dunne, president of the Oklahoma Society of California, and J. J. Clarey, Exposition Commissioner and State Labor Commissioner for Arkansas, were orators of the day. There were several hundred residents and ex-residents of those states in attendance.

Our M. E. Church, South, Exposition Headquarters, with this superannuate in charge, has been extending hospitality to all our friends from the Southland who have seen proper to avail themselves of it. Among those who have been our guests I note the following from Arkansas: L. E. Wilson, a young man from Dardanelle, who remained among us for two months, and whom we would have kept permanently if we could; E. N. Snodgrass, a young newspaperman from Little Rock, whom we not only would like to keep, but who secured a position and abides with us; Rev. R. C. Rhodes of the Little Rock Conference, who has been employed as an assistant in the Department of Zoology in the University of California, so is to be one of us, whereof we are glad; Dr. J. H. Bell, wife and son, who are now taking in the Exposition. If others have come to see our great show, the greatest the world has ever known, they have passed us by, which we sincerely hope no Arkansas Methodist will do in the future, especially if those who have been with us are fair samples. But we had not ex-



SUMMER SCHOOL FOR MINISTERS, HELD AT HENDRIX COLLEGE, JUNE 9-17.

pected many Southerners to come before summer, and several parties from Arkansas have written us, requesting the reservation of rooms. We hope to grasp the hand of many before the year is out. Having gone to the expense of preparing for them, the more we are permitted to serve, the better we will be pleased.

We had Dr. Chas. D. Bulla with us recently. He was making a tour of the West, holding Conference Sunday School Institutes, and getting a line on the work in this section. He had but five days in this city, of which two evenings and one day were given to the Pacific Conference Institute and one was the Sabbath, leaving him and his good wife little enough time to see the Exposition, but, depend upon it, they made the most of that time, and only regretted that it was so short. Having seen both the Chicago and St. Louis Expositions, he pronounces the Panama-Pacific as far outdistancing them. He thinks it wonderful. He was also effusive in his expressions of praise of the hotel accommodations he had us reserve for him.

This great Exposition is far from being a religious affair, and in some sections thereof one might conclude that he was in a land of idols, but it serves to bring together the ends of the earth, and impressions can but be made favorable or unfavorable to Christianity. I am glad that the Church is at least partially alive to its opportunity. No less than seventy-one religious conventions, conferences, etc., have been scheduled to be held here during the year, including international, national and state gatherings. A great tabernacle has been erected at Van Ness Avenue and Bush street, where nightly evangelistic services are being held. At present Dr. Francis is holding the fort. Later it is hoped to have "Billy" Sunday and others. The Y. M. C. A. and Y. W. C. A. both have buildings on the ground, and are very much in evidence wherever they can serve strangers. Some of the Churches have exhibits, the M. E. Book Concern having a very creditable one. That Church also maintains downtown headquarters, as we do.

We trust that none of our Methodist friends from the South will fail to let us see them at "Headquarters" when they visit the fair. If they will call before engaging rooms, we will

be glad to arrange for them, or, perhaps better, if they will let us know when to expect them we will make reservations for them and let them go direct to their rooms on arrival. We can furnish them rooms without bath, two in a room, as low as 50 and 75 cents per person; and rooms with private bath as low as \$1.00 per person, two in a room. And be it known that we send our guests to none but real nice places. If they desire to go to other kinds they have to go without our aid. We get for them the best that can be had for the money.—W. P. Andrews

M. E. Church, South, Exposition Headquarters, 955-960 Pacific Building, San Francisco.

PHYSICAL WELFARE AT HENDRIX

Hendrix College has inaugurated probably the most perfect system of safeguarding the health of students and faculty that is to be found among the colleges and universities of the Southwest. Dr. Reynolds announces that hereafter a competent medical firm will inspect and report monthly on the sanitary condition of the grounds and buildings, will make a thorough physical examination of each student and officer twice a year, and will inspect the college dairy and subject the cattle to the tuberculin test, and will render free medical attendance to all officers and students of the college. All buildings are to be fumigated periodically. This is easily the most far-reaching physical welfare program ever put into operation in a college in the South.

The doctors will inspect the grounds and buildings monthly and recommend such measures as will keep the college in good sanitary condition; they will examine physically every student and officer twice a year, including evidence of successful vaccination and microscopical examination of the sputum of suspects. The same firm will render free medical attendance to those who are ill. This will not include the service of a specialist of the eye, ear, nose or throat.

President Reynolds says: "By this system the students and faculty will secure: (1) Excellent sanitary conditions under which to live; (2) A guaranty of a healthy body of students with whom to associate; (3) Notice of the appearance of serious trouble, such as tuberculosis in its incipient stages, in ample time for steps to

be taken to prevent serious consequences either to the individual or to the student body; (4) Free medical attendance.

It is the purpose of the Hendrix authorities to have as nearly perfect physical and moral conditions for the students as possible. The college physicians will keep in close touch with Mr. Headrick, the athletic director, so that he will have the benefit of their expert knowledge of each student in prescribing the kind of games and exercises for the student.

THE MINISTER'S WIFE AND THE PARSONAGE.

In a recent issue of the Western Methodist there was an article by "One of 'Em," who was brave enough to comment on the question, "Are we unfair to ministers' wives?" None save one who knows could paint so life-like a picture. But the thing that has borne on my mind for several years, but of which I hardly dared speak, is the ministers' wives' unfairness to each other. I often think that most every class of people in civilization are organized or bound by some tie, either declared or understood, except the ministers' wives. It is said that "every dog has his day," but if she has had hers I have never heard of it. Even the ministers have their various conferences, associations, summer schools, etc., for all of which I am glad; but where is she in the meantime? She sometimes ventures to attend Annual Conference with him, but is often made to feel that she is an interloper, and some places have even "cut her out," declaring that "hereafter she must pay board if she comes." I even attended a woman's meeting recently, in a city of some size, where at the noon hour each day the "visiting ministers" were invited to a sumptuous repast, but the "visiting ministers' wives" could look out for themselves. But where we are unfair to each other is in not planning for our successors. Of the parsonages in which I have lived, two-thirds of them looked like a future mistress had hardly been dreamed of. One I'll never forget. I could see traces of culture, refinement and love, at every turn I made. Select flowers were planted in the front yard and about the premises; the furniture was not of the cheapest; the walls were papered with carefully selected paper, and other things too numerous to

mention were there to show that Christian woman of taste had passed that way. I learned many lessons from her example. Though she was dead, the fragrance of her sweet, cultured life still lingered about the home and among the people.

Then I remember another. Before we arrived we began to hear about the Dorcas who had preceded me. Every one loved her. She was an angel without wings. She had cut and made garments for nearly everybody around had done most of the sewing for some families, who took all such treatment they could get, but who now will not attend church nor Sunday school because "they are always taking up collections, and I don't know where the money goes." (I'm not making this up.) She had visited all the sick, met the "storks," and set me a pace that I could not, if I would, keep up. She bequeathed to her successor a yard devoid of flowers, a bare looking house, whose very furniture and walls were inhabited by—(guess what?)—and a supply of empty medicine bottles, the contents of which had doubtless cost her husband nearly enough to have hired the sewing, etc., done.

Sisters, let us think of each other as we pass along, occasionally at least. The parsonage is the only home some of us will ever have, and, indeed, the only one I ever want on earth. It is from its doors that I hope to be carried, finally, out to a little church, which my husband is pastor, and the ritual of my precious church read over me by some tried and true Methodist minister. Then, the next fall, when, on Memorial Day, the brethren are racking their brains at tearing their hair trying to think of something good to say about me, I hope they will at least say, "She always left a parsonage in better condition than she found it." Let us bear each other's burdens and we will be much stronger, less lonely, and accomplish far more good for our blessed Lord. Let us not allow ourselves to feel that we owe the world an apology for being in it.—"Another One of 'Em."

BACK TO THE OLD PATHS.

I am about to say some things that I hope may not encounter controversy, or provoke criticism from my brethren in the ministry, but if such should be the result, I shall ever be of the firm and abiding conviction that there is a radical wrong somewhere; not with our doctrine, however, for I do not believe there is a church under heaven which has a better doctrine, nor a church calculating to do a more aggressive work in the evangelization of the world than the Methodist Church. I am no pessimist, but it is my abiding conviction that the standard of Christian discipleship is being lowered to suit the masses rather than requiring the people to live up to the standard. I do not lay the blame at man's door, nor do I accuse any man of preaching an inconsistent shriveled and lifeless gospel, but in some places preachers are too lax in their warfare against the popular evils that are deadening the energies of the Church. In many places it is a problem to determine the dividing line between the world and the Church. Church members go in to the show, theater, balls, sports, picnics, card parties, automobile rides away from the church on the Sabbath. The church member sits by the sinner at the theaters; plays cards with the sinner, and attends the ball with the

sinner. Pray tell me how will the sinner be won to God and respect for religion when they see the absence of the spirit of Christ in the member of the church?

People form their conception of Christ and religion as they see the spirit of Him in our lives. Paul said, "If anyone have not the spirit of Christ he is none of His." I am not an old man by any means, but I can remember when it meant something for a man to line up for God and his Church. It took courage then for a man to shake his fist in the devil's face, part company with his former associates and join the Church. It meant the beginning of a new life. The transition was a thing that called for the courage in man. After taking up the new life, to fail to make good, to return again to the world and the things of the world was to bring shame on one's self and a reproach on the name of Christ. The religious life then meant the severing of one's desires for the world. For if regeneration means anything, it means the giving up and turning away from the world. Not alone from a sense of respect for the church and one's profession, but the new life in Christ seeks and feeds upon the things that are holy and pure, and there is no desire for the things of the world. If one loves the world and the things of the world how can he say the love of the Father is in him?

A preacher not long ago made his boast that he had gotten all of the young people in his town lined up in church work—a thing that other pastors had failed in a great measure to do. It was learned that he had organized a croquet yard where the Sunday afternoons were spent. He had taken part in their card parties and had been one of them. But who knows the real depth of the work that such stuff will do for Christ and His church? Can a preacher lay aside his dignity as a minister of the gospel of Christ and win the people to the kingdom of God? If that is the way to win the young to the service of the Master, it is a strange thing that Christ did not adopt the same system during His earthly ministry.

Just how far may a Christian go and where do the lines fall that separate the world from the church, the sinful from the righteous life, seems to be the question of today?

We often hear our fathers and mothers, who are God's saints today, tell of the good old times—the times of the revival and revival songs. The remembrance of them brings tears to their eyes. But some comforter cheerfully volunteers his consolation by saying that the old days have passed, people and conditions have changed, etc. It is a fact that conditions have changed, but God and His revealed religion have not changed. Many people today are hungering for a return to the old paths. To the religion that is as far removed from the things of the world as the east is from the west. Is it not time that the preacher awake and sally forth equipped with the whole armor of God and wage a ceaseless war against the popular sins of the day? I would sooner have a dozen active, consecrated Christians who have and are exemplifying the spirit of the Master in their every-day life than a thousand theater-going, card-playing, dancing members. And for a minister to indulge in these things disqualifies him for any place in the church. His coat tail may be long and his linen white as the driven snow, but he is a false prophet, a wolf

in sheep's clothes and a reproach on the name of Christ and His church.

Some may look upon the battle between sin and righteousness as a little matter, a sham battle, but I contend that there never has been a more real battle than is being fought between sin and righteousness, God and Satan. When God called for Adam and Eve and found that they had fallen, and that Satan had made a daring assault on heaven, God declared war against Satan and sin, and from that day the banners have been flying, and the war cry has been heard. The battle will continue till God shall go down in everlasting shame and defeat and His church engulfed in the black billows of worldliness, or till Satan shall be routed and defeated. God give us the courage to stand up and fight like men, courage to preach the gospel as a mighty saving and quickening power, courage to cry out against the popularizing of the day.

