

# Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXV

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NO. 25

LORD, WHO SHALL ABIDE IN THY TABERNACLE? WHO SHALL DWELL IN THY HOLY HILL? HE THAT WALKETH UPRIGHTLY, AND WORKETH RIGHTEOUSNESS, AND SPEAKETH THE TRUTH IN HIS HEART. HE THAT BACKBITETH NOT WITH HIS TONGUE, NOR DOETH EVIL TO HIS NEIGHBOR, NOR TAKETH UP A REPROACH AGAINST HIS NEIGHBOR. IN WHOSE EYES A VILE PERSON IS CONTEMNED; BUT HE HONORETH THEM THAT FEAR THE LORD. HE THAT SWEARETH TO HIS OWN HURT, AND CHANGETH NOT. HE THAT PUTTETH NOT OUT HIS MONEY TO USURY, NOR TAKETH REWARD AGAINST THE INNOCENT. HE THAT DOETH THESE THINGS SHALL NEVER BE MOVED.—Psalm 15.

## CONTROLLING CULTURE.

Scores of hopeful youths, carrying the stamp of high school and college, have left the scenes of learning and are again immersed in the ordinary affairs of the home. It is well. These homes have sacrificed and borne big burdens for the culture of the aspiring boys and girls. These homes should now be enriched by their improved lives. But danger lurks along the way. Habits and tastes have changed; new associations have been formed; and a different perspective of life has been acquired. These, uncurbed, may alienate and embitter. The home folks expect improvement, but not estrangement, readiness for new tasks, not disgust with all. Culture breeds discontent, but it should stimulate to helpful correlation of effort for attainable objects. The enlarged and enlarging conception of service should prevail. If culture is for selfish enjoyment and for the promotion of unholy ambitions, it may become a veritable pestilence. Culture involves preparation for higher and holier service in little things, and among the lowly as well as in the big things and among the favored few. Culture should lead to self-control and the consecration of gifts and power to the truest aims. It should connect the home and the occupation and dignify both. As never before in history the world needs culture, but it needs it only when it is controlled for moral ends. The college man cannot instantaneously convert and revolutionize the world. His task is so difficult that his courage may fail and he may falter, but, if he has learned the art of concentration and self-control, he can and will succeed in projecting himself into proper channels, and will ultimately achieve. Let him be patient and persevering and purposeful, and he will come into his own.

## THE MEXICAN SITUATION.

Conditions in Mexico are complicated. If Carranza favors the United States he cannot hold his own position. If he refuses to co-operate with President Wilson, intervention may become necessary. Our government cannot be expected to continue to overlook the many unseemly deeds, and our President is right in calling for the militia of all the States to be used in patrolling the border, so that the regular army may be free to follow up raiders, and, if necessary, deal with any forces that may come against them. It may be that the massing of our troops along the border will result in creating among the Mexicans a spirit which will unite all factions under Carranza or some other leader. It might then be possible for him to control internal disorders and later negotiate with our government. It is very easy to criticize those who are in authority, and argue that a different course might have terminated difficulties long ago, but it is not so easy to handle the real situation. We could have had war at any time during the last four years, if we had desired it. The final outcome would not be doubtful. Even our small army, well equipped, and aided by the navy in cutting off supplies, would be victorious, but it would be at

great cost, both to ourselves and to Mexico. Our losses might be relatively small, but thousands of Mexicans, both combatants and civilians, would suffer. Then when the victory was won, we would have forever a sullen and resentful neighbor, and the necessity of maintaining peace by arms. Conditions in Mexico are such that no one is fully responsible, no one is able to reduce the chaos to order. If we were cordially invited to aid in restoring order; if our army were received as a friendly force to co-operate with the best elements in controlling the situation, we might render valuable service. But we are regarded with suspicion, even hatred, and our motives misconstrued. It behooves us then to be very patient with our afflicted neighbor. If we are forced ultimately to intervene and invade, let us have a clear case, so that we may be fully justified not simply before the "Jingoes," but before the whole civilized world. It would be well again to invoke the friendly counsel of the South American States, Argentina, Brazil, and Chile, so that we may have their approval and moral support. Mexico is one of our burdens. Let us bear it in the spirit of Jesus Christ. If war comes, let it be forced upon us patiently enduring until patience itself ceases to be a virtue. Then in war and at its conclusion let us be without malice and free from selfishness, considering the infirmities of our wretched neighbor and remembering our highest national and Christian ideals.

