

# Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXV

LITTLE ROCK, ARK, THURSDAY, JUNE 8, 1916

NO. 23

MOREOVER THE LORD SAITH, BECAUSE THE DAUGHTERS OF ZION ARE HAUGHTY, AND WALK WITH STRETCHED FORTH NECKS AND WANTON EYES, WALKING AND MINCING AS THEY GO, AND MAKING A TINKLING WITH THEIR FEET; THEREFORE THE LORD WILL SMITE WITH A SCAB THE CROWN OF THE HEAD OF THE DAUGHTERS OF ZION, AND THE LORD WILL DISCOVER THE SECRET PARTS. IN THAT DAY THE LORD WILL TAKE AWAY THE BRAVERY OF THEIR TINKLING ORNAMENTS ABOUT THEIR FEET, AND THEIR CAULS, AND THEIR ROUND TIRES LIKE THE MOON, THE CHAINS, AND THE BRACELETS, AND THE MUFFLERS, THE BONNETS, AND THE ORNAMENTS OF THE LEGS, AND THE HEAD BANDS, AND THE TABLETS, AND THE EARRINGS, THE RINGS, AND NOSE JEWELS, THE CHANGEABLE SUITS OF APPAREL, AND THE MANTLES, AND THE WIMPLES, AND THE CRISPING PINS, THE GLASSES, AND THE FINE LINEN, AND THE HOODS, AND VEILS. AND IT SHALL COME TO PASS, THAT INSTEAD OF SWEET SMELL THERE SHALL BE STINK; AND INSTEAD OF A GIRDLE A RENT; AND INSTEAD OF WELL SET HAIR BALDNESS; AND INSTEAD OF A STOMACHER A GIRDING OF SACK-CLOTH; AND BURNING INSTEAD OF BEAUTY. THY MEN SHALL FALL BY THE SWORD, AND THY MIGHTY IN WAR. AND HER GATES SHALL LAMENT AND MOURN; AND SHE BEING DESOLATE SHALL SIT UPON THE GROUND.—Isaiah 3:16-26.

## STANDARDIZING WOMAN'S DRESS.

At the General Federation of Women's Clubs, held recently at New York City, resolutions were adopted recommending the standardizing of woman's street dress. "The model is to be severely plain, the colors quiet, and the cut so turned as to hide the person of the wearer and avoid attracting attention." The resolutions recognize the objectionable features of present styles—the vulgar comments, the edge taken off a girl's modesty, the efforts of poor girls to imitate the finery of the society girl, and the extravagance encouraged among all. There can be hardly any question that reform is needed. The observer today is forced to the conclusion that the average woman is willing to exhibit her physical charms rather freely and to display her reckless expenditure of money. It will be difficult to effect a reform, because manufacturers and merchants profit by woman's folly and extravagance, but it is possible, if the worthy women who are in position to set the pace will resolutely act and co-operate, to improve conditions.

While discussing this subject, it would not be out of place to suggest that woman's dress at church might also be reformed. Surely, if there is any place in the world where dress for the sake of display is inappropriate it is in the house of worship. There nothing should distract the thoughts of the congregation. There ostentation is both vulgar and sinful. Is it not possible for genuine Christian women to agree to wear very quiet and simple apparel in the house of God? Would it not increase godliness and diminish envy? Would it not encourage women of moderate means and the poor to attend church feeling that they are welcome for themselves and not for their clothes? Let the suggestion of Holy Writ be considered: "That women adorn themselves in modest apparel with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

## "OFFICIOUS INTERFERENCE"? NO.

Under the caption, "Worse Than We Had Thought," the editor of the New Orleans Christian Advocate in last week's issue says: "On page 358 of the Daily Advocate of the Northern Methodist General Conference occurs the following stenographically reported statement: 'J. B. Hingely: I have a matter for you that you will regard as a question of very high privilege, I think. Called to the room of Bishop Hendrix yesterday, I found that this man of wide vision had seen through this problem much further than I had, or, to my knowledge, any other delegate in this Conference. He saw the possibility, which he expressed in his address last night, of completing this union before the year 1920. I turned to the Book of Discipline with the Bishop of the Methodist Episcopal Church, South, after his telling me there was nothing in the Discipline of his Church that would interfere with an early union. I submitted the proposition to one of the most distinguished of our lawyers and judges of this Conference, and he was unable to discover any difficulty in the way of the program.'"

"Dr. Hingely then proceeded to have the question of a possible joint session of the two General Conferences—that of the Northern Church and ours—referred to the Judiciary Committee, with a view of getting the matter in shape. So it will be seen that Bishop Hendrix's officious interference in this matter, when he had no authority to represent our Church in the union negotiations—that work having been committed to our representatives of the Federal Council of Methodism—was even more aggravated than we presumed it last week. Indeed, it seems that this whole plan to try to rush the Southern Methodist Church into a precipitate union with the Church, North, was inspired by him."

It occurs to us that the New Orleans editor has in some way received a wrong impression, and is drawing improper inferences. In the first place, as the finished plan to be prepared by the Joint Commission must be acted upon first by our own General Conference of 1918, the action whereby the Northern General Conference may meet immediately thereafter, does not have the effect of rushing our Church into precipitate union. The Northern General Conference will undoubtedly not be convened if our General Conference acts unfavorably on the plan. Then, if our General Conference approves, speedy action by the Northern Church is certainly desirable, as many questions will be in suspense pending the final consummation; but it will be the Northern Church that will be rushed and not our own. After union becomes desirable and possible, surely the man who suggests the method by which the consummation may be facilitated is entitled to the gratitude and respect of both Churches. We are proud of the fact that our own Senior Bishop, with his statesmanlike grasp of the situation, was able to make the suggestion. If either Church should resent it, surely it would be the Northern Church rather than our own, as the suggestion looked to hastening the processes of that Church and was not intended nor calculated to affect the action of our own Church, except as a perfect readiness to remove obstacles might encourage us. Verily, we would not reproach men for smoothing the way.

Further, as to the propriety of our Senior Bishop's conduct, it may be said that he was at the Northern General Conference by invitation to deliver an address in the interest of the Supernuminate Endowment Fund, and also by appointment of our own Board of Missions to lay the matter of the observance of the one-hundredth anniversary of the organization of the first American Methodist Society personally before the Northern General Conference. It is true that Bishop Hendrix is not a member of the Council or Commission authorized by our General Conference to formulate the plan in details, and he was not directed to promote union; but our General Conference by unanimous

vote committed us to unification, and Bishop Hendrix is our senior active Bishop, hence he was truly representing our Church when he by his presence and wise counsel assisted in promoting unification. Dr. Ivey, of our Christian Advocate, Dr. James Cannon of the Richmond Christian Advocate, and Dr. J. W. Lee of St. Louis were not appointed to represent the Church in forwarding unification, but they were all present, were cordially received, their presence was evidently appreciated, and they did not officiously interfere nor misrepresent our Church when in interviews and addresses they sought to advance the cause of Methodist union. Dr. Ivey, who as our chief official editor certainly has a right to interpret for us, says editorially: "It should be said that our Northern brethren appreciated the presence of our Bishop Hendrix at the Conference, especially on the day when the famous resolutions were adopted. The scene in which Bishops Cranston and Hendrix clasped hands on the platform and brought forth that wild applause which nearly broke up the session was most dramatic and will be historic. As a Southern Methodist I rejoiced in the deserved respect and honorable attention shown our Senior Bishop, who proved himself ready for every demand and opportunity."

Since our Church is formally committed to unification, if satisfactory details can be formulated, we are glad that our Senior Bishop represented the true spirit of his Church and did not shirk the responsibility of genuine leadership. We admire leaders who lead, and representative men who rightly represent. We shall not criticize this conduct of our great Senior Bishop unless we are ready to acknowledge that our General Conference was insincere in adopting the plan for unification. We thank Bishop Hendrix for his splendid service on this occasion, congratulate our Church upon his representative leadership, and assure our Northern brethren that, if they appreciated his suggestions, we do not consider them "officious interference."

## THE TEXAS CHRISTIAN ADVOCATE ON METHODIST UNION.

In last week's issue the editor of the Texas Advocate writes under several captions of Methodist union. The spirit of these editorials is so fine and they are so illuminating that we quote with hearty approval brief extracts, as follows: "It speaks well for the heartiness with which our brethren of the North contemplate this union that they made provision whereby their own General Conference may be reassembled two years hence to consider the perfected plan of our own Commissions."

"The underlying motive for the union of our Methodisms in America is admirably stated in the report of the Committee of Sixty. There is not a base idea in the committee's statement of the ends to be accomplished by such union. There is no word in the statement which either of our Methodisms need repudiate. On the contrary, the reasons given for union are the loftiest and are genuinely Christian. The Church's increased power in conflict with evil, a greater emphasis on the fundamentals of Christianity, a higher loyalty to the supremacy of our Lord and Master Jesus Christ as an instrument for bringing in the Kingdom of God—these are the avowed reasons why our brethren of the Methodist Episcopal Church seek union with all American Christians who bear the name of Methodists. It is entirely possible to express these sentiments in different verbiage, but we doubt the possibility of finding nobler sentiments or sentiments more in accord with the mind of the Master himself."

"In this crucial hour of human history it is proposed to unite the followers of Christ according to Methodism into a nation-wide and world-wide federation. In this pivotal hour of the cen-

(Continued on Page 3, Column 3.)

# Arkansas Methodist

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A. C. MILLAR.....Editor

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## METHODIST CALENDAR.

L. R. Conference Epworth League Conference at Lewisville, June 22-25.

N. Ark. Conf. Ep. Lg. Conf. at Newport, June 26.

Prescott Dist. Conf. at Blevens, June 29-July 2.

Texarkana Dist. Conf., at Hatfield, June 29-July 2.

Paragould District Conf., at Hoxie, June 30-July 2.

Fayetteville Dist. Conf., at Green Forest, July 5.

Batesville Dist. Conf., at First Church, Batesville, July 10.

Searcy Dist. Conf., at Heber Springs, July 11-14.

Camden Dist. Conf. at Union Church, July 12-16.

Monticello Dist. Conf., at Hermitage, July 14-16.

## PERSONAL AND OTHER ITEMS.

The National Enquirer, Indianapolis, Ind., reproduced from our columns one of Bishop Morrison's sermons.

Dr. John A. Rice of St. John's Church, St. Louis, preached the commencement sermon for the University of Missouri.

An invitation has been received from faculty and students of Blackstone (Va.) College for girls to the twenty-second annual commencement, June 2-4.

The last issue of the Alabama Christian Advocate was a Woman's Missionary Society edition, and it was highly creditable to that great organization of efficient workers.

Rev. E. S. Johnson of Northwest Iowa Conference was elected missionary bishop for Africa to succeed Bishop Hartzell. He has been preaching twenty-seven years.

Last Sunday Dr. John M. Moore of Nashville, Tenn., preached the baccalaureate sermon for Galloway College, and Rev. C. M. Reves of Helena preached the Y. W. C. A. sermon.

The invitation of the Board and Faculty of Central College, Fayette, Mo., to the commencement, June 4-7, has been received. Dr. W. F. McMurtry preached the baccalaureate sermon.

Rev. A. P. Camphor, president of Central Alabama Conference College, has been elected missionary bishop to Liberia to succeed Bishop I. B. Scott. He has been preaching twenty-four years.

Dr. Thomas V. Tobin, rector of St. Andrew's Cathedral, Little Rock, has been designated Monseigneur by the Pope. This was the official title of Dr. J. M. Lucey of Pine Bluff, who recently died.

According to press reports, Mrs. H. L. Wade, wife of our pastor at Clarksville, while driving, was involved in a runaway and badly injured. We trust that injuries are not as severe as reported and that she is recovering.

The May bulletin of Emory University is the announcement of the Lamar School of Law. It indicates that we are to have a strong, modern law school at Atlanta. Young men thinking of entering a law school should send for the bulletin.

We congratulate Dr. J. R. Joy and Dr. C. B. Spencer and all the other editors re-elected by the Northern General Conference. They have won our love and esteem, and we shall take delight in continuing the fraternal relations established.

Dr. R. L. Hinton, aged 87, died at Prescott, June 4. He was one of the oldest members of the Methodist Church in the State. He had been a reader of our paper from its beginning. Last year he wrote us a very appreciative letter. He will be greatly missed.

President J. W. Million of Hardin College, Mexico, Mo., says: "I believe that one good way to get the paper into the homes of the people would be to put enough in the annual budget to put the paper into each family unit. If we could get two

hundred churches in the State to do that, I think we would observe soon a very great increase of interest."

The new secretary of the Board of Education of the Methodist Episcopal Church, elected to succeed Bishop Thomas Nicholson, is Dr. A. W. Harris, a layman, who has for ten years been president of the great Northwestern University. He is the first layman to fill this position.

Bishop-elect Leonard, while preaching on the Sunday following his election, declared that the Church which failed to line up with modern social reforms had better close its doors and cease calling itself a Church. And that Sunday morning audience cheered him.—Epworth Herald.

The course of study for graduates, as adopted by our College of Bishops, is as follows: (1) "Early Church History to A. D. 313," Henry M. Gwatkin; (2) "Christian View of the World," James Orr; (3) "The Indwelling Spirit," W. T. Davison; (4) "Fellowship in the Life Eternal," George Findlay.

Last Sunday Dr. James Thomas, Commissioner for Hendrix College, preached at Scott's in the morning and at First Church, Pine Bluff, at night. The previous Sunday he was at Central Avenue, Hot Springs, and on the Sunday before that he preached the sermon for the Pocahontas High School.

Prof. J. P. Womack, the able and aggressive superintendent of Conway Public Schools, passed through our city Saturday en route to El Dorado, where he will conduct a Teachers' Institute for ten days. He will then go to Nashville, Tenn., to pursue advanced work in the George Peabody College for Teachers.

Lindenwood College for Women, St. Charles, Mo., is erecting a \$100,000 dormitory to be called Nicolls Memorial Hall in honor of the late Dr. S. J. Nicolls. The money is given by Col. J. G. Butler, a life-long member of Dr. Nicolls' church. This is a fitting way to perpetuate the memory of a loved and honored pastor.

"If anyone thinks that the use of alcohol is a benefit to a man in business, let him ask for recommendations from a friend, and when he has secured the best recommendation possible, let him add three words, 'And he drinks,' and see what effect it will have upon his chances of securing employment."—Hon. William Jennings Bryan.

One hundred and one graduates of the School of Medicine of Emory University received their diplomas at the recent commencement; 61 received appointments to various hospitals in the United States and Panama. The School of Medicine is an A-grade school with the highest standards. The enrollment during the session was 238.

The Western Recorder quotes "one of the really great specialists on insanity" as saying: "During the forty years of my life spent in the practice of medicine, I have known many so-called Christian Scientists, and numbered many of them among my patients, and I can conscientiously say that not one of them was, in my opinion, properly balanced mentally."

A terrible tornado swept Arkansas last Monday evening, killing several people and destroying much property. Our Oaklawn Church at Hot Springs is reported seriously damaged. Its pastor, Rev. R. L. Duckworth, and his people have our sympathy, and deserve the liberal support of Arkansas Methodists if the damage is as announced in the secular press.

Rev. E. S. Harris and different members of his family have been singularly unfortunate in the last two months in suffering from fractured bones and sprained limbs. He hopes that these calamities are overpast. Writing of last Sunday he reports two thoughtful, spiritual and eloquent sermons by his presiding elder, Rev. J. H. O'Bryant, and adds that Bigelow Station is in a healthy and prosperous condition.

"We are not electing bishops," exclaimed Dr. Thomas Nicholson in his swan song just before his own election, "to be star preachers, and star lecturers, nor to be globe trotters. We are electing them to win back the spirit of evangelism in the great cities; to gain support for the educational work of the Church, and for the great benevolences that support Korea and Malaysia."—Ex.]

The State Sunday School Convention is in session this week at Hope. Among the speakers we notice the following of our own Church: Dr. J. M. Workman of Henderson-Brown College, Rev. P. C.

Fletcher of Texarkana, Rev. C. N. Baker, Sunday School Field Secretary, Little Rock Conference, Judge Fred A. Isgrig of Little Rock, Hon. Farrar Newberry of Arkadelphia, Rev. R. L. Duckworth of Hot Springs, and Dr. J. H. Reynolds of Hendrix College.

An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith; that the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enable us to meet the unprecedented expansion of opportunity and responsibility of our generation.—John R. Mott.

Rev. F. T. Benson, D. D., one of the most gifted preachers in his Church, was elected editor of the Methodist Protestant by the General Conference of the Methodist Protestant Church, to succeed the veteran Dr. F. A. Tagg, who had been the able editor for many years. Dr. Tagg has been so brotherly and fair in his relations with us that we sincerely regret to lose him from the general brotherhood of editors. We welcome the new editor.

The women delegates and former delegates had a dinner, and thirty-seven were present. They rose and gave their names and occupations. They came from the four corners of the planet. At last one quiet little woman, no longer young, arose. In the simplest phrase she announced, "I am Mrs. Nancy J. McConnell, home maker, of the East Ohio Conference." "Yes," added the leader, "she was the home maker for Francis John McConnell, now one of our greatest bishops."—Ex.

Among the speakers announced for the Men's Conference at Junaluska is Rev. Harvey Reeves Calkins, who has been for years a missionary in India, but is now at home serving as the Stewardship Secretary of the Methodist Episcopal Church. He is the author of "A Man and His Money," a book that presents perhaps the best discussion of the whole doctrine, including the sanest and most satisfying statement of the doctrine of the tithe, anywhere to be found. Dr. Calkins is a keen, catchy, brilliant speaker, and is on our Junaluska program for a series of three addresses on the subject of stewardship.

Hon. Henry Morgenthau, who has been our very efficient ambassador to Turkey, resigned and returned in order that he might be able to help America realize the true state of affairs in Europe. He is now making a tour of our principal cities, and, although a Jew, he is pleading the cause of the persecuted Christians in America. He argues that America is so rich and prosperous that we ought to give \$5 apiece, or \$500,000,000, to aid all the people who are enduring fearful hardships. He believes that we should show Europe that, if we are willing to profit by the war, we are also anxious to be the big brother to help in time of peculiar need. Is he not right?

The Bulletin of the Lamar School of Law of Emory University announces that this school will open for its first session September 14, 1916. The course offered, leading to the degree of Bachelor of Laws, extends over three sessions of nine months each. The Law School will begin its initial session in a new building of concrete and Georgia marble, now being erected on the university campus. This building will provide a library, a court room fitted up for actual court procedure, five large class rooms, and eleven offices and rooms for group meetings. The new library will be equipped with all the standard works on law, and from the beginning will be one of the largest and most complete in the South.