God will see to it, too, that the gospel of right living is preached. If the Methodists fail, God will raise up men to do it. The Holiness Movement can not be condemned nor sanctioned as a whole, but this can be said for it, it is at least an expression of the people for a religion and freedom that is not afforded otherwise.

The Church is doing a great work, however, and when we take into account the hurry in the commercial world, the crookedness and graft in the political world, and the mad rush in the business world and the gigantic evils through which the Church must fight its way, it is amazing that she has performed her functions with the dignity and proceeded with her banners so unscathed. But if the remedy is not applied to the popular evils that threaten the spiritual life of the church we will be held responsible on the day of accounts.—Alva E. Goode.

GALLOWAY COLLEGE.

It was my pleasure to make a visit to Galloway College during commencement of this year. In many ways the brief trip was a delight. The campus is a gently sloping piece of land and at once suggests a beautiful location for a college. The main building, fronting the south, is a commodious structure, impressing one with its massiveness and furnishing ample accommodation for a large number of girls.

In this building the girls live, and here are the auditorium, recitation rooms, dining hall, library, etc. Just to the right of the entrance way is the gymnasium and domestic science hall, while off from the left end of the main building is the music hall.

A swiftly passing visitor can learn only little of the real work done by the students, but the impression made is that it is of high order.

A fine body of young ladies proved beyond doubt that no more excellent girls go anywhere than to Galloway.

We have here the possibilities of a great college. The location so far as the church of the state is concerned is excellent. The college grounds are attractive. There is a faculty of capable and earnest Christian teachers, and there are sufficient girls in the state to furnish all the students desired.

But while we have these things the visitor is impressed that the Methodist Church in Arkansas has never done for Galloway College what it should have done. We have been

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slow to realize our great responsibility as well as our opportunity. Galloway needs some things now, and needs them greatly.

1. The main building needs to be overhauled so that every room and hall shall be very neat and attractive.

2. The library needs to be considerably enlarged. It is now good, but more books are needed.

3. Additional scientific apparatus should be installed in the near future.

4. The needs of the institution make imperative the erection of new buildings.

5. The college must have endowment if it is to meet present requirements.

Now, what are we going to do about the matter? We can be indifferent and let the college alone. We can be partially interested and help some. We may become vitally interested and build a great institution. Why not make Galloway College the equal of any woman's college in the country? We have sufficient Methodists in the State to do it. We have the wealth with which to do it. The needs of the young womanhood of the state call upon us to do it. Why not act the part of wise builders and enterprise large things?—J. M. Hughey.

REUNION RAMBLES AND REMINISCENCES—ARTICLE II.

In the afternoon we reached the famed French Broad, and for three hours we run up this picturesque stream, sometimes exceedingly narrow, looking no larger than a good-sized creek, with no margin between the train and the river. The mountain juts right up to the water. It was necessary to blast and cut into the mountainside to make room for the railroad. For picturesqueness it is almost unsurpassed in America. Some of the mountains are in a high state of cultivation. How man or beast could stand on those mountain sides, which looked to be nearly perpendicular, is more than I could see. It looked as if one should lose foothold he would land in the French Broad hundreds of feet below. I'm sure they could not raise pumpkins or watermelons up there. But that was their job, not mine, and they were making a success of it, and we saw no skeletons at the base, but some fine crops.

At last we find ourselves at Asheville, on top of the mountain, more than two thousand feet above sea level, said to be the prettiest and most unique city in America, a city of 35,000 inhabitants. Here we had to set up our watches one hour and we had three hours lieover. The city fathers took us in hand and made us prisoners for three hours, showing us at their own expense their beautiful city. One will hardly see a grander sight on the American Continent. From Asheville one may see 21 peaks, higher than Mt. Washington, lifting their spires over 6,300 feet into the heavens, the highest points east of the Rocky Mountains. These are the branches and cross sections of what is called "Old Smoky." Asheville is a place of great interest. Here are the possessions of George Vanderbilt, amounting to over 120,000 acres, with one of the finest private residences in the world. Here, too, is the grave of Bill Nye, and just finished by Grove, of tasteless quinine fame, a hotel built of unpolished natural stone, costing over three million. A fire might be built in any part of it. Near here the Southern Railway makes its famous curve around a fountain that shoots a hundred feet into the air the

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purest water. This is one of the most marvelous pieces of engineering in the history of railroad building. Asheville has never had a case of typhoid fever, it is a religious city. It has magnificent churches and monuments. A monument to Zebulun Vance, the war governor of North Carolina, pierces the sky. He, by the way, be it said to his honor, was a relative of my better nineteen-twentieth, who also was a Vance. There is no worthy American, be he Democrat or Republican, Yankee or Rebel, who is not proud of North Carolina. One out of every four who was killed in the Confederate Army was a North Carolinian. My ancestors were of the old North State, some of them in high official life.

We passed Salisbury and Greensboro, near which Gen. Johnston surrendered the Army of Tennessee. By the way, why is so little said and so little prominence given to Gen. J. E. Johnston at all our Reunions, a man who ranks among the great generals as a military genius, whom Grant, Sherman, and the great Federal generals regarded as one of their most formidable antagonists? His loyalty to his country, his integrity as a Christian and unblemished character were never questioned. He was an honor to the nation, the race in general, and the South in particular. He was the last of the big generals, except Forest, to surrender.

This section of North Carolina is paradisiacal in appearance. Greensboro is a beautiful city of 30,000, I would judge. A flourishing Methodist Female College is located here; a fine place I would imagine to send daughters to be educated. Here are large manufactories of both cotton and woolen goods. Around here we saw some of the finest crops we saw on our trip, mostly wheat and corn. Our next stop was at Danville, Va., not far from Appomattox. Lee and Johnston were aiming to form a junction at Danville. From Danville on to Richmond is rather disappointing, apparently a poor country. We reached Richmond at 8 a. m. Monday morning, having been on the train since Saturday.—J. C. Hooks.

THE INSPIRATION OF A BIG RELIGIOUS CONFERENCE.

By John Timothy Stone, D. D.

How can we measure the advantages of attending a big religious gathering? When the monster convention of the Laymen's Missionary Movement was held in Chicago six years ago, the rulers of China were influenced by the outpouring of Christian men of this country. The great creeds of the country have been formulated at or in connection with large religious gatherings. The legislative bodies of the various denominations are large bodies. While the size does not always work for the best laws, a stimulus results, which means much for the work of the local church. In the same way the conventions of the Christian Endeavor Movement have been mightily used of God to inspire the young people of the country and world to do glorious works. Large gatherings of young people in foreign countries have stimulated people of this country to gather and discuss common themes, and in the same way the knowledge of large conventions in this land has stimulated Christian activity abroad. The Fifth World's Christian Endeavor Convention, which meets in Chicago July 7-12 this year, will be a great center of spiritual power.

Aside from the influence of large as-

semblies on Christian work in general, there is a direct influence upon those who attend, and the first of these impressions comes from the fellowship of one with another. To realize that each one of the thousands of delegates gathered at a World's Convention of the Endeavor Movement, attends each Sunday night, just the same sort of a meeting as you do, gives a thrill and a sense of the wide reach of Christianity.

The singing of a big convention, such as is to be held in Chicago this coming July, is always one of the most inspiring of the many features of a large religious gathering. Few sounds are more exhilarating than the mighty note of triumph of thousands of persons singing a familiar hymn. There is a majesty in the music which can come only from the full-throated chorus of a big convention.

Every convention has speakers, men with a commanding message, who are inspired by the size of the audience to give the best in their power. Men are usually heard at their best when the audience they address is large and the individuals eager for the message. The personalities of the men who are invited to address a large convention are well worth studying. What elements of the success of the man are evident? Whence comes his manifest power? Many a young man has found his own weak places and the necessity of developing stronger phases of character from careful observation of the public men he has heard. From all these advantages, from the fellowship, the music, the speeches and the speakers, come ideas to the individuals. Ideas which he can put into practice in his local society or church, ideas which may mean a remaking in a stronger way many of the points of his own character. Is it worth while to plan any method of advancing? One's education is not completed within four walls, even though the presiding officer does address you in Latin and give you the highest scholastic degree. Everyone should plan to extend his education throughout life. These gatherings of young people united in a common religious object often bring just the inspiration and stimulus a person needs to carry him on to high achievements.—John Timothy Stone.

SAN FRANCISCO HOTEL RATES.

It is partly true—the report that San Francisco hotels have taken advantage of the Exposition to increase their rates. Some of the established hostleries have done this, but others, quite as good, give entertainment at very reasonable rates. To protect our friends against exorbitant charges, as well as in the character of the houses, the committee having charge of our M. E. Church, South, exposition headquarters have made a personal investigation and selected a group of hotels, practically all new, with which to arrange for the entertainment of our friends, confident that there will be no complaint as to the accommodations or rates. The following are the rates offered: Rooms with private bath, one in a room, \$1.50, \$2.00, \$2.50 and \$3.00 per room; two in a room, \$2.00, \$2.50, \$3.00, \$4.00 and \$5.00 per room. Rooms without bath, 50 cents, 75 cents and \$1.00 per person—the lower rates applying where two or more occupy the same room. Special rates given to parties and for a protracted stay. The most fastidious will be satisfied with the rooms with bath. They are equal to those of the highest priced hotels. Rooms can be reserved

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.

Open the door of your heart, my friend,
Heedless of class or creed,
When you hear the cry of a brother's voice,
The sob of a child in need.
To the shining heaven that o'er you bends
You need no map or chart,
But only the love that the Master gave—
Open the door of your heart.
—Edward Everett Hale.

DID YOU SEE THE APPEAL?

Our recent request for items from auxiliaries to the Woman's Missionary Society brought some response from superintendents in Little Rock Conference, for which we are grateful. We are hoping to hear soon and more frequently from auxiliaries of the North Arkansas Conference.

Space has been promptly and cheerfully found for all contributions we have received for the Missionary Department this year. It is not more than our misfortune if we fail to improve the opportunity given us by the Western Methodist for building up the Woman's Missionary Society in Arkansas.

INTERESTING LETTER FROM AN ARKANSAS MISSIONARY IN BRAZIL.

Many friends will be pleased to hear from our Miss Elma Morgan, who is now "at home" in Collegio Americano, Porto Alegre, Brazil. She, in company with Miss Kennedy and Miss Howell, sailed from New York early in March, and from a letter recently received by the Corresponding Secretary of Little Rock Conference Woman's Missionary Society, we have interesting notes of the voyage and first impressions of Brazil. Miss Morgan says, in part:

"Your letter was also a comfort, for I was more fully assured of the interest and prayers of our dear women. I was greatly blessed with a pleasant voyage. I was ill only for a few hours, and not badly then—only enough to let me know how to sympathize with others who are seasick. Miss Kennedy had only three well days. Miss Howell is as much at home on the sea as on the land. As the ship was Brazilian, I was initiated at once into Brazilian life—the language, customs, and food. The last was a rather hard problem to tackle by sea, but I managed to eat enough to fatten me, even after dodging the garlic. Such a pity to have nice roast turkey spoiled with garlic!