## THE REVIVAL SEASON.

On all the circuits pastors are praying and planning for the annual revival. There should be efforts throughout the year to win men and add to the church, but these may properly culminate in a special season of concerted action. The churches, the people, need preparation for the revival, but the preacher himself needs unusual preparation. He ought to know his people, who are members, who are backslidden, who have never identified themselves with the church life. By study of God's Word and by prayer he should fill and strengthen himself so that he has something rich and definite to give to his hearers. If he waits till the meeting begins to become spiritually ready, his meeting may never acquire the spiritual element. The pastor, on account of a multiplicity of duties, may be unable to do all of the work, and may call in help for preaching. Any preacher and every preacher can render some service, but the preacher who is peculiarly adapted to the situation should be sought and called. There should be a clear understanding between the helper and pastor, both as to conditions and plans to meet them. If they cannot harmonize on these, it is best not to go on together, as the differences and difficulties may increase. When the people are aroused, every legitimate means may be used to secure desired results, and full co-operation of laymen is essential. Then, as the meeting closes, definite plans should be projected to enlist the awakened and new members in permanent activities so that the results may be conserved. There should be no hesitation about assigning them to appropriate duties and calling upon them for financial support. Failure to do this will be followed by backsliding.

## POSSIBILITIES IN NORTH ARKANSAS.

As indicated in a field note on another page, the development of zinc and lead mining in the northern counties means spiritual needs and opportunities. New towns are springing up like magic, and the old towns are expanding. Multitudes of strangers are flocking in, who are primarily interested in making money. Many are irreligious. Others have left their church duties at home, and will decline unless helped by new opportunities. It is characteristic of Methodism that it follows its people to new fields and endeavors to provide church facilities wherever they are needed. It is to be hoped that our pastors and people in this rapidly

developing region are fully alive to the situation and will diligently endeavor to supply the religious influences required in these camps and growing towns. The Board of Missions of North Arkansas Conference, ever alert and resourceful, will undoubtedly plan this fall to handle this situation.

## THE EPWORTH LEAGUERS.

This week the Leaguers of Little Rock Conference meet at Lewisville. Next week the Leaguers of North Arkansas Conference meet at Newport. Those who attend these sessions are usually the most zealous and aggressive of our young people. They will receive large benefit and will return ready to undertake greater enterprises for the Master. These Leaguers are deeply interested in the cause of missions, and well may they be, because without the missionary spirit every church movement is powerless. The world vision is necessary to understand the home problems. There are missionary volunteers among the Leaguers, and they should be stimulated and encouraged to carry out their high purpose. The youthful vigor and audacity of the Leaguers are needed behind the work of the elders. Let these youthful workers plan large things and return to their homes ready to co-operate with pastors in forwarding the spiritual, the social, and the financial activities of the church. We look to these League conferences for uplift and enlargement.

## AN EFFORT TO REPEAL PROHIBITION LAW.

It had been hoped that the liquor forces would not foolishly reopen the prohibition question, but it is announced in the daily press that a petition is now being circulated for the initiation of a bill to repeal our statewide prohibition law and to substitute a local option law. It is too early to comment on particulars, but we urge all friends of temperance to use their efforts to discourage this movement. There must be no reversal of the conditions now obtaining. The vast majority of our people are satisfied and do not want the question reopened. Most of the saloonists themselves are in other business, and do not care to change. The effort is not in their behalf, but in the interest of the brewers and distillers and wholesalers whose business has been cut off. Let us not reopen our State to these foreigners.

At the Missouri State University twice as many degrees were conferred on Methodist students as were conferred by all the Methodist schools of the State. This, of course, is largely due to the fact that Methodist students must go to the University for professional and technical work, but it suggests the necessity of providing for the religious welfare of our youth while in the University. A great work is being done by the Methodist Church for Methodist students in the University of Illinois.

Slavery to a bad habit is the bondage of death; but slavery to a good habit is the liberty of life.

Have you any habit that you would not recommend to your child, or to a babe in Christ?

Preserve your equanimity when reproached; as two are necessary for a quarrel.

Anger affrights as lightning, wrath wrecks as a storm, envy eats as an acid.

He alone is truly great who finds and fills his sphere.

The drinking man pays high for low living.

Frank reproof is better than fine flattery.

Deeds dramatize dreams.

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## METHODIST CALENDAR.

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

Prescott Dist. Conf. at Bleven, 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.