The Rev. W. T. Wilkinson has returned from Pocahontas, where he spent two happy weeks assisting his old colleague, Rev. I. D. McClure, in a protracted meeting. He reports that there was no great upheaval, but interest was maintained throughout, and there were conversions or reclamations at almost every night service, and the church was lifted spiritually to a higher plane. In addition, at the close of an address in the Sunday school, 26 children knelt at the altar and offered their young lives to the Lord. Brother McClure is serving a splendid people, who love him and his family, and his prospects for a record year are very bright.

George Thornburgh, acting superintendent of the Arkansas Anti-Saloon League, has received a letter from P. A. Baker, general superintendent of the Anti-Saloon League of America, endorsing the stand Mr. Thornburgh recently took in publicly denying that the League has any connection with

the "five million movement." The movement seeks to secure the pledges of 5,000,000 voters that they will support no political party in the presidential election which does not adopt a national prohibition platform. The letter said: "The Anti-Saloon League is not asking any party to put such a plank in their platforms, and any man who attempts to represent the Anti-Saloon League as favorable to such a policy is an impostor. Your statement of the League's attitude is exactly correct, and any man who claims that the Anti-Saloon League favors such a partisan policy is deliberately misrepresenting it."—Arkansas Gazette.

It was the editor's privilege to spend last Sunday with Rev. J. L. Leonard at Poyen and Carthage, two of the smaller societies of Leola charge. On account of threatening rain the congregation at Poyen Saturday night was small, but Sunday morning it was good. This is a village of about 150 population. Our society is necessarily small, but it is plucky and vigorous, and maintains a very excellent Sunday school. At Carthage Sunday night the regular Children's Day program was carried out in a very satisfactory manner in the presence of a packed house. The editor was permitted to make the closing address. The decorations for the King's Garden were beautiful and appropriate, and the children's performance showed careful training. Carthage is a nice village of some 300 population, and has comfortable homes, good business, and neat churches and school. Our society there is strong and aggressive, and the Sunday school modern and active. Brother Leonard is loved and appreciated, and is evidently doing efficient work at both places. He was called to the country for a funeral Monday morning. The refreshing showers made the weather pleasant, and the editor thoroughly enjoyed his visit to both places.

Senator Thomas C. White, who died last week, was one of the hardest workers in the Legislature for good laws and progress. He was an ardent prohibitionist, and probably did more than any other man to secure the present state-wide law. He was a Christian gentleman, a man of strong convictions, who was willing to suffer, and did suffer, for principle. He had been in poor health for three months, hence his death was not a surprise, but his passing away is a distinct loss to the State, and particularly to the cause of good government and prohibition. His last work was done as superintendent of the Anti-Saloon League of Arkansas. Having been closely associated with him in prohibition activities, the editor feels a deep sense of personal loss in the death of this friend and collaborer. He was born January 12, 1870, in Hempstead county; in 1891 engaged in the drug business at Sherrill, and later entered the insurance field; was elected to the Legislature of 1909, and to the State Senate in 1912; died June 2, and was buried at Pine Bluff last Sunday. He was an active member of the Baptist Church.

#### CO-OPERATE WITH YOUR PASTOR.

As Arkansas Methodism is now fully committed to the ownership of the Conference Organ, and as the Arkansas Methodist Commission looks to the pastors to represent the interests of the paper, all members, especially official members, should confer with their pastors concerning plans for collecting and increasing the circulation, and agree on methods of full co-operation. Thus we can provide such generous and liberal support as will insure complete success. Now is the time to start the campaign in your church.

#### ORDER THE TEXAS ADVOCATE.

Last week the Texas Advocate published a letter from Dr. James A. Anderson with comment thereon. These are published on another page, and we trust that they will be carefully read. As the editor announces that he will soon publish Dr. Anderson's report, we advise all of our readers who are interested to send stamps to the Texas Christian Advocate, Dallas, Texas, for the paper containing it.

The Texas editor says: "It has been evident to us for many weeks that the painful necessity is upon us to go to the bottom facts in the further discussion of our school problems." As the facts are exactly what we want, we are glad that he has reached that conclusion. However, while he is dealing with the facts, we request him to answer definitely the three questions which we asked in our editorial of May 11, and then explain what is the implication of the word "artfully" in his recent

editorial. We are not sticklers, but when in the controversy words are introduced which involve insinuations and suspicions, we believe that it is fair and just that they should be carefully explained. Such explanations will clear the way for the presentation of "the bottom facts." Will the editor answer the four questions?

#### A STATESMANLIKE DECLARATION.

In his speech accepting the nomination for governor, Dr. C. H. Brough said: "No people have ever risen higher than their moral ideals, and we should congratulate ourselves upon the wonderful moral awakening that has taken place in Arkansas within recent years. I believe that our Legislature acted wisely in passing the state-wide prohibition bill, and as a firm believer in the wisdom of this policy and in the theory that 'an ounce of prevention is worth a pound of cure' I am unalterably opposed to its further agitation. Furthermore, I shall rigidly enforce the prohibition law now on the statute books and shall co-operate with officials and use the whole power of the governor's office to see that no subterfuge or evasion of it is permitted."

#### HENDRIX COMMENCEMENT PROGRAM.

Sunday, June 11—Baccalaureate sermon by Dr. Stonewall Anderson, Nashville, Tenn.; 8 p. m., Y. M. C. A. sermon by Dr. Stonewall Anderson.

Monday, June 12, 10:30 a. m., Arkansas Methodist Oration and Academy Declamation Contests; 8 p. m., Inter-Society Debate.

Tuesday, June 13, 10:30 a. m., Alumni and Class Day exercises; 4 to 6 p. m., reception by President and Mrs. Reynolds to the Alumni, old students and friends of the college; 9 p. m., Alumni banquet.

Wednesday, June 14, 10:30 a. m., baccalaureate address by Dr. E. B. Chappell, Nashville, Tenn.; graduating exercises.

Friends and alumni desiring to attend commencement exercises on Tuesday and Wednesday only can get the benefit of the special one and a third railroad rate allowed by the railroads for the Summer School for Ministers. Tickets are on sale June 13 and 14.

#### BATESVILLE DISTRICT NOTICE.

The Batesville District Conference will be held at First Church, Batesville, instead of at Mountain Home. Batesville is more centrally located. We are expecting a great Conference. Let every member be present at the beginning. The opening service will be Monday night, July 10. Batesville will cheerfully take care of all the members. Let every one that is anxious to see a greater district attend. We expect to have a strong program.—B. L. Wilford, P. E.

#### REDUCED RAILROAD RATES TO HENDRIX COMMENCEMENT.

Alumni, ministers and friends of Hendrix who are preparing to attend the alumni exercises and banquet Tuesday and the graduating exercises Wednesday, June 14, may take advantage of the reduced railroad rate granted on behalf of the Summer School for Ministers. Tickets are on sale Tuesday and Wednesday, June 13 and 14.—J. H. Reynolds.

#### CLASS OF FOURTH YEAR, NORTH ARKANSAS CONFERENCE.

Let me urge every member of the class to attend the Summer School at Hendrix College, and stand examination on every subject if possible.—T. Y. Ramsey, Chairman.

#### PREACHER WANTED.

I need a good circuit preacher for a charge that will pay \$400. No application will be considered unless good references are furnished.—G. G. Davidson, P. E., Bentonville, Ark.

#### REDUCED RAILROAD RATES TO SUMMER SCHOOL FOR MINISTERS.

The attention of ministers who propose to attend the Summer School for Ministers at Hendrix is called to the fact that the special one and a third rate allowed by the railroads for the School begins June 13. Tickets are on sale June 13 and 14 only, good for return up to June 23. Ministers coming after June 14 will not get the benefit of the reduced rate. Friends and ministers desiring to attend the alumni exercises on Tuesday and commencement exercises on Wednesday may take advantage of these rates.

If for any reason the agent can not sell you the

reduced rate ticket on Tuesday or Wednesday, either buy ticket to the first large town on your route, and there secure the reduced fare for the rest of the journey, or buy on into Conway from the starting point of your journey, taking receipt for your ticket. Ministers buying tickets after June 14 can not get the benefit of reduced fare.—J. H. Reynolds.

#### BOOK REVIEW.

Germany Misjudged: An Appeal to International Good Will in the Interest of a Lasting Peace; by Roland Hugins; published by the Open Court Publishing Co., Chicago; price \$1.

This writer emphatically insists that his book is not "pro-German," but is pro-American, written from the American point of view, and with American interests in mind. He tries to analyze the international situation fairly in order that Americans may understand and be impartial in judgment upon the issues of the war. He seeks to have us consider conditions soberly in order that we may keep out of the war and be in position to deal sanely with all parties involved. While his sympathies are evidently with Germany, still he treats the case dispassionately, and by presenting many facts which have been overlooked he enables us to get the German viewpoint more fully than has been done hitherto by the defenders of Germany. It is a book which should be read by all who desire to comprehend the whole question. The discussion is under the following heads: "The Myth of a Demon Enemy," "An Explanation to Germany," "A Question for England," "France," "The Attitude of America." He closes with this appeal: "If America wishes to accomplish aught for peace within the next year, the next decade or next quarter of a century, it must face the real situation. It must grapple, intellectually, with an evil system, with an international problem. Surely Europe is not training itself to solve the problem. \* \* \* Certainly America cannot help Europe by capitulating to the same madness. Only by the exercise of dispassionate judgment and an infinite compassion can we offer the world a new horizon and a hope."

#### THE TEXAS CHRISTIAN ADVOCATE ON METHODIST UNION.

(Continued from Page 1, Column 3.)

turies it is proposed to strengthen the Christian bond among the eight millions of American Methodists. Could anything be more rational, more statesmanlike, and more essentially Christian? Can any good man ascribe a single reason against the desirability of such a consummation?"

"It is only as reunited Methodism shall bring to recognition among men the supremacy of spiritual realities that it can supply a bond which will prove stronger than the national bond and shall make it impossible for ambitious and wicked leaders to incite nations to war. We want the union of Methodism, therefore, not for the sake of union itself, but solely because union will aid us in impressing the world with the supremacy of the spiritual and the eternal over the material and the temporal. We want the union of Methodism, therefore, not because union will make us the biggest Protestant Church in the world, but because it will make us the most serviceable Protestant Church in the world."

"The desirability of union is one thing and the feasibility of union is another. A thing distinctly desirable may not always be entirely practicable."

"It is vastly in favor of the feasibility of union that both Methodisms now declare that union is both 'feasible and desirable.' Are not things indeed usually what we will them to be? If Methodists, North and South, really will the union of their organizations, the supreme obstacle to such union is already largely removed."

After calling attention to some of the practical questions to be solved, and commenting on the differences in the governments of the two Churches, the Texas editor closes with these words: "It is at this point, we repeat, that our statesmanship will be taxed and our love tested. If, however, the two Methodisms sincerely believe that their union is the will of God, and if the Commissioners shall conduct their negotiations in a generous and brotherly spirit, American Methodism of the twentieth century will present a united Methodism to the world. And for so holy a consummation let us devoutly pray." Amen.



## CONTRIBUTIONS.

## NEW COURSE OF STUDY.

The Course of Study for Undergraduates, as adopted by the College of Bishops in May, 1916, to go into effect with the close of the present Conference year, is as follows:

## Course For Admission on Trial.

1. "Life of Christ," James Stalker; "Life of St. Paul," James Stalker.
2. "Manual of Christian Doctrine," J. S. Banks (J. J. Tigert's edition).
3. "Wesley and His Century," W. H. Fitchett.
4. Book of Discipline.

## First Year.

1. The Four Gospels and Acts, with "Handbook" by Dr. Andrew Sledd (examination to be on the text of the Scripture itself).
2. Wesley's "Sermons," 1-26.
3. "The New Life of Christ," by J. Agar Beet.
4. Wesley's "Journal," Volumes I. and II., in Everyman's Library (thesis to be written on the subject assigned by the Correspondence School).
5. History of the Methodist Episcopal Church, South. (E. E. Hoss's "Life of McKendree," H. M. Dubose's "Life of Joshua Soule.")
6. "Ministry to the Congregation," John A. Kern.
7. The Discipline.
8. Written sermon on "Repentance."

## Second Year.

1. Romans to Revelation, with "Handbook" by Dr. Andrew Sledd (examination to be on the text of the Scripture itself).
2. Wesley's "Sermons," 27-52.
3. "Christian Doctrine," R. W. Dale; "Letters on Baptism," Edmund B. Fairfield.
4. Wesley's "Journal," Volumes II. and III., in Everyman's Library (thesis on subject assigned by the Correspondence School).
5. "History of Methodism," H. N. McTyeire.
6. "Lectures on Preaching," Phil. I. Brooks.
7. "Elements of Deductive Logic," Noah K. Davis, with analysis by Bishop Denny.
8. "Manual of Discipline," fourteenth edition.
9. Written sermon on "Justification by Faith."

## Third Year.

1. Genesis to Esther, "Handbook" by Prof. Frank Seay (examination to be on the text of the Scripture itself).
2. "General View of the English Bible," B. F. Westcott.
3. "The Christian Faith," Olin A. Curtis.
4. "The Reformation in Germany" and "The Reformation in Lands Beyond Germany," two volumes, Thomas M. Lindsay.
5. "Elements of Psychology," Noah K. Davis, with analysis by Bishop Denny.
6. "Building the Kingdom," E. E. Chappell.
7. A biography: "Life of William Tindale," Robert Demaus.
8. Written sermon on "The Witness of the Spirit."

## Fourth Year.

1. Job to Malachi, "Handbook" by Prof. Frank Seay (examination to be on the text of the Scripture itself).
2. Apologetics: "Grounds of Theistic and Christian Belief," George P. Fisher; "Evidence of Christian Experience," L. F. Stearns.
3. "Elements of Ethics," Noah K. Davis.

4. "The Christian Ministry in the Early Centuries," Thomas M. Lindsay.
5. "The Building of the Church," Charles E. Jefferson.
6. "Christianity and the Nations," Robert E. Speer.
7. "Life of Hugh Latimer," Robert Demaus.
8. Written sermon on "Regeneration."

## Course of Study For Local Preachers. For Deacon's Orders.

1. New Testament, with aid of "Handbook" prepared by Andrew Sledd.
  2. "Manual of Christian Doctrine," J. S. Banks (J. J. Tigert's edition).
  3. "History of Methodism," H. N. McTyeire.
  4. "Life of Christ," James Stalker.
  5. "Winning the World For Christ," W. R. Lambuth.
  6. "The Story of Our English Bible," P. B. Wells.
  7. The Discipline.
- For Local Elder's Orders—
1. Old Testament, with aid of "Handbook" prepared by Frank Seay.
  2. "Grounds of Theistic and Christian Belief," George P. Fisher.
  3. "History of the Christian Church," George P. Fisher.
  4. "The Apostolic Age," George T. Purves.
  5. "Ministry to the Congregation," John A. Kern.
  6. Manual of Discipline, fourteenth edition.

## INTERVIEW WITH BISHOP HENDRIX AT SARATOGA SPRINGS.

Bishop E. R. Hendrix, the senior Bishop of the Methodist Episcopal Church, South, consented to an interesting and authentic interview concerning the certainty of union between the two Churches.

He was asked, "Why has the union of the two Churches been delayed so long?"

"The old sectional differences brought about by the war seemed irremovable, but gradually the older men have died and the younger men have grown up without these prejudices. The Spanish-American War finally removed ill feeling between the North and the South and cemented the people together as one nation. They found it easy to fight together under one flag, although old General Joe Wheeler forgot himself in Cuba and cried out, 'Give it to the Yankees!'"

"Furthermore, the fellowship of recent years has proved the commonality of our interests and spirit. We have also had many issues in common, such as that of temperance. The Southerner realized that the negro must be protected from liquor and was able more promptly to bring in prohibition because he was not hampered by an influx of immigrants, and thus he had a more homogeneous population. Common interest in the Spanish War and an increasing recognition of common moral interests brought us together."

"Was there any former effort made to combine?"

"We both have played the fool for forty years, like the Israelites in the wilderness. The Cape May Commission in 1876 proposed almost the identical basis for union as that which we are about to adopt, but in 1876, when it was proposed, too many men who had been in the war were still alive and held the bitterness of the battle days. We were so widely separated by the acrimony of discussion at that time that it was not possible until recently to get together. The Southern

Church has every reason to be a part of the general Church, because we founded the work in Ohio, Indiana and New England."

"What are the differences between the two Churches?"

"They are very minor. In the first place, the Bishops in the Methodist Episcopal Church, South, have the power of veto over any unconstitutional legislation passed by the General Conference. They have only exercised it two or three times; once when the General Conference stipulated that ministers should be tried, not alone by ministers but by laymen and ministers, the Bishops believing that this was not fair to the ministers, except their triers should be of their own kind. The other was when an effort was made to change the name of the Church to simply Methodist Church, and the Bishops believed that lost power could not be thus wasted. We also have lay delegates in our Annual Conference, each presiding elder's district being allowed to elect four, who sit with the ministers on all questions of the Church in the Annual Conference, save that of ministerial character. We also have a time limit of four years for pastors. We do not require a two-thirds vote for the election of Bishops, only demanding a majority, but there are advantages in the two-thirds rule. We made an effort a few years ago to restate the Creed, but that was dropped in anticipation of a coming union, when all Methodists could co-operate. The colored members in the Methodist Episcopal Church also checked our negotiations, until we agreed upon the plan to set them apart in a district where they could elect their own Bishops and officers and still hold representation in the greater Quadrennial General Conference."

"Will politics create friction?"

"No, for increasingly, both in North and South, the independent voter is being recognized. Once the South was Democratic and the North Republican, but recently some unsatisfactory Democratic administrations and unusual independence in voting have removed political prejudices."

"Will the Church be made stronger by union?"

"Yes, we will save an overlapping, although that does not exist to any great extent. Our greatest benefit will be in being able to mix the unique gifts of each branch of the Church. The South needs the vigor and the energy of the North, while the Northern Church needs the fervor and emotionalism and warmth of the Southern Church. Bishop Foster was wont to say that the only way to have Methodism was to combine these two forces and intermix the gifts so that the whole world would be benefited. Old Benjamin Butler said once that the Union would never be absolute until the Methodist Church was again united."

"Do the two Churches have common difficulties?"

"Yes, Southerners once went to Church regularly, but they are now getting as careless as the North. We have much difficulty in securing Sunday night audiences. The automobile has injured the city Church, while to some extent it has helped the country Church. We also find it difficult to make our Church periodicals pay. Our Church has not had the strain of materialism upon it through working in the great Eastern industrial centers as has the Methodist Episcopal Church. If we can combine the ingenuity and modern-method spirit of the

North with the stirring spirituality and possibly somewhat more of the evident simplicity of the South in its religious life, we are almost certain to take this country for Christ. When the union is effected, one in every three persons in the United States will be a Methodist adherent."

"Do you think it is possible for the union to fail?"

