

WESTERN METHODIST.

"SPEAK THOU THE THINGS THOU SEEST AND BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXIV

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HURSDAY, JULY 29, 1915

NO. 30

LAY NOT UP FOR YOURSELVES TREASURES UPON EARTH, WHERE MOTH AND RUST DOTH CORRUPT, AND WHERE THIEVES BREAK THROUGH AND STEAL; BUT LAY UP FOR YOURSELVES TREASURES IN HEAVEN, WHERE NEITHER MOTH NOR RUST DOTH CORRUPT, AND WHERE THIEVES DO NOT BREAK THROUGH NOR STEAL: FOR WHERE YOUR TREASURE IS, THERE WILL YOUR HEART BE ALSO.—Matthew 6:19-21.

THE DUTY OF THE HOUR.

Reader, if you could, by the giving of all your property or your life, stop the world war, would you hesitate? You cannot do that, but you are able today to settle issues as momentous for the future of your country, possibly for the world. Thoughtful students of history agree on two things: (1) The magnitude and the novel methods of this war are the results of the discoveries and applications of modern science, and science is the product of the colleges and the universities; (2) The war itself is the result of imperfect moral education of the leaders of Europe. In other words, if there had been no higher institutions of learning in the world during the last two centuries, the physical engines and instruments of war on its present scale would not exist; and if the teaching in these institutions had been dominated and surcharged with the spirit of the Prince of Peace, there would be no war, and the material resources of the nations would now be used for promoting Christ's kingdom instead of the destruction of Christ's brothers. We cannot stop the war, but we can do our part to make future war impossible. Study the demonstration. The schools of Arkansas will determine the character of our people. The colleges dominate the intellectual life, and give spirit and form to the whole system. Arkansas now, through men educated in our own colleges, is helping to settle the destiny of the world. How? Dr. John W. Cline, a graduate of an Arkansas college, is president of our Chinese University which is forming the life of the greatest nation potentially in the world, the nation which, if wrongly educated, in fifty years may hold all other nations in subjection, or, properly educated, may lead the world in righteousness. Dr. Stone-wall Anderson, a graduate of the same college, as secretary of education for Southern Methodism, by his sane ideas on correlation and standardization, is quietly leading our Church into the formation of a system that will, if accomplished, in twenty-five years give Southern Methodism a pre-eminence, not merely in the South, but in the Nation. Dr. J. H. Reynolds, a graduate and president of the same college, is permanently establishing on a foundation already well laid an institution that sets the pace in Arkansas and is indissolubly linked with destiny. He is now molding the character of world leaders. Prof. J. L. Bond, a graduate of the same little college, as supervisor of rural schools, is organizing the fundamental material from which practically all the greatness of our State is to come. Are not these two preachers and these two laymen, by their vital relation to the formative elements in Church and State and Society, contributing largely to the solution of future world problems? Has not a small Arkansas college furnished the opportunity for the preparation of these men? Now, since this world war is demonstrating the value of efficiency, the result of education, it is absolutely certain that education is to be a still greater factor in history. We must not cease to educate, but to save our American civilization from the rottenness of European civilization, to prepare the coming generations for their stupendous tasks, we must educate our leaders in both Church and State so that they may infuse into society the true spirit of Jesus Christ. A few years ago we were content to proceed leisurely in developing our institutions. Within a year the supreme tragedy of our age has

thrust new issues upon us. Europe cannot be the same as before. Victory, slightly influenced, continues on the same path; but without more of the Christ spirit our civilization, too, will collapse, and instead of yielding under the assaults of a foreign foe, our institutions will be rent by revolution and burnt by anarchy. The student of history recognizes in our life the symptoms that preceded the downfall of Rome and the French Revolution. Recognizing these symptoms, shall we heedlessly drift to destruction? or by proper remedial measures restore our social health and become the uplifting force in the world? In this era events are not laggards. A decade may mean more to mankind than did a century in an earlier age. This is the transition period, the crisis of our civilization. The duty of the hour is so strongly to establish ourselves in things spiritual that the downward trend may be arrested, and the upward movement may be assured. We must not make less money, but more. We must not cease to develop material resources, but put them to better uses. We must seek first the kingdom of God by spiritualizing the material. We must seek God's approval in making our money, and then spend it under his direction; and the spending more fully reveals our moral nature than does the making. Many a man earns his money honestly, and then spends it foolishly and selfishly on meat and drink and raiment and vain display, without recognizing God's interests. Most Christians have largely increased their resources in the last quarter century without proportionate increase in contributions to God's kingdom. This is not merely robbery, it is a breach of trust, a betrayal of confidence, a failure to grasp the significance of life. We are now suffering depression for our partial complicity in Europe's crimes; but God is merciful, our cup of iniquity is not quite full. God is now, this year, testing us. In Arkansas His bounty in nature is almost burdening us. Shall we receive it, and fail to appreciate its meaning? It is opportunity to enter into closer and fuller relations with God. Shall we stop our ears and close our eyes, and dash headlong to destruction? This year of plenty our fate hangs in the balance. We as a State, as a Nation, as a Church, are toying with destiny. Stop! Consider! Pray! Repent! Reconsecrate! Let us take God into all our plans. If we do this, then just as England invested her wealth in a fleet for defense, and as Germany invested her resources in an army for defense and for conquest, so must we endow and equip our colleges, because their products will determine the character of our civilization, and thus our destiny.

Hendrix College asks for \$400,000; Galloway College needs \$250,000; Henderson-Brown College must have \$100,000. What is \$750,000 for 100,000 Methodists, if they are as loyal to Christ as the European is to King, or Kaiser, or Czar? Without missing a meal or slighting any other obligation, it is possible for every Sunday school scholar under twelve to pay \$1, for every Epworth Leaguer to pay \$5, for the poor widow to pay \$5, for the laboring man to pay \$25, for 5,000 members of moderate means to pay \$100 each, for 1,000 to pay \$500 each, and for 100 to pay \$5,000 each. But why think that we should do it without sacrifice? It would be worth infinitely more to each one of us if the gift represented costly sacrifice, not merely abstention from a luxury or an indulgence, but the surrender of something very dear. Such giving, such self-denial, would so strengthen and purify our spirits that every department of church life would feel it. Revivals would break out spontaneously. Shall it be? Each one who reads is responsible for his part. Let each one settle for himself, first by fasting and prayer, then, immediately, by communicating with the accredited financial representatives of our colleges—namely, Dr. James Thomas, Little Rock, for Hendrix; Rev. W. C. Watson, Pine Bluff, for Gal-

loway; Rev. E. N. Evans, Arkadelphia, for Henderson-Brown. God's eye is upon each one of us. He expects each to meet the duty of the hour. What will your record be?

THE MORAL AND RELIGIOUS INFLUENCE.

The first public schools in our country emphasized religion and morals, but imparted little knowledge. The text-books of fifty years ago demonstrate the religious trend. Webster's Speller had a catechism basing its morals on the Bible, and treated such subjects as humility, mercy, anger, revenge, truth, and charity. The Readers were full of patriotic and ethical selections. The Bible itself was usually read, and sometimes memorized. Now all is changed. Knowledge has increased, and in trying to cram all kinds of information into the pupil the old-fashioned morality is neglected. Our public schools are not immoral, and, indeed, where sectarian bigotry and prejudice do not interfere, they are not irreligious; but the variety of subjects and the mass of information considered desirable have practically submerged formal religious teaching. The life of the teacher becomes increasingly important, because the morality and religion of the school are to be found in the character and conduct of those who stand daily before the youths whose lives are being formed. Even business men are beginning to stress the value of character, and are requiring evidences of good character from applicants just out of school. In view of the influence of the teacher on the moral life of the pupils, directors should exercise great care in selecting teachers for our public schools, and faculties of higher institutions should be conscientious and guarded in their recommendations of students who propose to teach. Our Christian colleges can furnish only a very small part of the teachers for the public schools, but it is an important part, and is under obligation to set high moral standards. Thus the life of the lower schools may be lifted up and truer standards established.

God's idea of material things is the reverse of man's. Man invests money in houses and lands and cattle, and expects increase in materials and money. He spends most of the increase on his physical needs, upon food and raiment and shelter and furnishings. God gives goods and gold in reward for energy and industry, and then expects men to invest in things that minister to the spirit. Men think that railroads and big buildings and barns endure. God says: "The things which are seen are temporal (perishing and fleeting); but the things which are not seen are eternal" (lasting and imperishable). Are we investing according to man's or God's method?

God does not expect us to be victors over others as men are victors in war. Christ said: "Be of good cheer; I have overcome the world." He did not overcome by force of arms, but by faith and love. Our victory is to be a gift. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." We win through Him, and not through ourselves; for "we are more than conquerors through him that loved us." We do not triumph by fighting; for "this is the victory that overcometh the world, even our faith." Our faith in God and in Jesus Christ brings the victory over self, and when self is in subjection, the world cannot overcome us.

Numbers, organization, institutions are not to be despised; but all these may be found, and without holiness of life our Methodism is nothing.

The man who hath much money and little wit may need his surplus gold to cover his mental deficit.

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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.

PERSONAL AND OTHER ITEMS.

Saloons in Fort Smith will close August 1, under order of the court.

Rev. P. Q. Rorie writes that he is in a great meeting at Amity, with over 50 conversions.

Rev. Forney Hutchinson, of First Church, Little Rock, is spending a few days at Junaluska, N. C.

Rev. J. F. Glover has had a brief meeting at Adona, resulting in three additions and an uplift in the life of the church.

Rev. E. N. Evans, who will be the commissioner of Henderson-Brown College, has moved to Arkadelphia and assumed his duties.

Last Thursday night Senator J. T. Robinson delivered an address at Capitol View Church on "The Peace Policy of the United States."

The family of Dr. A. O. Evans, presiding elder of Arkadelphia District, has gone to Hot Springs for a month, and Dr. Evans can be reached there.

Rev. Lovick P. Law, who served as pastor in Portland, Ore., this year, has returned to evangelistic work and will make his home at Siloam Springs, Ark.

Ex-Governor Lon V. Stephens, of St. Louis, has resigned as trustee of the Barnes Hospital, and Bishop Herdix has appointed Mr. Ray L. Carter to fill the vacancy.

Rev. W. C. Watson, commissioner for Galloway College, has preached at our First Church the last two Sunday nights and one Sunday morning in the absence of the pastor.

Rev. T. D. Scott has been assisting in a camp meeting on Ussery Circuit, and during the Sunday of his absence Dr. J. M. Workman acceptably filled the pulpit at Arkadelphia.

Rev. H. S. Shangle, formerly of Arkansas, but long a prominent member of East Columbia Conference, has been elected financial agent of Columbia Junior College, Milton, Ore.

By an absurd blunder the paragraph referring to the editor's visit to Brother B. A. Few's congregation some weeks ago read "Hope" instead of Prescott. We beg pardon of all concerned.

Married: At the Methodist parsonage, Atlanta, Ark., Sunday morning, July 25, 1915, Mr. E. W. Eastridge and Miss Carrie Powledge, both of Shuler, Ark., Rev. J. E. Waddell officiating.

Rev. W. F. Quillian, who for several years has been president of the Methodist Training School, Nashville, has been elected president of Paine College, Augusta, Ga., our school for negroes.

Rev. P. Q. Rorie, of Arkadelphia, has a tent 50 x 70 feet for rent at \$10 a week, or will sell. Tent has been used eight weeks and is in good condition. Write him, if you are interested.

At the recent annual meeting of the S. S. Board, Lake Junaluska, Rev. John W. Shackford, of the Virginia Conference, was elected superintendent of Teacher Training, to succeed the late Dr. H. M. Hamill.

The Arkansas Gazette recently reported the fining of a negro for profanity in an Argenta saloon. If the law against profanity were enforced in saloons they would all quit business before the prohibition law goes into effect, hence this saloon must be preparing for the dry spell.

The editor spent last Friday night at Nashville with Brother M. K. Irvin, and Saturday and Sunday at Orchard View with Rev. Jesse Galloway, preaching at the latter place morning and night and at Nathan at 3 o'clock, returning Monday morning by way of Bingen, where Brother Armstrong was seen for a few minutes. All of these brethren are doing

well. Brothers Galloway and Armstrong are planning for revivals together, and expected to be in one at Doyle this week. A fuller account of the trip will be given next week.

Having planned to make this week's issue an educational number, we have secured many educational articles of great value, and in order to give them place, we have reduced the space in all departments and withheld other matter that would keep. All will appear in due time.

The Christian Pilot, which has been published at Little Rock for some years, has been consolidated with the Firm Foundation, of Austin, Texas, and will be issued from the latter place. Elder E. M. Borden, who had been editor of the Christian Pilot, will devote his time largely to evangelistic work.

Last Thursday Rev. W. C. Watson, Commissioner for Galloway College, called. He has just returned from the hospital, where he had been present while Brother Herron underwent an operation. Brother Watson is devoting his time now to canvassing for students, and is very much encouraged over the prospects.

Rev. S. T. Baugh reports that his church at College Hill, Texarkana, is in a great revival, which began July 11, and already there were 20 conversions and 18 accessions. The presiding elder, Rev. J. A. Biggs, is helping the pastor in the preaching, and Brother W. W. Watts, a layman of Fairview church, is leading the singing.

The Grand Commandery of Knights Templar of Pennsylvania, at its annual conclave held in Philadelphia, Pa., recently voted by a majority of three to one that in the future no man connected, either directly or indirectly, with the liquor business should be admitted to membership in this branch of Masonry.—Ex.

Latest reports from the recent census of Argentina show that the population of the Province of Buenos Aires has increased 122 per cent since the census of 1895, the population of the province having been 921,168 in 1895, and 2,048,786 in 1914. The census shows the population of the city of Buenos Aires at 1,593,000.

Last year "The American Grocer" computes that we spent a little more than a billion dollars for beer, \$609,000,000 for distilled drinks, and \$128,000,000 for wines. The sum of the three items is under a billion and three quarters. In 1913 the sum spent was a little greater, but not much importance can be attached to a decrease of 2.3 per cent.

Passing through on their way to the Summer Assembly at Lake Junaluska, Rev. and Mrs. W. J. Moore, of Weatherford, Okla., spent a few hours in our city. They express themselves as unusually well pleased with their work this year. Brother Moore is the Sunday school man of our church in Oklahoma, and has done much to create interest in modern methods.

Trade of the United States with Venezuela is less affected by recent conditions than that with many other parts of South America. Exports to Venezuela for the fiscal year are practically the same as those of last year, and the imports from that country show an increase of about 40 per cent when compared with the immediately preceding year.

We confess that our disappointment at the big debt of \$100,000 on the Foreign Mission Board is made a bit keener by the fact that Southern Methodists gave \$300,000 more than Southern Baptists did for foreign missions. We gave something over \$500,000 and they gave over \$800,000. We can think of a number of things by way of apology and explanation, but somehow it does not seem worth while to say them. Southern Methodists live in the South as we do. They have also felt the low price of cotton as a result of the war. They are largely a rural people as we are. Besides, Southern Baptists number nearly half a million more members in the South than the Methodists. It is just as well for Southern Baptists to face the facts. Baptist World.

DOES ANYBODY KNOW?

Where is the record of the Camden District Conference from 1867 to 1876? We have complete records from 1876 to the present, but have not found the volume containing minutes from 1867 to 1876. Please look among your old books and dusty papers. If you find that old record, please notify the undersigned. The last District Conference committed these old records to the presiding elder for the

Little Rock History Commission. Other old records and historical matter should be turned over to this Commission for safe keeping. If you have anything in the way of Methodist history that you think should be preserved, report it. Please help me find that old Camden District record.—W. P. Whaley, Presiding Elder, Camden, Ark.

PERSONAL NOTICE.

I am very thankful to several of the brethren, both in the North Arkansas and the Little Rock conferences, for their kindness in calling on me to assist them in revival work. I have received more calls than I could fill. I have accepted a work offered me by Brother Sage of the Pine Bluff District, and I think it better to undertake this work offered by him than to continue for the present in revival work. The acceptance of this work will necessitate the canceling of all present engagements in revival work, and I will not be in a position to receive any more calls. Again thanking the brethren for their kindness, I am, cordially and fraternally.—Frank Hopkins.

REV. JOHN McKELVEY DEAD.

Just as we go to press a special message to the Arkansas Gazette announces the death of Rev. John McKelvey, our pastor at Cotter. He was thrown from a horse Sunday, sustaining fatal injuries. We have no further particulars. He was one of our most faithful and consecrated young ministers, and the Church sustains a great loss in his untimely death. His aged father and other relatives have our heartfelt sympathy and prayers in this sad hour.

"THE POSSIBILITY OF APOSTASY."

The above is the title of a booklet recently published by our brother, Rev. J. W. Vantrease of El Dorado. In this we have a convincing array of Scripture and other arguments. I wish every reader of the Methodist would send Brother Vantrease a dime and get a copy of this little book; and every preacher ought to put a bunch of them in his grip for distribution. Send for it. I have endorsed it, and you know it is good.—W. P. Whaley.