Rev. W. E. Boggs, our pastor at Fayetteville, is in the Barnes Hospital, St. Louis, for medical treatment.

Bishop McCoy is reported to have preached two great sermons at the commencement of Meridian (Miss.) College.

The Baltimore Southern Methodist has an editorial on the important subject of prayer for the Conference organ.

In eight districts of the Holston Conference there have been this year 8,693 conversions and 4,739 accessions to the Church.

Dr. J. W. Lee, presiding elder of St. Louis District, made the opening prayer at the National Democratic Convention last week.

At the close of a two weeks' revival at Corning, led by Rev. W. C. Swope of Charleston, Mo., 25 members were added to the church.

Prof. C. J. Greene of Hendrix College has gone to Nashville, Tenn., to take special work in the George Peabody School for Teachers.

June 20, at Conway, Prof. S. C. Dellinger of Hendrix College and Miss Elsie Adkisson of Conway were married by Dr. F. S. H. Johnston.

Rev. R. L. Cabe, assisted by Rev. Frank Hopkins and Rev. W. H. Hansford, has begun a meeting at Kingsland. A large tent is being used.

The trustees of Central College (Mo.) passed strong resolutions commending the faculty for enforcing the rules against hazing and other offenses.

In the charges of the St. Louis Conference 4,296 members have been added to the Church this Conference year. New Sunday school scholars enrolled number 13,178.

Last Thursday Mr. J. A. Watts of Keo paid our office a pleasant call. He is very much interested in the development of church life in the rural neighborhoods.

Mr. B. N. Duke has by a gift of \$5,000 endowed at Trinity College a lectureship in honor of John McTyeire Flowers, the purpose of which is to promote sound citizenship.

Mr. Walter A. Hearn, who just graduated at Hendrix College, will, about July 1, depart for China to join his parents, from whom he has been separated for several years.

Evangelists J. E. Brown and C. P. Curry have been in a great revival meeting at Los Angeles, Cal. The city papers say it is the greatest meeting that has ever been held in their city.

Dr. W. W. Daniel, who for sixteen years has been president of Columbia (S. C.) College, has tendered his resignation and Dr. D. W. Daniel has been elected. Dr. Daniel's resignation is due to continued ill health.

Prof. R. E. Womack, a member of our church at Conway, and a professor in the State Normal, has received his master's degree from George Peabody College for Teachers and has resumed his duties at the Normal.

Three Hendrix College students, R. T. Ross, E. T. McCuiston, and J. C. Cabe, have gone to Blue Ridge, N. C., as delegates of the college Y. M. C. A. to the summer conference of the Young Men's Christian Association.

Rev. W. H. Evans of Dallas, Texas, is at Cotter, Arkansas, assisting the pastor, Rev. W. B. Wolf, and his people in a revival meeting. He is delivering a series of great sermons, and great good is expected from the meeting.

Rev. H. S. Shangle, well known in Arkansas, has been elected president of Columbia Junior College, Milton, Oregon, and will also discharge the duties of financial agent. The school has just closed its most prosperous year.

Rev. Bryan Harwell filled the pulpit of Rev. Jas. R. Rhodes Sunday, June 11, preaching at Tucker in the morning and at Sherrill at night. He reports a delightful day, and old-time Southern hospitality at each of these cultured charges.

At commencement last week Hendrix College conferred the degree of Doctor of Divinity on Rev. P. C. Fletcher of First Church, Texarkana, and Rev. Forney Hutchinson of First Church, Little Rock, two of our most popular and successful pastors.

Among the additions to the Emory College faculty for 1916-17 are Prof. Theodore H. Jack, A. M., Ph. D., who comes from the faculty of the Southern University, Greensboro, Ala., and Prof. James Hinton, Jr., A. M., Ph. D., who for the past year has been a traveling fellow for Harvard University.

At their annual meeting Saturday night the State Convention of Gideons elected as president Mr. E. F. Edwards, an active member of our church at Conway. He is greatly interested in supplying all the hotels of the State with Bibles, and will from time to time present the cause through these columns.

A friend writes that Mr. J. W. Ellis of Ozan has been taking the Arkansas Methodist for nearly two score years. As our paper is only in its thirty-fifth year, that means, of course, that he had been taking the Western Methodist of Memphis or some other paper before the Arkansas Methodist was started.

The University of Southern California has conferred the degree of Doctor of Divinity upon Rev. C. C. Seletman, pastor of our Trinity Church, Los Angeles; also upon Rev. E. P. Ryland, who was formerly a member of our Los Angeles Conference, but is now pastor of Hollywood Methodist Episcopal Church.