"I do not know of a single outstanding man in the Southern Church opposed to it. We are agreed in our plans down to a few trifling details. It will now only be necessary for the Commission to work much like a conference committee between the Senate and House does in the United States Congress. It is possible for our General Conference to adopt the basis of union in two years and for the authorities in the Methodist Episcopal Church to call a special session of the General Conference, which could appropriately meet at Baltimore, where the Methodist Episcopal Church was first organized, a few months afterward and make the union official, so that in 1920 the General Conference which will meet would represent the Methodism of America as a single and compact body."

## THAT LOUISVILLE MEETING.

It was a big meeting to celebrate a big achievement, engineered by a big man, in the interest of a big cause. And you know I like big things—always did. When I was a boy in the Mississippi canebrakes I preferred to hunt bears instead of coons, and deer instead of possums. I was always hunting for the biggest ear of corn, the biggest watermelon, the biggest pumpkin, the biggest of whatever was to be had. One of my boyhood castles in the air was an estate of 3,000 acres; rather small, I admit, but showing the Anglo-Saxon instinct for land, and a pretty good patch for a wee bit of a boy. I love big men, big ideas, big enterprises, big business, and have been pestered all my life with the plague of littleness.

Now, McMurry is a big man any way you take him, though it was rather an exaggeration when the toast-master at the banquet told us that when "Mac" could find but one of his shoes and got after the porter about it, he found he had blacked his suitcase for the other. He also told that if "Mac" would quit his big Church Extension job there was a big business job ready for him in Louisville. No wonder business wants him! He knows how to bring things to pass. I honestly believe I can beat "Mac" preaching along some lines, but I would not try to bend his bow! It looked like the Board had met simply to ratify what the secretary had decided ought to be done. He had every detail at his finger's end, and all the plans outlined, and the complicated threads all in his hands. He is a genius on his job, and has built up the work committed to him to vast proportions, and built it up on sound and established business principles.

I confess I did not know anything about the new Church Extension office building until I was honored by the invitation to be one of the speakers on the dedication program, and I rather flatter myself with the idea that I keep up with the procession. I don't think many of the rank and file knew about it. Silently it rose in polished stone and beautiful architectural design, and came to its completion without blare of trumpet or boom of gun. And it is a building that worthily represents, while it adequately

serves, the great Society that erected it to house its work. Beautifully finished, and furnished with modern facilities for keeping records, and making the architectural plans for the churches and parsonages it helps to build, the important papers, trust deeds, contracts, etc., etc., all the documents of the immense interests it handles, are safely stored and protected. If Dr. McMurry had done nothing else but secure the erection of this important building it would have signaled his administration; but this is a sort of by-product of his varied and indefatigable activities.

In his dedication exercises he pulled off a big event. Louisville knew the affair was on. Dr. McMurry had his guests entertained at the finest hotel in the city. The Chamber of Commerce gave the Board a banquet, at which there were 800 guests, and speakers representing many of the denominations of the city. It was a good old time, and when the little sentimental airs provided by the program as a sort of musical delicacy had been served, and Sam Hay, forgetful of the p's and q's of such an occasion, broke loose with "'Tis the Old-Time Religion, It's Good Enough for Me," the rafters trembled with the rapturous song. Good for Sam! They won't sing "The Butterfly in the Sunshine" at the marriage supper of the Lamb, the great banquet that is to celebrate the final triumph of our cause, but there will be enough Sams there to raise a shout for "The Old-Time Religion."

The Church Extension Society is a great success. Organized in 1882, it has helped to build about 9,000 churches, over 50 per cent of all the churches we have, and a large number of parsonages. The past year has been one of the most prosperous in its history. No money given to the church is more safely invested, nor produces larger results than the money given to this Society. Dr. McMurry believes in literature as a means of making his work go, and has called into existence a large and excellent assortment of tracts and booklets setting forth the merits of the work he has in hand, and a pastor can hardly do a better thing for his people than to supply them with these cases of moral dynamite.

I was able to make connection with my part of the program, though it was a limping, if not a lame performance. Retiring sciatica still held me in its grip. I can't call my limp "Byronic," for he had a good deal of "cussing" mixed up with his, and I have gone this far on the journey without indulging in that "profane luxury," and I can't call my limp "Jacobitic," for Jacob got his praying. Whatever type mine is, it seriously interferes with cavorting propensities. I had the same old difficulty in finding "terminal facilities" after an hour and ten minutes of introductory program, and the president called time on me. It seems to be the order of the day to bring the aeroplanes down, but I landed on my feet, and everybody could see that I was not out of soap, anyhow. How is that for a mixed metaphor? Dr. McMurry says he is going to print the speech, so whoever reads it will get it all.

It was a great occasion, and marks a forward epoch in this department of our work.—S. A. Steel.

Columbia, S. C.

## Pastors:

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## LETTER FROM DR. JAMES A. ANDERSON.

We give herewith a letter addressed to the editor of the Advocate from Dr. James A. Anderson, of Conway, Arkansas. The letter bears the date of May 16, 1916.

Our readers will recall our quotations from recent editorials in the Arkansas Methodist in which the editor of that paper charged that Bishop Morrison, at the late session of the North Arkansas Conference, had "misinterpreted and misapplied" an opinion of the College of Bishops in his ruling that the paper submitted by Dr. James A. Anderson, Commissioner from the North Arkansas Conference for interests of Vanderbilt University, could not be considered by the Conference. Our readers will recall also that our interest in this paper began with Dr. Millar's insistence that the editor of the Texas Christian Advocate pass upon the right of the Conference to hear Dr. Anderson's paper—an opinion which would involve the correctness of Bishop Morrison's ruling. We maintained a proper silence to the Methodist as long as we could and only gave attention to the editor's question after he had called the attention of his readers to our failure to answer.

Our readers will recall, further, that we asked to see the paper before expressing an opinion as to its admissibility before an Annual Conference. How artfully the editor of the Methodist declined to accede to our request is well known to our readers. Our challenge to him to publish the paper, or to its author to present it to us for publication, has brought from Dr. J. A. Anderson the following letter:

I note what is said in your editorial, copied last week by the Arkansas Methodist, concerning my report as Commissioner from North Arkansas Conference for interests of Vanderbilt University.

When I was appointed Commissioner by the Conference it was with a full knowledge as to my views on the whole Vanderbilt controversy—that it was one of the most needless and disastrous controversies that ever arose in the Church; that I firmly believed in the loyalty of the Vanderbilt Board to the Church, albeit they did not take the same views as some others as to what was their duty; that "the Church" had finally sued for rights that did not exist, and had lost the rights that did exist.

When I drew my report it was with the intention of keeping the record clear, looking to reopening litigation that would recover for the Church ownership and control of the university, as I think could be done, and as I believe the General Conference intended we should do. Subsequent developments, particularly the fact that we were getting forward rapidly with the two universities now established, and the fact that there seemed good hope of concentrating the whole Church upon these two enterprises, convinced me that whatever the rights of the Church or the errors of administrators might be, it were better to abandon any further purpose as to Vanderbilt and seek to unite the Church upon the enterprises now in hand. Therefore, my interest in this report became largely academic. Nevertheless, if I were to report at all, I could report only what I believed to be the facts. Besides this, there was the further practical phase of the matter that I did not wish to stand on the record as having favored the course taken in reference to Vanderbilt.

For these same reasons, while I had by every token a clear right to read the report to the Conference, and knew at the time that I had such right, I did not care enough about the right to put myself into a wrangle with the venerable Bishop who was presiding and who was my personal friend and a guest in my home at the time, and who has always shown me more consideration than I deserved. It was my personal regard for Bishop Morrison which rendered me willing, for the time, at least, to forget my rights as a member of an Annual Conference.

Now that you call for the report, if you will publish this statement, and will agree to publish the report, if found respectful in its terms and free from mere personalities, I am inclined to secure a copy and send it to you. I have no copy, and the report is in the archives of the Conference. Sincerely,

JAS. A. ANDERSON.

Our reply to this letter, under date of May 17, was satisfactory to Dr. Anderson and his interesting paper, which failed of consideration at the North Arkansas Conference because of Bishop Morrison's ruling, is now in our possession and would have appeared in this issue of the Advocate but for the large space given to the matter of Methodist union. The paper will duly appear, as promised, in our columns.

It has been evident to us for many weeks that the painful necessity is upon us to go to the bottom facts in the further discussion of our school problems. It has been evident, however disagreeable the task, that the Vanderbilt controversy must be continued until our Annual Conferences shall definitely instruct their delegates to the coming General Conference, one way or the other, as to the value of further agitation upon that unpleasant subject. And believing this, our recent controversy with the Arkansas Methodist has been directed to the sole end of bringing to light the paper of Dr. James A. Anderson, because in its declarations we expected to find the root trouble in our educational affairs west of the Mississippi River.

We will make no reference, of course, to the contents of Dr. James A. Anderson's paper prior to its publication in our columns, and, indeed, it is not necessary to do so in order to confirm our previous impressions as to the root of our educational difficulties encountered in our efforts to establish our new universities. Dr. Anderson's letter, as here given, is a manly, straight-forward confession of the motives which controlled him in the writing of his paper. He believed, as per his letter, that the Vanderbilt controversy "was one of the most needless and disastrous controversies that ever arose in the Church." He believed "in the loyalty of the Vanderbilt Board to the Church." He wrote his report "looking to reopening litigation." He wrote his report because he "did not wish to stand on the record as having favored the course taken in reference to Vanderbilt." And all this is just as we had surmised. We are now at the bottom fact of our recent educational difficulties and the ground is clearly prescribed upon which future controversy must be waged.

Dr. Anderson further says that "subsequent developments, particularly that we were getting forward rapidly with the two universities now established, and the fact that there seemed good hope of concentrating the whole

Church upon these two enterprises, convinced me that whatever the rights of the Church or the errors of administrators might be, it were better to abandon any further purpose as to Vanderbilt and seek to unite the Church upon the enterprises now in hand."

We reply that this was a noble conclusion, and, had the leaders of Arkansas Methodism taken the same view of the matter, there had been none of the present controversy. The truth is, that some of the leaders of Arkansas Methodism have arraigned the acts of the Educational Commission which relate to the new universities quite as severely as they arraigned other acts of the Commission which relate to Vanderbilt University. Their arraignment is all of one piece and convinces us that the Vanderbilt question is at the bottom of all our trouble and has dictated the whole of our differences. Of this, however, we shall speak when Dr. James A. Anderson's paper shall have appeared in our columns.—Texas Christian Advocate.

## BILLY SUNDAY.

Having had the rare opportunity of hearing Billy Sunday for three weeks in Kansas City, perhaps I may interest your readers with a brief account of him and his work. He was fifty-three years old last November. His father lost his life in the Union Army. His death occurred four months before Billy was born. His mother was very poor. When about seven years old he was sent to the Soldier's Orphan Home in Glenwood, Iowa. His mother was a devout Methodist. Billy became a famous baseball player. He was converted in the Pacific Garden Mission, conducted by the Presbyterians, and about this time married a Presbyterian, and hence became a member of that church. He resigned his baseball career to become the Secretary of the Young Men's Christian Association. From this he passed into the evangelistic field. He was associated for three years with Dr. J. Wilber Chapman in evangelistic work. Doctor Chapman being called to the pastorate of a church in Philadelphia, Pa., Sunday was left alone with no reputation and dependent solely upon the leadings of providence. Almost the same day he received a call from Garner, Iowa, to hold a ten days' meeting. He had only eight sermons, but he spread them out over the period of the meeting. The meeting paid him \$68.00. He has never since been without meetings scheduled in advance. His meetings have rapidly expanded from village to town; from towns to the largest cities in the world. His congregations have overrun the capacity of the largest buildings known and hence it has become necessary to build special tabernacles for his meetings. At present he has meetings scheduled for Louisville, Ky., New York, Boston and other great cities which will occupy his time for ten years.

Mr. Sunday is cyclopedic in his information and cyclonic in action; he is at home in natural science, you marvel that he knows so much of the animal and vegetable world. He knows ecclesiastical and profane history; he is perfectly familiar with the laws of mechanics, he is acquainted with all the inventions and discoveries; he is well up in politics and has business capacity to run the Government. The best of all he is soundly converted and knows God. He is a marvelous reader of human character. He is as eccentric as Jeremiah, Elijah, Lorenzo

Dow or Peter Cartwright. He is as loyal to God and the cause of Jesus Christ as St. Paul so far as the human mind can judge. No man ever drew larger crowds than does he. You sit and wonder at the throngs who attend his ministry. No building has ever been erected large enough to seat his hearers or even afford standing room. Men and women of all classes, the literate and illiterate; the royal saint and degraded sinner, the merchant and the mechanic, the great lawyer and the learned doctor, the college professor and the humble school teacher, the preacher, the evangelist and the bishop, from every avocation in life, all are entertained, charmed, instructed and stimulated. No moving picture attraction, no circus, no political leader or statesman can compete with him. If you want a seat in a tabernacle that holds between seventeen and twenty thousand you will have to be there from three to four hours before the time.

What is the secret of his marvelous power? When you hear him it is the old time, plain, homely doctrine that makes sinners saints, and creates God-like characters. He never compromises. Invited daily into the homes of club women and high society leaders he pours hot shot into society life, theaters, cards, dancing, and all the practices that sap the Christian character. He hesitates not to use the latest up-to-date slang, and the language of the street, the common language of the people. He seldom ever uses a theological term, yet he knows the dictionary. Doubtless he understands Greek and Latin, but he never uses a foreign term. He shows no mercy to "the higher critic," "New Thought," so-called "Christian Science," "Mormonism," "Laterday Saints," "Russellism."

Courageous! He preaches before the gathered thousands like a man who knows and believes with all his soul and he makes you believe that he knows and believes. In fact Sunday does not seem to care what you think of him so you receive his message or take the medicine he prescribes. In a battle a soldier never stops to inquire who made the cartridge or manufactured the gun he is using. Sunday seems to me to be composed of four men I have known. He reminds me some of Wild Bill Evans, much of Sam Jones, he has the great soul and burning zeal of Jim Thomas and the fourth man is Billy Sunday. He don't mind preaching the same sermon twice on the same day to the same congregation. His sermons are written out in full, they lie before him, you see him turn the leaves, but can never see him looking at them. I presume they are memorized for I have heard him preach the same sermon several times from text to amen. He is wonderful in illustration and incident. He surpasses Jones

in action. He is a cyclone, and I doubt if there ever was a man on a public platform that could equal him. He is all by himself when it comes to this, but this is not the secret of his power. While it contributes to it, he can leave it off and still draw the multitudes. He does not hesitate to express his opinions on any subject. While he is an ardent Northern man and a normal Republican, he will vote for a clean Democrat before he will support a corrupt Republican. He voted for and has supported Wilson, though he is now for Roosevelt. He paid the South a great compliment. He said, "My hat is off to the Sunny South. They are the greatest fighters on earth. It took thirty-one millions of Northern whites four years to whip five millions of brave Southern people. They are more responsive to the Gospel. It takes eight hundred dollars to convert a sinner in New York and fifteen dollars in New Orleans, seven hundred in Ohio and seventy-five in Georgia. They stick to the old time Gospel. Christian Science, Mormonism, Russelism and all such fads and cults have never been able to establish themselves in the South."

He never plays the clergyman either in manner or dress. He dresses in the very latest and best style, wears what he pleases, whether you like it or not. If it is too hot in preaching he lays off the coat, collar and cravat and rolls up his sleeves.

Are his converts genuine? As much so as those converted under the ministry of any other man of God, be he Wesley, Whitfield, Savonarola or Sam Jones. I chanced to have a seat within a few feet of the altar one Sunday morning. When he gave the invitation I saw the first man go forward. He was a middle aged and intelligent looking man, all broken up, weeping with tears streaming down his face. Does he have a mourner's bench or an inquiry room? No; this would be impossible with the immense throngs that attend his ministry. After all it is a decision that must be made in the man's own soul that settles the question between him and his God. This may be done in the twinkling of an eye. He counts no man a convert who simply lifts his hand, but only those who come down the sawdust trail and clasp him by the hand.

He is rather small, wiry, catlike in his activity and nimble as a squirrel. He leaps to the top of his pulpit, poises on one foot and leans forward with arms and hands in activity as if playing ball, leaps back to the pulpit floor, dashes across the stage, and sometimes to illustrate a point falls flat to the floor. His sentences are short and swift and hot as balls shot from a cannon. He hurls them at sin so convincingly that sinners writhe as if in torment. On Sunday evening he preached to men only on "Chickens Come Home to Roost." He portrayed vice and its results so graphically that numbers of men fell from their seats and were carried out in a fainting condition. He makes sin appear hateful, blighting and withering, booze so monstrous that strong men groan aloud and with clinched fists swear vengeance against it as against the devil himself; self righteousness and narrowness and stinginess and the shame of deceptions are made to feel the lash as a whip of scorpions and he literally laughs them out of court.

With it all, Billy Sunday is a loving brother. He cried out, "Men I would do anything, suffer anything, give up my last dollar to save you from sin, but if I knew you were

guilty of anything I would die before I would tell it on you."

How does he compare with Sam Jones? In my judgment he is not the original thinker that Jones was. He evidently patterns after him to some extent and uses a great deal of Jones' thunder. Jones had him beat in voice and all other men that it has been my privilege to hear. Sunday's voice is not musical but cracked and harsh. He has not the pathos of Jones, seldom makes you cry; he rarely ever quotes a passage of Scripture, yet it is but truth to say Sunday is a genius; his sermons all quadrate perfectly with the Word of God, when it comes to practical life, the atonement, and all that the cross stands for. He is not always logical and consistent. Billy condemns cards and almost all games except baseball; this he glories in and encourages. As a matter of fact this is Billy's game, the one that he loves. But why may not another love cards with equal consistency? Is it said that cards lead to gambling, so does baseball, and no game has ever so trampled upon the Sabbath. While Sunday has a marvelous insight into the meaning of Scripture, he is not always correct in his exegesis. In his sermon on the "Second coming of Christ" there is a subtle, concealed and covert Calvinism that pervades the entire discourse. It is seldom, however, that he projects anything into his sermon not in harmony with the living doctrine of the gospel. He is absolutely fair towards the orthodox churches, he criticizes their faults, but exalts and glorifies the church as a divine institution. He criticizes preachers, but magnifies the ministry as God's one institution for saving a lost world.

Wherein is he superior to Sam Jones and Moody and other noted evangelists? First, he is an organizer. No children and crying babies are allowed under the tabernacle. He has hard by a nursery with trained nurses and every comfort where mothers may confidently leave their children while they attend the service. He also has a drug store, hospital and physician to attend any who may become sick. No one among his twenty thousand hearers is allowed to cough aloud, no disturbance of any kind will be tolerated. Policemen are on hand to enforce good behavior if that should be needed. No one ever goes out or comes in after Mr. Sunday begins. I presume there are at least one hundred ushers, probably more, who are drilled in obedience like soldiers. It is my information that there are fourteen in the Sunday party, all people of superior talent and culture. His choir leader, like himself, is a unique man, possessing uncommon abilities. There are seventeen hundred voices that constitute the choir. No attempt is made to show off any voice. There never was anything to surpass the good order that prevails in his vast assembly. He is a master of assemblies. No Bishop ever had such order in a conference of preachers as Billy Sunday has in his twenty thousand mixed multitudes.