We arrived in Rio April 1. Miss Howell left the next day, and I the next, the 3d of April. I should have enjoyed a few days' longer stay in the

in advance of one's coming, or can be arranged for on arrival in the city. To make reservations, write, stating the time of expected arrival, probable length of stay, number in party and price of rooms desired. Rates for meals are reasonable. Address M. E. Church, South, Headquarters, 958 Pacific Building, San Francisco.

beautiful city, but was really glad to come right on to "my home." On the 18th of April I arrived in Porto Alegre, one month from the time we left New York. Everyone said, "What a quick trip!" Our missionaries here gave me a hearty welcome at the boat, and Miss Lamb had about 20 women here to tea that afternoon, and ten guests to dinner in the evening. So I began getting acquainted right away. These were English-speaking people. I was agreeably surprised to find so many Americans and English here, outside of our missionaries. Some are in business and some are teachers in the government schools here. They have been lovely to me. Although I knew not a person in Porto Alegre before I came, I feel now that I have many life-long friends here.

The language study is very interesting. I am really enjoying it. I have five hours a week recitation and much practice in conversation. I had started of 300 words or more before I landed. The doctor on the S. S. Rio Janeiro gave me lessons almost every day, and this was a great help. The too it was a great advantage to be on the Brazilian ship, where I heard Portuguese and became accustomed to the sound of the language. I am liking Brazil better all the time, and am very happy indeed to be here after having to wait such a long time. The people are so kind hearted and lovable and can teach us North Americans many lessons in gentleness and regard for others. Our 62 pupils are bright and attractive, and seem eager to learn. Please give my love to all our Conference women, and tell them what a joy it is to me to know they are praying for me. This first year will be the most trying in many years, so I need your prayers. And please remember that I am praying for each of you in your work."

LITTLE ROCK CONFERENCE.

ITEMS FROM AUXILIARIES.

On June 24 we had pleasure in attending the meeting of the Young People's Missionary Auxiliary of First Methodist Church, Little Rock. The Auxiliary, with a membership of energetic girls, is doing good work under the leadership of Mrs. J. A. Gosnell. They pledged themselves to raise two scholarships this year—one in Sue Bennett Memorial School, London, Ky., and the other in the missionary school at Seoul, Songdo, China. Plans for raising funds were discussed. Visits to the sick and flowers sent to lonely and bereaved ones were reported. "Ann of Ana" is the book they've selected for reading together. Items from the Bulletin were read and leaflets were distributed. The discussion on Social Service was led by Mrs. W. H. Pemberton. To surprise of the afternoon came when Mrs. Gosnell served delicious sherbet. The officers of this auxiliary are Misses Lucille McDermott, President; Elizabeth Burlingame, Superintendent of Social Service; Lois Drummond, Treasurer; Robertelle Hamiter, Secretary; Louise Mills, Corresponding Secretary; Louise Mills, Corresponding Secretary; Cecile Isaacs, Super-

tendent Supplies, and Dorothy Elkins, Publicity Superintendent.

Mrs. W. P. Feild, Superintendent of Mission Study and Publicity, sends encouraging news from the auxiliary of First Church, Little Rock. She writes:

"Although the mercury soared amid the nineties, a goodly number of the members attended the meeting held in the church parlors on the afternoon of Monday, the 20th inst. The combined programs of the third and fourth Mondays made the occasion doubly Mondays. The topic for June, 'The Working Girl,' was presented in most entertaining manner, and all present were convinced that the chief need of the working girl is 'a friend indeed.' Some items of business were then disposed of. Delegates to district missionary meeting to be held in Lenoire, July 13 and 14, were elected. Twenty-five dollars were applied by vote of the society to the scholarship in Miss Peacock's school at Sung Kiang, China, fifty dollars toward the debt on carpet in Sunday school class room, and the annual assessment of four dollars to the Scarritt Bible and Training School. One of the members will support a Bible woman in China for the third year. The work of the Circles was then reported by the respective chairmen, and it was shown that the members have been enthusiastic and busy during the half-year just closing. 'Talents,' hand sewing, plain and fancy, and dainty cookery were all resorted to as means to the end of placing a good, round sum in the hands of the local Treasurer. After the business was disposed of, a delightful social half-hour was spent and refreshments were daintily served by our missionary young ladies."

Mrs. H. C. Rule, Conference Publicity Superintendent, writes:

"It was my pleasure to attend the District Conference for the Monticello District, which was held at Tillar on June 17-18. No town of its size has a more beautiful church than the new Tillar Memorial Church, in which the Conference was held, and no people could have shown more genuine hospitality. There was an excellent attendance, and one day ten people came over from McGehee in autos. All but two auxiliaries were represented, several having delegates from both the adult and young people's or children's auxiliaries. Our District Secretary, Mrs. W. S. Anderson, had carefully planned for the program, as outlined by our Conference President. She had prepared an interesting map of our district, which showed all the preaching places in the district. There are 62 preaching places and only 12 adult missionary societies. What a field in which to carry out our plan of organization! There was an excellent display of posters, maps, and literature. Mrs. S. S. Harris, who was sent by the Council, proved to be a most able leader in the institute work. Delegates were there to learn, and we feel sure that they took home many valuable helps from these institute hours. On Thursday night Mrs. Harris delivered a great address on China to a large and attentive audience. Indeed, Mrs. Harris was an inspiration and benediction to the meetings. All departments of our work were presented and discussed. We found the weakest point in our district to be the work of the young people and children. Let us make this a subject of prayer at all of our district meetings, that the Lord may lay it on the hearts

of consecrated women to become leaders of the young people and children. Eleven study classes were reported, eight adult classes, two young people's and one children's class, Warren having three, one in each department.

"The first local paper containing news from our auxiliaries received by your Superintendent of Publicity since Conference came this week from Stuttgart. It contained notice of an interesting baby roll meeting, which was attended by fourteen babies and their mothers. It was a delightful meeting, at which the mite boxes were opened and a nice little sum found donated in the name of the babies."

LITTLE ROCK CONFERENCE. WOMEN'S MISSIONARY MEETINGS AHEAD.

Arkadelphia District meeting at Arkadelphia, July 1-2, to be followed by meetings with Mrs. S. S. Harris as announced.

In Pine Bluff District Mrs. Harris will make two missionary addresses at Sheridan on July 6; she will be at Atheimer for Wednesday afternoon, July 7, and at Stuttgart that evening. Pine Bluff District meeting will be held in Lakeside Church July 8-9. From there Mrs. Harris will visit Redfield and will come to Little Rock District July 10. Those who have heard Mrs. Harris are enthusiastic about her addresses and institute work.

SOUTHERN SUMMER SCHOOLS AND TRAINING CONFERENCES.

Blue Ridge, N. C., an ideal place for forest, recreation, and recuperation, offers even more than these three "R's" since it has become an educational center for summer tourists. This beautiful retreat in the heart of the forest is near Black Mountain, one of the popular and picturesque summer resorts of western North Carolina, and it is only fifteen miles from Asheville.

Robert E. Lee Hall, in which the summer schools are held, is 2,700 feet above sea level, and is surrounded by mountains of majestic mien. Mount Mitchell is the most notable of the great company. During July conferences will be held by the Missionary Education Movement, North American Young Men's Christian Association, and the City Young Women's Christian Association. The Southern Summer School for Social Service and Christian Workers, August 3-30, promises to be of great value and interest to students and visitors at Blue Ridge. Twenty prominent social and Christian workers will be there to deliver lectures and teach methods for helping to solve problems of the South.

In this list of distinguished scholars and workers are Dr. O. E. Brown of Tennessee, Miss Julia Lathrop, U. S. Department of Labor, Children's Bureau, Washington, D. C.; Mrs. R. T. Wyche, President National Story Tellers' League; Rev. John Little, Superintendent of Presbyterian Sunday School Workers for Negroes, Louisville, Ky., and others as well known throughout the country. The month will be divided into two terms of two weeks for special lectures to students of sociological problems, as follows:

August 3-16—The Housing Problem, Mr. John Ihlder; Eugenics and Sex Hygiene, Dr. M. J. Exner; The Social Message of the Christian Church, Dr. O. E. Brown; Rural Organization, including the School, the Church, and the Economic Life, Dr. Kenyon L. Butterfield.

August 17-30—Study of Negro Prob-

lem, Dr. W. D. Weatherford; Eugenics and Sex Hygiene (continued), Dr. M. J. Exner; The Social Message of the Christian Church (continued), Dr. O. E. Brown; Rural Organization, including the School, the Church, and the Economic Life (continued), Dr. Kenyon L. Butterfield.

The tuition fee of \$1 per week will admit students to all classes. Rates for board are reasonable, and reservations should be made early. For full information, write W. D. Weatherford, Secretary, Blue Ridge, N. C.

Dr. E. M. Poteat says: "The conferences held at Blue Ridge are the most significant gatherings held in the entire South; of more importance to the

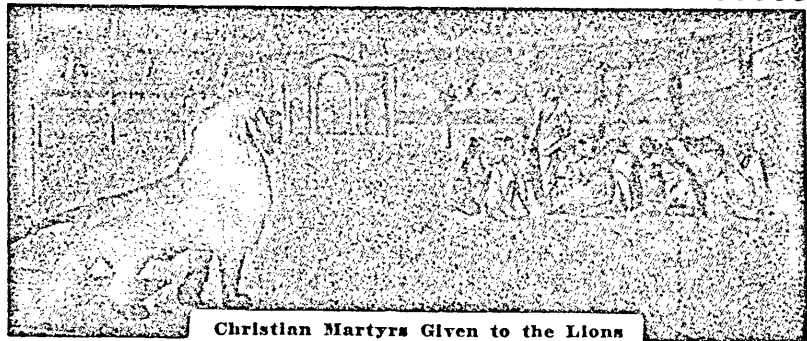
religious life in the South than any meetings held." Of the Summer School John R. Mott writes: "To my mind, it is one of the best conceived and developed plans to be found anywhere in the world." Of the location, Senator Webb of Tennessee said: "In my opinion, the most beautiful place and the greatest thing in the South."

Arkansans would do well to spend a while in this charming "place for summer rest and study" when seeking a cooler clime for July and August. Blue Ridge is in the "Land of the Sky," and whoever sees it once will desire to visit it again and again.

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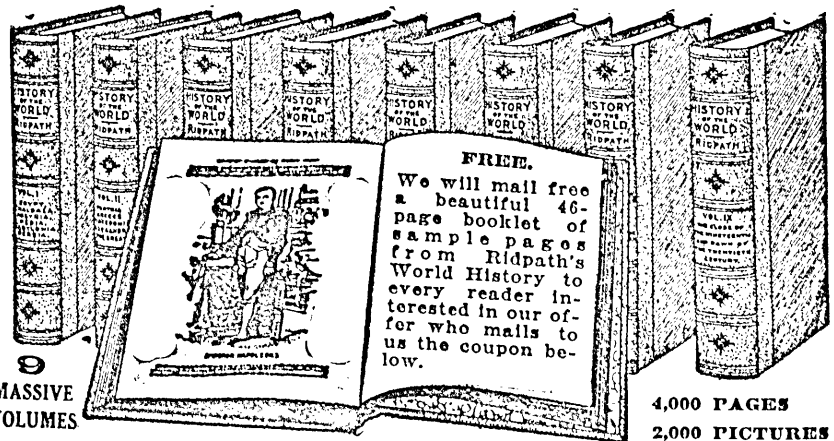


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THE SUNDAY SCHOOL.

SUNDAY SCHOOL LESSON,
JULY 11.

Prepared by Rev. W. P. Whaley.
Solomon Anointed King.—1 Kings
1:1-2, 12.

Golden Text—"Know thou the God
of thy father, and serve Him with a
perfect heart and with a willing
mind."—1 Chron. 28:9. David to Solo-
mon.

Time—B. C. 1024. Place—Jerusa-
lem.