Last Thursday Rev. S. X. Swimme of Talahina, Okla., while waiting between trains in our city, communicated with our office by telephone. He had not been well and had spent some time taking the baths at Hot Springs. He had improved, and, although still weak, was returning to his work. We trust that his health will soon be regained.

Before the Pulaski County Sunday School Association Monday night at our First Church, this city, Dr. H. F. Cope, secretary of the Religious Educational Association, delivered an interesting address on "The Next Steps Forward in Religious Education in the Church." He was on his way from Atlanta, Ga., to Conway to lecture before the Summer School for Ministers.

The final report from the "Win-One Campaign" in Texas, Oklahoma, and New Mexico shows that there were added to the Church 7,490 on profession of faith and 5,052 by certificate, a total of 12,542. Of this number, 5,428 came from the Sunday school, this total representing nearly 75 per cent of the number added on profession of faith. The number of members received Easter Sunday was 3,873.

In Persia, Turkey, Macedonia and Syria, it is estimated that there are approximately one million Armenian and Syrian Christians who are destitute, most of them exiles from their homes. The American Committee for Armenian and Syrian Relief, 70 Fifth Avenue, New York, is endeavoring to alleviate the sufferings of as many of this great number of people as can be reached. Contributions should be forwarded to Charles R. Crane, Treasurer, 70 Fifth Avenue, New York.

Our Sunday School Lesson Notes for the next two months will be prepared by Prof. Guy A. Simmons, professor of Greek and Latin at Hendrix College, who, having traveled in Greece and Rome, is unusually well prepared to give a sympathetic account of Paul's labors and journeys. At the

close of the college session he accompanied his family to Tallulah, La., where they will rest for a few weeks, after which Prof. Simmons will return to Conway, and Mrs. Simmons will visit relatives in Greenville, Miss.

At a meeting of some hundred of his Pine Bluff friends it was decided that a memorial in the form of a home for his family and liquidation of the debts of his estate should be provided for the late Senator T. C. White, who had done so much for State-wide prohibition. Rev. M. N. Waldrup and Rev. J. A. Sage were among those who favored and advanced the movement. A. W. Mills, M. E. Bloom and H. C. Fox were appointed a committee to receive donations to the memorial fund. Friends wishing to contribute should remit to M. E. Bloom, Treasurer, Pine Bluff.

The College of Agriculture and Experiment Station has a force of men who are ready to serve the people of Arkansas, if called on for advice and information. Write these men: Martin Nelson, director of Experiment Station; P. B. Barker, professor of farm crops and soils; G. G. Becker, insect pests; W. H. Wicks, horticulture; J. L. Hewitt, plant and fruit diseases; H. E. Dvorachek, dairy and other live stock matters; D. F. Hungerford, soils and farm drainage; G. W. Hervey, poultry. These men are some of the State's hired men. Write to them at Fayetteville.

The following is the unification committee of twenty-five, of the Methodist Episcopal Church, to meet a similar committee of the Methodist Episcopal Church, South: Bishops: Earl Cranston, J. W. Hamilton, W. F. McDowell, F. D. Leete, R. J. Cooke. Laymen: George Warren Brown, C. W. Fairbanks, A. W. Harris, C. W. Kinne, I. G. Penn, I. E. Robinson, H. W. Rogers, William Rule, Alex Simpson, Jr., R. V. Watt. Ministers: Edgar Blake, J. R. Day, D. G. Downey, J. F. Goucher, R. E. Jones, A. J. Nast, Frank Neff, E. M. Randall, C. B. Spencer, J. W. Van Cleve.

Four hundred farmers' meetings have been held by the Extension Division of the University of Arkansas and U. S. Department of Agriculture since July 10, 1915, and meetings were held in every county before Christmas. On the third Monday in July two series of meetings will start, one in the southwest, the other in the northwest. Farmers interested should communicate with their county agents at once; or, if no county agent, they should write the Extension Director at Little Rock or take up the matter with their local banker. Meetings will be held in all counties, but preference will be given to communities that show the most interest.