He has his own architect. He plans and builds his tabernacles, which are so scientifically constructed that every speech, prayer and song may be heard by the man on the last seat and the five thousand standing in the vestibule.

It stands to reason that it takes much money to carry on such a work. A collection is taken at every service by the ushers in tin pans and it never takes over five minutes to take the

collection. It is estimated that it takes over forty thousand dollars to pay the expenses. He receives what is paid on the last night of the meeting. Does Sunday receive much money? Yes, but he declares that he will not receive money for anything but the preaching of the gospel. He will not allow himself to be commercialized. He sells no books, delivers no lectures, positively refuses to turn from the one work of saving souls. He has turned down fabulous offers for lectures and by moving picture men. He makes no bargains and refuses to say a word about his collection, which is left to the last night of the meeting, be it much or little, but usually it is much. He gives one-tenth to the Lord and how much more nobody knows, and he says it is nobody's business.

Wherein is the secret of his power? The thing which strikes one most is the simplicity, magnetism, the intense earnestness of the man. Mr. Sunday uses language that the plain people understand. He is a past grand master in the use of adjectives; his vocabulary is exhaustless, his historical and classical allusions show a wide acquaintance with leading authors of all times. Who can object to this definition of a Christian. "A Christian is any man, woman or child who comes to God as a lost sinner, accepts the Lord Jesus Christ as his lord and master, confesses him before the world, honestly strives to please Him in everything day by day and accepts the Bible as his guide." Clearly he is God-anointed, he is God's man, evidently doing the work for which he was called. It may be truthfully said of his work in Kansas City, what Doctor Day, president of Syracuse University, says of his work in that city. "When it was proposed to bring Billy Sunday to Syracuse, I was not quite clear as to whether his methods would be the best for our students, but when he made my approval the condition of his coming, I signed the petition and preached the dedicatory sermon of his great tabernacle. He came. I was held by the old-time preaching and exhorting that led men to Christ. In seven weeks we were another Syracuse. Saloons were closed for the want of customers. Bartenders became trail-hitters and went out to save sinners. There was a wide-spread awakening of Christians, a renewed consecration. There were some notable cases of convicts at the very verge of new crime who gave every evidence of genuine conversion; it has been a general sweep of all classes, more than twenty thousand in all. When it was made known to me that my assent was necessary to Billy Sunday's coming to Syracuse, I dared not take the responsibility to say no. When I looked back to his seven weeks of preaching here, I tremble at the responsibility of opposing such a man. He is of God. Some things he does I wish he would not do, but who knows, possibly they may be the things to do. One thing is certain, they are in such small proportion to the great things he does do that I will not take up time to mention them."

Billy Sunday is all right. The harm that is going to come will be the small preacher and evangelist imitating him, but for this Billy should not be held responsible.—J. C. Hooks.

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## DELIGHTFUL DAYS IN OKLAHOMA

Our journey from Little Rock to Tulsa, Okla., was made by daylight, and many views of this fine section of the great Southwest delighted us. The corn and cotton fields of Arkansas were clear of weeds, and the great effects of careful labor and recent rains were evident. We saw very few negroes in the fields or elsewhere, but little groups of white people—men, women and children—were industriously cultivating the crops. Ever and anon we had charming glimpses of the Arkansas River, and the everlasting hills beyond betokened God's never-ending care over us.

After entering Oklahoma our train crossed the river back into Arkansas at Fort Smith, and there we saw the old commissary building which was erected in 1839, and is now a vine-clad relic of stormy days on the "border." It seems to say, "Old things have passed away; let brotherly love grow tender." Fine herds of cattle grazed in Oklahoma's wide pastures, and in the early twilight all the world seemed going to rest in peace and contentment. Far from the madding crowd, our thoughts strayed beyond the peaceful prairies into war-stricken countries of Europe, with the hope that America may lead the way to world peace and contentment among the nations.

We spent the night at Claremore, an interesting little city at the junction of the Iron Mountain and Frisco railroads. The radium wells near by are said to have wonderful curative powers in eruptive diseases, and for rheumatism. A lady at the Sequoyah Hotel told me she had been restored to health by the baths and that they "would do you good, even if there's nothing the matter." This hotel is named for the Cherokee Indian Sequoyah, who invented a written language—"talking page," he called it—for his tribe. His alphabet contained 85 letters, and doubtless it proved there is no royal road to learning. His portrait, a fine oil painting of him in native costume of bright colors, with brilliant head-handkerchief and a handsome medallion around his neck, hangs in the hotel lobby, and is a copy of the one in Washington, D. C., the only picture ever taken of Sequoyah. The Europeans know him as the American Indian Cadmus, and with us all nations honor him for his worthy achievement.

We found Tulsa a busy, bustling city with about forty thousand inhabitants, more than a hundred miles of paved streets and many beautiful and elegant homes. The oil fields and gas wells around the city have added a number of millionaires to the population, some of whom are generously serving their day and generation. The papers reported thirty millions of dollars in their banks. The fact that Oklahoma banks guarantee deposits seemed to me an incentive to every citizen to save some money, even though the "rainy day" may be afar off. In fact, I thought this a great inducement to bring good people into a commonwealth, which shows an abiding interest in the thrifty individual.

On Sunday morning we had an excellent sermon from Rev. L. S. Barton, pastor of Boston Avenue Methodist Church, South. His sermon from "Work Out Your Own Salvation With Fear and Trembling" was a strong exhortation to the old as well as the new members received into the church during the recent great revival services.

On Sunday evening we attended the union baccalaureate service of the

Tulsa High School, in which the pastors of the various Protestant churches took part. There were more than sixty graduates, and the exercises were very interesting. The theme of the sermon by Rev. L. S. Barton was, "The Value of an Ideal," and he gave an inspirational and evangelical message to the great audience, which nearly filled the convention hall. Judging from appearances, Methodism (North and South) is flourishing in Tulsa. I heard that the leaders are rejoicing over the unification of both Methodisms, which now seems an assured fact. Those happy days with beloved relatives in Tulsa, our delightful drives across the prairies with wide-spread waving wheat fields, the pasture lands abloom with wild flowers and melodious with the call of red bird, the whistling of quail and other bird songs, left bright and beautiful memories to refresh us in the years to come.—Virginia C. Pemberton.

## RESOLUTIONS OF APPRECIATION.

The Board of Bishops of the Colored Methodist Episcopal Church, at a recent meeting adopted the following resolutions expressive of their appreciation of the aid given their church by the Methodist Episcopal Church, South:

"Whereas, Ever since the beginning of our church the Methodist Episcopal Church, South, has shown by words and deeds that it did not in the act of our organization 'set us off,' but rather did set us up a full-fledged, independent Methodist Church, giving us that freedom without which no people can do its best; and whereas in our effort to help ourselves along our several lines of educational and religious development our parent church has not only always encouraged us, but also has very often aided us financially and otherwise co-operated with us in our struggles; therefore be it

"Resolved: 1. That the General Board of Bishops of the Colored Methodist Episcopal Church do hereby express their sincere gratitude for what our parent, the Methodist Episcopal Church, South, has done for our educational and missionary work in the past.

"2. That we thank the Methodist Episcopal Church, South, for its establishment of a regular theological department for our young preachers, 49 of whom are at present in our Divinity School at Paine College, Augusta, Ga.

"3. That we indorse the action of the College of Bishops of the Methodist Episcopal Church, South, in recommending one of our number to the pastors and laity of their church, asking them to make for him every opening possible in their Conferences and congregations, as well as to individual persons for making appeals on behalf of our educational work in general and our preacher training department in particular.

"4. That we pledge our hearty co-operation, with an indorsement of our parent church, in any effort it may make to overthrow lawlessness in this country and to establish even-handed justice on the basic Christian principle of God's fatherhood and man's brotherhood, regardless of race or color.

"5. That we hail with delight the success that has come to the foreign work since its beginning in Africa, and we rejoice that we had a share in pioneering and establishing this work. This share we put down as a proud part of our history and as an earnest of the co-operation we propose to

maintain with the great Methodist Episcopal Church, South, just as rapidly as means and men can be acquired for that enterprise in our fatherland.

"6. That on behalf of the General Board of the Colored Methodist Episcopal Church and its entire membership our bishops severally subscribe their names to these resolutions.

"Signed: L. H. Holsey, Isaac Lane, R. S. Williams, E. Cottrell, C. H. Phillips, M. F. Jamison, R. A. Carter, N. C. Cleaves."

## HENDERSON-BROWN COMMENCEMENT.

Our commencement was a delightful occasion. There were forty-two diplomas delivered to thirty-six graduates. There were 14 Bachelor of Arts, three Bachelor of Science, seven Expression, two Piano, one Art, 12 Home Economics, one Domestic Science, and two in Voice.

Brothers Biggs and Moffett Rhodes both did us good service, and Mr. Hinemon's address was well received. The alumni meeting was one of the largest and most enthusiastic that has been held for a number of years, and all of the exercises were up to the high water mark.

Medals were given as follows: Miss Pauline Huff, Expression; Miss Mary Workman, History of Music and Latin; Miss Lillie Emison, Housekeeping; Miss Alvarne Gee, Housekeeping; Miss Lottie Gullledge, Art; Miss Julia Baker, Essay; Miss Jessie May Harley, Harmony; Thornburgh Workman, Scholarship; Cecile Gee, Declamation; James Workman, Improvement in Debate; Howard Dawson, Debate. Miss Jessie Mae Harley received honorable mention in History of Music, and Miss Ella Turrentine received honorable mention in Harmony.

The prospects for a large attendance next year are very bright, and a number of rooms have already been engaged, both by old students and some who were not here. We are receiving the cordial support of the brethren on the expected visit of Bishop McCoy in the campaign that we are planning.—J. M. Workman.

## MISSOURI LETTER.

Possibly the jubilation in some quarters over the approaching reunion of Episcopal Methodism is a little premature. True, our General Conference of 1914 by a unanimous vote submitted a plan, or rather a general outline for such reunion. That plan was in substance the one proposed by Dr. Nathan Scarritt in the New York Methodist nearly forty years ago. It awakened no favorable response from the M. E. Church. The General Conference of that church by a unanimous vote suggests a basis of reunion and raises a Commission to work out details.

But the two plans are not the same. In our plan the colored Methodists will have their own organization to hold fraternal relations with their white brethren. In the plan submitted by the M. E. Church the colored Methodists will have membership in the General Conference which is to "be made the supreme legislative, executive and judicial body of the church." In the M. E. Church a little over one-tenth of the members of the General Conference represent the colored Conferences. In a United Methodism the proportion of colored delegates in the General Conference will be nearly or quite one-fourth. I am not arguing the respective merits of the two plans, but we might as well recognize the

fact that there is a difference here which may be hard to reconcile.

An Indian and a Pale Face went hunting together, agreeing to divide the game killed. They shot a turkey and a buzzard. "Now," said Pale Face, "I will take the turkey and you can take the buzzard, or you can take the buzzard and I will take the turkey." "Huh," said the Indian, "You no say 'turkey' to me once." It is easy to agree on union as a principle, but when it comes to the working out of details, that is a more difficult matter.—C. H. Briggs.

Sedalia, Mo.

## NIGHT THOUGHTS.

Instinctively and by reason of my observation and experience as a pastor for more than thirty years of the happy propriety, and adaptedness of good congregational singing, unaccompanied by instrumental music, as being promotive of the spirit and intent of divine worship, I am a confirmed, and I suppose I may say, invincible believer. I say this in genuine deference to the vast majority who think and practice otherwise. Twice in the course of my humble ministry I joyfully yielded my pulpit to the service of praise. I was not up, consequently it could not be said that I was sung down. I was conducting a protracted meeting at Harmony, on the old Princeton Circuit, in the absence of any ministerial help. I was to preach at three o'clock Sunday evening, and just as I entered the pulpit, dear Sister Sarks of truly blessed memory, commenced singing, "Come listen, sinner, while I relate, The story of God's redeeming love."

The singing of that hymn soon drew a good congregation. Other hymns followed and evidently with heavenly unction. Yes, sir, there was the demonstration of the Spirit and power of God. I simply invited penitents to the altar. They came and several were happily converted. I tell you, reader, that little log school house was full to overflowing of gospel praise. My heart blesses God today for what these now deafened ears heard in that hour's service. Oh, for more such singing down!

Again, my old wartime diary says: "June 21, 1863, I rode eight miles to my appointment at Mt. Olivet. Upon nearing the church I heard singing. Though on a week day, a good congregation was present:

"Come and let us sweetly join Christ to praise in hymns divine."

I saw at a glance that singing should be the order of that hour. The old regulars were out in full force that day. Singing, interspersed with an occasional religious experience, continued. It might not all have passed

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ed muster according to present day ideals, but, bless you, no one could fail to "see the grace of God." No waiting for the organist, and had a Bishop been present, I don't believe I could have framed to say, "The choir will select the hymn."

The best thing that can come to any church is consciously to say: "The Lord of hosts is with us." They had it there that day, gloriously illustrating the old adage, "Methodism is Christianity in earnest." All hearts were full as we closed with "Old Hundred," "Praise God From Whom All Blessings Flow." We are not surprised that our diary says of next day: "A weeping time at Holly Springs." We crave to speak of some dear old parishioners who have long since joined the ransomed throng above—the Hagues, the Proctors, the Singuefields, the Houses, the Crownovers, and many others, but space forbids.—James E. Caldwell.

#### A TRIBUTE TO THE MEMORY OF REV. THOMAS MARTIN.

Permit me to "drop a flower" on the grave of the Rev. Thomas Martin, whose life is in some measure connected with my early ministry in the old Arkansas Conference.

In 1890 I served my first charge as a Methodist pastor on the old "Robinson Circuit." This charge had five appointments, namely, Robinson, Logan, Wehrter Chapel, Pleasant Ridge and old Ebenezer on "Wild Cat," in Washington County.

At Ebenezer I held my first protracted meeting for that year. I secured the help of Rev. H. A. Armstrong, still an honored member of that grand old Conference. It was at this meeting that Rev. Thomas Martin was "born" the second time.

Armstrong and I labored and preached with all the earnestness of our souls for fifteen days and nights, and only two professions as a result of all this labor! Neither of the two joined our church at this time, for they were both members of "Primitive" Baptist families. Tommy's father and mother were members of that church. I stood in the door of that old schoolhouse—for such it was—and watched that little boy as he walked off down the hill by himself and said to myself: "I wonder if the little fellow knows what he has done? I write this with a feeling mingled with sadness and joy. Sadness because I had so little appreciation of the wonderful work which God was accomplishing in the life of that boy that day. Joy, because God does not measure men by poor, fallible, human estimates.

I went away from that meeting almost "heart-sick." I tried one other meeting at "Logan" with less results. Then came a crisis in my life. F. S. H. Johnston can tell those who care to know the rest of it—how I came to him at Elm Springs and asked him to take the work off of my hands. I had "failed."

Seven years after the meeting at Ebenezer I was holding a meeting at old "Wedington," in Washington County. One night, as we were conducting an "old-fashioned" Methodist altar service, with many penitents at the "altar," Uncle Billy McCuislin came to me and said: "When you call the congregation to prayer again, call on Brother Martin to 'lead.'" I did so, but I did not know who Brother Martin was. He seemed to be a new man to me. After the benediction he came round and spoke as though I ought to know him. I asked:

"Where do you live, Brother Martin?" I saw a strange, anxious look coupled with disappointment cross his face.

Finally, he said: "Why Brother Humphreys, don't you know me? I was converted in your first meeting at old Ebenezer School House on Wild Cat." I said: "So this is Tommy Martin?" He said, "Yes."

Reader, unless you have had a similar experience you can never know what my feelings of joy were that night. I looked back to that meeting and said: "Thank, God, it was not a failure!" He was my steward when I was sent to the Elm Springs Charge. Here I left "Tommy." I came to Texas. The years passed on. I could not keep up with the "comings" and "goings" of the old Conference.

After I had been in Texas seven or eight years, I received a letter from him one day, telling me that he had been a member of the Conference for over three years. He also stated in his own unpretentious way: "Under God I have had over 300 conversions in my ministry." The number of "accessions" to the church I do not now remember. I could scarcely keep from praising God aloud. In my heart I rejoiced and thanked God that my little meeting was still growing.

My last letter from him was when he went to Gravette. He praised his God and his brethren for promoting him beyond his deserts.

In concluding, let me say to the young ministry of our church: Be careful how you value the "small things in the kingdom of God." "He moves in His own mysterious way, His wonders to perform." You and I can not always tell.

Now, to that old "Elm Springs Church" let me say: Take care of the sacred dust which God has committed to your keeping. Grenade, Hopkins, Steel, Martin, and others too numerous to mention. These names are as "ointment poured forth." Heaven's blessing be on Brother Martin's dear wife and children.—J. P. Humphreys.

Hutchins, Tex.

#### WINNING A CASE.

"If lawyers did as too many of us pastors do, they would never win a case." I don't know who wrote the above sentence albeit, that matters not. It is not the writer I am going after, but the thing written. It is on the last page of the Methodist of April 20 at the top of the second column. Lawyers do not deal in soul-saving work. Their work is a labor solely between man and man. It is a temporal thing which they seek to adjust, and not an eternal. We pastors have to do with men, it is true, face to face, and we try to get the man to do the right thing between him and God. But man is the judge, the jury, and the verdict, and he fails to render a verdict in favor of himself. And here our effort ends for a time at least. A decision between man and nothing to be compared with a decision between men and God. One is material, the other immaterial, one is mortal, the other immortal. All we can do is to be a channel through which the Holy Ghost can act and lead the man "to win his case" by the grace of God. We don't mind a little punching up, especially when it don't hurt any worse than this prod. Keep it up, agitation prevents stagnation. If I were to say anything more about some methods of today, it would be something like this: What are we going to do with the hundreds

## Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON.....303 East Sixth St., Little Rock, Ark.  
PRESS SUPERINTENDENTS:

North Arkansas Conference, Mrs. A. B. Haltom....Walnut Ridge, Ark.  
Little Rock Conference, Mrs. H. C. Rule.....Crossett, Ark.  
Communications should reach us Friday for publication next week.

#### A CALL TO PRAYER.

##### 1. For Africa:

This great continent is to have the ministry and prayers of the women of Southern Methodism in a peculiar way from this time on. Three splendid young women have been appointed to that held and will go out this summer to join the men and women who have established our new mission there. Give this work and these workers a large place in your prayer life.

##### 2. New Girl's School at Rio:

Pray for teachers for the splendid new girls' school for which property has been bought in Rio de Janeiro, Brazil. Pray that well-equipped, cultured, consecrated young women may be available for its faculty and that the favor of the Lord may rest upon the school from its very beginning.—Missionary Bulletin.