First, read the following Scripture:
Feebleness of the old king, David (1
Kings 1:1-5); Adonijah tries for the
throne (1 Kings 1:5-11); Nathan and
Bathsheba go to David in interest of
Solomon (1 Kings 1:11-28); David
promises Solomon shall be king (1
Kings 1:28-38); Formalities of an-
ointing and proclaiming Solomon
King (1 Kings 1:38-41); Alarm and
dispersion of Adonijah's party (1
Kings 1:41-53); David's closing days
(1 Kings 2:1-12; 1 Chron., 28th and
29th chapters).

Adonijah was the son of David by
Haggith. He was born at Hebron
while David was king there. He was
the oldest of David's living sons, be-
ing at this time between thirty and
forty years old. Since the death of

NEW CURE FOR PELLAGRA
FOUND.

Effingham, S. C.—Robert G. Hicks
of this place writes: "Before my
wife started taking your medicine she
was a skeleton and only weighed 85
pounds. She had almost completely
lost her mind and could not eat any-
thing or do anything. Now she can
eat anything, and can walk three
miles. I believe she would have been
dead had it not been for your medi-
cine. You have my prayers and best
wishes."

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pellagra can be cured. Don't delay
until it is too late. It is your duty
to consult the resourceful Baughn.

The symptoms—hands red like
sunburn, skin peeling off; sore
mouth, the lips, throat and tongue a
flaming red, with much mucous and
choking; indigestion and nausea;
either diarrhoea or constipation.

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Free Book on Pellagra and learn
about the remedy for Pellagra that
has at last been found. Address Amer-
ican Compounding Co., Box 2029, Jas-
per, Ala., remembering money is re-
funded in any case where the remedy
fails to cure.

Note: In case you have any doubt
as to the merit of this treatment you
are at liberty to write to the Adver-
tising Manager of this paper who did
not accept this advertisement until
an investigation was made that sat-
isfied him that we had cured hun-
dreds of cases of pellagra.

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ume of business. To such men spe-
cial inducements are offered; also at-
tractive contracts to smaller pro-
ducers. In replying, refer to this ad-
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Sunday Schools, Missionary, Grace and Sen-
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200 East Sixth St., Little Rock. **tf.**

Absalom he was next in legitimate
succession to the throne. He and all
his brothers, except Solomon, expect-
ed that he would reign after David.
He was a handsome and ambitious
man, very much like his half brother,
Absalom. He had grown up to have
his own way, and was selfish, vain,
soft, and uncontrolled. Perhaps the
throne legally belonged to Adonijah;
but David did not think Adonijah ca-
pable. A man who had grown up
without restraint and discipline would
not be able to govern a great people.

David was seventy years old, and
much more feeble than he should
have been but for the strenuous life
he had lived. It was not age that
enfeebled him. He was worn out.
What had been only a petty kingdom
when he came to the throne had
grown into a great empire during his
forty years' administration. David
was a man of war. He was a great
organizer. He had organized the gov-
ernment. He had raised and main-
tained an efficient army. He was
head of the Church, and had organized
the priests and choirs. He was a great
hymn-writer. The forms of worship
had taken shape under his direction.
David was great enough to be king in
all the affairs of a great people—not
merely in politics, but in statesman-
ship, war, commerce, education, and
religion. He had built up a great na-
tion and a great church, which he
could not bear to see come under the
rule of an incompetent man. Rather
than suffer Adonijah to wreck both
himself and the nation, David violated
the law of succession and chose So-
lomon as the succeeding king. Then
there was a great sacred task which
David had wished to do himself, but
was not allowed. That task he must
entrust to clean and capable hands.
That task was the building of the
temple. David had materials on the
ground and money in the treasury.
The plans were drawn. Those plans
must be conscientiously followed and
that money righteously expended.
Adonijah was not the man.

David claimed that God had chosen
Solomon for the kingdom and to build
the temple. (1 Chron. 28:5-8.) Adon-
ijah himself acknowledged as much
after the issue was settled. (1 Kings
2:15.)

Solomon was the son of David by
Bathsheba, who is sometimes called
Bathshua. Many think she was the
daughter of Eliam and granddaughter
of Ahithophel. It is believed that Ah-
ithophel became David's enemy, and at
the first opportunity deserted his
cause because of David's seduction of
Bathsheba and the murder of her
husband. Bathsheba was beautiful,
skillful, ambitious, influential, and
David's favorite wife. By her David
had at least four children (1 Chron.
3:5.) Solomon was the second or the
fourth child, it is not certain which.
It is generally believed that he was
the second child born next after the
death of Bathsheba's first. (2 Sam.
12:24.)

When Solomon was born, the proph-
et Nathan visited David and gave the
child a sacred name, Jedidiah, mean-
ing "beloved of Jehovah." However,
this name never came into use, be-
cause of its sacredness, but he was
known by the name his parents gave
him. The meaning of the name Solo-
mon is "peaceful." David was a
man of war, but he loved peace.
From his birth David had high expec-
tations of Solomon, and he wished for
him a life and reign of peace. Solo-
mon was, perhaps, the most peace-
loving king the Hebrews ever had.

We may be sure Solomons' educa-
tion and training were not neglected.
David did not do for any of his chil-
dren all he should have done, but he
must have taken a special interest in
Solomon as his own and God's choice
for the throne. It is likely that he
was kept in the king's palace and that
his education was under the supervi-
sion of David. David's friend, the
prophet Nathan, may have been one
of his teachers. Perhaps the favorit-
ism which David showed toward So-
lomon had something to do with unit-
ing all the other sons of the king
against Solomon. They did not invite
Solomon to Adonijah's inaugural cere-
monies. David had such a hold on Is-
rael to the last that the people read-
ily accepted Solomon as their king on
the nomination of David, though
Adonijah had made himself very pop-
ular with them. David's word was
law with the people.

Adonijah's premature pretensions
to the throne caused David to vacate
in favor of Solomon. Otherwise Da-
vid might have kept the throne until
death. When he discovered that Solo-
mon had a rival, he determined to
settle that issue himself and place
firmly upon the throne a successor of
his own choice.

SUNDAY SCHOOLS' PART IN RID-
DING THE WORLD OF WAR.

Fourth of July on Sunday, in the
largest neutral nation, at this time of
almost universal war! What shall we
do with this great opportunity in the
Sunday schools? Surely we shall not
waste it in the old-time braggadocio
about far-past wars with a foe with
whom we have been a hundred years
at peace. That peace, with an unfor-
tified border across a Continent, is
worthy of recognition in every Sunday
school as a practical example for the
Europe of the future.

And surely the crusade for a "sane
Fourth" without the "mimic war" of
fire crackers should reach complete
victory this year. Press and pulpit
should begin at once to show how
thoughtless any boy or girl would
show themselves to "play war" when
millions of boys and girls have re-
cently become orphans because of real
war. Pageants of future peace, on the
Monday holiday, preceded by sermons
and lessons on the Fourth of July
Sunday on how to achieve it, are man-
ifestly fitting celebrations this year.

And Americans of foreign birth should
at once pass the suggestion on to all
their fatherlands, especially to the
neutral nations.

The sermons and lessons of the
Fourth of July Sunday should not be
wasted in peace platitudes, but should
rally swift support of young and old,
especially of the two million Chris-
tian men in American Bible classes,
to the only practicable peace move-

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SHALL WE GO BACK TO THE
BLUE BOOK SPELLER?

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

The lack of efficiency in the mod-
ern 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 sub-
jects, and the result is that none are
mastered. The pupils in this way ac-
quire the habit of doing poor and
careless work, and they are fortunate
if they ever get such habits cured.

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

Parents wishing to place their boys
where they can get such training
should write to Jas. A. Peoples, Prin-
cipal of the Peoples-Tucker School,
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cluding conference work, accepted. Catalog.

OSKALOOSA COLLEGE, OSKALOOSA, IOWA.

ment, the new "League to Enforce Peace," of which ex-president, now Professor Wm. H. Taft, of New Haven, Conn., has been elected President. Every preacher and Sunday school teacher should instantly apply to him for literature explaining this League, with a view to making its plans known to the only army of peace capable of carrying it to success, the religious forces of the world.

In a word, this League for Enforced Peace proposes that the nations shall enlarge the Hague Court into a world government patterned after our own national government—a United States of the World, with a permanent Supreme Court, a Congress, an Executive, and an armed force made up from what is left of the navies of the world, through which nations that start to fighting in the world's highway, to the obstruction of business and the disturbance of the peace, will be haled to court, just as if they were two men or two boys shooting or striking each other on the street, that the quarrel may be impartially adjudicated.

This new League recognizes the half truth in the argument of those who say that a nation can not go unarmored when liable to be held up, as China has been often, by other nations. We can not get along without governmental force, either in domestic or international relations. But as the world has learned that it is possible for individuals to disarm and let a few policemen tote the clubs and pistols, so nations may unload their heavy armor and let an international police keep the peace. Milton's great term, learned from the prophets, must become a household word: "The Nation Is a Moral Person." It may be hard to disabuse grown-ups of the notion that there is a double standard of morals: one for Christian individuals, who must not take either property or life without "due process of law," another for Christian nations, whose lawless seizure of lands and destruction of life has not been branded, even by their churches—save in rare exceptions—as robbery and murder; but the new generation in childhood can be brought to the single standard, and so in one generation it may be established as a working policy.

The new generation must also be taught that God has plainly divided religion into two hemispheres, in the two tables of the Law and the two great Commandments, and that the church are required not only to get men "right with God" personally, but also to get men right with men in all their associated relations; the social clubs, the business corporations, the nations.—Wilbur A. Crafts.

SUNDAY SCHOOL PERIOD AT LAKE JUNALUSKA, N. C.

A period of fifteen days, extending from July 22 to August 6, has been allotted to the Sunday School. The period is divided as follows: July 22-24, meeting of the General Sunday School Board; July 25-28, Conference of Chairmen of Sunday School Boards and Field Secretaries; July 29 to August 6, Institute for Sunday School Workers. All of these meetings will be open to the public, but general pub-

EPWORTH LEAGUE.

NOTES ON THE EPWORTH LEAGUE TOPIC.

By Rev. H. C. Hoy.

July 11. The Peril of Heat.

Scripture References. II Kings IV:18-20; Acts XXVIII:2-5.

Heat may be a force which will call forth the latent powers of life, or it may be allowed to sap one's energy if a person gives up without a struggle. There is a tendency on the part of many to neglect their Christian work during the heated season on the grounds that it is too hot for active Christian work.

First, There Is a Danger of Neglecting God's Work.

People cease to take interest in church work. They think that warm weather gives them an excuse for the neglect of their Christian duty. They prefer to go out on week-end trips and other pleasant journeys to the keeping of the Lord's day by going to church and looking after other Christian interests. The minister is discouraged because of empty benches, and the Sunday School, Leagues, and other organizations are greatly hampered because of the lack of officers and teachers. Those good Christian people who neglect their work in the summer-time forget that children should be taught the ways of the Lord in the summer just as at any other season of the year, or that they themselves should be worshipping God instead of frolicking around on the Lord's Day. They should remember that the devil has never ceased to work, and that often the backslider can date the beginning of his fall to his neglect of regular Christian work in the summer time.

Again, many souls are perishing because of the scarcity of laborers. There are many things that the average church or leaguers can do in the heated season that they cannot do in the winter. Open-air meetings can be carried on with great success. Gospel teams can be organized, and the gospel interest will center chiefly about the third.

Daily Institute Sessions.

Each day of the Institute will be divided as follows:

9:00-9:25 a. m.—Devotional service.

9:30-10:15 a. m.—Study period. For this period the Conference will be separated into groups for the study of such special aspects of the work as may be of particular interest to those in attendance.