WANTED.

In central or western Arkansas, a position as high school teacher in the Department of English, Latin, or Modern Languages. The young woman is an A. B. graduate of Galloway, has taught six years; specialized in University of Chicago and University of Tennessee. Address Lock Box 283, Ozark, Ark.

BEN FEW CAMP MEETING.

The meeting at the Ben Few Camp Ground will begin August 17 this year.—M. K. Rogers, P. C.

NO LONGER MEDICINES.

The United States Pharmacopoeial Convention has decided to drop from the official list of medicines both whisky and brandy, so that after January 1, 1916, no druggist may sell them without placing his business under local and State regulations provided for saloons. A reason for eliminating these liquors from the Pharmacopoeia is the growth of sentiment among reputable physicians not to prescribe them as medicine. Hereafter they will not be recognized as medicines.

ALMA, ALMA MATER!

(A song that may be used by the alumni of any institution.)

Alma, Alma Mater! glorious and lovely,
Morning, noon, and eventide, we sing in praise of thee.

Alma, Alma Mater! beautiful and worthy,
All thy sons declare thy fame and laud thy dignity.

Alma, Alma Mater! all thy children love thee,
Rendering their tribute full, their hearts and heads agree.

Alma, Alma Mater! voices chant thy glory;
Thou who hast uplifted life, beloved and crowned shalt be.

Alma, Alma Mater! when my heart grows weary,
When the evening shadows fall, my thoughts shall turn to thee.

Alma, Alma Mater! darkness now enshrouds me—
Truth enkindled in my soul seeks immortality.

—A. C. M.

CONTRIBUTIONS.

THE OLDEST METHODIST SCHOOL BUILDING IN AMERICA.

About thirty miles south of Petersburg, Va., along the old Petersburg-Boydton turnpike (now the automobile route between Maine and Florida), there stands a quaint old building of great historic interest to Methodists—Ebenezer Academy, the oldest Methodist school house in America, perhaps the oldest in the world. It is built of rough stone, two stories high, with an old-fashioned Dutch roof. There are two rooms below and two above, with a fireplace at each end of the lower rooms.

Until quite recently it was thought that Cokesbury College was the first Methodist school built in America, but it is now believed by those who have studied the history of this old academy that Ebenezer preceded Cokesbury by a few years. This was the opinion expressed by Cummings in his book, "The Early Schools of Methodism," and Dr. Baketal, editor of the Year Book of the Methodist Episcopal Church has recently written an article in the May-June Methodist Review in which he gives quite conclusive evidence that Ebenezer Academy was opened in 1784, while Cokesbury College was not completed until 1787.

It is interesting to note Bishop Asbury's reference to this school. Under the date of 1794 he wrote: "Our burdensome stone, Ebenezer, now gives us some trouble and care. If we can employ good men, keep up discipline and maintain credit, it may come to something." A few days later he wrote: "I had a meeting with the trustees of Ebenezer school. Matters are very discouraging; people in general care too little for the education of their children." In 1798 he wrote: "Ebenezer Academy is under poor regulations; and what is more than all, some gentlemen of Brunswick county had the confidence and want of propriety to wish to wrest it wholly out of our hands, after we had collected so much money to build it." Jesse Lee, in his "History of Methodism," published about 1809, says: "There is a good school kept at Ebenezer, in Brunswick county, Virginia, but it is not under the direction of the Methodists."

The writer has searched the records at the clerk's office of Brunswick county and found the following deed recorded:

"This indenture, made the 6th of August, in the year of our Lord Jesus Christ one thousand, seven hundred and ninety-six, between Drewry Buckner Stith, of Brunswick county, and Fanny, his wife, of the one part, and Ira Ellis, Edward Dromgoole, John Paup, Aaron Brown, Henry Merritt, John Easter, Stith Parham, Peter Pelham and Peter Robertson, Trustees for Ebenezer school for the time being, and their successors, of the other part,

"Witnesseth, That the said Drewry Buckner Stith, for and in consideration of the sum of twenty-six pounds current money of Virginia," etc. Then followed the description and location of fifty-one acres of land. The building was used as a school before the deed was given, as Bishop Asbury refers to it two years before the date of this deed.

For perhaps twenty or twenty-five years this old building was used as a Methodist school, and it stands today, after a century and a quarter, as a monument to the heroic efforts of Bishop Asbury and others who labor-

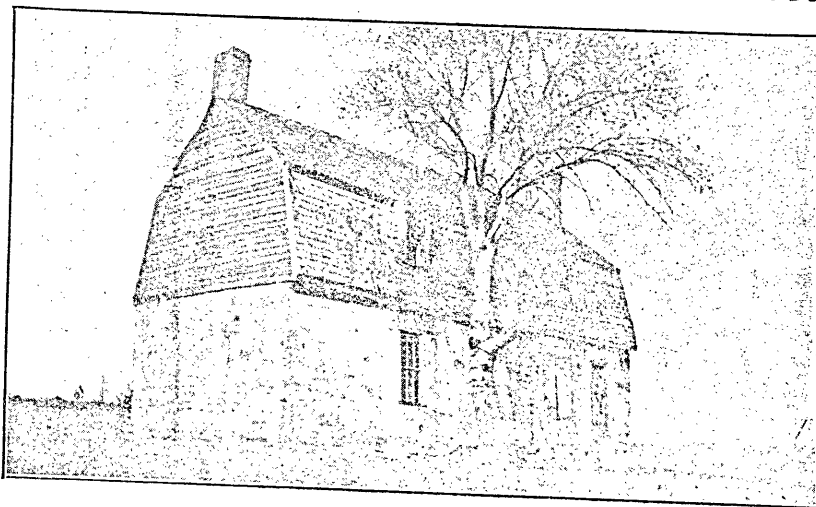
ed under the most trying circumstances to establish institutions of learning under religious influences.—H. H. Smith, Alberta, Va.

THE PLACE OF THE CHURCH COLLEGE.

As never before in its history, the Church is called upon today to give the why of the denominational college. The whole question of its rights and functions as an educational agency has been reopened.

It seems strange that after all these years of the Church's rich and unmo-lested service in the field of education it should be found necessary, at this late day, to defend the rationale of its policy. And yet such is the case. The evidence is not lacking that influences high and potent are afoot the uncon-cealed purpose of which is the whole-sale and thorough secularization of the educational system of the country. Great foundations, discriminating against Church-controlled institutions, have proposed a program the effect of

The common criticism that an education secured in a Church-controlled college is necessarily narrow grows out of the assumption that the primary business of this class of schools is the teaching of sectarianism. As a matter of fact, outside of our distinctively theological schools sectarianism is unknown in the curricula of our colleges and universities. The points of their differentiation from State and private schools are to be found not in their sectarianism, either of curriculum or of atmosphere, but rather in the creative personality of the Christian teacher, in the interpretation from the Christian viewpoint of the facts found in the curricula common to both State and Church schools and in the atmosphere where Christian faith and character most easily come into being. Unless Christianity itself be counted narrow, the Christian college is not narrow; for its first business is not denominational propagandism, but the making of Christian men. Indeed, the charge of narrow-



The Oldest Methodist School Building in America.

which, it is hoped, will be the elimination of this class of schools by a process of starvation. Authority to kill as well as to make alive is assumed. We face in these things the transference of the methods of the trust from the realm of business to that of education.

In the face of the decree of eviction that has gone forth from these high places there must be a restatement in terms the most positive and emphatic of the principles on which the Church predicates its right to build and maintain its institutions for the education of its youth.

The assumption by the Church of the function of education grew originally out of two things: First, the general lack of educational advantages; and, second, a certain definite qualitative value in the educational work it proposed. It may be admitted frankly that the first of these reasons no longer obtains or, at least, that the argument from this standpoint constantly grows weaker. There are schools in abundance, running from the primary grades up to the university, within reach of every child and youth who desires an education. We no longer need to offer the opportunity for an education merely because no one else offers it. But, while the first reason for the denominational school has decreased, if not passed, under modern conditions, the second reason, the qualitative value of its work, has been accentuated tremendously under these same conditions. Christian education involves a scope, a motive, and an objective that are all its own. In the very nature of things, none of them falls within the field of the secular program.

ness laid against this type of education comes with poor grace from certain quarters; for undoubtedly it is true that the secular education of our day lies open to the criticism of running to deathful narrowness along lines of specialization. A school should stand, in the broadest possible way, for preparation for meeting the complete range of life's needs and activities. Its aim, if confined to the purely intellectual or to the merely aesthetic and utilitarian, is not sufficiently far-reaching to touch the things that enter most determinatively into life. It is vastly more important to teach living than to impart the data of a curriculum. A diploma is not the highest qualification for filling a chair in a college faculty. One wants to know, in putting his boy under a teacher, what in himself the teacher is, what are his ideals of life, what powers may be lodged in his personality to inspire and mold the character of the student. It is not enough that the youth be instructed merely in the things involved in bread-winning. The need of life's adjustments to its complete circle of relationships is primary and mandatory.

It cannot be questioned that man's chief interests, activities, and relations—the very pivots of destiny—are in the realm of the moral. By the program of the secular education this loftiest and most determinative interest must be left out of account altogether, or else the attempt must be made to secure high moral results without the aid of religion. And argument is not needed to prove that when morality and religion are divorced the taproot of morality is cut. If the moral quality of character and service and

civilization holds the place of relative importance that all alike assign it, then most assuredly the system of education that either disregards or improperly bases this highest thing is narrow in its processes and inefficient in its products.

When leaders of world thought seek to shift the basis of ethics, when it is declared that might makes right, it is time to give close examination to educational systems that fruit in such doctrines. When the ideal is purely intellectualism, or technical efficiency directed toward worldly ends, it need not be wondered at that there should be seen such revolutionary tendencies threatening the very foundations of civilization.

Our greatest safety is in an education that is integral; our greatest peril is in that which is fractional. Disproportionate men are a menace always; but doubly so when that in them which represents power to do is developed by a thorough training of the intellect, leaving untouched by educational processes that deeper something in them that determines what to do, how to do, and the highest motives in doing. A highly trained intellect is merely a tool in the hands of a man that lies deeper in us than the intellectual level of personality. This tool may be used for good or evil, the determining factor being not the measure of the culture of the mind but the quality of the man who uses it. Nature will continue red in tooth and claw so long as education puts the sole or the chief emphasis on technical training in the perfection of weapons with which to wage war, either in bloody trenches or in business competition, to the neglect of the ethical basis of life. The tragedy being enacted in Europe today means that education has concerned itself more about bombs than it has about brotherhood.

Our day is not short of the elements of leadership represented by brilliancy and furnishment of intellect. For every call for that which demands brains there is an ever-increasing supply. But the conviction grows that there is something more than brain efficiency needed in these troublous times on which the world has fallen. We are in the midst of transitional movements that we cannot measure, that we scarcely can analyze. Vast and seismic are the swells of social and industrial unrest that we feel beneath us. Political changes, involving untried and hazardous experiments, are upon us. Commercialism, grown grossly assertive in this new world of resource and opportunity, seeks to subordinate everything to its own interests—for a government of human rights to set up one of dollars, for dollars, and by dollars. For these times, big with issues involving all the times to come, we must find a new leadership. It must be no less an intellectual but more a moral and spiritual leadership—the leadership of men who are able to glimpse above the dust and smoke of conflict the vision of a new heaven and a new earth wherein dwelleth righteousness, of men who can hear above the din and strife of selfishness the voice of supreme authority. It must be a leadership of unswerving devotion to righteousness. The opportunist, playing for personal preferment with these titanic forces; the doctrinaire, experimenting with some new theory taken from the school that scorns the Ten Commandments as a scrap of paper, are not the men to lead us; for they will turn and double on their own tracks as their

personal interests demand and as the school of intellectualism grinds out new theories to take the place of the old. Only the men whose education crowns brain efficiency with Christian character can be trusted for this new leadership. We can follow safely only him who walks with God.

The Church college has a *raison d'être* that lies in a qualitative value it can give and that the State cannot give to education—a value that cannot be counted less than the highest factor entering into education. In addition to the argument for this indispensable quality in education generally, the Church finds that in the scope of its educational program alone is there provision for that type of leadership that its own needs demand. From the student bodies of its own schools the Church recruits, and must continue to recruit even more largely in the future, its leaders in both the clerical and lay ranks.

There can be no doubt about the logic of the Church's place in the field of education. But there is a practical phase of the question that today is vital. To hold the place that rightly is ours we must do two things: First, the atmosphere of the Church school must be made and kept positively and distinctively religious. There is no need that we should spend vast sums of money and enormous energy unless there be between our institutions and others this sharp line of differentiation. Second, we must put down enough money to give the students in our schools as good as the best that can be had anywhere else and by any other standard of comparison, plus this supreme advantage of the atmosphere of faith and life in which men come to their best. When we make up our minds to do this and not to rest the case simply on an appeal to denominational loyalty, the problem of the denominational college will have been solved and the educational system of our country rightly typed. We have the logic; we need the dollars. Will the men who have the money respond to the call?—Bishop J. H. McCoy in Sunday School Magazine.

THE COLLEGE AND RELIGIOUS LEADERSHIP.

The proper work of the college is to make broad, strong, well-rounded, efficient men and women. One of the critical periods in life is the time when young men and women are passing out of childhood and youth into manhood and womanhood. At this period the call of the flesh and the call of the Spirit are both strong. The inner life is disturbed by conflicting ideals, purposes, and emotions; while the outer life is often marked by inconsistencies and contradictions. It is during this transitional period, this time fraught with such great possibilities for both good and evil, that the destinies of young men and women are so largely committed to the college.

The function of the college is to guide youth safely through the perilous period of later adolescence and to fashion this plastic material into strong men and women with clear intellects, high ideals, lofty purposes, able to work and ablaze with the spirit of service. The actual place which such men and women will occupy in society is an entirely secondary matter. The all-important thing is that they come out of college able and willing to think, to plan, to feel, to serve, to sacrifice. This is the kind of leadership which the colleges should aspire to produce and which college men

and women should aspire to achieve.

It is a well-known fact that college men have been and are trusted, honored, followed, and loved to a marked degree by their fellow men. And in the competitions and contests for the coveted prizes of life they have been and are strikingly successful.

In Appleton's "Cyclopedia of American Biography," published some years ago, there are sketches of 15,142 men who have achieved more or less distinction. Of this number, 5326 were college men—more than one-third of the whole number.

Upon recent investigation made by Mr. John W. Leonard, editor of "Who's Who in America," "it is discovered that over seventy-three per cent of persons now living in America who have won conspicuous success are college-educated, and, moreover, the percentage is gradually rising." The high per cent of college men among the notables of the country is a striking fact when it is taken into account "that there is only one college man in every seven hundred and fifty males of similar age in the United States."

In the 15,142 sketches appearing in Appleton's, there are seventeen professions represented, and in all of them college men are found. The per cent of college men in each is very interesting. Of the 515 naval officers sketched, only 2.9 per cent are college men; and about the same per cent of soldiers are college men. Of the business men, 19 per cent are college men; of public men, 18 per cent; of statesmen, 33 per cent; of physicians, 46 per cent; of lawyers, 50 per cent; of clergymen, 58 per cent; of educators, 61 per cent; and of scientists, 63 per cent. While these percentages have not been brought down to date, they show in a striking way the place of the college in equipping leadership in public life, statesmanship, authorship, law, medicine, education, science and religion.

The American colleges have been under fire of late. This is no new thing. Those familiar with history know that advocates of the colleges and college education of former generations have had to meet and answer in their day criticisms similar to those made against the colleges in our time. Horace Greeley's contemptuous notice, "No college graduates nor other horned cattle need apply," has been forgotten. In spite of such criticism, colleges and universities have multiplied, sums for equipment and endowment grown to enormous proportions and the number of college men and women is rapidly increasing. "The learned professions, so called; the technical callings; the world of literature; the avenues of production and of commerce, public life and service—all are now crowded with collegians, give preference to collegians, offer peculiar opportunities and incentive to collegians; the college man is everywhere in evidence."

The college holds a conspicuous place in the distinctive field of religious leadership. The leadership of the Church is committed to ordained ministers. Of ministers whose names are found in Appleton's Cyclopedia, fifty-eight per cent are college graduates; while of the whole number of men engaged in the work of the ministry in America, the per cent of college graduates is very small indeed. The great epoch-making religious leaders of history, almost to a man, have been college men. Moses was learned in the wisdom of the Egyptians. Isaiah, Jeremiah, Daniel, Ezra, St. Luke,

and Saul of Tarsus were all college men of their day. The great Church fathers were all college men. When we think of the Reformation period, what names come to mind? Calvin, Erasmus, Melancthon, Luther—college men, every one. Methodism owes its origin to a group of college men, the Holy Club of Oxford, the Wesleys, Whitefield, and the rest.