#### RESPONSIBLE FOR HALF THE WORLD.

Fully half the non-Christian world is the direct responsibility of the churches of America. If the churches of this great land, with their wealth and leadership, do not assume the responsibility for taking Christ to fully 600,000,000 people in non-Christian lands, they will be false to their trust.—Southern Missionary Bureau.

#### NORTH ARKANSAS CONFERENCE.

Mrs. J. M. Hawley writes:

"At our Annual Meeting last February in Jonesboro, when the reports of the year showed only about 2,500 women members in the North Arkansas Woman's Missionary Society, notwithstanding the special efforts of last fall's Membership Campaign, the necessity for a "Continuation of the Campaign" seemed to press in upon us, though we considered the "Home Base" side of the need, alone.

A committee was appointed to take the initial steps toward carrying on a new definite campaign for new members and new societies during 1916, this committee consisting of Mrs. F. M. Tolleson, Mrs. J. M. Hawley and Mrs. H. B. Trimble.

When the Council met, the need for a larger Woman's Missionary Society in Methodism and reasons for a vigorous membership campaign were brought out still more urgently than we already felt them, if that were possible. One day after the Council meeting this committee of three met with its chairman, the Conference President, at her home in Jonesboro with a number of other advisers, con-

and hundreds who are rushed into the churches by our evangelists, and there is not enough seriousness about the matter to cause a girl to quit chewing gum during the solemn service of being taken into the church. "Do? Yes, do." Why that girl and boy will go on to the picture show, playhouse, Sunday ball, as if nothing had happened, and "nothing" much has happened with them, indeed, and in truth. Who will lead us out of this wilderness of worldliness? The day has about come for another John and Charles Wesley.—Jas. F. Jernigan.

ference officers and district secretaries, who lived in the Jonesboro neighborhood, all to "take counsel together" about ways to bring into the Society in North Arkansas the women and children who are in the church and outside the Society.

This group of women prayed, talked and planned with all their might in the few hours they had together for a "Conference Whirlwind Campaign" next fall, in the first two weeks of October, and already the announcements of this big project—big as North Arkansas Conference—have gone to all of the auxiliaries, that the women begin early to give such prayer and such preparation as a large undertaking demands and requires.

Five of the district meetings have been held in Booneville, Conway, Fayetteville, Fort Smith and Paragould Districts, and Searcy has announced her meeting at Cabot for June 1st. At all of these meetings the spirit was fine and the attendance good. The goals of the Campaign were given and some outline of plans proposed, which will be later elaborated.

We aim at an adult membership of 3,400, 2,000 children and 500 Young People members. This will mean

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about 1,500 new members for the adults and Young People, and 1,000 for the Juniors Division.

We must double our subscriptions to the Missionary Voice and the Young Christian Worker, pray and work for a total offering of \$15,000.

"Fervent Prayer and Persistent Push" in a word tells the plans for the Campaign.

First of all, and above all, the women are asked to pray daily and definitely for wisdom and direction for the Conference officers, for His Spirit in the hearts of our members, and for His blessing and leading in the business of adding new members and new societies during the year and through the means of the special campaign. A District Committee with the secretary at the head will be formed in each district and with the help of the Conference Committee an organization for the Campaign will be perfected in each and every society in good time to be in full readiness for the "Conference-wide Campaign."—Mrs. J. M. Hawley.

#### ITEMS FROM AUXILIARIES.

##### On Honor Roll.

Mrs. A. B. Haltom writes:

At the Paragould District meeting I found that the First Church, Paragould, should have been on the Honor Roll for first quarter. They had a splendid report, and the auxiliary supports a Bible woman."

Marion.

Mrs. J. F. Rhodes writes:

"The Marion Auxiliary is not yet three years old, but we have a neat and elegant little parsonage built and almost paid for, including furniture throughout. The membership now numbers 22. Our president is up-to-date, earnest and efficient, and the officers are all faithful. We use the Year Books, having filled them out at the beginning of the year, and our programs are very interesting. We rarely read leaflets but have papers or discussions on the subjects assigned. One meeting each month is held at the homes of the members in order, when there is a social hour following the program."

Henderson Chapel, Little Rock.

Mrs. J. A. Payne writes:

"Our little Aid Society at Henderson Church has grown into a Missionary Society. A little over a year ago we met to organize a Missionary

Society and our number was so small we hadn't enough for officers, but we have struggled on. Our meetings have been weekly. We called them cottage prayer meeting. From time to time new members have been added, and our efforts have been rewarded. So last Wednesday, with the efficient help of our pastor, Rev. Fitzhugh, we organized a full-fledged Missionary Society. We have now quite a little host besides the officers, all truly energetic workers, and we are glad, humbly, spiritually glad, and we realize that we cannot sit still now, and we want to advance in the kingdom."

##### Paragould District Meeting.

Miss Sue Ramsey writes:

"The Woman's Missionary Society of the Paragould District met in the First Church, Pocahontas, May 18-20, Mrs. W. D. Taylor of Imboden, District Secretary, presiding. On Thursday evening Rev. A. F. Skinner of Corning, preached the opening sermon. This was one of the best district meetings ever held in the Paragould District, as every adult auxiliary but one in the district, was represented. Each Young Peoples' Auxiliary sent several delegates, with one exception, and each Junior Society was represented. In all we had thirty delegates and visitors present. The ladies of Pocahontas did everything possible to make our stay in their city pleasant. The program was, "Efficiency in Office, and each number was so well handled that those present derived a great deal of inspiration and help from the talks and addresses. Those present felt that the Holy Spirit was among us. We had with us three of our Conference officers, Mrs. F. M. Tolleson, Mrs. H. H. Watson and Mrs. A. B. Haltom. On Friday afternoon Mrs. Haltom gave us our institute on Mission Study and Publicity, which was very inspiring and helpful. Mrs. Watson brought us the report of the Council in a splendid way, giving short sketches and extracts from the various addresses she heard while at the Council. That evening Mrs. Tolleson gave us a great address on the Woman's Work and what is expected of us this year. At the noon hour the ladies of Pocahontas served a picnic lunch in a lovely grove near the church. Saturday morning Mrs. Tolleson explained the work of the Membership Campaign in a clear, definite way, made it plain to us what part we should take in it. Mrs. Watson, Conference First Vice President, had invited the young people of Pocahontas to meet her at the church that morning, and after a beautiful talk, she organized them into a Young Peoples Society. It was decided to hold our next district meeting at Corning. We are expecting fruit from the seeds sown during our three days' Conference at Pocahontas."

##### FROM PORTO ALEGRE.

Miss Elmer Morgan of Little Rock Conference, sends interesting news from Brazil. She says:

"My Church work has been a joy to me. I have charge of the Cradle Roll Department and have secured twenty-six babies for the roll. The visitation in the homes has been a blessing to me. I am assistant in the Primary Department of the Sunday school and love the work among these wide-awake little folks. The Epworth League and the club composed of young ladies of the Church have also given me an opportunity for service.

Each day I am more convinced that there is no needier field than Brazil. Yesterday when I answered the door-

## Sunday School Department

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### SUNDAY SCHOOL LESSON FOR JUNE 18.

By Rev. C. J. Greene.

The Philippian Jailer.—Acts 16:16-40.

Golden Text: Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.—Acts 16:31.

Time. A short time after the events of the lesson for June 4.

Place. Philippi in Macedonia.

After the conversion of Lydia and her household, Paul continued his work in Philippi many days. During a good part of the time he and his companions were followed about by a certain maid thought to be possessed by a divining spirit, who greatly annoyed Paul by persistently and publicly testifying that he and his fellow-workers were servants of the most high God. To rid himself of the annoyance, Paul commanded the spirit to come out of the maid, and it obeyed.

A company of men, who either owned, or had bought the services of the maid, and who were exploiting her condition for gain saw that in her restoration their source of profit was gone and they were naturally angered. They affected the arrest of Paul and Silas, had them brought before the magistrates, and accused them of being disturbers and teachers of customs unlawful for Romans to follow. Something in the manner of the accusers or in the nature of the accusation excited the mob spirit in the mass of people about the court, the magistrates themselves giving expression of outraged feeling. Sentence was given that the missionaries be beaten, and they were beaten with rods until they were bruised and bloody. They were then sent to prison, and the prison-keeper receiving a hint as to public feeling against them, put them into a dungeon and fastened them in stocks.

At midnight Paul and Silas, unable to sleep, were singing and praying. An earthquake broken open the prison and offered liberty to all within. The jailer, who must answer with his life for the escape of his prisoners, was on the point of suicide when he heard a sound strange to the ears of one of his character and office: "Do thyself no harm; we are all here," broke out the voice of Paul. The jailer fell at the feet of Paul and said, "Sirs, what must I do to be saved?" Being

bell two girls were there, one carrying an image of a dove on a rod and the other a plate of coins. It represented the Holy Spirit, and they were taking it from house to house. The people kill this image and worship it. Then they pay the sum required. If one pays as much as one dollar and twenty-five cents, some fireworks are shot off in front of his house to let people know of his generous gift.

It makes our hearts ache at times because we cannot do more to lead these people into the fuller light of the gospel. But we are encouraged when we see the boys and girls in our school having the Bible taught them each day, and we realize what it must mean to them who have had the Word of Life denied them."

instructed, he expressed his faith in Jesus, the Lord, by receiving baptism, with his family. Then the jailer took the missionaries to his rooms, washed their wounds and gave them food.

The next morning the rulers sent word to the jailer to release these prisoners. Paul returned the message that they had been imprisoned publicly without trial, and that they should be publicly released. Then the magistrates went to the prison, released the prisoners, and asked them to leave the city. They returned to the house of Lydia, where they comforted the Christians, and where they doubtless remained until their wounds were sufficiently healed for them to travel, and they left Philippi.

#### Significant Facts and Events. 1.

The healing of the maid. Several interesting and suggestive facts are told concerning the maid possessed of a spirit of divination, her restoration, and its results. (1) The language of the record—the language of Luke the doctor—indicates that she was a ventriloquist and a soothsayer. A soothsayer is supposed to have superhuman insight into problems of business, politics, and the like, and his dark and mysterious sayings are substituted for common sense. He is regarded in the Bible as a false prophet who is a fraud or is possessed by an evil spirit which is at enmity with God and men. (2) The testimony of the maid was not unfriendly to Paul and his companions, but it annoyed him because it came from one possessed by a spirit, and it was a form of recognizing kindred spirits and claiming fellowship. The effect on those who heard her was probably that they considered the apostles as soothsayers. (3) The casting out of the spirit indicates to us that it is the will of our Creator that we should be guided by the light of God's word, of reason, and of his spirit. Fortune tellers, spiritualists, and those who claim superhuman

#### WHAT IS THE MATTER WITH THE CHURCH?

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It Salivates! It Makes You Sick and You May Lose a Day's Work.

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Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

wisdom and insight are blind leaders, and enemies of the truth. (4) The opposition to Paul heretofore has been from a religious source—the Jewish leaders; the opposition here is from the commercial world. The religion of Christ breaks with dead religion and unrighteous business. It can not be the yoke-fellow of either.

2. Paul and Silas Attacked. The accusation that the missionaries were disturbers had in it a measure of truth. They had not only disturbed but destroyed a certain business. The accusers were careful to point out that the disturbers were Jews. This was true. The accusation that they taught customs unlawful for Romans was probably based on the statement of the missionaries that Jesus was a king. This is also true. The implication of these statements, that the accused were dangerous to the peace of the city, that being members of a despised race they were undesirable citizens, and that they were enemies of the government of a free Roman city, were all alike false. This false impression stirred the blood of the city officials. It is an old trick of evil men to base a falsehood on an element or a semblance of truth. Paul and Silas might have saved themselves by making known their Roman citizenship, but they were more interested in their message and the salvation of the people than in their own comfort and safety. In the outcome of such high devotion to the kingdom of truth, God always takes a hand.

3. Paul and Silas Triumph. Every part of the record of the wonderful night spent in the Philippian jail is meaningful. (1) At midnight Paul and Silas sing and pray. They have traveled far across land and sea, at their own cost and without promise of human aid, to bring the message of life to needy Macedonia. In return Macedonia has given bruised and bloody backs, a dungeon, and cruel stocks. A wisp of religious sentiment or a pet theory for saving the world would have disappeared before these conditions. Paul's three days of darkness in Damascus and the light of the truth that broke upon him there far outweighed anything that concerned his mere physical comfort or life. Prayer is the instinctive upreach of the soul, and song is the note of triumph born of the soul that is close to God. (2) The earthquake was not necessarily miraculous; it was certainly providential. (3) The cry of the jailer, "What must I do to be saved," probably meant, "What must I do to save my life?" The earthquake had lifted Paul from the place of the most helpless prisoner to the management of the prison. But he did not lose sight of the mission of his life. The jailer facing disgrace and death was in a state of mind to be led by a friendly hand. "Fear brings the gods before us." Paul led him to immortal life, just as his Master often healed the body and the soul of those who came to him for mere bodily relief. (4) The magistrates discovered next morning that they had made a serious blunder. To get out of their embarrassment as easily as possible they sent word to the jailer to let Paul and Silas go. They had endangered their own political heads in having Roman citizens whipped and imprisoned without trial. Paul did not seek

person "and besought them, and brought them out, and desired that they depart out of the city," the missionaries saw that their cause had taken firm root and that it had triumphed. When they had comforted the brethren, they went to new fields.

#### SUPERINTENDENTS.

I clip the following terse paragraphs from the June number of the "Workers Council," and pass it on through the "Arkansas Methodist" to the readers of this paper. If you happen not to be a Sunday school superintendent, just call your superintendent's attention to it the next time you see him. These lines describe what Mr. J. M. Way, the Field Secretary for the Atlantic Division, calls "The Kind of Superintendent I Would Like to Have." It sets a pretty high standard, but Methodism has always been a church with high standards.

1. One who is called of God.
  2. One who is a fine executive.
  3. One who consults the pastor.
  4. One who smiles while at work.
  5. One who reads good literature.
  6. One who is a model Christian.
  7. One who has a written program.
  8. One who praises his collaborators.
  9. One who prays for the teachers.
  10. One who is trained for the work.
  11. One who is careful to be on time.
  12. One who brings and uses his Bible.
  13. One who reads his Bible every day.
  14. One who uses tact and good judgment.
  15. One who attends the church services.
  16. One who studies the Sunday school lessons.
  17. One who shakes hands as though he means it.
  18. One whose interest in the work is contagious.
  19. One who makes the Sunday school "go" during the summer.
- A. L. Dietrich.

**SUNDAY SCHOOL INSTITUTE, UNDER THE AUSPICES OF THE GENERAL SUNDAY SCHOOL BOARD OF THE M. E. CHURCH, SOUTH, LAKE JUNALUSKA, N. C., JULY 14-20, 1916.**

This institute will be preceded by the Annual Meeting of the General Sunday School Board, July 11 and 12, and by the Conference of Chairmen of Sunday School Boards and Field Secretaries, July 12 and 13.

#### Program.

Daily schedule (except Sunday), Friday, July 14, to Thursday, July 20, inclusive.

8:45-9:00 A. M. Devotional.

9:00-9:45 A. M. Group Conferences.

Elementary, conducted by Miss Minnie E. Kennedy, Director of Elementary Work. The work of the Elementary Section will consist of a course in methods and ways of working for all interested in Cradle Roll, Beginners, Primary, and Junior Departments.

Secondary, conducted by Rev. W. W. Alexander, A. M., of Murfreesboro, Tenn. Textbook, "The Intermediate Worker and His Work," by Lewis.

Adult, conducted by Dr. C. D. Bulla, Superintendent Wesley Bible Class Department. Special emphasis will be placed on the organization and work of Wesley Bible Classes.

Training. Lecture on the laws of child nature and the needs of pupil life, based on "The Pupil, the Teacher, and the School," by Barclay.

Intermission.

11:00-11:45 A. M. "The Teacher," Dr. E. B. Chappell, Sunday School Editor. Lecture on the preparation and work of the Sunday school teacher based on Part III. of "The Pupil, the Teacher, and the School," by Barclay.

Intermission.

12:00-12:45 A. M. Bible Lecture, New Testament, Dr. H. C. Howard, Professor of Homiletics in the Candler School of Theology, Atlanta, Ga. Textbook, "The Worker and His Bible," Eiselen-Barclay.

Special—

Thursday, July 13, 8:00 P. M. Address, "The Task of the Sunday School," Dr. W. P. Few, President Trinity College, Durham, N. C.

Friday, July 14, 8:00 P. M. Address, "The Task of the Teacher of Religion," Dr. Plato T. Durham, Dean of the Candler School of Theology, Atlanta, Ga.

Sunday, July 16, 9:30 A. M. Sunday School Session, J. R. Pepper, Superintendent.

Sunday, July 16, 11:00 A. M. and 8:00 P. M. Preaching by Bishop E. R. Hendrix.

Wednesday, July 19, 8:00 P. M. Address, "The Preparation of the Teacher of Religion," Dr. Ivan Lee Holt, Chairman of the Theological Faculty, Southern Methodist University, Dallas, Tex.

Thursday, July 20, 8:00 P. M. Address, "The Sunday School as an Evangelizing Agency," Dr. Luther E. Todd, of St. Louis, Mo., author of "Evangelism Exemplified."

Wesley Bible Class Conference—

Friday and Saturday, July 21 and 22, Wesley Bible Class Conference.

Among the speakers are the following. Bishop James Atkins, W. W. Alexander, M. W. Brabham, C. D. Bulla, E. B. Chappell, Miss Bertha Childs, A. H. Cole, A. L. Dietrich, E. Hightower, Miss Minnie E. Kennedy, C. P. Moore, W. J. Moore, C. J. Nugent, W. C. Owen, N. C. Scott, J. W. Shackford, J. E. Squires, J. D. Stentz, George R. Stuart, J. H. Therrell, J. M. Way, C. Wolford.

The books referred to in this program may be obtained from Smith & Lamar, Agents. "The Pupil, the Teacher, and the School," 42 cents postpaid; all others 55 cents each, postpaid.

Lake Junaluska is located in the mountains of Western North Carolina in one of the finest summer climates on the continent and in the midst of scenery unsurpassed for mingled beauty and sublimity.

We are assured that the big hotel, Junaluska Inn, which is now nearing completion, will be ready for occupancy early in July. This, with the smaller boarding and lodging houses,

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will provide comfortably for all who will attend these Conferences.

All delegates expecting to attend the Conference should write as soon as possible to Mr. J. D. Stentz, Lake Junaluska, N. C., for information concerning railroad rates and boarding arrangements. Ask railroad agents for special rates.

Copies of this program will be furnished upon application. Address Rev. Charles D. Bulla, Corresponding Secretary, 810 Broadway, Nashville, Tenn.