10:30-11:15 a. m.—General discussion of organization and methods, each discussion led by some one selected on the ground of special fitness.

11:30 a. m. to 12:30 p. m.—Bible lecture.

The afternoon hours will be left free for recreation.

The evening hours will be given to popular lectures upon themes vitally related to Sunday School work.

Speakers.

More than twenty prominent preachers and Sunday school workers will have part in the program. Among the number are the following: Bishop Atkins, Bishop Candler, E. B. Chapell, W. J. Young, F. M. Thomas, F. J. Prettyman, H. P. Hamill, R. H. Bennett, L. F. Beaty, J. R. Pepper, Mrs. H. M. Hamill, Miss Elizabeth Kilpatrick, E. H. Rawlings, E. Hightower, J. M. Way, A. L. Dietrich, V. A. Godbey, W. J. Moore, C. H. Greer, W. G. Harbin, M. T. Haw, E. E. French, M. W. Brabham, and C. D. Bulla.

pel can be preached and sung in the parks and streets. This is being done in many places with success. People who never go to church have a chance to hear the gospel and are often converted. Hence the depression of the summer months may be used to advantage if properly managed.

Second. Heat Is No Excuse for Indolence.

Every one should overcome heat by the love of industry. When one is real busy, and the mind is well occupied, he forgets about the hot weather. Christian people should realize that there is an abundance of work waiting for them and that the thing for them to do is to roll up their sleeves and wade in with a determination to do something for the Lord. The person who does nothing is the one who suffers most from the heat, and he should suffer.

Work right up to the time for a vacation and then take a well-earned rest so that you will feel fit to return to your work with renewed zest.

We can often do our best work in the summer. It is said that the baseball player plays his best on a hot day. In the summer when everything is growing we should feel inspired by the abundance of life and beauty around. The farmer is busy making and reaping his crop. What is to hinder the churches from doing the same. Let us turn the depression of the summer into real service.

FINANCIAL REPORT OF MISSIONARY DEPARTMENT OF L. R. EPWORTH LEAGUE CONFERENCE.

The Conference year just closed has indeed been a successful one. While we felt sure that as Leaguers we would do what we pledged ourselves to do last June, yet we confess that on account of the stringency of finances we were somewhat afraid that we could not do it. But we did it. Last year the Little Rock Epworth League Conference promised to the chairman of the Board of Missions \$600 for Cedar Glades and \$114.25 on a deficit that had been accumulating for the past three years. Of this \$714.25 needed, all except \$3.25 is in the hands of the Missionary Superintendent and that part we feel sure will be in soon. This amount pays for our mission work through next November. Then we begin on our new work which will include both Cedar Glades, Arkansas and Africa, the League Special, \$500 to each. We hope, however, that the Leagues will begin on their part of raising their pledges this summer, so that at least half of these amounts may be in the hands of the Missionary Superintendent by January, 1916. In addition to the \$714.25 for Cedar Glades we also collected \$30.90 for Africa, making a total of \$745.15 for all purposes. The following Leagues contributed the following amounts to this year's work: Stuttgart, \$2.50; Atlanta, \$10; Little Rock—Highland, \$10; Asbury, \$25; Hunter Memorial, \$60; First Church, \$50; Winfield, \$75; Pulaski Heights, \$10; Capitol View, \$15; Twenty-eighth Street, \$5; Wesson, \$10. Pine Bluff—Lakeside, \$25; Carr Memorial, \$10; First Church, \$25; Hope, \$35; Huttig, \$5; Texarkana, First Church, \$100; College Hill, \$5; Fordyce, \$10; Tucker, \$5; Arkadelphia, \$25; Hot Springs, Third Street, \$30; Central, \$25; Park Avenue, \$5; Foreman, \$20; Camden, \$25; Holly Springs Circuit, \$30; Malvern, \$50; Humphrey, \$15; Keo, \$2.50.

Swamp Chill and Fever Cure takes the place of calomel. All druggists.

and Mrs. E. F. Seay of De Queen \$1, total, \$711, leaving a balance of \$3.25 to be collected. For Africa, Warren, \$5; Hermitage, Junior League, \$2; Wabbaseka, \$10; Pulaski Heights, Little Rock, \$5; Lewisville, \$5; Foreman, \$2.90, and Mrs. Seay \$1, totals \$30.90.

Next year we hope to have every League in the Conference doing something for missions. We shall be glad to hear from those Leagues that had no representative at Conference, in regard to their pledges for this new year.—Louie Audigier, 896 Marshall Street, Missionary Superintendent.

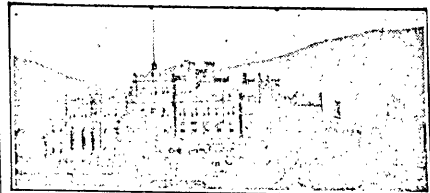
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Simply get an ounce of othine—double strength from any druggist and a few applications should show you how easy it is to rid yourself of the homely freckles and get a beautiful complexion. Rarely is more than one ounce needed for the worst case.

Be sure to ask the druggist for the double strength othine as this is the prescription sold under guarantee of money back if it fails to remove freckles.



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

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CHILDREN'S DEPARTMENT.

A BOY WITH TWO FACES.

I've heard about the queerest boy,
A boy that has two faces;
One face is round and full of joy,
As out of doors he races,
But when his mother calls him in
He changes to the other.
And that is long and sour and thin—
I'm sorry for his mother.

—Carrie B. Sanborn, in Little Folks.

WHAT EVERY GIRL CAN DO.

Fifteen things which every girl can learn before she is fifteen are suggested by the Girl's World. Not everyone can learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within every girl's reach:

Never fuss or fret or fidget.
Never keep anybody waiting.
Shut the door, and shut it softly.
Have an hour for rising and rise.
Always know where your things are.
Learn to make bread, as well as cake.
Keep your own room in tasteful order.
Never come to breakfast without a collar.

WHEN THE BOY GROWS UP.

Will he look back from the vantage point of thirty and feel that you were a wise parent in the selection of a school for him, or will he think that if you had given his case more careful attention, you would have placed him in a school where he would have received better training?

The thoughtful, considerate parent feels that the school to which he sends his son must be equipped and its faculty chosen with the primary end of training the boy to become a man—to teach true Christian faith, to develop manly independence and self-confidence, to inspire high ideals of life and service, to strengthen and develop mind and body alike.

Such an institution is the Morgan School of Fayetteville, Tenn., which has been built up around the Christian character and wholesome inspiring personality of Mr. Robert K. Morgan, who has been principal for 25 years. Graduating from the Webb School, Bell Buckle, Tenn., and Vanderbilt University, Mr. Morgan has devoted his life to the training of boys. He is the man to train your boy. The close, personal instruction and association with clean, high-minded men will help him wonderfully. You can get a catalog of this school upon request addressed to Mr. L. I. Mills, Secretary, Morgan School, Fayetteville, Tenn.

COMMISSIONER'S SALE.

Notice is hereby given that in pursuance of the authority and directions contained in the decretal order of the Chancery Court of Pulaski county, made and entered on the 23d day of June, A. D. 1915, in a certain cause (No. 18329), then pending therein between the People's Building and Loan Association of Little Rock, Arkansas, complainant, and John H. Hollis, administrator of the estate of Russle Bush, deceased, et al., defendants, the undersigned, as Commissioner of said court, will offer for sale at public vendue, to the highest bidder, at the east door or entrance of the county court house, in which said court is held, in the county of Pulaski, within the hours prescribed by law for judicial sales, on Friday, the 30th day of July, A. D. 1915, the following described real estate, to-wit: Lot six (6), Block twenty (20), Brad-dock Boulevard Addition to the city of Little Rock, in Pulaski county, Arkansas.

TERMS OF SALE—On a credit of three months, the purchaser being required to execute a bond as required by law and the order and decree of said court in said cause, with approved security, bearing interest at the rate of 10 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 28th day of June, A. D. 1915.

J. S. MALONEY,
Commissioner in Chancery.

Never go about with your shoes unbuttoned.

Never let a button stay off twenty-four hours.

Speak clearly enough for everybody to understand.

Be patient with the little ones, as you wish your mother to be with you.

Never let the day pass without doing something to make somebody comfortable.

The girl who has thoroughly learned all this might be called a "mistress of arts."—Selected.

THEY WERE PARTNERS.

A sturdy little figure it was trudging bravely by with a pail of water. So many times it had passed our gate that morning that it curiously prompted us to further acquaintance.

"You are a busy little girl today?"

"Yes'm."

The round face under the broad hat was turned toward us. It was freckled, flushed and perspiring, but cheery withal.

"Yes'm; it takes a heap of water to do a washing."

"And do you bring it all from the brook down there?"

"Oh, we have it in the cistern mostly; only it's been such a dry time lately."

"And is there nobody else to carry the water?"

"Nobody but mother, an' she is washin'."

"Well, you are a good little girl to help her."

It was not a well-considered compliment, and the little water-carrier did not consider it one at all, for there was a look of surprise in her gray eyes, and an almost indignant tone in her voice as she answered: "Why, of course, I help her; I always help her all the time; she hasn't anybody else. Mother'n me's partners."

Little girl, are you and mother partners? Do you help her all you can?—Kind Words.

NO SNOBS.

"Do you suffer from snobbery among the boys here?" was asked the principal of a well-known boys' preparatory school.

"No," he answered thoughtfully, "I think we can honestly say that we have got clear of that at last. Did you see that large, strong boy who sat on next to the last row of seats in chapel? He is house boy at one of the finest homes in the village—a mighty good student, and, besides that, one of our best athletes. He loves athletics, but he is such a conscientious fellow that he wouldn't slight his studies or his housework in order to practice on the field.

"Two lads here with us who came out of very rich families, and who I suppose never did a stroke of work at home in their lives, were very much interested in the athletic reputation of the school. They were worried because their big friend didn't get out to practice more. They couldn't manage his lessons for him, but they put their heads together and figured out another way that they could get him more time for athletics.

"So there were a lot of afternoons in the fall when you could have found those rich lads up at the fine house scrubbing floors like good fellows, while the boy who had to work his way through school was down on the field practicing. You wouldn't call that snobbery, would you?"—Interior.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

NEWS OF THE CHURCHES.

FIRST CHURCH, LITTLE ROCK.

After six months at First Church I feel moved to make a brief report. While I am the first "Conference Man" to be appointed to the Church in three decades my reception was as warm and cordial as any preacher could desire. That spirit has grown as the months have passed. The congregations have been fine at the regular preaching services and the mid-week prayer meetings have been well attended and full of interest. We have a great Sunday School, a splendid Epworth League, and a most magnificent Missionary Society. Up to date we have received 134 into the Church, most of whom have joined on profession of faith. During the month of May, purely as a free-will offering, we raised our assessment for foreign missions and our special for the support of a pastor in China. Many of our people are leaving now for their summer vacations, but our work will go on without a break. The possibilities of First Church are limitless. Her accomplishments are inspiring. We are praying for a revival of divine enthusiasm that our achievements may keep pace with our possibilities. The Lord has invested largely here in men and means. He will justly expect returns commensurate with the investment. Pray for us! — Forney Hutchinson, Pastor.

TUCKERMAN, ARK.

I subscribed for the Western Methodist before the first issue of the paper went to press and have been a constant reader of same all these years that have passed; it has been a great pleasure and blessing to my life.

At the last annual conference Brother M. B. Umsted was appointed to this work. As Brother Umsted had served this work several years ago it was a great pleasure to pastor and people to be associated again.