It is sometimes charged that colleges are places of irreligion and vice. Student college life is not perfect, not always what it should be. It is estimated upon close investigation that one young man out of every eleven in this country out of college is a member of some evangelical Church. In the colleges one out of every two is a member. And in the colleges of our Church three-fourths or five-sixths of all the students are members of the Church.

Methodism has never put the emphasis upon college training for her ministers which the Presbyterian, Episcopal, and Congregational Churches have done. Methodism, however, believes in a trained leadership and is greatly in debt to her colleges. Our leading missionaries have practically all been college men. Of thirteen living bishops, twelve are graduates of colleges. So also are the editors and assistant editors of our connectional Review, magazines, and papers. The connectional officers and their assistants, with possibly one or two exceptions, are college men, and most of them are graduates. The outstanding men in most of our Conferences, especially the older and better organized ones, are college men, and that, too, in the face of the fact that the per cent of college graduates in all the Conferences is quite small. The writers of books and magazine articles amongst us, for the most part, are college men and women. It is not too much to say that college men are largely shaping and directing the sentiments, thoughts, and life of our Church.

It is the part of wisdom to recognize the possibilities of our colleges and their importance in equipping for leadership both preachers and laymen in the Church. The last General Conference took action looking to a wider and more definite use of our colleges in this regard. Directions were given to the Board of Missions, the Sunday School Board and the Board of Education to unite their efforts in aiding to establish a department or chair of religious education in each of our colleges. Courses in the English Bible, missions, Sunday school methods, religious psychology, child pedagogy, and applied Christianity will be offered in this department. They will be regular credit courses, open to lay and ministerial students alike. It will be the aim of this department to relate more closely the colleges to the life of the Churches and to equip leaders in our colleges for every department of Church work.—Stonewall Anderson in Sunday School Magazine.

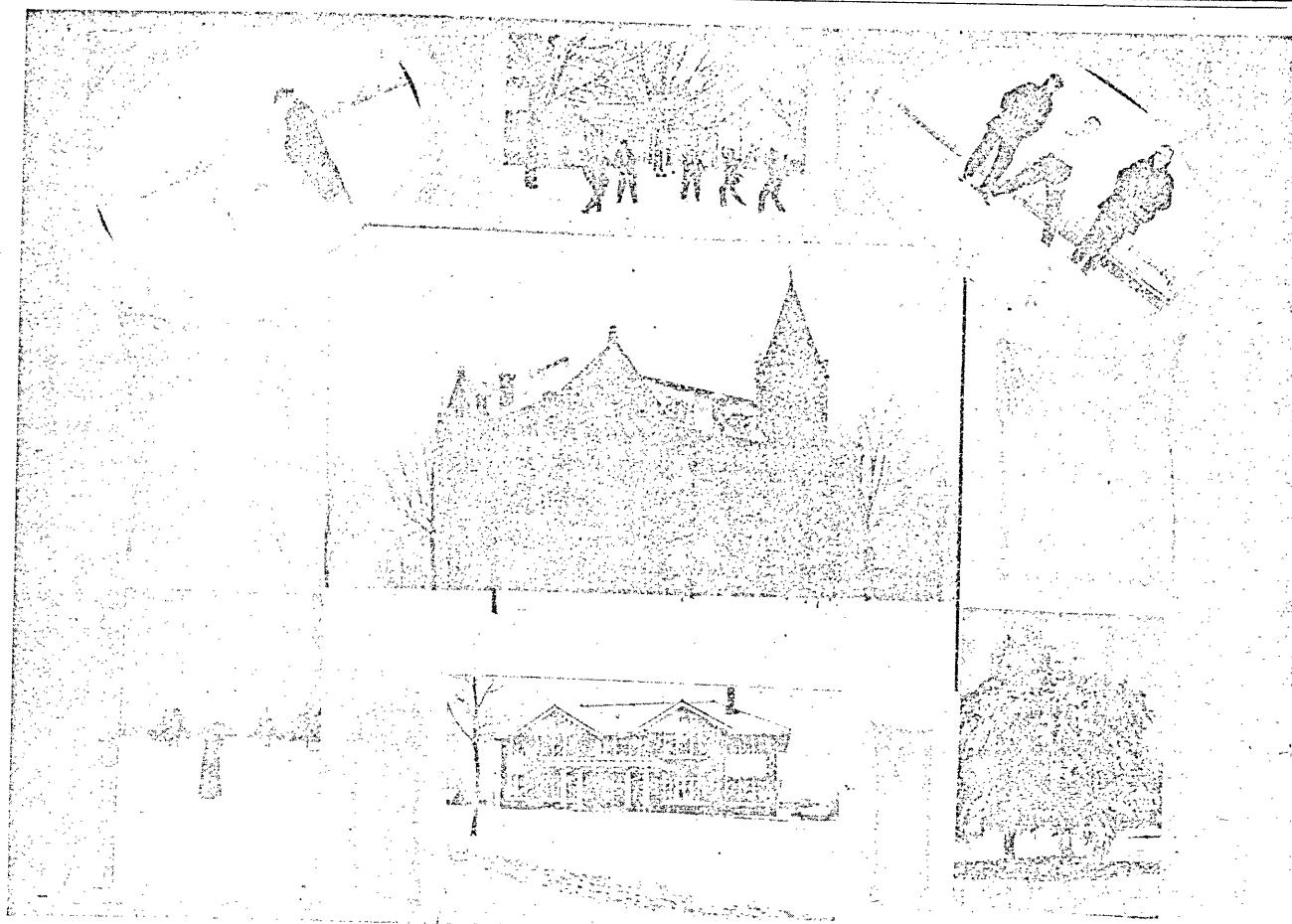
THE MISSION OF THE COLLEGE.

1. To Conserve and to Transmit the Permanent Cultural Elements of Our Civilization.—The supreme task of each generation is to conserve and to transmit the intellectual, spiritual, and material heritage of the race. This service is largely performed through the school, the Church, the family, organized industry, literature, and the leader. In this work the college plays a conspicuous part. In its libraries are gathered the learning and accumulated experience of the

world. The intellectual, spiritual and material achievements of man are permanently preserved in books, periodical literature, and in art. The college becomes the storehouse of the permanent elements of our civilization. It must, therefore, have large material resources in the form of buildings, scientific equipments, and endowments, so that it may build up a great library and may employ ripe scholars. The college must offer the best advantages in the leading languages and literatures of the world, in mathematics, in history, and the social sciences, in philosophy, and in the natural and physical sciences. The college thus becomes a great intellectual and spiritual storehouse and power house. Each generation of scholars going out from the college becomes the exponent and the interpreter of the ideals and civilization of the past.

2. To Be True to the Highest Spiritual Ideals of Man.—The college would be untrue to its mission if it did not possess the leaders of each succeeding generation with the highest spiritual ideals of the race as well as transmit a knowledge of the sciences and the literature of the past. The obligation of the college to the highest spiritual verities is as sacred as its duty to the sciences and arts is imperative. The leader in any field who does not embody in his experience the spiritual ideals of man can not be true to the most sacred elements of our civilization. Hence the supreme importance of the college providing for its students an atmosphere surcharged with Christian ideals. Men and women educated under such conditions will be true to the ethical as well as to the social and material elements of our civilization. The strength of this country lies in Christianity; it furnishes the basic ideals and principles of our civilization. The college would betray its most sacred trust if it should be untrue to the ideals of Christianity. The college must inspire in its students a lofty idealism and a robust faith in spiritual verities. The college should conserve the faith which the boy and girl bring to college, not in its crudities, but in its reality. A teacher who has no higher conception of his responsibilities than to shock the simple faith of young people has no place in a college faculty. "Not suffering," says Eucken, "but spiritual destitution, is man's worst enemy." The college authorities must also seek to save the unsaved and to make the mind of Christ to prevail throughout the college community.

3. To Serve the Public.—State schools make much of their public relations and refer to the Church college as private and sectarian. It is neither private nor sectarian in any proper sense of the word. The wealth invested in the Church college is in no sense private; it is not the property of the board nor of the professors, nor can it be appropriated by any or all of them for private uses. On the contrary, it is dedicated to the cause of education for all time to come, and belongs to the present and unborn generations. Indeed, could anything be more public? Neither does the college exist to serve merely sectarian purposes. It emphasizes the spiritual heritage of man in a broad, non-sectarian spirit. The strong Church college does not teach sectarianism or denominationalism any more than does the non-Church, non-State college. The distinguishing fact about the Church college is that it is Christian to the core.



VIEW ON THE HENDRIX CAMPUS.
This Picture Shows Martin Hall in the Center and the President's Home Below.

Like the Church supporting it, the college exists to serve the public. It educates for society lawyers, statesmen, doctors and jurists, as well as preachers, challenging in this form of service the record of even the State schools themselves. In an important sense the college educates the whole State or section. Her officers travel extensively, address the public and the high schools, and stimulate educational and material interests. The college is, therefore, an agent of society to serve the larger interests of mankind.

4. To Develop Leaders.—A distinctive mission of the college is to develop leadership. If you subtract from the thought life of the world the direct and indirect contributions of Shakespeare, Milton, and Tennyson, the untold value of literary leaders is made apparent. If the product of the labors of Washington, Hamilton, Madison, Jefferson and Lincoln, the importance of great political leaders is felt. If you subtract from the world the contributions of St. Paul, Luther, and Wesley, the value of the religious leader is seen. Indeed, the leader is the prophet, the seer, who goes on ahead of his time, sees some new truth, and through the platform and the press gives it to his fellow-men. It in turn becomes the psychic possession of all, and is made a part of the institutional life of the people. The whole structure of modern material life rests on the applications of the discoveries of a few scientists. Moreover, society is vitally concerned as to the character and kind of leaders. Rousseau and Hebert thought, and France was plunged into a long, bloody struggle, the Reign of Terror being one of its manifestations; while just across the English Channel John Wesley thought in the field of religion and Pitt in the field of government, and England moved along the lines of peaceful, constructive, human progress. A half dozen men thought in the cabinets of Europe last July and plunged practically the whole of Europe into war. Character of leadership is a determining factor. It is conservative, constructive, or it is destructive.

Here is the supreme task of the college: To develop great leadership. Through the laboratories classrooms, library and personal associations the leaders of the ideals, the spiritual values and the scientific achievements of the past. With this equipment and with the consciousness that they are the conservators and the transmitters to their generation of these universal human values, they are prepared to perform their sacred function as leaders. The leader interprets and applies to his age the accumulated experience and wisdom of the world in the field of his major work. If he is a lawyer, he becomes the channel through which the best legal principles of human history find expression. If he is a doctor, he applies to his patients and society the scientific knowledge of the world in the field of medicine. If he is a minister, he bears to his age the highest spiritual message of the race. Similarly do the teacher, the engineer and the business men in their representative activities become the embodiment and bearers of world values to man.—J. H. Reynolds, in S. S. Magazine.

SOME TESTS OF THE DENOMINATIONAL SCHOOL.

Not many months ago the writer had the privilege of taking lunch with a man who is recognized as the ablest preacher in his denomination. That denomination had just completed the raising of a large sum of money for endowing its leading college in the State, and this minister was being congratulated on the success of the movement to which he had contributed. A general discussion of the place of the denominational college followed, and, urging that no mention of his name ever be made in quoting the remark, he said: "In twenty-five years there will be no such thing as a denominational college." The remark was startling in view of the splendid prospect which opened out before the leading school of his denomination in that section, and in view of the devotion of this minister to his church. Of course, he had in mind the wonderful equipment, the large student body, the unlimited resources and the

enthusiastic support of many great private and State institutions. He had in mind also the inherent religious element in all education, and that it is no longer a question of Godless vs. Religious education when State and Church schools are mentioned.

The writer knows a State school in which 90 per cent of a large faculty is enthusiastic in its support of various churches in the community, and in which the religious spirit is all that could be desired. It will be remembered that the National Educational Association has declared the chief purpose of all public school education to be "the making of men." In an address delivered a short time ago, Dean Davenport, of the University of Illinois, was commenting on the useless courses of study in the curricula of all schools and colleges. He stated that if all studies could be eliminated from the public school curricula that are unessential, two would be left that are absolutely essential and fundamental. Since Dr. Davenport is dean of the Department of Agriculture at Illinois, I expected him to say that those two fundamental studies are reading and nature study; but he gave them as reading and ethics. In North Dakota, Colorado, and Gary, Ind., there are significant movements for religious instruction in State institutions, and in Cape Girardeau credit is given toward the diploma of the Normal School for work done in Sunday school classes of the various churches. These illustrations are sufficient to indicate a tendency, and when there is coupled with this tendency the growing feeling that the atmosphere of a Church college can not be cleared of denominational bigotry, one can understand why the question as to the future of the denominational school is asked so much more frequently today than ever before. Is the Church which has had so much to do not only with the spirit but with the administration of educational institutions to retire from the field, as it withdrew, for example, from the field of amusements and turned the drama and its presentation over to outside agents? In case it does so, will there be the same degra-

dation in the school that we witnessed in the theater? Has the denominational school really served its day?

If the results formerly secured by the denominational school, regarded by the Church as so much worth while, are brought about by some other agency, then the Church in all fairness ought to yield, because it is interested not so much in preserving its own institutions as in securing results; it might reach the heights of sublime willingness to sacrifice indicated by John the Baptist: "I must decrease that He may increase." Indeed, some people think the time has come for the Church to make such a renunciation and throw itself with enthusiasm into the Christianizing of the spirit of the great educational movements of the State. There are many others who feel that the denominational college still has a position in the educational world, and the writer is numbered among these. However, there are some things which such a school must clearly realize.

In the first place, we are living in a time when men and society have two great passions: (1) A passion for greater reality, and (2) a passion for greater efficiency. The lament is constantly heard that we are living in the most materialistic age in the world's history, and this assertion cannot be proved or disproved. However, there are some just reasons for affirming that the control of materialistic thinkers is far less firm in our thinking and living than it was half a generation ago; the leading philosopher of Germany, and perhaps the leading thinker of France, have been doing much toward the establishing in modern so-called secular philosophy the reality of the spiritual. Furthermore, much that is called materialism is but a passion for reality. Men demand real reasons, not subterfuges; real experiences, not shams; and knowledge interpreted in terms of things they can see. There is a vast difference between some of these demands and materialism.

In the second place, the age has a passion for efficiency. Men are employed by great business enterprises to work out methods of making business more efficient. By division of labor, by furnishing better living conditions and recreation centers, by establishing co-operative enterprises, business men are attempting to make the laboring men more efficient. Churches are beginning to use the word often, and educational philosophers are saying that the aim of education is a training for social efficiency. They have followed John Dewey in insisting that the school must train the individual for doing his work in society. It is not surprising that these two passions have made themselves felt in the educational world. There is a passion for reality, and in the college course science has supplanted languages and philosophy as a controlling influence. There is a passion for efficiency, and in a hundred different ways the school is trying to teach boys and girls to orient themselves in the society in which they are to live. It is absolute folly for a denominational college to set itself the task of displacing science as a controlling influence in the curriculum, and it is just as foolish and unnecessary to insist on raising the question as to whether culture or social efficiency is the ultimate aim of education.

There are certain questions that may be raised. A passion for reality does not imply a denial of the power of things that cannot be touched. In

fact, a passion for reality should imply the seeing of all things in their proper perspective. It is no easy thing to arrange life's values in their order of importance, but he who sees life as it really is, sees it with these values so arranged. In responding to the passion for reality of this age, the school ought to be making serious efforts to arrange life's values in their proper order. Does not there open up here a great vision of the work of an institution permeated with the philosophy of Him who urged the seeking first of the Kingdom of Heaven?

But no denominational institution can so respond unless in all of its work it rings absolutely true. "If the salt has lost its savour, wherewith shall it be salted?" There must be no cant and no dishonesty. What about the denominational academy that claims to be a college, the denominational college that will not face all the facts of our modern life, the denominational leaders who secure D. D. degrees by the payment of sums of money or political manipulation? Certain facts of such a character are too well known to need citing.

It is worth while to raise the question also as to who is the most efficient man in the social order. Is it that man who can do the work of the world well with his hands and does not know that his mind and spirit must leave an influence? Important as they are, do we need to turn all our institutions of learning into manual training schools? Has not the new psychology taught us man is a whole and not a group of faculties, and that, consequently, his mind and soul will influence the work of his hands? The socially efficient man is he who throws the whole of himself into a work in society that is worth while, and that institution is training for the truest kind of social efficiency that would urge a man to do a real man's work in the world. If the denominational college is to train for such social efficiency, it must have competent instructors, adequate equipment, and be able to show convincing results. There has been a practice of putting at the head of a denominational school a distinguished minister who has grown too old to serve the Church in any other capacity. There are dozens of Church schools which have almost no equipment, and it is a perfect marvel that any graduate comes out with anything like an adequate conception of his subjects. It is never to be forgotten that the great universities of Germany are great not because of their buildings, but because of their men; but it is never to be forgotten, also, that each of those great scientists has an adequate equipment in his laboratory for his researches. In other words, the statement in the catalogue of a denominational college that it is a Church school will not be a strong enough influence by itself to bring a boy or girl into that school. Methodists do not care so much any more whether the teacher of Greek is a member of the Methodist Church. The denominational college cannot depend on sentiment to maintain its position; in an age with a passion for efficiency it must meet the test of any other school.