#### LITTLE ROCK CONFERENCE SUNDAY SCHOOL NOTES.

**The Secretary and His Rounds.**—Since our series of District Institutes the Secretary has spent most of his time with the rural schools of our Conference. In the Camden District Brother Whaley had arranged a splendid two day's program in connection with his second round of Circuit Quarterly Conferences and had invited the Secretary to be present and represent the Sunday school work. In this way we were able to reach the Sunday schools of Hampton, Thornton, Bearden, Chidister, Stephens, Buena Vista, and Eagle Mills Circuits. At all these places we found happy pastors, good superintendents and splendid Sunday school interest. The Secretary is under everlasting obligations to Brother Whaley and his good pastors for the many kindnesses shown him while working in that district. The fourth Sunday night in May was spent with Brother Monk and his people at Camden. Here we found one of our best city schools under the direction of Brother Monk and his faithful superintendent, Brother Gee. One of the best things about this school is its great Men's Class which lays just claim to being one of the best in the Conference. A contest between this class and the Men's Class at Arkadelphia under the leadership of Brother Calloway promises to add much interest to both these good classes. With the enthusiastic co-operation of such men as Brother Monk, Brother Cabe, and Brother Tibbets representing the work of the Sunday School Board in that District, the Camden District promises a great report at Conference along Sunday school lines.

**With Our District Conferences.**—The Secretary has visited the three District Conferences held during May.

#### HAS A CURE FOR PELLAGRA

Parrie Nicholas, Laurel, Miss., writes: "Seems to me if I had not obtained your remedy when I did I would not have lived much longer. I am glad you discovered this wonderful remedy that will cure Pellagra. When I began taking Baughn's Pellagra Remedy my weight was 60-odd pounds; now it is 90-odd. I would like to have this published and sent to sufferers of Pellagra."

This is published at her request. If you suffer from Pellagra or know of any one who suffers from Pellagra, it is your duty to consult the resourceful Baughn, who has fought and conquered the dreaded malady right in the Pellagra Belt of Alabama.

The symptoms—hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red, with much mucus and choking; indigestion and nausea; either diarrhoea or constipation. There is hope. If you have Pellagra you can be cured by Baughn's Pellagra Remedy. Get big free book on Pellagra. Address American Compounding Co., Box 3090, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.

At Sparkman, where the Arkadelphia District Conference was held, Brother Few gave the Sunday school work first consideration. No man among us has worked harder to promote Sunday school interest this year than has Brother Few. As a result the Arkadelphia District has had more Sunday School Institutes, has made the largest contribution toward Sunday school work, and has the largest Station School of any district in the Conference.

Press of time prevented the Secretary spending but a half day at the Little Rock District Conference. Here we found a large attendance and a great Conference in session. Dr. Monk very kindly accorded the Secretary a hearing the first morning of the Conference, but the main work along Sunday school lines was represented by our chairman, Brother Hayes, and our treasurer, Brother Overman, at a later hour of the Conference session. With such men as Hayes and Overman at its head the Sunday school work of this district can not suffer.

At Humphrey, where the Pine Bluff District Conference was in session, Brother Sage gave the Secretary all the time he needed to represent his work. Brother Sage is pushing the Sunday school work with his characteristic zeal throughout his district. He has cheerfully accorded every request of the Sunday School Board this year, and the Secretary joins the lament of all his preachers that this is his last year on the Pine Bluff District. Brother R. R. Moore is the board representative in this district, and he and Brother Sage promise that the Pine Bluff District will lead the Conference in that every church on the district will observe Children's Day this year.

**On the Oak Hill Circuit.**—Last Saturday and Sunday were spent with our old ooyhood friend, Brother C. R. Mann, on the Oak Hill Circuit. This visit out in the Maumelle Mountains was a revelation to us. All of Dr. Monk's great reports concerning Mann and his splendid work were thoroughly confirmed. Here is a preacher with thirteen appointments and twelve Sunday schools under his care, and he is really caring for all of them. At Oak Hill Church Sunday morning a great measles scare prevented most of the people from coming out to the Children's Day service. Only thirty-five were present, yet a collection of ten dollars was taken for the Children's Day fund. This is the greatest record made yet by any school in the Conference. Brother J. W. Rook is superintendent of this school. Sunday night another Children's Day observance was held at Pleasant Hill on the same circuit and a collection of five dollars was taken. This made fifteen dollars Children's Day collections for two out of Brother Mann's twelve schools and he promises that the others will do likewise. Good for Mann. He is going after the Sunday School Banner for his circuit at Conference, and the man that beats him will have to get up and hustle. Brother F. O. Perryman is the wide-awake superintendent at Pleasant Hill.

**Some High Water Marks.**—The Arkadelphia Sunday school had one thousand present at Sunday school on Children's Day.

The Arkadelphia Sunday School has contributed one hundred and eighty dollars to the Sunday School Board this year.

The Winfield School had a Children's Day collection of one hundred and five dollars.

#### EPWORTH LEAGUE.

##### THE EPWORTH LEAGUE LESSON NOTES FOR JUNE 18.

By Rev. H. C. Hoy.

**The Usefulness of Good Cheer.**  
Scripture Reference. John XVI. 24-33.

Good cheer is one of the great assets to life. It makes a person courageous. Good cheer will drive away the blues. It will hearten others who may be discouraged. A spirit of joyousness will inspire the devotional department of the League and make it a great success.

First. Religion gives one a cheerful spirit. This is the one gracious thing that religion does. It gives a man an humble thankful spirit, teaching gratitude for daily mercies. It is the part of wisdom as well as of religion, to see the good of life, and to recognize the blessings of our lot. We well count the cultivation of this habit as a part of the great result of cheerfulness. How little we have done for ourselves, and how much has been done for us. We have entered into the labors and sacrifices of others, and are partakers of a rich inheritance. It is fitting that we should train ourselves into a grateful state of mind. Gibbon in his memoirs expresses this sentiment in his own way, "My lot might have been that of a slave, a savage, or a peasant; nor can I reflect without pleasure on the bounty of nature, which cast my lot

The Winfield School has contributed one hundred and sixty-five dollars to the Sunday school work this year.

Oak Hill Sunday School has made the largest per capita donation to the Children's Day fund this year.

The Sunday schools of the Little Rock Conference have added over five thousand new members during the past three months.

**A Reminder.**—We are still furnishing Free Children's Day Programs. Let every preacher keep at it till every school on his charge observes Children's Day this year. "Fight it out along this line if it takes all summer." Keep praying for your Secretary. This is a big job and he needs your help.—Clem Baker, Secretary.

#### LITTLE ROCK CONFERENCE SUNDAY SCHOOL BOARD.

##### Report of Treasurer June 6, 1916.

Previously reported .....	\$510.20
Friendship S. S. (Special)....	3.38
Emmet S. S. (Apportionment)	5.00
St. Charles S. S. (Apportionment) .....	3.00
Hot Springs (Apportionment)	25.00

Total .....

Children's Day Receipts.	
Previously reported .....	\$201.22
Bauxite Sunday School.....	7.15
Benton Sunday School.....	15.00
Fredonia S. S., Atlanta.....	7.00
Cornerstone S. S. ....	3.92
Hughes Chapel S. S., Hemp Wallace .....	2.17
St. Charles S. S. ....	2.50
Gillett Sunday School.....	5.60
Holly Springs S. S. ....	8.87
Oaklawn S. S., Hot Springs...	4.33
Oakhill S. S., Bland.....	10.00
Pleasant Hill S. S., Congo....	5.00
Eudora Sunday School.....	7.80
Concord Sunday School.....	2.40
Mabelvale S. S. ....	6.63
Salem, S. S., Bryant Ct.....	6.05
Hamilton S. S. ....	2.85
Oakdale S. S. ....	3.00

Total .....

R. E. Overman, Treasurer.

in a free civilized country, in an age of science and philosophy, in a family of honor, of rank, and decently endowed with the gifts of fortune." Without my supercilious tone we may cultivate something of the same point of view, and be grateful for our blessings.

Sometimes people try to rule out this whole subject on the ground of temperament. One man is cheerful and another is melancholic. For one the so-called art is merely nature, and for the other it is impossible. It is true that men differ in bodily constitution and mental makeup. A Mark Tapley finds it hard to be anything but jolly, and needs to look for opportunities to show his jolly disposition and to come out strong. Whereas a man like Amiel easily settles into rooted melancholy which may be partly physical and partly from disease of thought.

Such a man may even know his temptation, and may strive in vain against it. Amiel tells us that on reading over a part of his Journal, on which his fame rests, he felt ashamed of the languid, complaining tone of so much of it. He finds that with him sadness takes up the pen more readily than joy. Nothing could be further removed from the cheerful man of affairs. Perhaps the best that could be asked of him would be to keep a stiff upper lip and a brave face before the world, though there was no sort of gaiety within—but even that he did not do or could not do.

Second. The source of cheerfulness is living near the throne of grace. To the Christian who is living near the throne of grace there is a joy unknown to others. He can rejoice in tribulations, and be glad in the Lord, although pain and suffering and distress fall to his lot. Not that he is insensible to trial and affliction, or that he steels himself to their endurance; not that he can gaze unmoved

#### WATCH YOUR HEART IF YOU WISH HEALTH.

Weak hearts are more common than weak stomachs, lungs, eyes, backs, or kidneys. Every time your heart misses a beat your life is being shortened. Heart disease, taken in its early stages, is quite easy to relieve; but every day that treatment is delayed the relief becomes more difficult.

Dr. Miles' Heart Remedy taken in conjunction with the Nervine, or alone, has proven very efficient in relieving heart disorders.

The Rev. Geo. W. Kiracofe, of Keller, Va., in this connection stated as follows:—

"It has been many years since I was cured of heart trouble by Dr. Miles' Heart Remedy and Nervine. I am just as sound as a dollar in that organ today. Before I took these remedies my breathing had been short and at times difficult; there were sharp pains about my heart, accompanied by fluttering which would make me feel faint and languid. The least excitement or worry would unnerve me. The trouble grew steadily worse. Doctors' prescriptions did me no good. But since using Dr. Miles' Remedies all symptoms were removed and have never returned since."

If you suspect that you have heart trouble avoid all dangerous delays.

It costs you nothing to try these remedies if you are not benefited. All you have to do is to return the empty bottle to the druggist and he will refund your money.

MILES MEDICAL C., Elkhart, Ind.



ed on the wreck of all his hopes, or behold, without a tear of agony the loved and cherished laid in the silent grave. No, no, his affections are more warm and tender, his sympathies more deep and strong, his sensibilities more acute and lively, than those of the worldling. He can feel, and feel intensely, the stroke of affliction, the severance of fond ties, the robbing of earthly joys; but then he knows where he can go for comfort, peace, satisfaction, hope. He knows who has promised to give the oil of joy for mourning, and garment of praise for the spirit of heaviness.

The one great source of Christian cheer is Christ. This in a manner, swallows all the rest, or rather is the source of all the rest. The Christian rejoices because he has found Christ, the friend that sticketh closer than a brother. The injunction of the apostle is, "rejoice in the Lord" and again, it is said, "We rejoice in Christ Jesus and have no confidence in the flesh." And St. Peter referring to the surpassing joy attained by many of these early Christians, says: "In whom believing ye rejoice with joy unspeakable and full of glory." David says rejoice in the Lord O ye righteous, and give thanks at the remembrance of his holiness, and Isaiah, speaking of the true Israel, declares, "Thou shalt rejoice in the Lord, and glory in the Holy One of Israel." Believer this ought to make you cheerful. Jesus has paid it all for you and does everything that you might be happy and thus live up to the joy that God has made possible for you.

#### ATTENTION, LITTLE ROCK CONFERENCE EPWORTH LEAGUERS!

Dear Leaguers: That important date, June 22-25, is not very far away, and the Lewisville Leaguers are looking forward to this Conference. We are preparing for a big crowd, so

## WIFE TOO ILL TO WORK IN BED MOST OF TIME

### Her Health Restored by Lydia E. Pinkham's Vegetable Compound.

Indianapolis, Indiana. — "My health was so poor and my constitution so run down that I could not work. I was thin, pale and weak, weighed but 109 pounds and was in bed most of the time. I began taking Lydia E. Pinkham's Vegetable Compound and five months later I weighed 123 pounds. I do all the housework and washing for eleven and I can truthfully say Lydia E. Pinkham's Vegetable Compound has been a godsend to me for I would have been in my grave today but for it. I would tell all women suffering as I was to try your valuable remedy."—Mrs. WM. GREEN, 332 S. Addison Street, Indianapolis, Indiana.



please see to it, Epworth Leaguer, that you and your chapter do not disappoint us. There is room and a big welcome for all who will come. Every League in the Little Rock Conference should be represented here June 22-25. Let us all help, both by our presence and prayers, to make this the best meeting the Little Rock Epworth League Conference has ever held, and to plan and accomplish bigger and greater things for the coming League year, 1916-17. Please send names of all Leaguers who expect to attend this Conference to Mrs. J. R. Dickerson, chairman of committee, Lewisville, Ark.—Mary Bray, Secretary Lewisville Epworth League.

#### PROGRAM OF THE LITTLE ROCK EPWORTH LEAGUE CONFERENCE TO BE HELD AT LEWISVILLE, ARK., JUNE 22-25, 1916.

Theme—"Young People in Relation to the Kingdom of God."

June 22—

8:00 to 8:15—Song Service.

8:15 to 9:15—Address, "The Appeal of the Christ to the Youth of Today," Rev. T. O. Owen, Monticello, Ark.

June 23—

9:00 to 9:15—Song Service.

9:15 to 9:45—Devotional Bible Hour, conducted by Rev. Roy Farr, Portland, Ark.

9:45 to 10:15—Reports from delegates.

10:15 to 11:15—Spiritual Work, conducted by Rev. J. M. Culbreth, Nashville, Tenn.

11:15 to 12:15—Address, "How May One Enter the Kingdom of God," Dr. Forney Hutchinson, Little Rock, Ark.

2:30 to 2:45—Song Service.

2:45 to 3:30—Leaders Round Table, "Things Essential to Efficient Administration," Rev. J. M. Culbreth, Nashville, Tenn.

4:00 to 6:00—Recreation.

8:00 to 8:15—Song Service.

8:15 to 9:15—Address, "The Endowments of Young People An Asset For the Work of the Kingdom," Dr. P. C. Fletcher, Texarkana, Ark.

June 24—

9:00 to 9:15—Song Service.

9:15 to 9:45—Devotional Bible Hour, conducted by Rev. J. R. Dickerson, Lewisville, Ark.

9:45 to 10:45—Business Reports from Department Superintendent, District Secretary, Election of Officers, etc.

10:45 to 11:00—Intermission.

11:00 to 12:00—Leaders Round Table, "The Leaguer's Talent and Time the Price of Efficiency," Rev. J. M. Culbreth.

Saturday afternoon will be left open for recreation.

8:00 to 9:30—Service in charge of Lewisville Leaguers.

June 25—

11:00 to 12:00—Address, "The World For Christ; He Is the Universal King," Dr. James Thomas, Little Rock, Ark.

2:30 to 3:30—"The Work of the Juniors," conducted by Mrs. Joe A. Goetz, Little Rock, Ark.

8:00 to 8:15—Song Service.

8:15 to 9:15—"The Response of the Youth to the Christ of Today," Rev. J. M. Culbreth.

Excursion rates of one and one-third fare for the round trip over Cotton Belt Route. Registration fee for delegates only 25c.

Lily Bandy, Newport, Ark., as to the number of delegates who will attend the League Conference at Newport June 26-29th, giving names of each. Let this be done immediately.—W. B. Hays.

#### THE NORTH ARKANSAS CONFERENCE EPWORTH LEAGUE.

The following program has been arranged in line with the suggestions of the Central Office, from which it will be seen that the two features to be stressed are Inspiration and Administration:

June 26.

Evening: Address—"The Appeal of the Christ to the Youth of Today," Rev. J. M. Culbreth, Nashville, Tenn.

Special Music.

June 27.

Morning: Period 1. Sunrise Prayer Meeting.

Period 2. 9 to 9:45—Devotional Bible Hour.

Period 3. 9:45 to 10:15—Business Session.

Period 4. 10:45 to 11:15—Spiritual Work, "The League Devotional Meeting," J. M. Culbreth.

Period 5. 11:20 to 12:15—Address, "How May One Enter the Kingdom of God?" Rev. H. E. Wheeler, Jonesboro.

Special Music.

Afternoon: Period 6. 2 to 3—Leaders' Round Table. "Things Essential to Efficient Administration," J. M. Culbreth.

Recreation.

Evening: Address—The Endowments of Young People an Asset for the Work of the Kingdom," President J. M. Williams, Searcy.

Special Music.

June 28.

Morning: Period 1. Sunrise Prayer Meeting.

Period 2. 9 to 9:45—Devotional Bible Hour.

Period 3. 9:45 to 10:15—Business Session.

Period 4. 10:15 to 11:15—Social Service. "The Spiritual Life in Relation to Community Welfare," J. M. Culbreth.

Period 5. 11:25 to 12:15. Address, "Preparation of the Heart for the Work of the Kingdom," Dr. Alonzo Monk, Little Rock.

Special Music.

Afternoon: Period 6. 2 to 3—Leaders' Round Table. "The Leaguer's Talent and Time the Price of Efficiency," J. M. Culbreth.

Recreation.

Evening: Address—Opportunities of Service for Our Young People in the Field of the Kingdom, R. R. Ramsey, Cotter.

Special Music.

June 29.

Morning: Period 1. Sunrise Prayer Meeting.

#### Woman's Crowning Glory

is Beautiful Hair—covered by all, but possessed by few. If you have allowed your hair to become coarse, stiff, streaked with gray or void of its original lustre, the trouble lies in the absence of the natural hair oil. There can be no life without food, so unless the hair is well fed with proper oil it cannot be expected to retain its lustre and beauty.

La Creole Hair Color Restorer, when applied to the scalp, will restore those ugly, grizzly hairs to their natural color and at the same time leave the hair light and fluffy.

The tremendous success of La Creole Hair Dressing has encouraged a large number of imitations. The merit of this preparation has been proven through fifty years continuous use; and just as counterfeit money never reaches the same high plane of value as the genuine, so none of the imitations of "La Creole" Hair Dressing ever attain the peculiar value of the original. Ask for "La Creole" Hair Dressing and refuse to accept any substitute. For sale by all dealers. Price \$1.00. Manufactured by Van-Vleet-Mansfield Drug Co., Memphis, Tenn.



## "Long Distance" Keeps Business Humming

A long distance telephone call admits of no chance for delay or misunderstanding. It goes right to the bottom of things at once. Business matters are presented, answered and settled in a few minutes. "Long Distance" will keep your out-of-town business humming.

*It's the quick way and it costs but little.*



The Southwestern Telegraph

Period 2. 9 to 9:45—Devotional Bible Hour.

Period 3. 9:45 to 10:15—Business Session.

Period 4. 10:15 to 11:15—Address, "The World For Christ; He Is the Universal King," Rev. F. L. Glisson, Batesville.