Brother Umsted and his family came to us full of faith, and the old-time religion and began the work in much earnestness. The regular preaching services have been well attended, also the mid-week prayer meeting, which has been very spiritual. In April Brother Umsted called the official board together to consider the revival meeting. The first Sunday in June was selected to begin the revival, and Brother Tatum of Jonesboro was suggested by Brother Umsted for the preaching and unanimously elected by the official board. The first Sunday in June Brother Tatum was on the ground ready to begin the campaign, and for 17 days and nights he conducted two services each day and night, singing, praying and preaching to the delight of all who heard him. His sermons were full of gospel and Holy Ghost power.

My dear mother, who is 88 years old and quite feeble, was able to attend 13 services of the meeting by the assistance of the good people furnishing her conveyance in their automobiles, and when the darkest time came she would still contend that we would have a great meeting and many souls would be saved, because she had asked God's blessing on every service and had received evidence that God was going to do great things for us. The meeting was a great spiritual blessing to her. It will ever be a great joy to me when she has gone to Glory to reflect how heroically she stood by the meeting with her prayers and faith. I will never forget the

prayer that Brother Umsted offered one night when it seemed that the powers of darkness had shut in on us. It reached the ear of God, for great numbers of our men, women, boys and girls gave their hearts to God and united with the church. There were about 50 conversions and 65 additions to the Methodist Church. Some that were converted last year and had not united with the church joined. The last Sunday of the meeting there were 35 children baptized and no word had been said about infant baptism in any of the sermons. Several

A Nervous Woman Finds Relief From Suffering.

Women who suffer from extreme nervousness, often endure much suffering before finding any relief. Mrs. Joseph Snyder, of Tiffin, Ohio, had such an experience, regarding which she says:



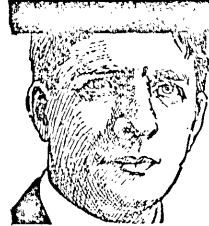
"Six months before I had finished the first bottle of Mils' Nervine, and I began to improve before I had finished the first bottle until I was entirely cured."

MRS. JOSEPH SNYDER,
262 Hudson St., Tiffin, Ohio.

Many remedies are recommended for diseases of the nervous system that fail to produce results because they do not reach the seat of the trouble. Dr. Miles' Nervine has proven its value in such cases many times that it is unnecessary to make claims for it. You can prove its merits for yourself by getting a bottle of your druggist who will return the price if you receive no benefit.

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MEMORY
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He can give the population of any place in America of over 5,000—He can give every important date in world-history—He has 300,000 Facts and Figures stored away in his brain. William Berol is this man's name, and a few years ago his memory was distressingly poor. His amazing efficiency was developed through his own simple, practical method. His system is being taught with great success to large classes in many educational institutions in New York City. You can learn easily, quickly, by mail.

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Write today for full, free particulars of this man's wonderful memory and our offer to YOU.

FUNK & WAGNALLS CO.,
Dept. 381, New York.

of our young men were reclaimed.

The ladies held two prayer meetings almost every evening that the meeting was in progress which were largely attended, sometimes as many as 50 and 60 being in attendance. Sister Harrington and Sister Younger of Batesville were in attendance several days at the revival and did valuable service in the meeting, which was much appreciated by the church here.

Sister Umsted was full of spirituality and power all the time and her influence was strongly felt in the meeting.

Brother Tatum endeared himself to the hearts of both saint and sinner, and will find a cordial welcome from the people of this community at any time he may come this way. The church was greatly revived and is now in the best working order it has been for many years.

Our Sunday school last Sunday surpassed anything we have ever had in attendance and interest. Eight strong men enrolled and organized a class of heads of families. Ten new scholars were added to the roll. We are proud of the young mens' class, which numbers 18, and the young ladies class of about 25.—W. R. Rice, Sup.

CEDAR GLADES CHARGE.

We have received the following this year in cash and subscriptions on our church building enterprise:

J. H. Waters	\$ 25.00
J. M. Carter	5.00
Rev. Forney Hutchinson.....	5.00
Otis Wingo	1.00
A. J. Knight	2.50
Mrs. J. R. Gibbon	1.50
Miss Annie Gibbon	1.50
George Hughes	1.00
Mrs. George Hughes	1.00
Rev. J. H. Gold	1.00
W. H. Olmsted	1.00
H. F. Buhler	1.00
Bishop Morrison	10.00
Mrs. J. H. Hamiter	1.00
Mrs. J. M. Workman	1.00
W. C. Davidson	1.00
T. S. Busbee	2.00
Holly Springs Charge	45.15
Park Avenue Charge	14.00
Malvern Avenue Charge	32.00
P. C. Fletcher	1.00
A. O. Evans	25.00
T. D. Scott	1.86

Total\$180.51

Some of this has not been paid, but, of course, I suppose it is all good, and I do hope it will be paid. Just as soon as it is convenient for those who have subscribed to pay, and any others who feel like helping us to carry on this good work, can forward any amount that you feel like contributing to J. H. Mickel, Cedar Glades,

For Weakness and Loss of Appetite.

The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children, 50c.

The Kidneys and the Skin. If the kidneys are weak or torpid, the skin will be pimply or blotchy. Hood's Sarsaparilla strengthens and stimulates the kidneys, and clears the complexion. B ythoroughly purifying the blood it makes good health.

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MISS E. C. WEIMAR, Principal.

Ark., and it certainly will be appreciated and used for a good cause. One of our Henderson-Brown girls, who is also an Epworth Leaguer, gave more to this work than anybody according to her ability to give, namely Miss Hester Woozencraft of Holly Springs. She gave \$10. Boys and girls throughout Arkansas, do you hear that? Now a proposition to those who want to build a Methodist school-house up here in this mountainous country, instead of churches, I will start the ball rolling by subscribing \$50 for a Methodist school house at some central point up here, and we will continue the church building. Who else will give \$50. Come on brethren and prove your faith by your works. We are expecting good revivals this season. Pray for us.—J. H. McKeley.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Present: Twitty, Richardson, Thomas, Wilkinson, Rodgers, Graham, Monk, J. D. Baker, Templeton, Fitzhugh, Hutchinson, Buhler, Watson.

Capitol View—(Buhler). Unusually large crowds at both services; four additions, two on profession; spiritual prayer service; large League; excellent meeting of board.

Henderson — (Fitzhugh). Closed great revival Sunday night with 50 conversions; 34 additions; Sunday school above the average. Brother J. D. Baker did the preaching and is a master in revival work.

Forest Park—(Graham). Just closed eight days' meeting with good results. Congregations fair; League doing well.

Asbury—(Richardson). Good congregations at both services; Sunday school holding up well; League unusually good. Mrs. Richardson, who has been visiting relatives in South Carolina, returned.

Scott Street—(Templeton). Good congregations at night; League keeping up; Sunday school a little below normal; many of our people out of city.

Pulaski Heights—(Twitty). Prayer meeting growing; Sunday school exceptionally well attended; congregations about normal.

Highland Park—(Rodgers). Large congregation at night; helpful and effective service; Sunday school not up to the standard.

First Church, Argenta—(Wilkinson). Many out of city, but congregations keeping up; League doing excellent work; Sunday school doing well. Pastor engaged in stirring revival assisting Brother McClure at Gardner Memorial; interest is fine; a number of conversions.

Twenty-Eighth Street—(J. D. Baker). Two additions; Dr. Frank Barrett preached at night; Sunday school up to average; congregations fair.

Winfield—(Thomas). 348 in Sunday school; 75 at prayer meeting; 55 at League. Good congregation at morning hour. One came forward for prayer.

First Church—(Hutchinson). Congregations unusually large. Fine Epworth League; prayer meeting fair. Raised for foreign missions as result of an individual call on the congregation \$702.

District—(Monk). Held Quarterly Conference at Mablevale Saturday and Sunday. Rain prevented service Saturday morning; conference in afternoon; everything was reported in good shape with future bright. Preached to large audience Sunday at 11 o'clock and administered sacrament.

Dr. W. C. Watson, Commissioner of

Education of Galloway College, was present and reported that indications are that Galloway will have a large opening; students are making reservations almost daily. If you know of a girl who wants to go to school please let him know and he will call.

REVIVAL AT PRESCOTT.

The revival meeting held in my church in Prescott by Rev. C. K. Dickey, D. D., of Somerset, Kentucky, from May 18 to June 2 was a success in every way. Brother Dickey is a clear-minded, warm-hearted, Spirit-filled man of God, who preaches a sane, orthodox gospel according to the teachings of Methodist standards and the New Testament, with much of the tenderness of John, the dash and resolution of Peter and the faith and spiritual abandon of St. Paul. He is tender but courageous and bold in the presentation of truth and the denunciation of sin. My people were delighted and refreshed by both his sermons and his spirit. The church was profoundly stirred along the lines of higher and better living by his preaching and praying. I have never had a man to help me in a meeting who gave nearer universal satisfaction or one whose ministry did more good.

Twenty-five or thirty made profession of faith in Christ, but I am persuaded that the first and foremost good resulting from the meeting is to be found in the toning up of the faith and life of those already members of the church.

His coming to us was a distinct blessing, his presence with us was a benediction and the result of his labors abides as a fragrance to refresh us.—B. A. Few, Pastor.

RICHMOND, ARK.

Have just closed a good meeting at this place, of a week's duration. Notwithstanding the very busy time, the overflow of the river and the preparation to put in a new crop, the interest was good from the first service, and increased to the last. No announcements were made of the meeting till the first service. We continued till Tuesday morning; Brother Brewer of De Queen came to our help



BOOK OF POINTS AND TESTIMONIES for helping Christians or workers. Settling Bible Arguments and answering objections or Excuses. Leading and taking part in Meetings. Giving Testimony. Better understanding of hard places in Doctrines, etc. Full of practical suggestions. **IT WILL HELP YOU.** Cloth, 25c; Morocco, 50c. Agts. wntd. GEO. W. NOBLE, Lakeside Bldg. Chicago

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Fourteen eminent American artists and teachers are employed in the Conservatory of Music. The three men at the head of the departments of piano, voice, and pipe organ, respectively, are unsurpassed on the continent, while the violin teacher is easily the South's greatest.

The departments of expression, painting and drawing and china painting are in charge of several teachers of rare qualifications.

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Write

C. R. JENKINS, D. D., President.

and remained to the close. The result of the meeting was the reception of a class of eleven on Saturday evening and the baptism of one infant. All in all, it was a success. Brother Brewer is good help. Glad to have him and his good wife in our midst. Their coming was a benediction, especially as he was pastor here sixteen years ago. Seed were sown which I hope will prove beneficial in the future.—A. J. Ewing.

MONTICELLO DISTRICT CONFERENCE NOTES.

One of our most delightful district conferences was held at Lake Village. The hospitality of these splendid people was never surpassed. Lake Village is situated on beautiful Lake Chicot. The fishing, bathing and boating furnish fine sport. There is no better place in the State for a summer Chautauqua, Sunday school convention, Epworth League gatherings or conventions of Christian workers. The citizens will furnish the buildings. The railroad facilities are good, and in many respects Lake Chicot is ideal for a summer outing.

The lands in this county are as fine as those on the Nile. There are many farms on which there are from one to two thousand acres in cultivation. These rich lands have been planted in cotton for many years. However, this year there is some diversification. The white people in this country are intelligent, industrious and hospitable. There were several visitors to the conference. Dr. James Thomas, who represents Hendrix College, addressed the conference and preached Friday at 11 o'clock. He has many friends in this district who will be glad to see and hear him again. Dr. J. M. Workman addressed the conference in the interest of Henderson-Brown College. He seems to be a fit. We wish him great success. Rev. W. C. Watson was with us two days. He addressed the conference, pleading for Galloway College. He preached Saturday to a full house. His sermon met fully the demands of the cultured congregation. Rev. J. A. Henderson preached the introductory sermon, which was up to the demands of our people. Rev. J. L. Cannon preached Friday night. His sermon stirred the crowd as is not often seen. The presiding elder has employed a messenger for the summer—Rev. Grover Cleveland of Conway. He will give most of his time to the circuit work.