The Emory College commencement exercises June 9-13, brought to a close the 1915-16 session of Emory University. The Chancellor's report shows that it has been a year of prosperity. There has been a total attendance of 631 students in all departments. Of these students, 466 came from Georgia, 48 from Alabama, 22 from North Carolina, 17 from Florida, 15 from South Carolina, 15 from Virginia, 12 from Mississippi, 17 from Tennessee, 5 from Kentucky, 5 from Arkansas, 4 from Texas, 1 from Pennsylvania, 1 from New York, 1 from West Virginia, 1 from Ohio, 1 from Indiana, 1 from Canada, 3 from Korea, 2 from Porto Rico, 2 from Brazil, 1 from Spain, 1 from Portugal, 1 from Turkey, and 1 from Cuba.

A man whose whole life has been devoted to money, and who, by economy and unceasing work, has grown wealthy, gives this as his experience. It is worth the attention of young men who have yet to decide on the chief end for which they will live: "I cannot deny that the older I get, the more I love money, and the less I enjoy it. I am never satisfied unless I have ten or twenty thousand by me, ready for any profitable investment that may offer. I feel that I have made my life a dreary waste. But for all that, the love of money-getting grows stronger every day, and will no doubt become more intense until life shall end, and I will be compelled to give up, to be squandered by others, what has cost me so much labor, anxiety, and positive unhappiness."—Herald and Presbyterian.

A movement is under way to raise in the States of Tennessee and Kentucky \$200,000 for Emory University, this amount to be used as a memorial to the late Bishop McTyeire. The publisher of the Midland Methodist, Nashville, says of the plan: "The movement meets with our cordial approval. We like the idea of a McTyeire Memorial Building. Bishop McTyeire was the pioneer in establishing theological education in our Church, and deserves

specific recognition in the building of our great school east of the Mississippi River for the training of preachers. It strikes us that a McTyeire Memorial Building on the campus of Emory University will be eminently appropriate. We are pleased also with the plan for raising a sustenance fund. Many of our most prominent young men and women are unable without assistance to secure the training that is necessary to fit them for the largest usefulness. The Church should hold herself ready to give them the help they need, assured that they will repay her a thousandfold in the increased efficiency of their services."

#### THE HENDRIX SUMMER SCHOOL FOR MINISTERS.

The editor did not reach Conway until Friday evening, arriving just in time to see the guests departing from the delightful reception given at President Reynolds' home. The addresses of Dr. E. B. Chappell, Sunday school editor, and of Dr. L. E. Todd of St. Louis, originator of the "one-to-win-one" plan, were missed, and the universal opinion that these were great addresses, delivered by leaders of force and vision, heightened the sense of disappointment growing out of the lost opportunity.

Dr. Stonewall Anderson, our Educational Secretary, delivered a series of lectures to the graduates on subjects involved in the course recommended for graduates, and it was the general judgment that for clear thinking, careful discrimination, open-mindedness, and effective delivery he has few equals. He continually grows in the esteem and confidence of his Arkansas brethren.

Ex-Governor G. W. Donaghey delivered a strong address on "The Pulpit From the Viewpoint of the Pew." It was vigorous and suggestive.

Dr. Ivan Lee Holt of the Theological Faculty of Southern Methodist University delivered a series of charming and illuminating addresses on Old Testament subjects, particularly the prophets. First giving the historical setting of his character, then the substance of his message, and last the interpretation and application to our own times, Dr. Holt both instructed and inspired. He won all hearts, and, representing the University so ably, brought it into more vital relation to us. His presence was worth much to the University.

On Sunday and Monday Bishop F. J. McConnell of the Methodist Episcopal Church spoke three times each day, and led the devotional service Monday morning. All of the addresses (they might well be called sermons) dealt with some phase of Christ's attitude toward modern life. They were a wonderful combination of simplicity in form and delivery and profundity of thought. The deepest theological and philosophical concepts were treated without technical language and brought within the comprehension of the unlearned. The Bishop is a modern Apostle of Common Sense. Having had charge of the work of his Church in Mexico for the last four years, and having studied the situation on the ground, Bishop McConnell Sunday night explained present conditions in Mexico and enabled us to understand the real dangers and difficulties of the complex problem. He advises against intervention, but realizes that it may become necessary, and indicates that the cost in life and money will be great. The Bishop is heartily in favor of the unification of Methodism by such a reorganization as will enable the different sections and elements to manage their own affairs and yet have one Methodism constructed on such a generous and elastic plan that it may provide for our needs in all lands. He delicately and with perfect propriety touched on some of the difficulties in the way of union. The fervid responses and liberal applause, as well as private comments, indicated that his audiences were in hearty sympathy. His presence has undoubtedly promoted Methodist fraternity and simplified the process of unification. It is impossible to meet men like Bishops McConnell and Cranston and not feel that the barriers will be removed by due consideration in the spirit of love. The congregations at the new Methodist Church on Sunday and at the night lectures were large and appreciative.