Special Music.

Afternoon: Period 5. 2 to 3 — Leaders' Round Table. "The Literature of Efficiency," J. M. Culbreth.

Recreation.

Evening: Address, "The Response of Youth to the Call of Christ Today," Dr. J. H. Reynolds, Conway.

Special Music.

Installation of Officers.

Please remember the date, June 26-29, and the place, Newport, and let everybody in any way interested in the young people of our Conference and the Epworth League work begin now to plan to be present in person, if possible, or see that each chapter is represented by wide-awake delegates.

All of the Presiding Elders and pastors are invited and requested to come. If they cannot come they should see that the chapters in their respective districts and charges are properly represented.

With the proper co-operation among those interested, and with the help of God, we can see no reason why the above program will not be worth while, and we believe that the coming meeting will be a big step towards making the Epworth League more helpful to the young people of the Conference.—E. H. Thomas, President.



R. K. MORGAN,  
Principal Morgan School, Fayetteville,  
Tennessee.

#### The Boy Deserves the Best.

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

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

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

## CHILDREN'S DEPARTMENT.

### LITTLE GIRL'S DAY.

When Little Girl wakes in the morning gay,  
Then everybody is glad;  
The cat in the kitchen sits purring away,  
And the puppy dog barks like mad.  
The bell in the steeple turns near over heels,  
That's his way of showing how glad he feels;  
And all the wide world seems to say,  
"Our dear Little Girl is happy today!"

When Little Girl wakes in the morning sad,  
Then everybody must mourn;  
The little birds sigh, and the big birds cry,  
And the scarecrow sobs in the corn.  
The fishes all pull their hankies out,  
And go and weep with the poor horn-pout,  
And the clock says, "Tock! I'm sorry to say  
Our dear Little Girl is sad today!"

So, Little Girl, when you go beddy at night  
Put a smile right under your pillow,  
And when you wake up, just slip it on tight,  
And wear it all day with a will, O!  
Then the sun will shine and the wind will blow,  
And the bells will ring "Ho! ho! ho! ho!"

For in all the wide world there's naught can be  
So sweet as a happy child to see!  
—Laura E. Richards, in Epworth Herald.

### A DEAL IN APPLES.

"Those apples must get to market or they will spoil on the ground," said Mrs. Arnold decidedly as her husband washed his hands at the kitchen sink.

"There isn't must use in taking them to market either," replied Mr. Arnold, polishing his countenance with the crash roller towel until it shone. "There is such a big crop this year, the price has dropped away out of sight."

"Well, if we can't sell them, we can give them away." Mrs. Arnold dished out her breakfast energetically. "It's just a sin and a shame to let the Lord's good bounty lie on the ground doing nobody any good."

"Well, well, I'll fill a wagonload of barrels tomorrow and start for the city with them as early as I can. But don't you go counting on that new silk gown out of the sale, for it's more'n likely you will be disappointed."

The next morning Mr. Arnold was ready with his load of apples, each barrel provided with a long willow switch with a fine specimen of contents stuck upon it. It was a tempting load, for the Arnold orchard was the best, and Mr. Arnold had taken great pains to select only the best of the fruit.

It was not a long drive to the city, and the strong farm horses drew their load briskly.

Mr. Arnold often sang softly to himself as he drove along, and his songs were of a pleasant nature, like himself. Today it was "Jerusalem, my happy home; name ever dear to me."

"Yes, that's so. It doesn't make much difference how pleasant we have things down here, it's a pretty thought that there's a better home waiting for us up yonder. Wife and I

will be mighty glad to get there, too, I reckon; for life is full of pin pricks at its best, and we've had our share."

The horses trotted along through the suburbs of the city toward the fruit markets. "Apples?" Well, sir, I'm sorry to say it, but there's no market for apples today. A dozen carloads have come in from Michigan and just knocked prices clean out of sight. It wouldn't pay you to unload, even if we could take them at all."

Mr. Arnold's ruddy face fell, for he had been maturing a little scheme of his own on the way to town. At any sort of a fair price the apples should bring the price of a silk gown for the patient wife who had needed one so long, but instead had worn the old alpaca until it was shiny and threadbare.

"Perhaps you might sell them by crying them on the residence streets," suggested the dealer.

Mr. Arnold turned his horses toward the avenues with revived hope. "Apples, apples!"

Mr. Arnold had a strong, lusty voice, and he used it unsparingly; but not a customer appeared, and with a keen sense of disappointment he turned toward the humbler streets where the tenement houses stood in long, uninviting rows. His shortest route home was out beyond these, even, where the tenements were shabbier and where grim poverty was evidenced by rags and dirt. Swarms of children were playing in the unwholesome gutters and one the sidewalks, and Mr. Arnold noticed with interest their pinched faces, their unhealthy pallor.

"They don't look as if they had eaten a square meal in a year," he commented as he passed a little girl with a scrawny baby in her thin arms. The little one was crying—not the lusty cry of healthy babyhood, but the dull, moaning cry which is born of hunger and pain. A sudden impulse stirred his heart.

"Here, little one, have some apples." The horse stopped, and a handful of the mellowest pippins he had were tossed on the sidewalk. The older child reached down eagerly for the fruit, and the babe stopped its wailing. "Put down the baby, and I'll fill your skirt full. Hold it fast now." The girl obeyed, looking up at Mr. Arnold in dumb gratitude and delight as the red and golden fruit came tumbling into her shabby skirt. "There, there, I'll keep you and the little one tasting for a spell, I reckon. I might as well give them away as to carry them back home, he said to himself as an eager crowd of wizened children gathered to see the marvel of apples delivered without money or price. "Here, you kids, any more of you want apples?"

"You bet we do, mister," yelled one little urchin.

"I found an apple yesterday, and there wasn't but one little, tiny bite took out of it," cried another in whose voice was the echo of semi-starvation.

Tears came very near Mr. Arnold's kind blue eyes while he distributed as much of his load as the children could carry; and as he watched them with their arms, pockets and aprons full, scurrying toward their poor homes to show their treasures and share them with the mothers and sisters there, he took out his bandana and used it vigorously.

He drove on to the next block, and his face was very grave as he passed out the last apple to a young girl whose hollow cheeks and heavy eyes were eloquent with need. "The Lord

will reward you, sir," she said, with a courtesy unusual in the locality. "Mother and I were brought up in the country, and we long for the country luxuries; but we are too poor to buy them."

He took her number, with some wild idea of dumping a wagonload of country delicacies there at some future time, of taking the mother and daughter home with him for a month's

### THE GREAT PROBLEM OF FATIGUE.

Has it ever occurred to you that practically every adult person, who works, is an habitual drinker of some beverage other than water? Physicians have explained the reason. They tell us that mental and physical work inevitably produce "Fatigue," which is nothing more nor less than Nature's call for refreshment or for stimulation. Under modern conditions of life (which we call civilization) it is impractical for most of us to drop our work simply because we are tired, and yet the scientists tell us to continue our work during fatigue is absolutely injurious to our nerves and muscles.

They explain that under such circumstances the judicious use of refreshing beverages relieves the fatigue by removing the resistance to the nervous and muscular impulses, making our work easier and lighter, in very much the same way that oiling a machine reduces the friction and prevents its becoming overheated.

Nature has provided us with the ideal lubricants to overcome the injurious effects of fatigue. They are the xanthin (pronounced zan-thin) beverages, including beef tea, cocoa, coca-cola, chocolate, tea and coffee. The scientists tell us that the xanthin beverages refresh the nerves and muscles by a process similar to actual lubrication and without affecting the will in the least, therefore without exciting one to overexertion as is the case with artificial stimulants.

In the case of beef tea and other meat extracts the refreshing principle is an animal product called xanthin; in cocoa and chocolate, a vegetable xanthin known as di-methyl-xanthin, or caffeine. When these beverages are digested they are all converted into the animal form of xanthin, which is a normal and constant ingredient of the flesh and blood of all animals and is essentially abundant in the tissues of young animals and children. Many scientists regard this xanthin as the natural stimulant and as the explanation of the remarkable freshness, alertness and activity of children and young animals. As we grow older the quantity of xanthin in our bodies gradually diminishes, we become less alert and active, and feel a great need for the xanthin beverages.

Coca-Cola is therefore the same as tea and coffee except that it is carbonated, is flavored with ripe fruit extracts and contains no tannic acid or caffeine. The carbonation of the fruit flavors combines with the caffeine to give a delicious and refreshing beverage that quenches the thirst and relieves fatigue more perfectly than tea or coffee, in spite of the fact that coca-cola contains only about one-half as much of the active principle, trimethyl xanthin.

In their desire to give the public a thorough understanding of their product, The Coca-Cola Company has issued a booklet containing the scientific opinions of the world's leading authorities, explaining the composition and the refreshing qualities of the drink. Write for a copy, read it carefully and you will understand why Coca-Cola is the nearest approach to a perfect solution of the world's greatest problem of fatigue. A copy of this booklet may be had by addressing

The Coca-Cola Co.  
Department "C," Atlanta, Ga.

rest. The bandana came into use again as he drove on.

"Hang it, I don't know what wife will say; but I declare it is the best deal in apples I have made in many a year," he said as the horses trotted along with their lightened load. "The Lord is a good paymaster, and he pays principal and interest right on the spot. I haven't felt so rich for months."

A bright thought struck him even before the horses' hoofs struck the country road. "Why not? Jane has been a good, faithful wife, and she deserves all that I can do for her." It was not so long a drive back to the bank where the savings of years were deposited; and when next the encouraged horses struck the homeward road, a long bundle was carefully stowed away in a safe place in the wagon.

"Is that you, Josiah?" called Mrs. Arnold as she peered out of the door into the gathering gloom. "Well, hurry right in, for supper is just about ready. So far as I can see, there are just as many barrels as you had when you started out," she remarked as the wagon came under the rays of the uplifted candle.

"Yes, the barrels are here, but they are empty."

"Did you get a good price?"

"I'll tell you all about it, and you may decide." He told the story as they sat together over the warm biscuits and honey, the fragrant tea and platter of poached eggs, and Mrs. Arnold's apron came up to her eyes as her husband's bandana had done.

"I am so glad. I'm awfully glad you did it, Josiah. Those poor creatures needed the apples a sight more than we needed the money for them."

#### THE BEST CATECHISM.

The Infant Catechism prepared by Mrs. Thornburgh for young children is the best for giving the little fellows correct ideas on Scriptural subjects. The Catechism No. 2, prepared by Geo. Thornburgh is fine for older children. These have long been used in Arkansas Sunday schools. You need them. A dozen of either kind sent postpaid for 50 cents. Order of A. C. Millar, 200 E. Sixth street, Little Rock, Ark.

#### SOUTHERN SOCIOLOGICAL CONGRESS.

The Arkansas Methodist has always been in sympathy with the Southern Sociological Congress, which has as its slogan, "The Solid South For a Better Nation." This organization is making an earnest effort for Health, Justice and Community co-operation. Bishop Bratton, of Mississippi, says of the Congress: "It is the sanest effort to study social problems that I know of." The Congress publishes a book each year making a study of social, civic and economic conditions in the South. The volume issued last year, entitled "The New Chivalry Health," is a book of over five hundred pages, brim full of facts and ideas about conditions and the conservation of human life in the South. The volume to be printed this year will be even larger than last year's report. Regular members of the Congress are furnished a copy of the Annual Report, and also receive the bulletins that are to be published hereafter monthly. The membership fee in the Congress is \$2.00 annually.

Purely as a friendly act to this great movement, this office will receive applications for membership during the next four weeks and forward the same to the Congress headquarters. Friends who wish to become members of the Congress should send their names and addresses and \$2.00 to cover membership fee for one year.



The above picture shows the church and parsonage at Star City. It is considered one of the prettiest locations in the town. The church has fine light and the parsonage has modern conveniences. The pastor, Rev. T. O. Rorie, Jr., wants to know whether any circuit in Little Rock Conference has a better parsonage with better location.

#### NEWS OF THE CHURCHES.

##### LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Devotional services were conducted by Rev. A. O. Evans of Arkadelphia. Those present were: Monk, Hundley, Hively, Wilkinson, Hammons, Gee, Baker, and Evans.

Wilkinson (First Church, Argenta)—Out of the city for some time in revivals with Brother McClure; had a great meeting and enjoyed vacation. Services at own church last Sunday good.

Fitzhugh (Henderson)—Observed Children's Day Sunday and had a very fine service, with good collection.

She folded and patted the fold of rich silk with a pleased and tender smile after supper; and as she wrapped the bundle carefully in a snowy linen towel for safekeeping, she said briskly: "We'll go out and pick up the rest of those apples tomorrow, Josiah. We must not let one of them go to waste with such a market standing open for them."—Presbyterian Standard.

##### GET READY FOR YOUR JOB.

This is the age of the trained man. The men who succeed are the men of one idea of which they make a hobby.

Goethe said, "Whatever thou art, be all there."

The best way to prevent a gun from scattering is to put in a single shot. Even specialists today have their specialty.

It does not pay to know everything. Only sophomores are omniscient.

The successful worker today is he who singles out from a vast number of possible employments some specialty, and to that devotes himself thoroughly.

The specialist does not have to look for a job. The job is looking for him.

America is a poor country for the average man.

Everything is crowded downstairs.  
—Madison C. Peters.

Other services well attended.

Hively (Gardner Memorial)—Have been off in meeting and visiting. Mission Day was observed Sunday with encouraging results. Other services well attended. Also reported meeting in progress at East Argenta with Minner.

Hammons (Winfield)—Had good day, with five accessions; was closing day of financial campaign, which netted satisfactory results. All services well attended.

Gee (Capitol View)—Sunday school good. Made communion service talk with good effect. Leagues good, with special joint service with Pulaski Heights League at the penitentiary Sunday afternoon.

Hundley (Pulaski Heights)—Prayer meeting well attended and spiritual; Sunday school splendid. Communion service at 11 o'clock; League services good, and congregation at evening service not so good.

Monk (District)—Was in McAlester, Okla., Sunday; preached at morning hour and baptized grandson. District in good shape and preachers at work.

Baker (Sunday School Work)—Was on Oak Hill Circuit last week and had a splendid time. Found the circuit in good shape and the pastor doing a very fine work.

We appreciated the remarks of Bro. Evans at the close; also the splendid talk in the opening of the meeting. He is happy in the work of his charge, and sees nothing but good ahead. Come again.—Secretary.

##### PINE BLUFF DISTRICT CONFERENCE.

The forty-ninth session of the Pine Bluff District Conference was called to order by the Presiding Elder on May 23 at Humphrey.

The attendance was good, and most of the members stayed through the Conference. The reports from the pastors showed that the district has made good progress along all lines during the presiding eldership of Brother Sage. All seemed pleased with the prospects of their work and felt that under our Presiding Elder's leadership we would round out a

great year's work. This was indeed a most spiritual Conference.

Several connectional men were with us, representing their respective fields of labor: Dr. J. M. Workman, of Henderson Brown; Dr. J. H. Reynolds, of Hendrix; Rev. W. C. Watson, financial agent for Galloway; Dr. Jas. Thomas, financial agent for Hendrix, etc.; Rev. T. F. Hughes, representing the Superannuated Preacher's Home movement, and Dr. A. C. Millar, our beloved editor. The Conference appreciated their presence and listened with interest to their addresses.

Lee O. Woodrome was granted license to preach. Grover Cleveland was recommended for admission on trial into the Little Rock Conference, and also was recommended for deacon's orders.

This being the fourth and last year of Brother Sage's duties as Presiding Elder of this District, the following resolution was adopted: As we approach the closing hours of this Conference another fact comes home to us with a tinge of real sorrow. 'Tis the fourth one Brother Sage has held for us as our Presiding Elder, which means that he is now in the closing months of his quadrennium, and soon shall be with us no more. Indeed, presiding eldership will never grow impotent or unsavory in the hands of one like him. When we run our eye back over the minutes of our Annual Conference for the past three years and note the tremendous progress the district has made along all material lines, and then consider the personal esteem in which he is held by the constituency of his entire district, we are constrained to write him down as one of the Church's most valuable servants. Not only so, but this fourth District Conference of his in the Pine Bluff District, do and hereby does

#### RUB-MY-TISM

Will cure your Rheumatism, Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. Antiseptic Anodyne, used internally and externally. Price 25c.



## Jell-O Ice Cream Powder

Makes Ice Cream  
for one cent  
a plate

Stir the powder in a quart of milk and freeze. Nothing more to be done. Everything is in the package. Makes two quarts of delicious Ice Cream in 10 minutes.

Vanilla, Strawberry, Lemon, and Chocolate flavors, and Unflavored.

10 cents a package at grocers'.

Recipe Book Free.

The Genesee Pure Food Co., Le Roy, N. Y.

write down its profoundest gratitude to him personally for his sound and helpful pulpit services, his sane executive administration and his sympathetic and brotherly attitude at all times, and commend him and his good family to God and the good graces of God's people wherever his lot may be cast in the coming years.

M. N. Waldrip, Chairman.

M. K. Irvin, Secretary.

The next session of the Conference will be held at Stuttgart.—Jas. R. Rhodes, Secretary.

### IMBODEN CIRCUIT.

I have remained in silence until silence is almost painful. I never speak out from an empty vessel nor an empty report, nor a meaningless sermon, but since the cup is full the doctrine is to let it run over. Our Second Quarterly Conference is gone into history. The Presiding Elder, Rev. H. H. Watson, came, saw, conquered and possessed. His preaching is par excellence. He has a well-rounded voice, excellent pulpit poise, speaks like one having authority, takes his text, announces his subject, divides and subdivides, and preaches to and not from his text, reaches a most sublime climax and leaves us all hungry for more of the same spiritual food. The meeting, every way considering the pre-disturbed condition of things, was a success. The people are falling into line; all obstacles are out of the way. I am looking for a most happy spiritual climax. The report is good, the officials promise unstinted effort in the future. Had four accessions, expecting five more soon. Will begin revival the second Sunday. Have obtained first class assistance. My Children's Day report will take rank among the very best in the Conference. Under the guidance of the Holy Spirit and the blessing of "Our Father" our work is fast coming to the front and I trust will soon be a first-class circuit.—H. G. Summers, P. C.

### POCAHONTAS.

We closed our revival meeting last night, which resulted in eleven professions and reclamations, with ten accessions to the church. Two infants to baptize, and possibly more to follow of both infants for baptism and members for the church. The Christians of the town, who attended the services, expressed themselves as having been greatly benefited by the

# No. 666

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

meeting. The Rev. J. J. Cates, pastor of the Baptist Church, rendered efficient service, and was regular in attendance upon the services. The people at large were greatly benefited and edified by the sermons delivered by the Rev. W. T. Wilkinson, pastor of the First Methodist Church, Argenta, who did the preaching. Brother Wilkinson did us good work, and he made many friends while here. My people have treated the pastor and his family royally. Our work is moving along nicely and smoothly. We are expecting a good year.—I. D. McClure, P. C.