There is no real reason why the denominational school should not meet every test, and meet it successfully. It is unfortunate that there are educational leaders in every church whose faces are turned toward the past, but there are enough leaders inspired by the possibilities of the fu-

ture to insist on the Church schools measuring up to its opportunities. If it can give to the world the truest interpretation of reality, if it can train for the largest social efficiency, then, indeed, it will be a calamity if side issues and unimportant prejudices turn it from its course. There has never been a time when the things for which the Church school ought to stand need to be said with greater emphasis.—Ivan Lee Holt.

HOW CAN WE EDUCATE THE MINISTRY OF THE SOUTHWEST?

The greatest problem before our church is the education of her ministry, and for the first time, perhaps, in her history the Church is a unit in the belief that her ministry must be educated. The old idea that the way to learn to preach is to get a mustang, a pair of saddle-bags and a circuit has become antiquated, not merely because of the coming of automobiles and good roads, but because of the increase of education among the people. One great good has come out of the Vanderbilt controversy—namely, that the whole church is determined that both academic and theological preparation is necessary for her ministry. Our bishops, presiding elders, preachers, and people are agreed as never before on this point, and the church has said, through its highest legislative body, "All ministerial candidates are strongly urged before entering the traveling connection to secure, if possible, a thorough collegiate and theological training." (Discipline, paragraph 731.)

If we are agreed that the ministry should be educated, the question arises, "How can it be done?" The answer is, "Through the co-operation of the schools, presiding elders, wealthy laymen, stewards, congregations, and prospective students, practically every young preacher can receive an education. If any of these parties fail, the work will be so far undone."

The ministerial student is usually poor. He was, is, and always will be poor. The poor boy looking to business or a profession can borrow with the hope of paying back at a comparatively early date, or at least can feel that the money invested in an education now will yield large financial returns later. He looks forward to a seven-passenger car and a brown stone front; the ministerial student cannot expect a salary materially beyond his annual expenses.

The upshot of the whole matter is that the student for the ministry must have financial aid or the means of working his way through school, or both.

There are four ways in which provisions can be made for enabling the ministerial student to work his way through school:

1. There are a number of charges in or near Dallas where a young preacher can live with his parishioners and can go daily to the University for his school work. He can usually so plan his work as to spend most of his time in his pastoral charge.

2. There are a number of charges in the districts near Dallas, too far for daily trips to the University, but not too far for the preacher who lives near the University to go out on Saturday afternoon for the Sunday service, returning to the University on Monday morning. Some visiting can be done at each week-end visit, and for two weeks at Christmas and for three months during the summer the

young preacher can live within the bounds of his charge.

The working of this scheme demands the co-operation of the stewards. In churches that call their pastors, the local church, after hearing the student preacher's trial sermon and after meeting and knowing him, often deliberately chooses him in preference to another man available for the same class of work who will live every day within the bounds of the charge; but where the bishop appoints a pastor, frequently objections are made. If our stewards will give the preacher-student a fair chance and banish our Methodist prejudice against him, he will make good. The Baptists, Presbyterians, and Congregationalists have worked this plan successfully; we Methodists can do it if we will. It is significant that the presiding elders near Dallas are taking up the matter with enthusiasm and are doing all in their power to help work the scheme. A charge one hundred and fifty miles from the city is not too far. With the liberal clergy rates given by the railroads of the Southwest, one can go one hundred and fifty miles and back for an outlay of \$4.50; doing this for the thirty-six weeks of the school year, one undergoes an outlay of \$162.00. If the salary of the charge is five or six hundred dollars, or more, the student has almost or quite enough left to support himself during the school year.

3. In the more distant districts and conferences a relay system can be worked, as follows: Two men can be appointed to the same appointment, one of them going to the charge and the other going to the University for the first six months. At the end of the six months they exchange places, the former going to the University and the latter to the charge for the remainder of the year, the two men dividing the salary equally. During the six months that the student is preaching in the charge, he can, by correspondence, do about three months' work with the University, and in this way one can do a full session's work in the year and support himself by preaching six months of the time. If the presiding elders of the more distant districts will throw themselves as heartily into this plan as those near the city of Dallas are doing into the other plans mentioned above, we shall be able to supply pastorates for most of our young preachers.

4. There will be a number of opportunities in the city of Dallas for students partially to support themselves through some sort of secular work. We are planning to establish an employment bureau which will help students to find such work when they come to the University.

In addition to all these means of supporting one's self while in school, and for those who would rather devote their entire time to their studies or who have families to support, or have had no previous experience in the pastorate, financial aid must be given. Here we need the assistance of our wealthy laymen.

1. We have a small scholarship fund, in the awarding of which preference is given to A. B. graduates. This fund should be very largely increased.

2. We have a small loan fund from which we can help worthy students, preference being given those not serving a pastorate or receiving aid from a scholarship.

3. There are many young preachers knowing personally laymen of

wealth who do not care to give money outright to our loan fund, but who would gladly invest a few hundred dollars in a man whom they know and in whom they believe. By approaching such a man a ministerial student can secure at a small rate of interest money sufficient to put himself through school, and so leave our small loan fund free to help others less fortunate. All who can and who need the loan are urged to do this.

May we not expect that all parties mentioned above, the presiding elders, the wealthy laymen, the stewards and the congregations, and the prospective students shall co-operate with the School of Theology of Southern Methodist University in the great work of educating the ministers of the Southwest?—Frank Seay, Southern Methodist University, Dallas, Tex.

THE CHURCH COLLEGE AND LAY EFFICIENCY.

The need of the Church school for the purpose of ministerial supply and training and for the creating of missionary volunteers is perhaps better realized than the need of the Church school to produce efficient lay leadership. I have recently made some observations in Louisiana, and if the case is as strong in other States as here, it is strong indeed. Notwithstanding the facts that Louisiana Methodists have not been specially loyal in patronizing Church schools, that our college for men is not yet well endowed and that our State schools have more Methodists than any other single denomination, yet when inquiry is made concerning the leading laymen in our churches who have had higher educational advantages, it is found that the percentage which attended religious schools is almost as great as that of the ministry. Among the leading Methodist Sunday school superintendents, adult class leaders and other church officials one looks in vain for any considerable number who attended our Louisiana State colleges. A few are found who attended non-denominational colleges in other States, while it is safe to say that at least 85 per cent attended religious institutions under the direction of the Church. A few instances may be given. In First Church, Shreveport, the Sunday school superintendent, the teacher of a great men's class and the teacher of a splendid class of boys in the "teen" age are all Church school men. In First Church, Alexandria, the same thing is true of superintendent and teacher of men's class. The leading layman in Monroe is a Church graduate. Similar statements with variations may be given of the churches in Ruston, Baton Rouge, Rayne Memorial (New Orleans), Morgan City, New Iberia, Lafayette, Lake Charles, and others.

Judson's saying that "the Church school is the seed corn of the Church" has a larger application than to the production of missionaries.

The Church is crying out not only for trained ministers, but also for laymen who can organize, teach, inspire, as well as support with money, and to her schools must she look for the supply. In the past our schools have not done much in the way of providing definite religious courses in their curricula, but merely by means of the Christian atmosphere they have sent out men with church loyalty and enthusiasm for religious service. How much greater results may we expect from them when these special courses are developed.—R. H. Wynn, Centenary College, Shreveport, La.

ADVANTAGES OF A COLLEGE EDUCATION FOR WOMEN.

To the thought of this writer it appears well-nigh impossible to discuss the question of the advantage of a college education for either men or women in strictly a sex relationship. A college education confers upon the possessor an enlarged personality, thought enrichment, and a capacity for service to human society. These advantages are individual possessions. They inhere in the individual and not necessarily in the sex of the possessor.

That there is a differentiation of sphere of action in men and women resulting from different biological relationships is conceded, but that that there is a marked differentiation in the sphere of thought resulting from these biological relationships has been disproved in many instances of prominent historical record. In reducing a discussion of the advantages of a college education to the woman it is necessary to reject the plane of thought on which men and women move alike and to limber it to that plane of action commonly termed "woman's sphere" or the discussion will lose its definiteness.

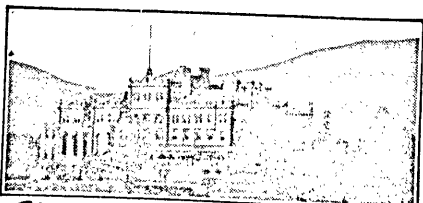
Yet when we attempt to restrict the discussion in this fashion we find ourselves again confronted by a difficulty in the changing views and opinions as to what really bounds or limits the range of feminine activities. As attractive as an expansion of this thought might be, the space assigned for this article will not permit its development; for there has been such a changing of the lines of vocational occupation by both sexes that it is difficult to determine which is the actual intruder.

Since, however, the evident intent of the one who assigned the subject of this article was to draw out some discussion on the subject in the light of the undisputed sphere of woman, I shall endeavor to show, first, how a college education advantages mothers and, secondly, how it confers upon woman privileges that must make for the advancement of her sex in any domain in which she may enter.

No matter who is to carry on the education of the human family, it is indispensable that women shall begin it. Women are the first teachers. While all women may never be mothers, all persons learn their first lessons at a mother's or a foster mother's knee.

Mothering children and home-making are the biological and inalienable rights of women.

While the courses of study offered in the colleges, even in those colleges which were first established exclusively for the education of women, have not until very recently taken into much consideration this inalienable function, yet the very steadfastness of purpose required for the winning of a baccalaureate degree has had its character effect upon every college-bred mother that has ever been developed.



RANDOLPH-MACON ACADEMY

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Offers prompt and thorough preparation for college, scientific school or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. \$255 covers all charges for the school year. No extras. Randolph-Macon boys succeed—65 graduates of this school have received full college degrees or entered professions in the past 18 years. For catalogue and further information, address
E. SUMTER SMITH, Principal

In the love of her young, possibly only a consuming passion with the illiterate woman, the trained thinker discovers vast opportunities for racial development. The learning she possesses she imparts both consciously and unconsciously to her offspring, and a love of mental culture is imbibed by her babies almost with their mother's milk. It has passed into a proverb that "if you educate a man you educate an individual; educate a woman, and you educate a family."

That type of individual of the other sex that views with a feeling akin to jealousy any diversion of woman's thought and life from the function of motherhood has portrayed the woman of scholarship, when won to matrimony, as a disorderly, nondomestic creature, with little realization of the material needs of a household and no appreciation of the skill required to prepare a good meal, to make a child's garments, or to keep an orderly home. College women in times past may have been found who were poor housekeepers; yet who shall gainsay whether the greater need of the child is served best by that intensely orderly individual who would subvert the orbit of the world within the boundaries of a procession of breakfasts, dinners, and suppers or by the inspiration of a mother who dreams and sees visions, though she may be but an ordinary cook? However, with the splendid courses in home economics that are now offered in every college of repute for women, the college woman has found sure deliverance from any and all criticism of her domestic efficiency.

The college woman of today gives far more consideration to her physical life than does any other class of woman. The athletic contests, sports for women, and the love of the great cut-of-doors, the possession of primitive woman, have returned to the woman of the present day by the circuitous route of the college portal. Of her may be said, as it was of that ideal woman of the preacher's vision: "She girdeth her loins with strength, and strengtheneth her arms." In this care of her body the college woman makes one of the greatest contributions to the welfare of the future race that it is in her power to bestow.

Another contribution that the college woman has made to posterity is the advancement of the age of marriage. A college education is seldom attained by women while in the "teen age."

The thought has been advanced that the subjugation of India by England's handful of trained men was due to the youth of the mothers of India. We know that girls in the teens in only rare instances are physically matured, still more rarely mentally matured. Wholesome, clean living by both father and mother may permit the child mother of America to rear stalwart sons and daughters, yet few children of very youthful parents have ever made substantial contributions to the world's progress. More college women will mean fewer ill-assorted marriages. India alone does not possess all the tragedies enacted in the life of the child wife.

There are long years in the life of a mother when the greater part of her days must rightfully be spent with children as her most intimate associates. Unless her mind is well pleased, unless her thought power has been previously developed, as all who have taught in elementary schools can testify, how severe must be the draft upon her mental life! The college

mother has recourse during the period of child-rearing to a wealth of learning and to those great comforters of the soul, the great books of the world. The college mother learns over with her children many half-forgotten lessons, and she inspires them by her own enthusiasm for the higher reaches of knowledge. She need not live under that depression that the adult mind of necessity feels when it has for its daily association only those minds that are beneath it in development. This depression is not abated because the children are of one's own blood.

The general courses in women's colleges are all more or less planned after the course of study adopted by the best colleges for men. The great purpose of college education, as it has been developed through the centuries, has been to acquaint the student with the vast resources of human knowledge that have been acquired by the human family in past and present ages, to train the student in logical and rapid thinking, and to impart to him the power to express his thoughts clearly in writing and in speaking. The college has accomplished these results for women. Women have acquired knowledge, they have developed logical reasoning powers, and they have attained ability in writing and in speaking.

The college woman is the trained leader of her sex. She shapes the thought of woman, inspires her with a sense of individualism and of the importance of her relationship to society as an individual as well as a mother. While all college women do not marry, fewer of them, as compared with an equal number of less highly educated women, are divorced. College-bred men are not, as a rule, the fathers of the largest families; this is true of college-bred women, and for the same reasons. The children of brain workers are never as numerous as are the children of manual laborers.

A college woman soundly trained loses none of her sweetness of nature when she acquires the power to present her own case in the economic, social, or literary world. She learns how to market her intellectual goods and to enhance her material welfare. She is not ignorant of the dangers all about the woman out in the world. She does not account ignorance a mark of innocence. She holds herself with dignity. She understands values; and if she "considereth a field and buyeth it," she is not likely to be worsted in the bargain. The college woman, having knowledge that her education imparts to her a value aside from her sex, is not forced into uncongenial marriage. She has learned of the wisdom of men, and she knows the weakness of woman. In the exaltation of her own independent achievements there has come a confidence of the great calling whereunto women are called. She does not love the less deeply her father, her brothers, her husband in that she honors the strength that lies in the awakened power of women. No educational uplift can change the heart cry of a woman for children and home and the enduring call to motherhood. The processes of college education are having an effect in changing the women of civilization into individuals who find in their sex no longer dangers and degradation because of ignorance and of economic dependence, but college women recognize even more clearly than others that through biological advantages they have a God-created domain, with vast opportunities for ad-

vancing the coming of the kingdom by the development of an ennobled posterity.—Mary N. Moore in The Adult Student.

HENDRIX COLLEGE ENDOWMENT.

Hendrix College needs and must have additional buildings—up-to-date equipment, and at least two hundred and fifty thousand dollars added endowment. In the fall of 1914 the General Board of New York granted an additional one hundred thousand dollar gift upon condition that the friends of education raise three hundred thousand dollars, thus making a total of four hundred thousand dollars. One hundred and fifty thousand of this may be used for buildings, thus giving us the needed buildings, and two hundred fifty thousand additional endowment.

Our educational work underlies and profoundly affects every phase and department of our work. To neglect it, to withhold from it our means, will deplete the supply of efficient leaders, both in the ministry and laity, and there can be no doubt that its successful solution will lay the foundation for a large forward movement in every department of activity in the Church and State. Hendrix College must lead in the very nature of the case in the greater work for efficiency in leadership, both in the Church and civic influence over our own and future generations.

The finished product of this institution is already making large contribution to both Church and State. Consequently, every man and woman who has aided in the past must feel grateful to God for having had a part in the work.

The need of more buildings and better equipment is patent, and unless the same are soon provided we cannot hold our place as leaders in the educational affairs in Arkansas. We feel keenly the need of additional endowment, and unless it is early provided we will suffer irreparable loss in our inability to hold the character of specialists needed in genuine college work. The best possible investment is that which will return to the world intelligent, trained men and women, who are dominated by Christian ideals and devote themselves to Christian service. The writer has abiding confidence in the ministry of the Methodist Church in Arkansas, and in the vision and liberality of the citizenship of this State—for it is not a question affecting the Methodist folk only, but should appeal to every intelligent man and woman, regardless of church affiliations. As the appointed leader in this forward movement for Hendrix College, I have been trying to organize and to keep before the State, through the pastors, the press, and by personal effort, this paramount question: "Will we fail to meet the conditions of the New York gift? I trow not. Why do not men and women voluntarily give their subscriptions as God has prospered them? I can arrange the dates of payment so as to hurt no one."

I shall do my best, God being my helper, and leave the solution to the brethren of the ministry who are my helpers and to laymen and women who know and understand the nature of the work and recognize that Judson had the correct understanding when he said "Building Christian Colleges and filling them with students is raising the seed corn of the Kingdom."