On Monday it was learned with great regret that Dr. John M. Moore, who has paid special attention to rural problems, had been ordered to the hospital and could not come. Rev. J. A. Siceoff, who has also specialized on this subject, came earlier and was expected to take Dr. Moore's place in part. Dr. F. S. H. Johnston and Rev. J. A. Sage in a very clear and satisfactory way diagnosed Rural

Church Conditions in Arkansas, and the writer made one talk on "Homely Hints" and another on "Educational Needs and Opportunities."

Up to Monday about one hundred had enrolled. All seemed well pleased. The Summer School is a pronounced success.

#### MONTICELLO DISTRICT CONFERENCE.

District Conference is set for July 14-16. Opening sermon by Brother H. E. Vancamp, Thursday night, July 13. The good people of Hermitage have been planning to take care of the ladies, but owing to the fact that the new \$10,000 school building is under construction here in our town, and we have been forced to provide boarding places for the men who are working on this building, we will be compelled to make the request that the preachers do not bring their wives, for it will be impossible for us to provide for them like we want to. Therefore I make the request, speaking for the people of Hermitage. All preachers and delegates will be provided for. We are planning and praying for a good District Conference.

We have just closed one of the best revivals that has ever been held in Hermitage—a real Holy Ghost revival. We have just completed the work on the inside of our church. It is neat and up-to-date. Also balustered the gallery at the parsonage. The pastor was expecting some help at the meeting just closed, but did not get it on account of sickness, so we continued for nine days, preaching twice a day and holding cottage prayer meetings. We are expecting you all, brethren, and are preparing to give you a warm reception. Come expecting to give us a spiritual baptism.—J. C. Williams.

#### PARAGOULD DISTRICT MEETING.

The meeting will be held at Hoxie, June 29-July 2. The opening sermon will be preached Thursday, 8 p. m., June 29, by Rev. E. Dyer, followed by the sacrament of the Lord's Supper. The Conference will open Friday, June 30, 9 a. m. The sermon at 11 a. m. will be by Rev. T. Y. Ramsey, on Infant Church Membership. The following committees are appointed: Committee on License, Rev. A. F. Skinner, Rev. M. M. Smith, Rev. M. P. Timberlake; Committee for Admission, Rev. T. Y. Ramsey, Rev. F. P. Jernigan, Rev. E. Dyer; Committee on Passage of Character and Orders for Local Preachers, Rev. J. F. Jernigan, Rev. C. C. Burton, Rev. A. B. Haltom.—H. H. Watson, P. E.

#### TEXARKANA DISTRICT NOTICE.

To the Preachers and Delegates Attending the District Conference at Hatfield:

All the railroads in the bounds of the district will give reduced rates to the people attending the Conference. Call on your local agent, get your tickets in Texarkana at the K. C. S. office, near the depot; go on the 11 a. m. train, June 29. It will be best.—J. A. Biggs, P. E.

#### BOOK REVIEWS.

**The Morality of Nations: An Essay on the Theory of Politics;** by C. Delisle Burns; published by G. P. Putnam's Sons, New York; price, \$1.50.

The author, an Englishman, thinks that the conditions of the past year may result in changing many political ideas under which we have lived. Intense experience tends to introduce fresh intellectual schemes, or to break the fond idols of quieter days. New ideas are necessary to control and direct new forces into courses which we approve. When there may be either reconstruction or resurgence of evils the urgency of new ideas becomes evident. The author thinks that in both English and foreign issues the political situation demonstrates that we have only the conceptions of our grandfathers, and that their tools made for simpler tasks are now inadequate for use upon the new materials. As he says: "To deal with the modern state as though it were the polis of Aristotle or the Leviathan of Hobbes is like trying to face heavy guns with a Macedonian phalanx or to pierce armor-plate with a cavalier's rapier. Our intellectual weapons are obsolete." However, he does not intend to establish a completely new theory of the state nor to deny the correctness of the greater part of what is embodied in tradition, but to show that certain conclusions flow from the conditions of the last half century. He quotes Mr. Gladstone: "England desires to see the enthronement of this idea of public right as the governing idea of European policy; as the common and precious inher-