The delegates elected to the annual conference are leading business men. One is the manager of one of the largest mills in the South. Another is a banker of fine ability. The other two are good men and leaders in their sphere of life. Two were licensed to preach. One came to us from the Baptist church. Our presiding elder was impartial in his rulings.

No. 666

This is a prescription prepared especially for **MALARIA or CHILLS & FEVER**. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c



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We have a fine Christian for a presiding elder. We all love Brother Davidson. Brother Lindsey of Monticello preached Sunday morning. His was a spiritual and earnest message. Rev. A. T. Clanton was the efficient secretary, who will report the proceedings in full.—R. Spann.

OBITUARY.

ELLIOTT.—Charles Lemuel Elliott died on March 26, 1915, at his home in Judsonia, Ark. He was at that period of life where men accomplish most. He never evaded a duty nor shifted a responsibility to another's shoulders. In music he was an accomplished artist on the Saxophone and has done much for the cultivation of that art among the young people of this community. He stood for everything that makes a splendid citizen and his character was nobility itself. With an unalterable trust in the Infinite he never hesitated before the work to be done, always believing that at last success must crown his efforts. To his associates he was always courteous and just, never demanding from them that which he was not willing to give. For several years I knew him to be my friend and never did I approach him as such that I went away feeling it was not true.

Mr. Elliott was married to Miss Martha Emelyn Carter, February 19, 1895. To them was born one child, Charles Lefebvre. His wife and son survive him. Of his father's family, father, three brothers and three sisters remain behind.

Candid and sincere, he practised what he preached. This friend halted where morning touches noon, for in his journey on life's highway he had not touched the highest point, but being weary for a moment, fell asleep.—A Friend.

CHADWICK.—Iris, daughter of Hon. Fred and Lilly Chadwick, was born in Milam County, Texas, April 10, 1911; died at Cotulla, Texas, June 2, 1915. Her father lived in Arkansas most of his daughter's life. She was the only child to these parents. Their home is lonely and sad. Iris was a very bright child. Her intelligence was hard to equal. We would comfort Fred and Lilly by pointing them to Iris' gain. She has been translated from a world of sorrow to a world of joy, from pain to bliss, from danger to security. Parents, go to your child. You know the way and where she is there you may be also.—D. D. Warlick.

NOE.—Myrtle Lanell, daughter of Fizer and Myrtle Noe, was born November 1, 1913. After a very brief illness she went home on May 24, 1915. Her stay in this world was short, but full of sunshine and blessing. Little Lanell was loved by all who knew her. From our point of view her stay was altogether too short. He who took the little children up in his arms long ago still wants them to nestle in his bosom. What and how well she filled her mission here on earth will never be known until the mysteries are cleared away. Then we may be surprised at the amount of good a life of a little more than one and a half years can accomplish. Since we believe in a Savior that has prepared a place for the children and in One who loves us and "doeth all things well," may we not be submissive and look with great confidence to a time when we shall again see little Lanell? The young

parents have the sympathy and prayers of many friends in this trying hour. The little body was placed away in the cemetery at Batesville, Ark., with a very impressive and helpful service by Rev. J. B. Stevenson, pastor of the family. It was the writer's happy privilege to dedicate this precious child to God in baptism November 22, 1914. A friendship had grown up between us that shall not be forgotten. Since we can not bring her back, may we not as one of old, determine to go to her?—Boone L. Wilford.

STARKS.—Woodville Lea Starks was born September 4, 1887, in Dallas County, Ark., and joined the Methodist Episcopal Church, South, about the year 1905, after having been happily converted at a meeting held at the Ben Few Camp Ground. He was faithful to the Church until the day

of his death. So far as is known to the writer he was a true Christian. As a neighbor and a citizen he was appreciated and loved by all. August 10, 1911, he was married to Miss Melia Hawkins, to which union there were born two children. He was a good husband and father. He loved his family very dearly. He died April 8, 1915, leaving his wife and two little children, also his father and mother and several brothers and sisters to mourn his loss. But it is the conviction of the writer as well as his friends and loved ones that our loss

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is his gain; for he was reared in a home of strong religious conviction and devoutly religious living and since this early training and Christian influence led to his own happy conversion, and since his succeeding life was consistent we have reasons to believe that with him all is well. So let us not mourn as those who have no hope. M. K. Rogers.

GARLAND.—Hannah Josephine Garland (nee McSwain) was born in Marshall County, Miss. August 30, 1848, and departed this life at Emmet, June 16, 1915. She came to Arkansas with her parents in 1869. She was converted in early life and joined the M. E. Church, South. Her's was a consistent Christian life. She was not demonstrative, but her daily walk and conversation left a testimony that her life was hid with Christ in God. She was a great friend to the preachers, having entertained more than 100 in her home. Her faith was so pure and simple, and her love for people so genuine that it was a pleasure to be in her home and a delight to talk with her. We do not wonder at the beauty of her Christian character when we learn that she was often on her knees in secret prayer communing with her Father. She loved the church and her worship.

She was married to Brother R. R. Garland, September 10, 1865. She became the mother of nine children, all

of whom lived to be grown. But two, Miss Etta and Miss Octa preceded her to the better land. The others are members of the Methodist Church and some are holding official positions in it. Her children rise up and call her blessed. Several of them were led to Christ by their mother at home. She always had good neighbors, and they spoke of her in the highest terms.

The last few years of Sister Garland's life were attended by much suffering. Contrary to the expectations of many she recovered from one long siege of sickness, doubtless in answer to special prayer. In her last sickness she was confined to her bed for about a year, but she was patient and tender and resigned to the Lord's will.

But her sufferings are ended. She passed away as quickly as a babe goes to sleep in its mother's arms. No more will her frail body be racked with pain, for her spirit has taken its flight to that land where sickness and sorrow never come.

Let us emulate the virtues of Sister Garland. But above all let us follow Him who was the strength of her life.—Her Pastor, F. C. Cannon.

BARKER.—Miss Murma Barker was born March 30, 1895, died May 31, 1915. She professed faith in Christ about five years ago and joined the Methodist Church. She had been a long sufferer, but bore it patiently until the end and died with victory in her soul. She was buried at the Oak Grove Cemetery, June 2, 1915. Rev. John Copeland conducted funeral services assisted by the writer. Miss Murma leaves a kind father and mother, three brothers and six sisters and a number of friends to mourn after her. But let us not mourn as those that have no hope, for if we believe in Jesus we have the promise that He will bring them with Him.—S. D. Carnack.

ROBINSON.—Don M. Robinson was born November 30, 1854, in Randolph County, Arkansas, near the noted old "Siloam Church," and joined the Methodist Church at that place at the early age of 10 years, and was licensed to preach in 1886. His death occurred at Hoxie, his home, May 11, after several months struggle with bronchial affections. His faithful wife and family were around his bedside and helped minister unto him in his last hours. The children are: Mrs. Clara Wright, Doniphan, Mo., Marvin Robinson, Springfield, Mo., Mrs. Etta Hatley, and Garland Robinson of Hoxie. He left a vacancy that will be hard to fill, and more especially in the Sunday school work, as no more faithful laborer could be found in all these parts than he, his watchword being "onward" and "upward" to a better and brighter life, and even till he fell a victim to the "white plague" which so soon swept him off his feet, he was commanding an army of happy children at this point in the great work of the Sabbath school. He will live on and on in the hearts and minds of many as well as the writer who received good and lasting impressions from him, at an early age. His work, like many of the clergy of an early day, was on the frontier of Arkansas, and as we watched him succumb and fold his tired and weary hands and sigh his last peaceful and sweet relief from all his labors, we were assured that he had fought the good fight of our fathers gone on before, and his reward was waiting him just over the river of death. He was poor financially, but rich in the Lord; weak physically,

but strong spiritually. He became as a little child, and children loved him for he was meek and lowly as Christ. To the faithful and loving wife and children who bathed his fevered brow, you shall in no wise lose your reward, but will be repaid for the many sleepless nights and days you stood as guardian angel around him while he walked through the valley of the shadow of death. — Henry Downing.

CONWAY.—Brother J. B. Conway was born July 4, 1856, in Monroe County, Arkansas. He departed this life January 8, 1915, near the Cypress Valley Church, and the funeral services were conducted by the writer. He was married December 9, 1877, to Sarah A. Sandertin. To this union were born eight children, three of whom precede him to the spiritual land. He leaves a wife and five children to mourn the loss of a devoted husband and a loving father. He was converted at the age of eighteen years and joined the M. E. Church, South, under the ministry of Rev. T. H. Ware and lived a consistent Christian until death. He left his wife and children with a good home and plenty, but not rich; but their greatest heritage was his exemplary life and his symmetrical Christian character. Therefore as they stood in that silent city of the dead, around his open sepulcher in that awful heart-crushing moment, and taking the last fond look of the husband and father in this world, when all the scenes of the past rushed in and when their hearts instinctively reached out into a veiled eternity for a glimmering ray of hope and of a future meeting, down deep in their stricken souls they had the consciousness that the dear husband and father had returned with those ransomed of the Lord to Zion with songs and everlasting joy upon their heads and sorrow and sighing shall flee away.—His Pastor, J. D. Kelley.

GOODLOE.—Mrs. Olivia Critz Goodloe, whose maiden name was Ellis, was born April 16, 1845; professed religion and joined the M. E. Church, South, in early life; was married to Mr. David S. Goodloe September, 1867; died at Quitman, Ark., May 16, 1915. The greater portion of her married life was spent in White County near Bethesda Church. It has been more than thirty years since I first met her and I never entered her home without feeling a welcome, and that I was in the home of one of God's noble women. Being small of stature and modest and quiet in all she did, she might not impress you as being a leader in church work, but as deep waters move noiselessly along, so oftentimes the quiet lives are those that impress people with their goodness. "She was a perfect Christian" is the testimony of the companion who has lived with her for almost half a century. Having been in her company at various times not one time do I remember to have heard her speak ill of any one. She is gone from us here, but leaves as a legacy a life well lived and "a good name which is rather to be chosen than great riches." And not only this, but her husband, who doubtless will strive to live closer to the Lord, one son and four daughters, all members of the church, besides several grandchildren, most of whom are members of the church, one 15-year-old boy being a steward. Her remains were carried to Bethesda Cemetery and laid by the side of her children who had

gone before. Just as we entered the church with her remains a storm came, but we were safe in the house of God; so as the storms of life are over with her we feel sure she is safe in the arms of Jesus.—A Friend, G. W. Williams.