### "BIG DAY FOR CLINTON."

Sunday morning, May 29, one of the largest religious gatherings ever assembled in Clinton, witnessed the formal opening of our modern \$4,000 church building just completed. The Rev. W. F. Blevins, pastor, conducted the service in an impressive manner, and preached a strong sermon suited to the occasion. Prominent church people from Conway, Morrilton and Shirley attended. At the close of the service Brother Blevins, by his unique plan succeeded in raising \$1,250 of the \$1,600 debt. Our church here is doing things. Our Sunday school had a record day last Sunday; 175 were in attendance. Our prayer meeting is growing by leaps and bounds, and we have a teacher-training class organized and doing fine work. Our pastor teaches the training class. We are looking forward for greater things for our church here.—S. D. Hatchett, S. S. Superintendent.

### OBITUARY.

BYROM—Mrs. Maggie Byrom was born in Gibson County, Tenn., December 9, 1840, and died in Little Rock, Ark., March 9, 1916. When she was about sixteen years of age, she removed with her parents from Tennessee to this state and settled at Hickory Plains, where she was married to W. W. Byrom. To their union six children, all girls, were born, and when the youngest was still a babe in arms the husband and father passed away. The mother heroically took up the struggle of life alone, and lived to see five of her daughters grown and married. In the evening time of life she enjoyed the fruits of her toil, for every one of the children desired that their home should be hers. The last months were spent with the youngest living daughter, Mrs. John C. Green, where every care known to loving hands was tenderly administered. There all the other children made loving pilgrimages and, with one exception, were all beside her when she passed away. Hers was a happy home-going. It was the privilege of this writer to visit frequently at her bedside. Her hopes were always bright, her prospects ever clear. She was converted in childhood and was a life-long member of the Methodist Church. Her father's as well as her own home was the preacher's home. She loved the songs of Zion and the association of God's people. She literally died lisping the name of Jesus. She was tired and worn out and was really anxious to go. She leaves to her children and other loved ones the heritage of a godly life. They will live in the well-grounded hope of meeting her again. "Till then let us follow her as she followed him!"—Forney Hutchinson.

ERWIN—Mrs. Cynthia Erwin was born September, 1858, and died May,

## Sister: Read My Free Offer!



I am a woman.  
I know a woman's trials.  
I know her need of sympathy and help.

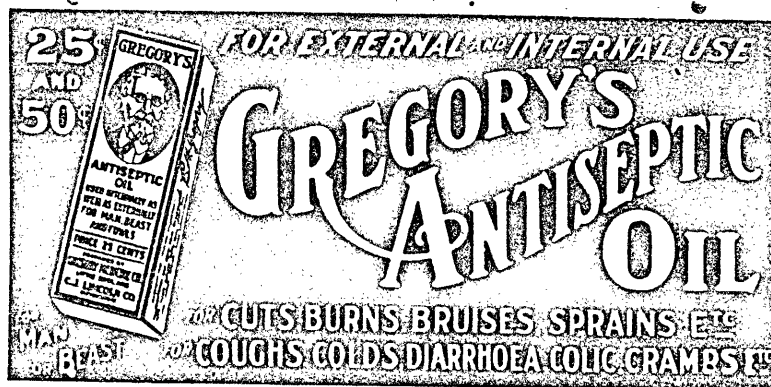
If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women 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 displacement 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, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living,

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1916, at her home near Banks, after having suffered afflictions, many, for about three years. For about 40 years she was a humble follower of the Lord, not hesitating to rebuke sin wherever found. Her Christian experience from early womanhood reached the shouting point. Truly one of the Lord's has fallen. A husband and eight children—three having preceded her—are left to mourn her going away. Her only regret was, the sadness it would cause her loved ones. "Blessed are those who die in the Lord from henceforth—that they may rest from their labors."—A. O. Graydon, P. C.

KENEDY—Julia Kennedy (nee Kelley) was born October 9, 1855, died March 26, 1916; was twice married. First to Henry Stafford, 1882, next to R. M. Kennedy, January 10, 1890. She leaves one child, Mrs. Huldah Stone, two grandchildren, and four step-children. Aunt Julia, as she was familiarly called, joined the Methodist Episcopal Church, South, when young, and lived a consistent Christian life until she went up on high. After the marriage of her daughter to W. G. Stone she made her home with them, Brother Kennedy having died some years before. I never saw a more affectionate family. Brother and Sister Stone and little Mary and Lucy were so kind and attentive to Grandma, who was afflicted so long and suffered so much. God bless them in this their sorrow. Aunt Julia is waiting and watching for you.—Your Pastor, J. H. Bradford.

HOGUE—Mrs. James M. Hogue died January 17, 1916, at the age of 67 years. When 14 years of age she joined the Presbyterian Church, in which she remained till her marriage. Then she united with the Methodist Church with her husband. Sister Hogue was a very devout woman, not demonstrative as some are, but calm

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and unpretentious. She knew in whom she had believed, that he was able to keep that which she had committed unto him against that day. Her life was exemplary in every detail. She was the mother of a large and splendid family, the greater part of which survive her. However, some have preceded her to the better land. E. Lee Hogue, her son, a Presbyterian minister, and her husband, James M., two princely men, have preceded her. Her remains sleep in the Old Mt. Pleasant Cemetery to await the call from on high. The bereaved family and friends have our sympathy and prayers.—John Hoover.

### QUARTERLY CONFERENCES NORTH ARKANSAS.

BATESVILLE DISTRICT. (Third Round.)	
Desha Ct., at Locust Grove.....	June 13
Central Ave. and Bethesda, C. A. ....	June 14
Tuckerman Sta. ....	June 16
Kenyon, at Yellow S. H. ....	June 17-18
Swift and Alicia, Alicia. ....	June 23
Minturn, at Stranger's H. ....	June 24-25
Newport Sta. ....	June 26
Cave City, at Cave City. ....	July 1-2
Sulphur Rock, at Gap. ....	July 8-9
Batesville, First Church. ....	July 9-10
Lead Hill, at Proteus. ....	July 15-16
Evening Shade, at Sidney. ....	July 22-23
Pyatt, at Eros. ....	July 29-30
Yellville, at Summit. ....	July 30-31
Rush, at Rush. ....	July 31-Aug. 1
Cotter Ct. ....	Aug. 1-2
Mountain Home. ....	Aug. 2-3
Calico Rock and Macedonia. ....	Aug. 4
Viola Ct., at Viola. ....	Aug. 8-9
Calico Rock, at the tent. ....	Aug. 12
Melbourne Ct., at the tent. ....	Aug. 12
Bexar Ct., at the tent. ....	Aug. 12
Charlotte, at Mt. Hermon. ....	Aug. 15
Salado and Oil T., at S. ....	Aug. 25
Floral, at Oak Grove. ....	Aug. 26-27
Newport, at Grubbs. ....	Sept. 9-10
Newark Sta. ....	Sept. 11
Marcella and Guion. ....	Sept. 13
Mountain View Sta. ....	Sept. 14
B. L. WILFORD, P. E.	

BOONEVILLE DISTRICT. (Third Round.)	
Dardanelle Ct., at Delaware. ....	June 24-25
Dardanelle Sta. ....	June 25-26
Gravelly, at Bluffton. ....	July 1-2
Plain View, at Rover. ....	July 2-3
Adona, at Avery's Chapel. ....	July 8-9
Perryville Ct., at Pleasant Grove. ....	July 15-16
Carden Bottom, at Mt. View. ....	July 22-23
Belleville Ct., at Cedar Creek. ....	July 25-30
Walnut Tree Ct., at Egypt. ....	Aug. 5-6
Waldron and Cauthron Ct. ....	Aug. 12-13
Waldron Sta. ....	Aug. 13-14
Danville Sta. ....	Aug. 19-20
J. H. O'BRYAN, P. E.	

CONWAY DISTRICT. (Third Round.)	
Conway. ....	June 13
Naylor. ....	June 17-18
Quilman. ....	June 24-25
Russellville. ....	July 1-2
Appleton. ....	July 8-9
Lamar. ....	July 15-16
Morrilton. ....	July 16-17
Dover. ....	July 22-23
Atkins. ....	July 23-24

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Greenbrier. ....	Aug. 5-6
Springfield. ....	Aug. 12-13
Hartman and Spadra. ....	Aug. 19-20
London. ....	Aug. 26-27
JAS. A. ANDERSON, P. E.	

FAYETTEVILLE DISTRICT. (Third Round.)	
Fayetteville. ....	June 11
Siloam Springs. ....	June 25-26
Gravette and Decatur. ....	July 1-2
Gentry. ....	July 2-3
Eureka Springs. ....	July 8-9
Berryville. ....	July 9-10
District Conference at Green Forest, July 5-7. (The complete round will appear later.)	
G. G. DAVIDSON, P. E.	

FORT SMITH DISTRICT. (Third Round.)	
Hackett Ct., at Jenny Lind. ....	June 10-11
Fort Smith Ct., at Oak G. ....	June 24-25
Dodson Ave., Fort Smith. ....	June 25
Van Buren Ct., at Bethel. ....	July 1-2
Van Buren Sta. ....	July 8-9
Ozark Ct., at Pleasant G. ....	July 15-16
Beech Grove Ct., at Oak G. ....	July 16-17
Mulberry and Dyer, at M. ....	July 22-23
Central, Fort Smith. ....	July 23
Huntington and Mansfield, at H. ....	July 29-30
Hartford and Midland. ....	July 30
Greenwood Station. ....	Aug. 5-6
South Fort Smith. ....	Aug. 6
Charleston Ct., at Oak G. ....	Aug. 12-13
Ozark Station. ....	Aug. 13
Kibler Ct., at Kibler. ....	Aug. 19-20
Alma Station. ....	Aug. 20-21
First Church, Ft. Smith. ....	Aug. 27
WILLIAM SHERMAN, P. E.	

HELENA DISTRICT. (Third Round.)	
Council. ....	June 10-11
Hughes. ....	June 11-12
Marianna. ....	June 14
Wheatley. ....	June 17-18
Brinkley. ....	June 18-19
LaGrange. ....	June 24-25
Clarendon. ....	June 25-26
Keevill. ....	July 1-2
Cotton Plant. ....	June 8-9
Wynne. ....	July 9-10
Parkin. ....	July 12
Aubrey. ....	June 15-16
Turner. ....	July 16-17
Holly Grove. ....	June 17
Colt. ....	July 22-23
Haynes. ....	July 23
Howell and DeView. ....	August 19
McCrary. ....	August 20
Hamlin. ....	August 26-27
Mellwood. ....	Sept. 2-3
W. F. EVANS, P. E.	

JONESBORO DISTRICT. (Third Round.)	
Jonesboro Ct., Forest H. ....	June 10-11
Jonesboro, First, Hunt'gton. ....	June 11-12
Crawfordsville. ....	June 17-18
Earle. ....	June 18-19
Blytheville. ....	June 25
Blytheville Ct., New Hope. ....	June 24-25
Lake City, Lake V. ....	July 1-2
Barfield, Tomato. ....	July 2-3
Fisher Street. ....	July 9
Brookland, New Haven. ....	July 9-10
Trinity, Union G. ....	July 15-16
Marked Tree and Lepanto, Mkd. T. ....	July 16-17
Harrisburg Ct., Cross Roads. ....	July 22-23
Harrisburg. ....	July 23-24
Nettleton and Bay, at N. ....	July 29-30
Marion. ....	July 30-31
Monette and Macey. ....	Aug. 5-6
Manila and Dell. ....	Aug. 6-7
Luxora. ....	Aug. 12-13
Osceola. ....	Aug. 13-14
Wilson. ....	Aug. 19-20
Gilmore and Joiner, at J. ....	Aug. 20-21
Whitton and Tyrnza, at T. ....	Aug. 23
Vanndale. ....	Aug. 26-27

PARAGOULD DISTRICT. (Third Round.)	
Boydsville, at Mary's C. ....	June 10-11
Lorado, at Hunt's C. ....	June 17-18
Gainesville Ct., at Beech G. ....	June 24-25
Black Rock, Portia and Hoxie, at Hoxie. ....	July 1-2
Piggott and Rector, at P. ....	July 8-9
St. Francis Ct., at Mt. Zion. ....	July 9-10
Marmaduke Ct., at Hurricane. ....	July 12-13
Paragould, First Church. ....	July 16-17
Paragould, East Side. ....	July 16
New Liberty Ct., at N. L. ....	July 18-19
Walnut Ridge Ct., at Rich Woods. ....	July 22-23
Walnut Ridge. ....	July 23-24
Pocahontas Ct., at Maynard. ....	July 25-26
Pocahontas. ....	July 27
Reyno, Success and Biggers, at S. ....	July 28-29
Corning. ....	Aug. 5-6
Peach Orchard, at Peach O. ....	Aug. 6-7
Salem. ....	Aug. 10-11
Mammoth Spring. ....	Aug. 12-13
Ash Flat Ct., at Pleasant H. ....	Aug. 15-16
Imboden and Smithville Cts. ....	Aug. 19-20
Imboden. ....	Aug. 20-21
Paragould District Conference at Hoxie, June 30 to July 2.	
H. H. WATSON, P. E.	

LITTLE ROCK. ARKADELPHIA DISTRICT. (Third Round.)	
Malvern Ct., at Clear Creek. ....	June 10-11
Benton Station. ....	June 11-12
Arkadelphia Ct., at Hart's Chapel. ....	June 17-18
Malvern Station. ....	June 18-19
Traskwood, at Lonsdale. ....	June 24-25
Central Ave. ....	June 25-26
Friendship, at Midway. ....	July 1-2
Cedar Glades, at Gladston. ....	July 8-9
Leola and Carthage, at L. ....	July 15-16
Ussery Ct., at Piney Grove. ....	July 22-23
Park Avenue. ....	July 23-24
Holly Springs Ct., at Mt. Carmel. ....	Aug. 5-6
Princeton Ct., at Hunter's Chapel. ....	Aug. 6-7
Dalark Ct., at Friendship. ....	Aug. 12-13
Arkadelphia Station. ....	Aug. 13-14
Oak Lawn Station. ....	Aug. 26-27
B. A. FEW, P. E.	

LITTLE ROCK DISTRICT. (Third Round—In Part.)	
Austin Ct. at South Bend. ....	July 1-2
Hickory Plains, at Rogers' Chapel. ....	July 8-9
Benton Ct., at Sardis. ....	July 15-16
Oak Hill Ct., at Paron. ....	July 22-23
Bryant Ct., at Bryant. ....	July 29-30
Tomberlin Ct., at Hundley's. ....	Aug. 5-6
England, P. M. ....	Aug. 6
Carlisle, A. M. ....	Aug. 13
Lonoke, P. M. ....	Aug. 13
DeVall's Bluff and H., at D. ....	Aug. 19-20
Des Arc, P. M. ....	Aug. 20
Keo, A. M. ....	Sept. 3
In order that all may feel free to attend the Summer School at Hendrix I have not arranged any quarterly meetings for June. Pastors will please urge all local preachers and delegates to be promptly on hand at the District Conference to be held at Highland Church, Little Rock, beginning at 8 p. m., May 23. Also, be sure that all Quarterly Conference journals are on hand for examination.	
ALONZO MONK, P. E.	

MONTICELLO DISTRICT. (Third Round.)	
Collins. ....	June 4
Eudora, at Concord. ....	June 10-11
Watson, at Halley. ....	June 17-18
McGehee. ....	June 18-19
Camps. ....	June 24-25
Dermott. ....	July 2-3
Tillar and Dumas, at N. C. ....	July 8-9
Hermitage. ....	July 13
Dist. Conf. at Hermitage. ....	July 14-16
Ark. City and Lake Village, at L. V. ....	July 22-23
Hamburg Ct., at Extra. ....	July 29-30
Snyder and Montrose, at P. G. ....	Aug. 5-6
Lacy Ct., at Lacy. ....	Aug. 6-7
Crossett. ....	Aug. 12-13
Hamburg. ....	Aug. 13-14
Mt. Pleasant, at Mt. Tabor. ....	Aug. 19-20
Monticello. ....	Aug. 20-21
Portland and Blissville. ....	Aug. 26-27
Parkdale and Wilmot, at W. ....	Aug. 27-28
Wilmar. ....	Sept. 2-3
Warren. ....	Sept. 3-4

The District Conference, which convenes at Hermitage, it will be observed, has been postponed to July 14-16. The opening sermon will be preached Thursday night at 8:30, July 13, by Rev. H. E. Van Camp. So far as I know of, no one to be examined. However, the following Committee on Examinations is appointed: A. M. Shaw, T. O. Owen and J. H. Cummins. The District Conference has been postponed to accommodate both preachers and laymen. Hence, I want to urge: (1) That all pastors, local preachers and delegates attend the conference and remain till the final adjournment; (2) that all the pastors see that their Quarterly Conference Journals are presented at the conference.

W. C. DAVIDSON, P. E.

PRESCOTT DISTRICT. (Third Round.)	
Delight, at Saline. ....	June 10-11
Shawmut, at Smyrna. ....	June 12-13
Caddo Gap, at County Line. ....	June 17-18
Amity. ....	June 18-19
Washington, at Sardis. ....	June 20-21
Emmet, at Holly Grove. ....	June 24-25
Fulton. ....	June 25-26
Blevins (Dist. Conf.). ....	June 29-July 2
Orchard View, at Bethel. ....	July 8-9
Murfreesboro. ....	July 9-10
Mt. Ida, at Oden. ....	July 15-16
Columbus, at Saratoga. ....	July 22-23
Center Point, at Trinity. ....	July 29-30
Gurdon. ....	Aug. 5-6
Mineral Springs. ....	Aug. 12-13
Nashville. ....	Aug. 13-14
Harmony. ....	Aug. 19-20
Bingen. ....	Aug. 26-27
Prescott. ....	Sept. 2-3
W. M. HAYES, P. E.	

TEXARKANA DISTRICT. (Third Round.)	
Lewisville. ....	June 10-11
Bradley and Taylor. ....	June 17-18
Fairview, Texarkana. ....	June 24-25
College Hill, Texarkana. ....	June 24-25

Fouke. ....	July 8-9
Patmos. ....	July 12-13
Ben Lomond, at Hicks. ....	July 15-16
Horatio and Wilton, at Mt. Rose. ....	July 16
De Queen, at night. ....	July 16
Lockesburg, at Dierks. ....	July 18-19
Stamps. ....	July 22-23
Richmond. ....	July 29-30
Ashdown, at night. ....	July 30
First Church, Texarkana. ....	Aug. 6
Foreman. ....	Aug. 12-13
Cherry Hill. ....	Aug. 19-20
Mena, at night. ....	Aug. 19-20
Vandervoort. ....	Aug. 26-27
Umpire. ....	Sept. 2-3
District Conference at Hatfield, June 29-July 2. Committees given later.	
J. A. BIGGS, P. E.	

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