itance of all lands, but superior to the passing opinion of any. The foremost among the nations will be that one which, by its conduct, shall gradually engender in the minds of the others a fixed belief that it is just." He holds that while morality is established as between individuals, it is still insecure in the relation between states. He then seeks to discover what is the real moral relation between states. If one's ideas of what is right are changed, half of the so-called logic of history will evaporate. History must be distinguished from politics. The history of events is no ground for moral judgments, although consequences may be cited to indicate why any event is to be approved. The historian has no special ability to judge the moral value of events, no occult instinct to decide between issues. The historian often flounders in moral judgments as ludicrously as the biologist who tries to write metaphysics. There is needed today a criticism of inherited conceptions of the state, a review of the present moral relations between states, an indication of the transforming tendencies. This the author undertakes, and the results of his analysis are worthy of careful consideration. He demonstrates that the moral ideas which we accept for the conduct of the individual should be applied also to the conduct of the state. "The future is open. And the most skilful statesman will be he who is able to apply some new hypothesis and discover truth in the relationship of states of which we now have not the faintest suspicion. The practical morality of nations may be as different in a few years' time as the conceptions of the few in many nations now are from those of the unthinking majority." "The expressions of the law will perhaps be somewhat in advance of the morality of some states, but they will always be inadequate to render the full meaning of the moral sentiments of others. And within every state there will always be many who take their morality from the law and a few who make the law by their morality. For the morality of nations no less than that of individuals is a continually developing art of life."

**Alma's Senior Year;** by Louise M. Breitenbach; published by The Page Co., Boston; price, \$1.50.

This is a well-conceived story of life in a preparatory boarding school for girls. Alma, the leading character, is president of the Self-Government League, and in her senior year tries to create higher standards of honor among her fellow-students. Her greatest difficulty is with Ulrica, a wilful Freshman, who, growing up without helpful home influences, has resolved to give Alma all the trouble possible. The contest between these two strong wills is intensely interesting. Alma, by her good judgment and courage, more than once saves the school from disaster. Finally in an unfortunate accident she almost destroys Ulrica's eyesight, and during the recovery the two learn to love and respect each other. Ulrica saves her class from a disgraceful escapade and stimulates her classmates to new endeavor, so that at the close of the year both she and Alma receive unusual honors. The moral of the story is good, and, as it gives insight into the student side of boarding school life, it may be read with profit by those who wish to understand the ways of girls at boarding school.

**The Fraters;** by John R. Stewart; published by Smith & Lamar, Agents, Nashville, Dallas, Richmond; price, 50 cents.

This is an impressive little story, the incidents of which might well be drawn from real life. The object is to show the danger of becoming absorbed in the accumulation of wealth and to illustrate the proper use of worldly goods. It will create interest in the Superannuate Endowment Fund, and the profits from its sale will be devoted to that sacred fund to which Dr. Stewart, the author, is giving his best efforts. The book should be ordered of him. His address is 810 Broadway, Nashville, Tenn.

**Russellism Under the Search Light;** by Rev. N. B. Cooksey; published by the Abingdon Press, Cincinnati; price, paper, 15 cents; cloth, 25 cents.

This little book in very brief form exposes the fallacies of Russellism. It is not technical nor theological, but plain, simple, practical. Pastors will render their people a service by distributing this book and thus providing their people with a real defense against the insidious assaults of the pernicious literature which is so freely circulating.



## CONTRIBUTIONS.

## WHAT THE GENERAL CONFERENCE DID.

It gave a sympathetic answer to the proposition for unification as made by the Methodist Episcopal Church, South, and appointed a committee of twenty-five to conduct negotiations. The bishops were authorized to call a special session of the Conference, if need be, to complete negotiations after the Church South has passed upon the work of the Joint Commission. This may be in two years. This commission may also negotiate with the United Brethren, the Methodist Protestant Church, and any other church that may desire to consider terms and conditions of union with us.

It took steps through the Inter-Board Conference to do away with the competitive phases of work between boards.

It enlarged the scope of deaconess work.

It sent an amendment to the Conferences, Annual and Lay, providing for the admission of laymen to the Annual Conferences.

It refused to remove the time limit on the district superintendency.

It set aside June, 1916, to February, 1918, as a jubilee campaign period for the Board of Education in celebration of the 150th anniversary of American Methodism.

It set aside 1918-19 as a jubilee for missions in honor of the 100th anniversary of the founding of Methodist missions.