Brethren, I beg you to preach upon

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

the subject, write me when you feel like it, and let us carry this stupendous task to a successful conclusion.—James Thomas, Financial Secretary, Hendrix College, Little Rock.

FROM GALLOWAY COLLEGE.

Those who are in the earlier days determined to undertake the education of our young people under the administration of the Church had in mind the double advantage of giving thorough instruction, and at the same time giving it under conditions conducive to the fashioning and making of the highest type of character known. At first, to be sure, the Church, and the Church only, occupied the field of educational labors. Today it shares these responsibilities with the organized State. In the minds of some there is a conflict between these two organizations. In the minds of others they supplement each other in the efforts put forth. But certainly today the small college operated by the Christian Church holds a distinctive advantage in power of concentrated effort. With the small numbers gathered into our institutions we are enabled to give students a personal care and attention—or we do do it—that is provided in very few, if any, institutions operated under the administration of the State.

The example of this type of instruction is readily found in the work done by our Lord in training men that they might continue his message to the nations of the world. He concentrated the three years' teaching which he did on the lives of twelve men, eleven of whom proved a success and one proved a failure. But it must have been the daily and hourly association with this marvelous personality that caused the awakening and developing of the vigorous manhood later shown by the apostles. Likewise, a student today who has the privilege of spending one, two, three, or a half dozen years in the presence of an unusual personality, has a privilege in a similar but a smaller way with that enjoyed by the disciples themselves. The vigorous contact of life with life and character with character begets an ambition and enthusiasm that is tremendously worth while in the fashioning of a human being.

There are two theories of the development of human life today. One places larger stress on inherited tendencies; the other attributes greater power to the environment which surrounds the life in its making. The latter school seems to be at the present time in the ascendancy, and those who are undertaking to develop life and make its conditions are largely operating along the lines of undertaking to put about it the most inviting circumstances for growth and progress.

Anyone who has watched at all the wonderful growth of vegetable life under suitable conditions realizes without any discussion that it requires soil, moisture and atmosphere for plant life to develop into its best. The same analogy is true in the life and growth of a human being. There must be a proper location for growth. There must be a soil food and an atmosphere surcharged with the elements of a vigorous life for boy or girl to come into that perfect stature of manhood or womanhood which lies within the range of possibility. No place is better fitted than is the Christian college. There the student never goes out of sight nor hearing of the wonderful forces operative in the making of character. The great Book of books becomes a part of daily

strength. Prayer life is taught as a matter of necessity and an ambition to occupy a worthy place in the world's great work is given as a part of each day's spiritual and mental food. It is, therefore, no small wonder that out of the church schools, with their meager equipment and surroundings, such vigorous life goes forth.

Here a student has placed before him in hundreds of ways the choice between good and evil. It is all important in any true education that students shall be brought to realize what are true values in human life. A failure to appreciate character valuation in the investment of a human career has brought much waste, wreckage and ruin to both men and women in our country, and a right outlook is something that must come with line upon line and precept upon precept. There must be given here a little and there a little, and it must be given in such objective forms that human heart and mind may be able to take in and thoroughly assimilate those principles which the wisdom of all the years has shown to be right and proper.

Our country today is far too much concerned with the gaining of wealth and the making of great fortunes. The making of men is our biggest task, and every man's life work ought to be selected with a view as to how it shall fashion the man himself just as much as how he shall succeed in his chosen field of labors. Any employment, it matters not what may be the field, that causes a man to shrink while the business grows, is unworthy of the efforts expended. And when it comes to the life of woman today, it seems to me, that from girlhood on, the ambition of much of America's womanhood is devoted to having a good time. The vast production of wealth, the accumulation of fortunes, has brought to many of them a leisure that is without profitable employment. The consequence is, too much of the world is going forth to seek amusement. Why shall not young women, as well as young men, be taught the great seriousness of life, that they, as well as the men of our nation, are summoned with an earnest call for patriotic service in the development and making of a great nation? If we teach our womanhood that idle hands and hours of leisure without employment can fashion and make a great soul, our teaching is filled not with the principles of life, but with the principles of death. For that woman who goes forth into life to seek a good time will find no days of fruition for hopes and expectations, and at last, when it is all too late, she will come to realize that her life is only withered leaves.

For these reasons we have, during these years, made the call to our Methodist people in Arkansas to send us girls who have been carefully reared, those for whom there is desired a career in woman's life worth the while. We have never held out the allurements of short, frivolous courses. We have never taught that education was an easy task, but we have striven to show the young women of our State that the great joys of life—those joys which are genuine and abiding—come only out of hours well spent in living the life that shall be worth while not only for one's self, but also for the rest of the world.

At Galloway College for twenty-six years this character of life has been held up as an ideal to Arkansas' womanhood, and no institution in the state has done more toward building

a true type of home than has Galloway College. That girl who has gone out from our halls who makes an unworthy wife and mother is the exception and not the rule, for today some of the greatest homes in our State are presided over by those who have gone out from our halls, and, what stands Arkansas in good stead, the families that are being reared about their knees are growing up into life with the proper appreciation of things that are worth while, and these same women are seeing to it that their own children are getting a type of education that shall mean more and more to the development of our life and nation. We cannot estimate what the investment of these women is going to bring, because it will be the second and third generations that will have to tell the story. Last year found seventeen young women in this institution whose mothers had been in school here. This year will doubtless find between twenty and twenty-five, and before half a century more goes by, half of the student body, or perhaps more, will be made up of daughters whose mothers were trained in these college halls. The Methodist Church has here the largest institution for the education of women to be found within the borders of our State. Our school has the strongest faculty of any woman's college in Arkansas. This is true both in point of literary instructors as well as in point of those in charge of cultural studies which go to add much to the life of a woman and the pleasure of a home.

We often find our people drifting off to church schools operated by other denominations, because they perhaps do not know that Methodism has the best equipped schools on Arkansas soil. Not only are our schools not surpassed, but they are not even equaled by our sister denominations; yet Methodists find themselves so broad and so liberal that through their patronage other institutions in the State are being able to bring buckle and tongue together. This is done sometimes because of lower prices offered; it is done sometimes because short cuts are made possible. But our people must come to know that cheap education is the most expensive commodity ever placed on the world market. When you come down to the place and the time of making a life investment for your child, you ought not to be satisfied with giving him anything less than you will want him to carry, not only through life, but through the life to come; and what shall be the interest to be paid or lost here and hereafter on the various types of education offered in our country?

We have often thought that woman's education in our Southern country more than anywhere else is filled with shams. Weak, short courses are offered that do not go to the bottom of anything—courses that never get anywhere, that absolutely fail to give students any thorough completion of any great subjects. How can we expect, out of such conditions, to grow a great womanhood for our nation? Women should be called on to do more than shine and glitter and show; for ere long, at best, the sparkle will wear away, and if there be no genuine life underneath, the sham will be all too evident. Therefore, we would beg of our Methodist people in Arkansas to lend us for a season the most carefully trained girls from our Methodist homes, for we surely will take them, and after their season of training has been finished we will send them back

with the best things possible developed in their lives. If you covet for your daughter a real, genuine, strong, thorough type of education, give us the privilege of showing you what Galloway College not only has done, but can do again.—J. M. Williams.

HENDRIX COLLEGE AND THE METHODIST CHURCH IN ARKANSAS.

Founded, owned and supported by the Methodist Church of Arkansas, Hendrix College in turn certainly owes a debt that she will be long in repaying. If she is not engaged continually in repaying that debt she is failing in her purpose, and is proving an ungrateful child to a very loving mother. Whatever other service she might accomplish it will not avail unless at the same time she is in the active business of the Methodist Church. We wish to notice in brief some of the ways in which Hendrix College is forwarding the work of the Methodist Church in Arkansas.

1. We have, of course, a primary duty in furnishing men for the active ministry. And they must be men, not weaklings, but the strength of the flock—who shall not only be trained in our fundamental beliefs, but also must be fortified against the insidious methods of attack which seek to undermine our church. It is true we have no theological department, but in our Bible courses, from the chapel platform, in the Y. M. C. A., the truth is stated in no uncertain terms. But a preacher would be ill prepared did he know the Bible alone. He must have the culture that enables him to meet every man on his own ground; he must "live by the side of the road." That Hendrix gives the culture that prepares a man for work in any path of life is not questioned. It may be asked, Has the college fulfilled this part of its mission in a material way in turning out preachers? We find that nearly 14 per cent of our graduates have made the ministry their calling in life. We have no statistics as yet on those students who failed to take their degree.

2. Perhaps the figures just given are a little disappointing. Certainly if the college stopped here in its service we might well be alarmed. But another field of duty is in training up a great body of Christian laymen who shall bring our ministers' plans to fruition. Team-work is the cry of the Twentieth Century. We have long since realized that the great man in any office is the man who can induce those within the sphere of his influence to put forth their maximum effort; and his success then will depend on the quality of the material with which he works. The Christian layman co-operating with his pastor is as essential to the perfection of the church as is the steam within the chest responding to the touch of the engineer's hand on the throttle.

3. The Rural Life Conference is opening up another field of usefulness to the ministry. Arkansas is primarily an agricultural state and her people, therefore, a rural people. That preacher only is effective who understands his people, their customs, their habits and their life. We learn by experience and in these conferences the stores of unique knowledge gained by those who have been next to the problem are told in such vivid manner that they cannot be forgotten. Ideas are exchanged, wrong conceptions discarded, and rusty truths polished.

4. In an indirect way our college is

assisting the ministry, and that is in making war on skepticism and commercialism. Here we have a body of men dedicated to the purpose, not of making money, but of impressing their lives upon living material at the impressionable age. They must be grounded in the faith else they may not remain. They must be filled with a zeal for the work, else they will not remain. To quote from the catalog: "Our highest ambition is to aid in making men who will help to raise the standard of civic and social life." We seek to sustain an atmosphere surcharged with the finer things of life and breathing of faith in the Divine, of helpfulness in daily life, of truth in everything.—M. J. McHenry.

DOES IT PAY?

Some time ago these figures interested me: Fifty-six men signed the Declaration of Independence. Twenty-five were trained thinkers. Thirteen of them became governors. Ten of them were college-trained men. Eight of the nine judges of the Supreme Court came from Christian colleges. Men are not cold iron, but, much like iron, they may be developed into finer stuff. The blacksmith takes a dollar's worth of iron and makes horse shoes worth ten dollars. The cutler raises the value into two thousand dollars' worth of knife and razor blades. The watch maker, in the hairspring of a Swiss watch, increases the value to \$10,000. But the dentist makes this one dollar bar of iron into a fine instrument worth its weight in gold. Have we not seen this same development in the crude youth. In "Who's Who in America" it is stated that out of forty-one million young people above 21 years of age, eight thousand are recorded as pre-eminently successful. Five million of them had no help in school, but their native ability pushed thirty-one into the limelight. Thirty-three million were helped in the grammar school and eight hundred attained notable success. From the grammar school only two million went on to high school, but this two million gave America twelve hundred eminently successful men. Only one million of the forty-one million come to college, but listen: Out of this comparatively

YOUR BOY'S ASSOCIATES.

Who are your boy's associates? From whom does he get his ideas of life, the view of the man's estate, his knowledge of the many things which he does not learn at home? The character of a boy's associates is a most powerful factor for good or evil in the shaping of his life.

Mr. Robert K. Morgan of Fayetteville, Tenn., has given this question profound study during the 25 years in which he has built up the Morgan School, a training school for boys, of which he is principal. Mr. Morgan has devoted a long career to the training of boys. He knows boy nature. The close, personal associations which he has fostered between his boy students and himself and his carefully chosen faculty, his careful attention to the boy's work, his thoughts, his talents and his special needs, are some of the features which have given his school its high standing.

Mr. Morgan is a man of inspiring, wholesome personality and deep Christian character. He has built his school to give the boy thorough mental, physical and spiritual preparation for an honorable, manly life. He is a proper man to train your boy.

A request to Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tennessee, will bring a catalog and full information of this school.

small number, six thousand come to prominence.

Look again at these figures: A population of 41 million men above 21 years of age; 5 million have no schooling, and 31 attain notable success; 33 million have a grammar school training and 800 come to notable success; 2 million only have high school training, but 1,200 are made leaders of men. While only one million had a college training, yet 6,000 come to be masters of men and affairs; 5,000 of these 6,000 were full college graduates. You ask, "Does it pay?" By using your pencil you may learn that the man without a school advantage has only one chance in 150,000 for success. The grammar school man multiplies his chances four times. The high school man multiplies his eighty-seven times, and the college man 219 times. Our farms, stores, mills and shops are teeming with ambitious boys and girls. They are seeking the help of our academies and colleges. Applications are pouring in from them. Shall we deny them the chance to succeed?—J. M. Workman, President Henderson-Brown College.

THE BIBLE AND RELIGIOUS EDUCATION IN GALLOWAY COLLEGE.

The president and trustees of Galloway College realizing the growing demand for the Bible and Religious Education in the college courses of today introduced such a series into the curriculum of Galloway in the year 1914.

In spite of the fact that the work was new and many of the students had planned their courses without reference to it, there were about forty applicants for Bible study, and their deep interest in the work was shown from the beginning. Neither the college officers nor students are willing that Galloway shall be other than abreast with the work offered in the best institutions of learning today, and the Bible courses as planned for the future will insure still more thorough and effective results in the department.

Looking to this end, the teacher in charge has been spending the summer in New York City at the Bible Teachers' Training School for the most advanced methods and equipment for the work, and has been visiting the various city missions, Sunday schools, and social activities for the uplift of the poor, and the immigrants who continue to knock at our door and who will come in still larger numbers after the God of Peace shall have said peace.

The immigration problem has not vexed the South yet, but it is not many years hence before her men and women will have to help solve it within their own borders.

"Come Here, Little Girl!"

On a visit to Ellis Island I saw 307 of the oppressed looking men and women of Europe, many with children, seeking admittance to this land of enfranchisement from their woes. Almost all of them were Italians, who dived nervously into stocking legs and bosoms for the coveted hoard of money that their examiners required them to show.

Among them was a little girl about 12 years old, who later had to undergo a special examination. She looked like a fawn with her large brown eyes and appealing figure as one of the examiners said to her in kindly tones: "Come here, little girl, and tell me all about yourself that we may

know whether we can let you come into the United States, or whether we shall have to send you back."

Nervously she rose from the bench and with a soiled handkerchief, which she occasionally rubbed into her eyes, she approached his desk and answered his questions.

May the day come soon when America indeed will be a safe haven of refuge not only for the men, but also for the oppressed children and women of Europe and the Orient, and may Galloway have a rich share in helping to make the nation such a refuge.

Mission Work in a Great City.

Dr. White, the president of the Training School, reminds me of a lion in appearance and like a tiger in his grip and handling of the Bible, and yet he is a deeply spiritual man, pronounced in scholarship and catholic in sympathy. The day is not far off when the school of thinkers whose aim it is to undermine Scriptural faith will fall as did the house built upon the sands. The best scholarship is not on their side, and it is not a surprise when their foremost leaders return to the ranks of the orthodox, who hold a reverential faith in the saving power of the cross as the very kernel of the Scriptures.

Of this latter truth I was doubly convinced in visits to the McAuley, Hadley and Midnight Mission in Chinatown, and the various missions and settlements for New York's hordes of poor and fallen, who testified to the saving and keeping power of God from lives of appalling sin and degradation.

Verily, Christ is the hope of humanity, and a college whose aim it is to exalt this as her highest ideal is the safest place for the womanhood of America and should be liberally supported. Such is Galloway and to such an end has Religious Education been included in the curriculum.—Kate J. Bigham, New York City.

LEST WE FORGET.

Eight years ago, when I became president of Galloway College, I found on foot a movement to enlarge this institution that it might be the more and the better suited to do for Arkansas' girlhood what it ought. Because of stress in the life of Hendrix College it became necessary to postpone efforts for Galloway for several years, and ever and again promises were made that when Hendrix should receive its endowment of \$300,000 that the forces of the Church would be turned toward doing a like service for the women of our State. Until organized Methodism has made provision for its women as it has and is making for its men, we will not have done worthily, nor will we have responded to the great duty to which we are called.

We can find time in our church organizations, with system to provide means for carrying on schools that those in heathen lands may be taught the principles of Christianity, but in a large measure for more than a quarter of a century we have failed in making the great provisions that we ought for the education of our own motherhood. Have we not learned with Tennyson that the "mother makes us most?" Is not our social organization today fashioning the battle of life which makes her influence increase the more with the years? And by reason of the fact that our women are home makers, and by reason of the fact that they have taken these quiet duties and brought them to their completion in the quietness

of their own homes, they have been overlooked. And few have been the champions of their cause on platform and in public places to plead that even justice might be done them. It is just as important for the welfare of the State of Arkansas that the greatest type of motherhood may be possible from the training of our young women, as that we should take care of our young men and those who are to be our ministers. The home antedated the Church, and the perpetuity of the Church is dependent upon home life. We have the adage, "Like priest, like people," but we can just as easily turn it around and say, "Like people, like priest," because the early ambitions of our ministry, according to their own testimony, is gathered from that life that first teaches the childish lips to lisp a prayer.