CLEMENTS.—By request of the noble and useful daughters of Dr. George Dallas Clements, Mrs. John Conner of Augusta, Mrs. M. B. Hare of Auvergne, and Mrs. Forrest Blakeley of Auvergne, I gladly, yet sadly, give this tribute of real love and high esteem to the life, labors and piety of one of the best, truest, and most congenial friends I have ever had in all these forty years of service as a Methodist itinerant. I say, "gladly and sadly," yes, with cool deliberation. Glad that such a noble man as he ever came into my life. Glad that I ever was blessed with returning the life he put into me, to him, but with limitations, for I got vastly more than I ever gave. Glad I can say these things with as free a conscience as I ever ate a meal at his bountiful table. Big, broad hospitality was exemplified in every feature of his benign face. Sad that such a man has to grow old, infirm, wither, droop and die. But the sadness is supplemented by another gladness that such a man does not die only as to the body. He lives today in two worlds—this one and the better one. In 1877 we met first. Our meeting was the basis of a long and unbroken sincere friendship for thirty and eight years. I was his pastor for two terms, but when not his pastor I kept up pretty well with his devout and animated life. In 1903 and 1904 I was his pastor for the second time. And I was in the midst of his elegant family circle over and over again. I met him often out of the home circle where business was the order of the hour, and if I ever saw him out of humor or even noted a fault, a single fault, I do not now recall it. I know this is high standardization, but the foundation was back of it, and under it. A more affectionate husband, a more loving and tender father, a better citizen, a truer friend, a more consistent follower of Jesus, a better and more liberal supporter of the church I have never known. That he had faults is true—a man always has faults—but I never found them out. He was the most open book as a steward or church official I have ever known. He delighted, in a sweet, brotherly way to tell the preachers what he thought wrong in them. It takes a good man to do this. It takes another good man to receive it. The doctor was a money gatherer; comparatively a poor man when I met him in '77, but by energy and good judgment, he acquired a snug fortune before his death. If he ever laid the hand of oppression upon any one to promote his gain I never knew of it. Genial, gentle, jolly, open-hearted, devoted to his family and church and his friends—peace to his ashes. I have no data of his birth, birth-place, marriage, or his death. These things that I have written are the results of personal contact and eye and ear knowledge. His many virtues cannot be summed up in a short note like this. May God bless his amiable and dear girls he loved so well. And may the mantle of father and mother fall on their shoulders and may it be magnified in service to thirty-sixty and a hundred fold.—J. F. Jernigan.

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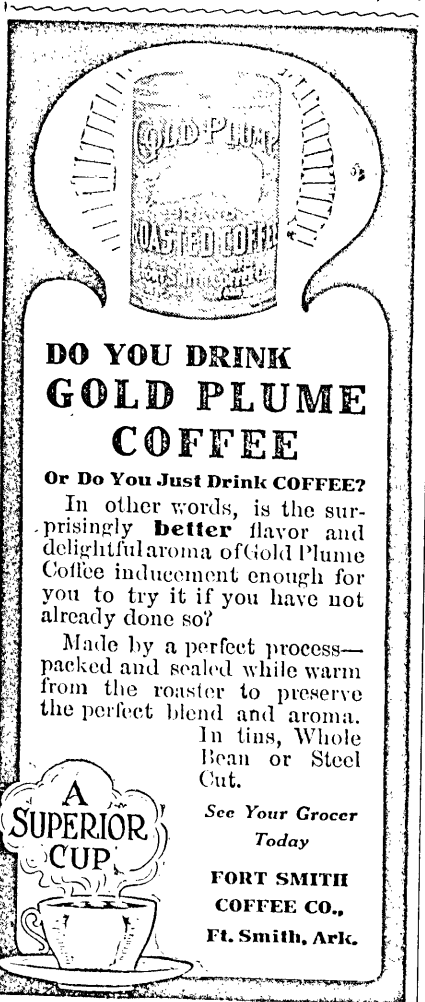
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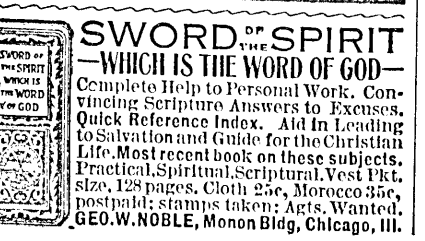
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QUARTERLY CONFERENCES LITTLE ROCK.

ARCADEPHIA DISTRICT. (Third Round.)

Malvern Ct., at Rockport.....July 3-4
MalvernJuly 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 AvenueJuly 24-25
Tigert and OaklawnAug. 1
Park Ave.Aug. 1
CentralAug. 8
Third StreetAug. 8
DalarkAug. 14-15
Holly S. Ct., Mt. Carmel.....Aug. 21-22
Princeton, at Ben Few Camp Meet-
ingAug. 21-22
Cedarglades Ct.Aug. 28-29
A. O. EVANS, P. E.

CAMDEN DISTRICT. (Third Round.)

HuttigJuly 3-4
AtlantaJuly 8
(A model Q. C. on program of Dist.
Conf.)
Strong, at Belding.....July 10-11
BeardenJuly 17-18
WessonJuly 24-25
Hampton, at Fostina.....July 31
Thornton, at New Hope.....Aug. 7-8
FordyceAug. 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
CamdenOct. 10-11
Special attention will be given to
Questions 1, 9, 10 and 11, and any oth-
ers postponed from your former Q. C.
W. P. WHALEY, P. E.

CAMDEN DISTRICT CONFERENCE.

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

W. P. WHALEY, P. E.

LITTLE ROCK DISTRICT. (Third Round.)

Bauxite Ct., at New Hope.....July 3-4
Twenty-eighth St., p. m.....July 4
Austin Ct., at Smyrna.....July 10-11
Hickory Plains Circuit, at Rogers.....
.....July 17-18
Oak Hill Circuit.....July 24-25
First Church, 11 a. m.....August 1
Forest Park, 3 p. m.....August 1
Winfield Memorial, p. m.....August 1
LonckeAugust 3
Carlisle, p. m.....August 8
Hunter Memorial.....August 15
Pulaski Heights, p. m.....August 15
Capitol View, p. m.....August 18
De Vall's Bluff and Hazen, at.....
De Vall's Bluff.....August 21-22
Des Arc, p. m.....August 22
EnglandAugust 29
Keo, 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
HamburgAug. 1-2
Wilmar Sta.Aug. 7-8
Warren Sta.Aug. 8-9
Hamburg Ct., at Hickory G.....Aug. 14-15
CrossettAug. 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
W. C. DAVIDSON, 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
StuttgartJuly 25-26
Star City, at Mt. Home.....July 31-Aug. 1
St. Charles, at Prairie Union.....Aug. 7-8
DeWittAug. 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.....
.....11 a. m., Sept. 5
Swan Lake, at Reydel.....8 p. m., Sept. 5
Wabbaseka11 a. m., Sept. 12
Pine Bluff, Lakeside.....8 p. m., Sept. 12
Roe Ct.Sept. 18-19
J. A. SAGE, P. E.

PRESCOTT DISTRICT. (Third Round.)

Orchard ViewJuly 3-4
MurfreesboroJuly 4-5
ShawmutJuly 10-11
AmityJuly 11-12
ColumbusJuly 17-18
WashingtonJuly 18-19
HarmonyJuly 24-25
Blevins Ct., Friendship.....July 31-Aug. 1
Okolona Ct.Aug. 7-8
PrescottAug. 8-9
FultonAug. 14-15
W. M. HAYES, P. E.

TEXARKANA DISTRICT. (Third Round.)

Paraloma, at Paraloma.....July 3-4
Patmos, at SardisJuly 10-11
Stamps, p. m.....July 11
FairviewJuly 17-18
College HillJuly 17-18
ForemanJuly 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.
FoukeAug. 7-8
UmpireAug. 14-15
First Church, Texarkana.....Aug. 28-29
Bright StarAug. 28-29
Lockesburg to be given later.
J. A. BIGGS, P. E.

NORTH ARKANSAS. BOONEVILLE DISTRICT. (Third Round.)

Plainview CircuitJuly 3-4
Dardanelle Circuit.....July 10-11
DardanelleJuly 17-18
ParisJuly 24-25
MagazineJuly 27-28
BigelowJuly 31-Aug. 1
PerryvilleAug. 7-8
BoonevilleAug. 14-15
Booneville CircuitAug. 17-18
Branch CircuitAug. 21-22
Prairie, V. & S.....Aug. 28-29
Petit Jean CircuitAug. 31
JAS. A. ANDERSON, P. E.

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 ViewJuly 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.

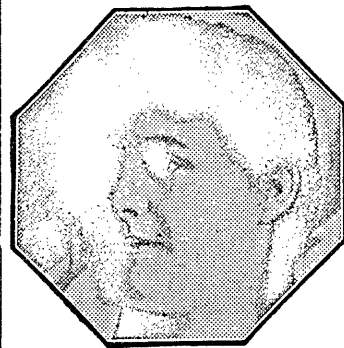
BATESVILLE DISTRICT CONFER- ENCE.

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 (conference later) at 11 a. m.
p. m.....July 4
Plumerville (conference later) at 8
p. m.....July 4
Quitman and Rose Bud, at Plant's
ChapelJuly 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

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SEARCY, - - - ARKANSAS

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.)

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 13-11
Osage Ct.July 17-18
Green ForestJuly 18-19
Springtown Ct.July 22-23
FayettevilleJuly 25-26
Goshen Ct.July 27-28
SpringdaleAug. 1-2
Viney Grove Ct.Aug. 7-8
RogersAug. 15
Elm SpringsAug. 16-17
BentonvilleAug. 22
Pea RidgeAug. 22-23
War EagleJuly 28-29
HuntsvilleSept. 4-5
WinslowSept. 11-12
G. G. DAVIDSON, P. E.

FORT SMITH DISTRICT. (Third Round.)

Van Buren Station, 11 a. m.....July 4
Charleston Circuit, at Weaver.....July 4-5
Greenwood StationJuly 10-11
Mulberry Ct., at Mulberry.....July 17-18
Kibler CircuitJuly 18-19
Ozark Circuit, at Pleasant Grove.....
.....July 24-25
Ozark StationJuly 25-26
Van Buren Circuit, at Bethel.....
.....July 31-Aug. 1
Alma StationAug. 1-2
Hartford and Mansfield, at Mans-
fieldAug. 7-8
Huntington and Midland, at Ab-
bottAug. 8-9
Beech Grove Circuit.....Aug. 14-15
WILLIAM SHERMAN, P. E.

HELENA DISTRICT. (Third Round.)

Marianna MissionJuly 3
Wheatley & Moro.....July 10-11
BrinkleyJuly 17-18
ClarendonJuly 24-25
TurnerJuly 25-26
McCraryAug. 7
Howell & DevewAug. 7
HamlinAug. 14-15
WynneAug. 21-22
ParkinAug. 22-23
Cotton PlantAug. 29
LagrangeSept. 4
W. F. EVANS, P. E.

JONESBORO DISTRICT. (Third Round.)

BlythevilleJuly 3
WilsonJuly 4
OsceolaJuly 10-11
Luxora and Rozelle, at R.....July 17-18
HarrisburgJuly 18-19
Harrisburg Ct., at Claunch.....July 18-19
Barfield Ct., at Tomato.....July 22-23
Blytheville Ct., at Promised L.....
.....July 24-25
Manila and Dell, at D.....July 25-26
Vandale Ct., at Marvin.....July 29-30
EarleJuly 31-Aug. 1
CrawfordsvilleAug. 1
W. L. OLIVER, P. E.

PARAGOULD DISTRICT. (Third Round.)

New LibertyJuly 3
Old Walnut Ridge, at Mt. Zion.....July 3
Walnut RidgeJuly 4
Black Rock, Hoxie and Portia, at
HoxieJuly 5
Smithville, at Rancy's.....July 5
Ash Flat, at Hickory F.....July 5
SalemJuly 5
Mammoth SpringJuly 5
Imboden, at Willford.....July 17-18
Pocahontas, at Biggers.....July 24-25
Reyno and Success, at Datto.....July 25-26
Pocahontas Ct.July 25-26
CorningJuly 25-26
Peach Orchard, Knobel.....July 25-26
Lorado, at Warren's.....July 31-Aug. 1
F. M. TOLLESON, P. E.

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