We have gone only a small way toward the realization of our hopes and expectations for the endowment and further building of Galloway College. We do not wish either our ministers or our laymen to forget that there has gone forth from the Church and those highest in authority a promise that her needs should be cared for, and our entire organization is pledged for the fulfillment of this obligation.

Nothing short of \$225,000 will be adequate, or anything like adequate, for meeting the imperative needs of the present hour to take care of our women as we should. This obligation can not be looked after properly by small donations, but our great business men and women who have a perfect consciousness of what motherhood means should take upon themselves the task of providing the means which this institution needs. With each year that passes with this obligation of our girlhood left uncared for, there goes out from this institu-

School Supplies

I handle all kinds of school room furnishings—School Desks, Opera Chairs, Blackboard Material, Maps, Globes, Charts, Crayons, Erasers, Heaters—in fact, everything needed in a well ordered school.

I also handle a full line of Church Furniture.

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A high-grade preparatory school, offering sixteen units of high school work.

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J. C. EATON, Principal.

tion a generation of students, who could be greater, and would be greater, if Arkansas showed toward their life a liberality commensurate with their great worth. Will our ministers and laymen help us to impress upon our great people that our primal wealth lies within the greatness of our home life? If we fail to maintain great home standards, we shall fail in our larger opportunities as a great State.—J. M. Williams.

HENDERSON-BROWN COLLEGE.

Henderson-Brown College is located at Arkadelphia, in one of the State's most enterprising towns, within a short distance of our capital city and easily accessible from all points of the State. Arkadelphia's natural beauty and resources tend to make it a perfect health town.

In the suburbs, standing on the crest of a hill, we find Henderson-Brown College, surrounded by a splendid campus of twenty acres, a truly beautiful campus, both through the gift of nature and the artful touch of man. Over on the west side of the college we find the famous mound covered with a friendly group of state-pines, where the sighing of the winds through their boughs seems to beckon the discouraged youth to rest contentedly at their feet while they whisper to him the key to dear old Virgil. Feeling depressed, perhaps, from the burden of lengthy translations, the restless youth may wander to the front of the main building, where he invariably lingers around the circle of caladiums and ferns surmounted by the playing fountain of youth which spurs him on to the higher and better ideals. On over the rolling, shaded grounds he strolls to reach the beauty spot of the twenty acres, the clear, sparkling rivulet which at once convinces him of the myth of Narcissus.

The main building is an imposing brick structure of classic design, frontage of 166 feet deep and three stories high. Here we find a spacious auditorium, president's office, parlors, laboratories, music rooms, study hall, library, class rooms, society rooms and "gym," all well lighted and ventilated. On the second and third floors we find girls' dormitory, rooms tastily furnished, each with ample closet room, lavatory with running hot and cold water. The water for both drinking and bathing is a splendid mineral water supplied to the college by a hydraulic ram, which forces it over the cliff.

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The most attractive feature of the school is its Department of Home Economics and the immediate application which it facilitates in the running of the college. First of importance is the truck farm, on which we find every vegetable and fruit indigenous to this climate. With rows of luscious red tomatoes, the early sweet corn, with its tender roasting ears, beans that snap with scarcely an effort, yams that tempt the most critical, peas, beets, peppers—these are but a few of the products. A trained gardener is in charge, and it is indeed a credit to his efforts.

Owing to the fact that the scholastic term closes before the garden products are well matured, and, also realizing the importance of our slogan, "Let Arkansas feed herself," the college maintains a canning factory, the products of which serve to tempt the appetite of the hungry boy and girl during the school months that follow. Applying the government method of canning, they have met with startling success, and the total output of this season is 3,000 cans. A well built house contains the truck loads of cans, work tables, and all necessary equipment. The warm days invite the fifteen helpers to work beneath the shade of a huge oak, where they sit and grade and snap an average of forty bushels of beans a day. Graded and snapped, piled high on immense wooden trays, they are then passed on to the tables to be further prepared for canning. Two large tables serve for capping and tipping process. A large steamer with a capacity of 24 one-gallon cans (three racks, eight cans each), facilitates the completion of work in a short time. An outdoor furnace supplies vats of boiling water. The canning having been completed, the cans are then returned to the table, cooled, labeled, and then stored.

Adjoining the canning factory we find the creamery. A herd of fifteen registered Jersey cows supplies the college with rich milk, heavy cream, and delicious butter. The creamery is strictly sanitary, walls and floors spotlessly clean, and here you may find the man in white uniform running the gallons of milk through the separator. The large churn gives forth many pounds of sweet butter. "The Man with the Cart" conveys the product of his Jersey charge to the kitchen, where they are placed in a large ice room.

The dining halls and kitchen are apart from the main building, connected by a covered walkway. The kitchen is equipped with five large gas ranges, huge percolator, and all that makes an institutional kitchen complete. The college employs a trained dietician, who plans three meals a day and personally supervises pantry, kitchen, and dining rooms. The work is quite pleasing, especially when the dietician happens to be an Arkansas girl, using Arkansas products, in an Arkansas college, to feed Arkansas boys and girls.

The Department of Home Economics is splendidly equipped throughout. In sewing, the girls are taught hand stitches, making of simple underwear, tailored skirts and waists, evening gowns, coat suits and millinery.

In the cooking department each desk is equipped with individual sized aluminum utensils, and here the girls receive their theoretical training. Adjoining this is a kitchen such as you find in a model private home. Here the girls receive their practical training in the planning and preparing of

regular meals. A private dining room is where these meals are served on the plan of "6 to 6." Here also the girls receive their laundry science in the care of table linens, tea towels, and dish cloths.

Each outgoing Senior cooking class will stock the pantry shelves with glasses and jars of delicious jelly, rich marmalades, and spicy pickles, all the products of the school, to be used by the incoming classes the following year.

Lectures on the care of milk and butter, with a demonstration at the model dairy, the proper dressing and trussing of a fowl, demonstrated with a bird from the poultry yard, lectures on the growth and nature of vegetables, can be demonstrated in the truck garden.

A series of twenty-eight lectures each on Child Study, Home Nursing and Personal Hygiene are given in the college hospital. Here a girl serves as the patient while the instructor demonstrates the proper care and handling. The bathing and dressing of a real baby tends to emphasize the importance of child study. A course in invalid diet, the preparing of trays for certain diseases scientifically suitable to the special diseases.

Landscape gardening is demonstrated by the actual planning, preparing and planting of beautiful flower beds on the campus, the results of which meet a two-fold purpose—instruction to the class and a benefit to the school.

These are but a few of the strong points of this department, and a girl who successfully completes a three-year course is a young woman of broad ideals, splendid accomplishments, and well prepared to make home making a wonderful success. These are a part of what Henderson-Brown College offers your daughter.—Leona McAlmont Stone.

A WELL BALANCED RATION.

Science has taught and practical tests have proved that the very best results are obtained when "things" are combined in right proportion. The dairy cow, by the quantity and quality of milk and butter fat; the hog, by his growth and weight; the horse, by his work; the barnyard hen, by the number of eggs, and Mother Earth, by her products, all, without exception, demand a well balanced ration if the best results are to be obtained. And so it is with all the affairs with which we have to do. All things must be mixed in right proportion—must be properly correlated and co-ordinated.

Hendrix believes in its mission, as a small college, to develop broad, deep, strong, well-rounded, efficient men and women. To that end she has always maintained a thorough course of study and a strong faculty. In addition, there are several student organizations that help to develop the students. In their nature these institutions are physical, intellectual, and religious.

Hendrix stands for the cleanest and best in amateur athletics, and for some time has had to stand alone in Arkansas. For the young women, basket ball and tennis are the chief sports. For the young men, football, basket ball, baseball, tennis, track and field events are provided. All students are urged to take part in some of these activities for the sake of their physical well being. If they can "make the teams," well and good; but

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before any student is permitted to play in any intercollegiate contests he must have passed on twelve hours of work for each of the two preceding terms that he has been in Hendrix, and must be doing satisfactory work in twelve hours at the time of the contest (all of which work is prescribed in the catalogue). These regulations are rigidly enforced, and on more than one occasion have prevented some of the most valuable men from taking part in championship games. But championships are only incidental and of minor importance. At no time is any student permitted to neglect his school work to take part in athletics nor to practice at any time during study hours. Nor would the officers of the college, or the student body itself, modify or ignore the regulations, abandon or lower the standards and ideals under any cir-

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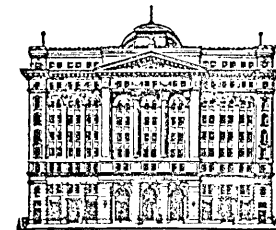
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cumstances. And yet, the teams are better each year, and even now Hendrix has her full share of general athletic honors.

The intellectual activities of the students are provided for by the "Bull Dog," "The Mirror," two strong literary societies, intercollegiate debates and State contests. These are officered and managed by the students themselves. The "Bull Dog" affords an opportunity for and encourages the development of whatever talent for journalism may be found in the student body. "The Mirror" calls for the best literary efforts of students in order to maintain its place in the ranks of the leading college magazines of the country. The strong, friendly rivalry between the literary societies has developed men who have always represented the College creditably in the contests, and who have won for Hendrix her full quota of honors in those fields. But while these matters are important and have the endorsement and support of the College, they always remain subordinate to the school work. Duties in connection with the publications, or the fact that a man is on for any sort of intercollegiate contest, will never exempt him from class work, examinations, or any work required of his fellow-students.

The Y. M. C. A. is the most potent of the student organizations. Its mission is to conserve and develop the religious life of the students and to do all it can to lead such as are not Christians to become so. A dozen or more classes in the Bible and in Missions are organized and conducted regularly in the different boarding houses and dormitories. At least once during each year a series of revival services is held in the Y. M. C. A. hall, and proves to be a great spiritual uplift to the entire college community. The Sunday afternoon religious services and the mid-week prayer meetings are held throughout the year. In addition, smaller groups have daily prayer and Bible study. The college authorities always find a strong support in the Y. M. C. A. in their efforts to eliminate and ward off all hurtful influences and practices, to secure the highest standards of Christian character and conduct, and to uphold the true standards and lofty ideals of the College.

Indeed, it may be said that the athletic activities are the feet, the literary societies and publications are the head, and the Y. M. C. A. the heart of the student life, and that all are proportionately co-ordinated with the College at large—and thus the Hendrix student organizations constitute a ration so wisely and sanely balanced as to help the College turn over to the Church and State the highest, most efficient type of finished product.—J. I. McClurkin.

STATE AND DENOMINATIONAL SCHOOLS.

According to statistics compiled by the secretary of the Hogg Organization at the University of Texas, it would seem that higher education in Texas is largely in the hands of the churches rather than under the supervision of the state, as popularly supposed. The state institutions of higher education are eight in number. The University of Texas, the A. & M. College, the four normals for white teachers, the Prairie View Normal, and the College of Industrial Arts. As against these eight state-supported higher educational institutions, there are 61 denominational colleges and

Woman's Missionary Department

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

A FEW FACTS.

1. In the United States there is one ordained minister for every 546 persons. In the whole non-Christian world there is only one for every 275,000.
2. In non-Christian countries there is but one medical missionary to every 2,500,000. In the United States there are 4,000 physicians to the same number.
3. The membership of the M. E. Church, South, increased 67 per cent in the twenty-four years from 1890 to 1914. Our membership in mission lands during the same period increased 531 per cent—more than eight times as rapidly.

PERSONAL MENTION.

The interesting account of the Prescott District meeting of W. M. S. in last week's issue should have been credited to Mrs. Jesse Hill, District Secretary, and our failure to do so is

universities, according to the latest available statistics, those of 1912. There are employed in the denominational colleges and universities of Texas 909 teachers, while the state-supported institutions of higher education employ but 378 teachers, including tutors; in 1912 there were 14,887 students being educated in the denominational colleges and universities of Texas, while but 8,370 students were attending the state-supported higher institutions of learning. Incidentally, it may be observed that while denominational institutions have, roughly, twice as many students as the state-supported institutions of higher education, the denominational colleges and universities employ, approximately, three times as many teachers. At the present time in Texas our system of higher education could therefore with propriety be called denominational rather than statesupported, or both.—Farm and Ranch.

regretted. We hereby offer apology for our mistake, and promise "not to do so again."

Again we request that items from auxiliaries be sent Mrs. W. S. Overton, 1301 Welch street, Little Rock, who has kindly consented to edit the Missionary Department for us in August and September.

EDUCATIONAL ENTERPRISES OF THE WOMAN'S MISSIONARY COUNCIL.

Scarritt Bible and Training School.

This institution was authorized by the General Conference in 1890 and was opened in 1892. It is situated on a lofty bluff overlooking the Missouri river in the midst of a beautiful park and boulevard district of Kansas City, Mo., yet is within easy access to the slums and settlements where mission work is carried on. It is the Bible school for women in the M. E. Church, South, and is open to women of any denomination who wish to become trained workers, Bible teachers, missionaries, Y. W. C. A. Secretaries, and Sunday School Field Secretaries. Miss Maria Layng Gibson is the distinguished principal, and it is here our missionaries and deaconesses are trained for home and foreign fields.

Besides the two years' course in Bible Study, Church History, Doctrine, Sociology, Mission Study, Nurse Training and Physical Culture, and other branches of learning, the students have practical training in city mission work through the institutional churches and other religious agencies of Kansas City.

With its high standard, a fine library, and its faculty of splended, consecrated women, this school is worthy of the great church it represents. Expense for board for the term of thirty-six weeks is \$180. Books cost not less than \$10 and laundry is \$20 per year.

The Little Rock Conference has the May McKenzie Endowment Deaconess scholarship there, and is now raising

a fund to endow a foreign missionary scholarship as a memorial to Mrs. Lou A. Hotchkiss, a beloved pioneer worker in Arkansas for foreign missions. Several from Arkansas, with many other young women, have gone out from Scarritt School, and as teachers, missionaries and deaconesses are proving themselves workers that need not to be ashamed.

OUR MISSION SCHOOLS.

The Woman's Missionary Council, M. E. Church, South, maintains many mission schools in the home-land and across the seas. With the exception of those in Mexico, where all mission work is sadly interrupted, our schools are crowded with pupils and our teachers are taxed to the utmost. Our need is for larger and better equipment and more workers in educational missions.

In the home-land we have the Sue Bennett Memorial at London, Ky., and



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J. M. WORKMAN,

President

Bernard Institute, North Carolina, for young people in the mountains. On Florida coast we have for Italians and Cubans Ruth Hargrove Institute. Wolff Mission and West Tampa schools. For dependent and delinquent girls our schools at Thomasville, Ga., and Dallas, Tex. On the Pacific coast we have schools and kindergartens for the Japanese at Alameda and Oakland, Cal. Our Paine Annex, Augusta, Ga., is an industrial school for negro girls.

Mexican Border Work.

Holding Institute, at Laredo, Tex., enrolled 275 boys and girls last year. About 75 of these were from the republic of Mexico. In this border-land the students were of many nationalities—Spanish, French, Italian, German, Mexican, Assyrian, Irish, Swiss, and American.

In Foreign Lands.

In Cuba we have two boarding schools; in Mexico, two boarding schools and two day schools; in Brazil, six boarding and four day schools; in Korea, two Bible, two boarding and thirty day schools, and in China, two Bible, nine boarding and 31 day schools. The Woman's Missionary Council is pledged to help the mission opened by our Church in Africa, and has recently assumed responsibility for Bible women and their evangelistic work in Japan.

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THE SUNDAY SCHOOL.

SUNDAY SCHOOL LESSON, AUG. 8.

By W. P. Whaley.

The Kingdom Torn Asunder.—1 Kings 12:1-24. Read, also, 2 Chron. 10.

Golden Text: "Pride goeth before destruction, and a haughty spirit before a fall." Prov. 16:18.

Time: B. C. 339, immediately after Solomon's death.

Place: Shechem, called Sychar in N. T., 30 miles north of Jerusalem.

When we gather up all the Scriptures may have to say about the wisdom of Solomon, we must conclude that his was a very poor sort of wisdom. He was a more cultured man than David, and his sins were not so coarse and bloody as David's; but Solomon could not be endured in this day. He had a thousand wives and concubines, yet only one son! To the most shameful excess, he violated God's law of married love, and a divine curse blighted the whole household. Sensual, selfish, proud; assessing oppressive taxes, especially upon the northern tribes; levying armies of enforced laborers out of the northern tribes for southern improvements; talking wisely and acting foolishly; Solomon became more and more unpopular toward the close of his reign. His reign had a glorious beginning, but his policy had not pleased the plain, free, people of the ten northern tribes; and they had a rebellion planned long before his death. All that is said of the close of Solomon's reign and his death is, "he slept with his fathers"; and the verdict of humanity is that "He was the wisest fool of his day."

Rehoboam, the only son of a sensual father and a thousand heathen mothers, was a sorry prince to succeed to the throne of God's peculiar people. Judah accepted him simply because he was Solomon's heir; but the northern tribes must have a better reason than that. They had determined among themselves that if Rehoboam could not assure them of relief from the oppressions of his father's reign, they would set up a kingdom of their own—and they had their king picked out. Solomon had named his son Rehoboam in the hope that he would be the "enlarger of his people," but he, by his insolent reply to the inquiry of these northern tribes, became the "diminisher of his people"—so much did he lack of living up to his name. A soft answer turneth away wrath," but Rehoboam's harsh answer that day cut the nation in two and sowed the seeds of perpetual strife between them. Solomon's wisdom was so blind that he seems not to have suspected the insecurity of his throne or the unfitness of his son for its occupancy.

"To your tents, O Israel" was the cry of the northern tribes. These tribesmen uttered this cry, and sent for their leader whom they had brought out of Egypt for the occasion.

Jeroboam was an Ephraimite, the son of Nebat and Zeruiah. His name means, "may he plead the people's cause," indicating that he was popular and democratic. He had been an official under Solomon; but he used his place to plot against Solomon and advance his own political aspirations. Solomon discovered the treachery, and Jeroboam had to flee to Shishak, Pharaoh in Egypt, for protection. Down there, he married an Egyptian princess; and, perhaps acquainted Shishak with his ambitions and brought him into his plot. Jeroboam was in hiding near Shechem, and the northern

tribes took him and crowned him king.

The first act of hostility between the two kingdoms occurred when Rehoboam sent the taskmaster Adoram among these northern tribes. He had no confidence in their rebellion and ignored it; but the people stoned Adoram to death, and thus convinced Rehoboam that they meant business. Rehoboam at once mobilized an army of 180,000 to put down the rebellion; but the prophet Shemaiah told him the rebellion was of the Lord, and that he should not go against Israel. Thus, what might have been a crushing blow to the rebellion was averted. There was petty strife between the two kingdoms for generations, each forming foreign alliances for help against the other.

So the great empire of David and Solomon was divided into two mutually destructive kingdoms, each the easier prey of foreign foes. It is an interesting, though sad story, of these two rival kingdoms that we read through first and second Kings until Israel is taken into captivity by the Assyrians B. C. 721, and Judah is carried into Babylonian exile B. C. 586. It will be a fine preparation for the other lessons of the year, if you will read first and second Kings.

EPWORTH LEAGUE.

EPWORTH LEAGUE TOPIC.

By Rev. H. C. Hoy.

August 8. Making Other People Happy.

The greatest investment that we can make is the making of others happy. It gathers to ourself innumerable friends, and puts a silver lining in the dark clouds of the discouraged. The beauty of it all is that making others happy gathers momentum as it goes forward.

I. The purpose of the Christian is to bring happiness to others.

Christ said, "Follow me." His utmost efforts were to bring peace and contentment to the despondent. He never turned aside from a suffering soul until he had caused that person to rejoice because of his presence.

For instance, when he found the woman about to be stoned, his heart went out to her and he rebuked her persecutors, sending her out into life a happy woman with a new purpose because he had said, "Thy sins are forgiven, go sin no more."

When the sisters of Lazarus were in distress he grieved with them, speaking words of comfort and broke the bonds of death for their happiness. Before leaving the Disciples he promised them a comforter.

Now, if we are followers of Christ the same attitude and purpose must actuate all of our doings. A Christian cannot be so selfish as to forget this and be a follower of him. Live with Christ and you shall feel His purpose.

II. How to Make Others Happy.

It is well to have a purpose and ideal, but to be real one must carry out by action, hence the question with many is, how can this be done?

Allow the love of God so to dominate that you will be filled with love for all men.

Through genuine love you will unconsciously reach the heart of people who will be made happy by your very presence.

People are loved into happiness. It is true whether we will it or not; our

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attitude affects others for better or worse.

We must be right with God first, then we shall be in touch with all men. Give off a happy spirit and the world around shall be happy. Never allow unhappy thoughts of others to dominate.

Another way to make others happy is to be zealous to help them in their hours of deepest need.

There are so many little things we can do that will lighten the burdens of many a poor, struggling, discouraged soul.

The small thing of sending a flower will inspire many a person to a nobler purpose and lift the clouds of despondency when they thought the world cared not. People love to know that some one cares, and appreciates their efforts. Never be selfish with your sympathy and sincere appreciation of others. Many a poor soul has perished because of starvation for a little appreciation. We are entirely too indifferent about such things.

Money is not what the unhappy people want, it is your heart and friendship. Be a friend to a person in need and you shall never lose, but gain a friend, the pleasure of seeing some one really happy, such is the greatest pleasure in life. Let our Epworth Leaguers do their best of this kind of work and watch the gloomy countenances of some starving soul become the reflection of love's sunshine.

Small deeds and thoughtfulness of others in distress is the key to the world's happiness.

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THE MEMPHIS CONFERENCE FEMALE INSTITUTE AND COLLEGE has introduced as a feature of each session educational trips. For next season these trips will be taken to the cities of Memphis and St. Louis.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

CHILDREN'S DEPARTMENT.

PLUCK'S COLLEGE COURSE.

A little hut in Bulgaria, made of mud and stone, was Pluck's home, and his father was so poor that he could hardly get food enough for his large family. Their clothes cost little, as they all wore sheepskins, made up with the wool outside.

Pluck was a bright, ambitious boy, with a great desire for study, and when he heard of Roberts College, at Constantinople, he determined to go there. He told his father one day, when they were away together tending sheep, that he had decided to go to college. The poor shepherd looked at his son in amazement, and said: "You can't go to college, it's all I can do to feed you children; I can't give you a piaster."

"I don't want a piaster," Pluck replied; "but I do want to go to college."

"Besides," the shepherd continued, "you can't go to college in sheepskins."

But Pluck had made up his mind, and he went—in sheepskins and without a piaster.

He trudged sturdily on day after day until he reached Constantinople. He soon found his way to the college and inquired for the president.

Pluck asked for work, but the president kindly told him that there was none, and that he must go away.

"Oh, no," said Pluck; "I can't do that. I didn't come here to go away."

When the president insisted, Pluck's answer was the same—"I didn't come here to go away."

He had no idea of giving up. "The King of France, with forty thousand men, went up a hill and then came down again," but it was no part of Pluck's plan to go marching home again; and three hours later the president saw him in the yard, patiently waiting.

Some of the students advised Pluck to see Professor Long. "He knows all about you Bulgarian fellows," they said.

The professor, like the president, said there was no work for him, and he had better go away. But Pluck bravely stuck to his text, "I didn't come here to go away."

The boy's courage and perseverance pleased the professor so much that he urged the president to give Pluck a trial. So it was decided that he should take care of the fires. That meant carrying wood, and a great deal of it, up three or four flights of stairs, taking away the ashes and keeping all the things neat and in order.

After a few days, as Pluck showed no signs of weakening, the president went to him and said: "My poor boy, you cannot stay here this winter. This room is not comfortable, and I have no other to give you."

"Oh, I'm perfectly satisfied," Pluck replied. "It's the best room I ever had in my life. I didn't come here to go away."

Evidently there was no getting rid of Pluck, and he was allowed to stay. After he had gained his point, he settled down to business, and asked some of the students to help him with his lessons in the evenings. They formed a party of six, so none of the boys found a burden to help Pluck one evening a week.

After some weeks, he asked to be examined to enter the preparatory class.

"Do you expect," asked the president, "to compete with those boys who have many weeks the start of

you? And," he continued, "you can't go into a class in sheepskins—all the boys would cry 'baa.'"

"Yes, sir, I know," Pluck said; "but the boys have promised to help me out. One will give me a coat, another a pair of trousers, and so on."

Although Pluck had passed the examination, he had no money, and the rules of the college required each student to pay two hundred dollars a year.

"I wish," said Professor Long, "that this college would hire Pluck to help me in the laboratory, and give him a hundred dollars a year."

Pluck became the professor's assistant. But where was the other hundred coming from?

President Washburn sent an account of Pluck's poverty and great desire for an education to Dr. Hamlin, the ex-president of Roberts College, who was in America. The doctor told the story to a friend one day, and she was so interested that she said, "I would like to give the other hundred."

A boy who had so strong a will was sure to find a way.—Child's Companion.

NEWS OF THE CHURCHES.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Present—Twitty, J. D. Baker, Templeton, Thomas, Hutchinson, Harwell, Graham, Buhler, Drs. Hay Watson Smith and Wm. Parker.

Forest Park (Graham)—Good congregation at morning hour; Sunday school growing in interest; League doing well.

Winfield Memorial (Thomas)—Fine congregations at both hours; about 75 at prayer meeting; 311 in Sunday school; five additions to the church—one on profession of faith.

Twenty-eighth Street (J. D. Baker)—Pastor has been assisting Brother Jacobs at St. Charles in a revival, but has returned. There was a large congregation at night. Mrs. Thornburgh gave a missionary address in the interest of the Missionary Society.

Scott Street (Templeton)—Largest congregations at both services Sunday that have attended during this pastorate. One addition.

First Church (Hutchinson)—Pastor has been absent attending Missionary Conference at Junaluska for two weeks. Dr. W. C. Watson preached the first Sunday morning and night and last Sunday night. Rev. W. F. Wilson preached last Sunday morning. One addition.

Capitol View (Buhler)—Large congregations at both hours; 322 in Sunday school; good attendance at League. Mrs. John Page made a Bible talk to the young people; 72 at prayer service; three additions.

Pulaski Heights (Twitty)—Fine congregation at the morning hour; pastor preached on "What Is God?" He is making a series of talks on Psychology on Wednesday nights, chiefly for the teachers. Brother Harwell reported Junior church normal and interest growing among the boys.

Dr. Parker of Trinity Cathedral led the devotional service. Dr. Hay Watson Smith made the address on "Exegetical Preaching." Brother Hutchinson will tell about the Junaluska Missionary Conference next Tuesday.

HOT SPRINGS METHODISM.

Present: Steel, Evans, Robertson, Holland.

Park Avenue—(Robertson). Our congregations were good at both services considering the very warm

weather. Sunday school was good, and the attendance at the Epworth League service was good. Brother Clarence Meux preached at the evening service and one joined the church. Interesting prayer meeting Wednesday night.

Third Street—(Holland) Congregation at the eleven o'clock service fairly good and an excellent congregation at night. Sunday school was not quite as good as the previous Sunday. Epworth League was well attended and the program was an excellent one. Baptized one baby at the eleven o'clock service.

Central Avenue—Dr. Copeland had two very fine congregations yesterday. Arrangements are being made for going into the basement of the church for occupancy within the next two weeks. Services will be held in the spacious Sunday school department of the church until the auditorium is completed. The carpenters have finished their work on the building, but the painters and decorators have a little more work to do. The completion of the building is being pushed rapidly.

Rev. C. O. Steel preached at Oak-

lawn last night and reported a fine service. The seats were put out under the trees and services held out in the open. This reminded him of years gone by when services were held under the large oak trees.

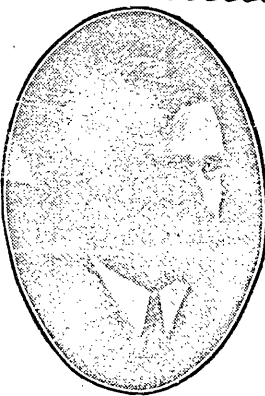
Dr. A. O. Evans reported the district in excellent shape. Our revivals are gathering people into the fold. About six or seven hundred have already been brought to Christ. At Jones' camp meeting on Sunday morning there was shouting almost everywhere. About fifty people were shouting at the same time. It reminded him of the camp meetings of fifty years ago. Reports from all the revivals held are exceedingly gratifying. The finances of the district are good compared with last year.

Dr. Evans and his family are residents of Hot Springs and will be for a month. They are taking the baths and enjoying the mountain breeze from the front portico of a bungalow situated on the brow of the mountain.

"Please go way and let me sleep," is the feeling of those who first live in this mountain air and drink this mountain water.—R. M. Holland, Secretary.

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LONDON CIRCUIT.

Last night, July 25, we closed a fine meeting at Martin's Chapel. Had a two weeks' meeting. The church was greatly revived. It reached almost every home in the community. We had fine day services. The most of the time we had at our day services thirty and forty men who are busy farmers. All know the women do their part when the men give them a chance. The parents brought their children. There were as many as twenty-five and thirty children on quilts at our night services. How would that look in our high-steepled churches? [Fine.—Ed.] Mind you here is where our material is coming from to take up the responsible places in life. We had a real old shouting revival, men came to the altar and prayed through. Had twenty-three conversions, mostly grown men. Received six into the church and three names who are to come in and others to follow. Others will join other churches. We do praise God for this great victory and ask your prayers that we may have success at every point on our charge.—R. A. Robertson, P. C.

LEOLA.

We have just closed a very excellent meeting at Leola. It was one of the best meetings held here for years, resulting in a number of conversions, fifteen of whom were united with the church on profession of faith. Many others were standing, as it were, right in the door of their kingdom at the

Central College and Conservatory of Fine Arts has just closed its most prosperous year, registering two hundred and three young ladies from every section of Arkansas and adjoining states. Twenty-nine diplomas and certificates were awarded to the graduating class. The faculty is enlarged and strengthened for the coming year. The west wing of the original plan of the building was completed the past year. No college in the state now enjoys better advantages in furnishing equipment or in building. Fourteen Units are required for entrance to Freshman Class and sixty-five hours for graduation. The faculty is unusually strong, composed of men and women from the great universities. It is situated in the real college center of the state where the people are directly interested in educational work, with the finest Lyceum Course in the State, within a short distance of the Capitol City, with accommodations equal to the best colleges in the State. Central College is commanding the patronage of the best class of people of all denominations and is determined to give the best, not only in faculty, equipment, environments, but in ideals and inspiration.—Advt.

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closing service of the meeting, some of whom will unite very soon. Brother J. L. Leonard, the local pastor, did all the preaching, and no stones were left unturned. His great zeal and his eagerness for the salvation of his people, directed by the Holy Spirit, brought from him some most powerful sermons, and their effects were telling in every service. The spiritual interest of the church was also much improved. Notwithstanding the financial disturbance caused by our bank failure and war, the Leola charge has the pace set for a very fine year's work in all lines.—T. M. Deer.

ST. CHARLES REVIVAL.

Our meeting at St. Charles has just closed. It was a decided success in many ways. There were something like fifteen conversions that we know of, and I am quite sure that there are many others. There were fourteen additions to the church, one by baptism and five by transfer and reclamation. Three of those baptized were over forty years old.

Brother J. D. Baker, of Twenty-eighth Street Church, Little Rock, did the preaching for us, excepting the Sunday service. He gave us some powerful sermons, and God gave us the Spirit, and altogether the result was gratifying. It would melt your heart into tears to see the strong men of our town come forward and give their hearts to God. Our people and their pastor will never cease to feel grateful to Brother Baker for the work that God has done through him in our midst. May God's blessings rest upon him, is the prayer of pastor and people.—A. E. Jacobs, Pastor.

MACEDONIA CHURCH.

Macedonia was built in 1874, and has remained especially active since. It is one of the best churches and communities I have ever known. This church holds to the class meeting and maintains the League, Sunday school, and prayer meeting. This is a country church near the Ben Few camp ground, and six miles from Princeton. The spiritual state of the church is exceedingly good, 90 per cent of the members being active and above reproach; 90 per cent of the congregation are religious, and the morals of the community are especially good. There are scarcely any cigarettes and no misbehavior. We have just given the conditions as we have found them, but all results have causes beneath them. A few families, like the Harrisons, Walshes, Greens, Looneys, and others active in all the work of the church, and backing this activity up by living the Christ life, we find as the great cause for the splendid results pictured above. May we have other churches that will struggle to maintain this glorious standard. Brother M. K. Rogers is the pastor, and has a splendid hold upon this excellent people. He is most happy in the work, and his health is much improved since his attack of malaria last year. These people are happy, too.—A Friend.

THE KINGDOM IS COMING.

The evidence of the coming of the kingdom is clearly revealed in the following letter:

"Mr. W. B. Wolf, State Manager Union Book Company—I am an applicant for a position with your company. I have been with the police department of Fort Smith for fifteen years, holding position as patrolman and captain. On account of the closing of the saloons my office has been

abolished as captain of the police."

Here we see what a remarkable change takes place from a position of caring for the lawlessness that issues from saloons to that of approaching a home with the Bible and other good literature as a means of building spiritual life. When we study such a condition we take new courage and pray a new "Thy kingdom come."—W. B. Wolf, Prairie Grove, Ark.

PINE BLUFF DISTRICT.

Rev. E. F. Wilson, who has been serving the Swan Lake Circuit for the past two years, has asked to be relieved from his charge on account of feeble health. I have granted his request, and have appointed Rev. Frank Hopkins preacher in charge of Swan Lake Circuit for the remainder of the conference year. Brother Hopkins, who was formerly a member of our conference, but who is now in the East Columbia Conference, will ask for a transfer and return to our conference.

ference this fall. He is a good man and will receive a brotherly welcome on his return to us. Brother Wilson is one of our honored superannuates, who has been doing light work on the Swan Lake Circuit. He has served the charge with great acceptability, and the people much regret to give him up, but they will give Brother Hopkins a hearty welcome.—J. A. Sage, P. E.

GREAT COMMUNITY MEETINGS.

Three of the greatest meetings were held in Dutch Creek Valley, Yell county, July 14, 15 and 16, ever held in the State of Arkansas. These meetings were great because they compre-

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hended so much; too much to mention in detail in these lines, save but to say that the entire program was planned and executed with but one objective in view, and that the uplift and development of the citizenship of the valley, from the youngest child to its oldest citizen. These community meetings were projected and fostered by J. A. Anderson, presiding elder of the Booneville District, and his faithful pastors. They were under the leadership of the Rev. W. M. Adcock, superintendent of the section allotted to him. His true leadership was magnificently displayed and royally received by nearly a thousand people at each place in the splendid program prepared by himself and his co-laborers. Special mention must be made (and made out of a heart full of gratitude and appreciation) of the royal hospitality of the citizens of the Valley and the generous manner displayed in rallying to the call in the big dinners spread and beautiful grounds arranged for the great crowds. For they came with wagons loaded with rich provisions and barrels of ice water, and fed the multitudes. At Camilla the gathering crowds were presented with a spectacle of preparation enchanting beyond description. Then, as we moved on to Walnut Tree, the second day, where Rev. A. V. Harris lives, the faithful and beloved pastor in this rich and fertile valley, we found the preparations outdone, at our first day's meeting, only in the place to hold the meeting. The third day, at Blue Ball—well, the writer is at a loss for want of language to adequately describe in detail the program prepared by the hospitable people of that section of the Valley. Great pleasure was had in the contribution that the city of Danville made to these community gatherings in the free service of the brass band of a dozen pieces. The boys delighted at the people with their good music at each day's meeting. The speaking program was as follows: Rev. W. M. Adcock, the chairman, introduced the object and scope of the meeting in a most masterful performance. You will love him as you know him. Dr. J. A.

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 anything 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 medicine. You have my prayers and best wishes."

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Note: In case you have any doubt as to the merit of this treatment you are at liberty to write to the Advertising Manager of this paper who did not accept this advertisement until an investigation was made that satisfied him that we had cured hundreds of cases of pellagra.

Anderson, one of the profoundest preachers in Arkansas Methodism, was equal to the occasion throughout the entire campaign, as he spoke on the "Condition and Opportunities of the Day." The breadth of his thought pressed the horizon of the soul to immortal widths, while he carried his hearers to supernal heights to behold their crowned opportunity. Prof. Cole, president of the School of Agriculture at Russellville, spoke twice each day upon the theme, "Living at home." The professor is one of the most lucid speakers the writer has listened to on so practical a theme for many years. He makes you want to build a golden tabernacle and live at home forever. Miss Minnie Weaver, one of Yell county's best public school teachers, now giving her entire time to the girls' canning club work, gave public demonstrations in the art and science of sanitary home life, delighted every girl, boy, mother and father on the ground. Miss Weaver is a diamond in this rich field of opportunity. Mr. Delany, the Yell county demonstrator, a graduate of the School of Agriculture at Russellville, under the tutelage of Prof. Cole, is a star in his chosen profession. He makes the farmer and the farmer's son have a desire to live in the corn field or cotton patch. He makes you believe that only kings raise cotton, corn, hogs or cattle. Prof. Montgomery, of the Danville High School, addressed the crowds upon the theme, "The Country School." He certainly is a whirlwind on that theme. He carried the crowd in solid phalanx in a forced march for better schools. Mr. T. P. Hackler, a traveling salesman, and superintendent of the Sunday school of the First M. E. Church, South, of Fort Smith, spoke on "The Model Sunday School." He is a model speaker on that theme, and if he displays the same ability and tactfulness as a salesman, he certainly is a success. Rev. H. A. Stroup, the young pastor of the Gravelly charge, spoke on "Community Life" the third day. He revealed the hidden secrets of his soul in a short impromptu address, and that secret is a genuine love for the rural population. Rev. Eli Meyers of Ola discussed the theme at each day's meeting, "The Country Church, Past, Present, and Future." He is at home on the platform. He makes you feel good in your church relationship, and at the same time sorry that you have not measured up to your opportunity. On the third day he spoke for a short time on the necessity and value of a college education. A round table was held at each meeting, and engaged in by the citizens of the Valley. Their short speeches showed their grasp of their opportunity and their absorbing desire to move up. Peace and harmony prevailed, and every moral and social virtue cemented the entire service.—Reporter.

OBITUARY.

ADAMS.—Brother Marion Carter Adams, son of H. J. and Columbia Adams, one of the old families of Greene County, highly respected and very loyal and useful members of our church, was born September 13, 1890, converted September, 1914, under the preaching of Rev. J. L. Batton. His conversion was one of those definite positive works of grace we call sky-blue. He at once joined the church at Pleasant Hill and was loyal and true to his vows to the day the Lord called him home, June 15, 1915. Brother Adams left abundant evidence of his

readiness to go when his Lord called for him, giving directions to his weeping wife how to raise their dear little boys. Brother Adams was a good citizen, a good neighbor, and a good friend. He was loved and respected in the community where he lived and spent all his earthly life. He will be greatly missed by both church and community. His neighbors have shown great kindness in harvesting his wheat and working his crop. Brother Adams was married to Miss Dora Orr, October 2, 1910, whom, with two sweet little boys, aged two and four, he leaves to mourn their great loss. The Lord comfort their hearts and sustain with his grace the par-

ents, who are, by reason of age and grace, nearing the Eternal City.. The funeral was preached by his pastor, Rev. J. L. Batton, Brother Pruett, the Baptist pastor, assisting in the service. A very large concourse of people was present to show love and respect to the departed. Burial in the cemetery at Pleasant Hill, to await the time when God shall wake the sleeping dust and gather all his children home.—M. M. Smith.



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A FOREIGN VIEW OF COMPETITIVE ATHLETICS.

On various occasions The Journal of the American Medical Association has entered a protest against the widespread tendency in the United States toward the extension of competitive athletics in schools.

These contentions are shared by European authorities to whom the question of permitting students of various ages to engage in competitive sports has been submitted by the Prussian government. In order to discover undeveloped athletic "talent" among the students of the high schools and universities of the German Empire, in anticipation of their being trained for the projected Olympic Games, competitive games were proposed under the auspices of athletic associations in many places. The participants were to be students without previous athletic training. The events were to include swimming matches, running and jumping contests, and numerous other exercises. Although it was assumed that such contests would increase appreciation of the importance of physical exercise, the intent of the plan was to discover promising candidates. The plan was submitted to the physiologist Rubner and the clinician Kraus, professors in the University of Berlin. In their report they contend that any system of athletics which finds its best expression in competition, and has as its chief end the development of athletic supremacy, fails to meet the real hygienic needs of youth and to serve for the proper perfection of the body. The excesses and the evils of athletics which have grown up in England and America, where this form of sport has received its greatest impetus, are brought home to the German committee. They are reminded that here the organization of competitive athletics is attended with an undue sacrifice of time at the expense of the intellectual pursuits. The contests degenerate into a public entertainment with all the drawbacks of the arena. The development of the body is carried out along lines of extreme specialization.

The conclusions of Rubner and Kraus are not only to be endorsed, but deserve widespread publication as sane judgments of competent observers. Exercise is intended to benefit, not to injure the individual. Let no one construe such checks on competitive games as a movement against physical training and gymnastics. The latter should receive every encouragement that a rational system deserves; but the propaganda for a recognition of the value of bodily exercise carried out in any suitable form must be based on a system of health-promoting practices. Competition belongs to the specialist, who must insure himself against the consequences. He should not be allowed to set the standard for athletic sports.—Journal of the American Medical Association.

No small factor in the prohibition victories of this year has been the dry vote of drinking men. The explanation of the seeming paradox is not far to seek. One Oregon man gives it concisely thus: "I drink myself, and four years ago I would have voted wet and done everything in reason to carry it,

because I believed everything would have gone to the dogs under dry conditions. But now I've got a boy at home and the question whether it costs me a little more or a little less cuts no ice with me. I know it will be better for the boy and that settles it."

QUARTERLY CONFERENCES
LITTLE ROCK.ARKADELPHIA DISTRICT.
(Third Round.)

Tigert and Oaklawn Aug. 1
Park Ave. Aug. 1
Central Aug. 8
Third Street Aug. 8
Dalark Aug. 14-15
Holly S. Ct., Mt. Carmel Aug. 21-22
Princeton, at Ben Few Camp Meeting Aug. 21-22
Cedarglades Ct. Aug. 28-29
A. O. EVANS, P. E.

CAMDEN DISTRICT.
(Third Round.)

Thornton, at New Hope Aug. 7-8
Fordyce Aug. 9
El Dorado Ct., at Quinn Aug. 14-15
Kingsland, at Grace Aug. 21-22
Eagle Mills, at Lakeside Aug. 28-29
Buena Vista, at Silver Sp. Sept. 4-5
Stephens, at Mt. Prospect Sept. 11-12
Magnolia Ct., at Philadelphia Sept. 18-19
Magnolia Sta. Sept. 20
Chidester, at Pleas. Grove Sept. 25-26
Waldo, at McNeil Oct. 2-3
Camden Oct. 10-11
Special attention will be given to Questions 1, 9, 10 and 11, and any others postponed from your former Q. C.
W. P. WHALEY, P. E.

LITTLE ROCK DISTRICT.
(Third Round.)

First Church, 11 a. m. August 1
Forest Park, 3 p. m. August 1
Winfield Memorial, p. m. August 1
Loncke August 8
Carlisle, p. m. August 8
Hunter Memorial August 15
Pulaski Heights, p. m. August 15
Capitol View, p. m. August 18
De Vall's Bluff and Hazen, at August 21-22
Des Arc, p. m. August 22
England August 29
Keo, p. m. August 29
ALONZO MONK, P. E.

MONTICELLO DISTRICT.
(Third Round.)

Hamburg Aug. 1-2
Wilmar Sta. Aug. 7-8
Warren Sta. Aug. 8-9
Hamburg Ct., at Hickory G. Aug. 14-15
Crossett Aug. 16
Hermitage Ct., at Jersey Aug. 21-22
Warren Mill Camps, at Arkansas C. Aug. 22-23
Collins Ct., at Prairie Hall Aug. 28-29
W. C. DAVIDSON, P. E.

PINE BLUFF DISTRICT.
(Third Round.)

Star City, at Mt. Home July 31-Aug. 1
St. Charles, at Prairie Union Aug. 7-8
DeWitt Aug. 8-9
Redfield, at Center Aug. 14-15
Gillett, at Camp Shed Aug. 17-18
New Edinburg, at Hebron Aug. 21-22
Grady, at Tamo Aug. 29
Rowell, at Union Aug. 30-31
Sherrill and Tucker, at Sherrill 11 a. m., Sept. 5
Swan Lake, at Reydel 8 p. m., Sept. 5
Wabbaseka 11 a. m., Sept. 12
Pine Bluff, Lakeside 8 p. m., Sept. 12
Roe Ct. Sept. 18-19
J. A. SAGE, P. E.

PRESCOTT DISTRICT.
(Third Round.)

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

PRESCOTT DISTRICT.
(Fourth Round—In Part.)

Emmett Aug. 21-22
Center Point Aug. 28-29
Mt. Ida Sept. 4-5
Caddo Gap Sept. 5-6
Dear brethren, let us all, pastors and laymen, realize our dependence on God and make this the most successful year of our history.
W. M. HAYES, P. E.

TEXARKANA DISTRICT.
(Third Round.)

Horatio and Wilton July 31-Aug. 1
Cherry Hill, p. m. Aug. 1
Quarterly Conference, Monday, 2 p. m. Aug. 7-8
Fouke Aug. 14-15
Umpire Aug. 14-15
First Church, Texarkana Aug. 28-29
Bright Star Aug. 28-29
Lockesburg to be given later.
J. A. BIGGS, P. E.

NORTH ARKANSAS.
BOONEVILLE DISTRICT.
(Third Round.)

Bigelow July 31-Aug. 1
Perryville Aug. 7-8
Booneville Aug. 14-15
Booneville Circuit Aug. 17-18

Branch Circuit Aug. 21-22
Prairie, V. & S. Aug. 28-29
Petit Jean Circuit Aug. 31
JAS. A. ANDERSON, P. E.

BATESVILLE DISTRICT.
(Third Round.)

Mountain View July 31-Aug. 1
Melbourne Ct., Newberg Aug. 7-8
Calico Rock, at Macedonia Aug. 8-9
Viola Ct., Vidette Aug. 10-11
Bexar Ct., Mt. Pleasant Aug. 14-15
Minturn Ct. Aug. 21-22
Swift and Alicia, Swifton Aug. 22-23
Newark Sta. Aug. 28-29
Newport Sta. Aug. 29-30
Jacksonport Ct. Sept. 4-5
Marcella and Guion Sept. 11-12
Batesville, First Church Sept. 13
Cave City Ct. Sept. 19-20
E. L. WILFORD, P. E.

CONWAY DISTRICT.
(Third Round.)

Springfield Ct., at Lanty July 31-Aug. 1
Hartman and Spadra, at Mt. Zion Aug. 7-8
Altus and Denning, at Altus Aug. 14-15
Damascus Ct., at Hopewell Aug. 21-22
Pottsville Ct., at Bell's Chapel Aug. 28-29
Appleton Ct., at Mt. Zion Sept. 4-5
Dover Ct., at Shady Grove Sept. 11-12
Lamar Ct., at Bell Grove Sept. 18-19
Clarksville, at 8 p. m. Sept. 19
London Ct., at Madden's Chapel Sept. 25-26
R. E. L. BEARDEN, P. E.

FAYETTEVILLE DISTRICT.
(Third Round.)

Springdale Aug. 1-2
Viney Grove Ct. Aug. 7-8
Rogers Aug. 15
Elm Springs Aug. 16-17
Bentonville Aug. 22
Pea Ridge Aug. 22-23
War Eagle July 28-29
Huntsville Sept. 4-5
Winslow Sept. 11-12
G. G. DAVIDSON, P. E.

FORT SMITH DISTRICT.
(Third Round.)

Van Buren Circuit, at Bethel July 31-Aug. 1
Alma Station Aug. 1-2
Hartford and Mansfield, at Mansfield Aug. 7-8
Huntington and Midland, at Abbott Aug. 8-9
Beech Grove Circuit Aug. 14-15
WILLIAM SHERMAN, P. E.

HELENA DISTRICT.
(Third Round.)

McCrary Aug. 1
Howell & Devew Aug. 7-8
Hamlin Aug. 14-15
Wynne Aug. 21-22
Parkin Aug. 22-23
Cotton Plant Aug. 29-30
Lagrange Sept. 4-5
W. F. EVANS, P. E.

JONESBORO DISTRICT.
(Third Round.)

Earle July 31-Aug. 1
Crawfordsville Aug. 1-2
W. L. OLIVER, P. E.

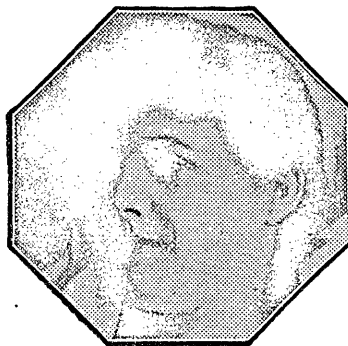
PARAGOULD DISTRICT.
(Third Round.)

Lorado, at Warren's July 31-Aug. 1
F. M. TOLLESON, P. E.

SEARCY DISTRICT.
(Third Round—Concluded.)

Clinton, Culpepper Mt. Aug. 2-5
Cabot and J., at C. Aug. 7-8
Cato C., at C. Aug. 7-8
Auvergne, W. and T., at A. Aug. 14-15
Augusta Ct. Aug. 14-15
Beebe and Austin, at Stony P. Aug. 17-18
Augusta and Gregory, at G. Aug. 21-22
McKae Ct., at Garner Aug. 28-29
Griffithville Ct., at Ellis C. Aug. 29-30
Heber Sta. Sept. 4-5
Pangburn Ct., at Cross Rds. Sept. 6-8
Bald Knob and Bradford, at B. K. Sept. 11-12
Searcy Ct., at Gum Springs Sept. 18-19
Searcy, First Church Sept. 19-20
R. C. MOREHEAD, P. E.

Sister: Read My Free Offer!



I am a woman.
I know a woman's trials.
I know her need of sympathy and help.
If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week. If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or disarrangement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, yellow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living,

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT

and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give me home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address, MRS. M. SUMMERS, - - - Box 205, SOUTH BEND, IND.

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