It refused to remove the catalog of amusements in the Discipline and to substitute an advisory paragraph.

It took definite action providing for the religious training of Methodist young people in state institutions.

It elected seven bishops and two missionary bishops.

It reduced the number of corresponding secretaries for the Board of Home Missions and Church Extension from three to one, for the Board of Foreign Missions from three to two, and of publishing agents from four to three.

It elected two new corresponding secretaries and two new editors.

It completely reorganized the Board of Home Missions and Church Extension, and partly the Board of Foreign Missions and the Freedmen's Aid Society.

It did away with the three General Missionary Committees.

It removed the headquarters of the Church Temperance Society to Washington, D. C., from Topeka, Kan.

It established three new episcopal residences: Detroit, Pittsburgh, and Seoul, Korea.

It placed the Board of Conference Claimants on the list of official benevolences to secure funds to complete the \$15,000,000 campaign.

It pronounced itself emphatically in favor of national prohibition.

It adopted a new ritual, after referring the revision of the old one to the bishops.

It requested churches to work more sympathetically among the non-English speaking.

It retired three bishops, Bishops Cranston, Hamilton, and Hartzell, by age limitation, and two, Bishops Harris and Scott, at their own request.

It appointed a commission to study European conditions and report to the next General Conference some plan of readjustment of episcopal supervision and nationalization of the church in the various countries.

It provided for a commission to

study some method of co-ordinating the young people's work as carried on by the Epworth League, Sunday school, and missionary societies in the local churches, so as to do away with overlapping and competition.

It passed resolutions endorsing labor, but refused to pronounce itself in favor of the preferential shop.

It decided to elect no missionary bishop for Malaysia but elected two for Africa.

It placed in the hands of the Board of Home Missions and Church Extension the power to discontinue the Italian Mission as a separate organization.

It adopted an address on world conditions in which sympathy for and loyalty to the President is expressed, and appointed a committee to bear it to the President in person.

It brought the Book Concern, the Board of Education, and the Board of Sunday Schools into vital co-operative relation with the Board of Foreign Missions in its work abroad, so as to strengthen in all departments the developing church in foreign lands.—Zion's Herald.

## THE WILKES-BARRE EDUCATIONAL CONFERENCE.

The first inter-denominational conference and exhibit in the interest of Christian Education was held at Wilkes-Barre, Penn., June 7-10, under the auspices of the Council of Church Boards of Education. Eighteen Protestant denominations with a total membership of some 16,000,000 communicants were represented.

The purpose of this Conference and Exhibit was, (1) to impress the fundamental importance of Christian Education upon the people of the great Wyoming Valley; (2) to perfect plans and methods for future conferences and exhibits in other centers; and (3) to set on foot a movement designed to create a more favorable and active sentiment and interest in Christian Education throughout the length and breadth of this country.

The forenoons were devoted to Council business—the afternoons and evenings to popular meetings in the interests of Christian Education. Such phases of the work as: The Kind of an Education Demanded by Modern Life; The Recruiting of an Adequate Christian Leadership for Our Age; The Religious Element in Education—a Necessity; Life Work Problems; The Educational Responsibilities of the Home and of the Church—these, and many other important questions were ably discussed by such men as President McCracken of Lafayette College, Dr. J. W. Cochran, Dr. R. C. Hughes, President J. H. Morgan of Dickinson College, Dr. H. F. Cope of the Religious Education Association, Bishop Nicholson and others of note.

The Educational Exhibits attracted great attention. Educational surveys showed the growth of denominational and State Colleges and Universities—the development of the High Schools and Academies—the distribution of the educational institutions throughout the country. A chart showed that only about one young person out of every fifty of college age (17-23 years) was actually enrolled in college. Charts were on exhibition, showing in a graphic way, educational tendencies and developments—the part played in this development by State, Protestant, Catholic and independent educational institutions and foundations. Pictures and lantern slides, giving campus conditions and life, were shown. Illus-

trative and informational literature was distributed. No similar exhibit of such proportions and importance was ever gathered together in this country.

Dr. G. Franklin Ream, who has been acting as Temporary Executive Secretary of the campaign, and to whose ability and skill the Council is deeply indebted for the great showing made at Wilkes-Barre, because of the large duties laid upon him by the last General Conference of the Methodist Episcopal Church, asked to be relieved of the secretaryship. Dr. R. Watson Cooper, recently President of the Upper Iowa University, and who has also served as Secretary of the Association of American Colleges since its organization, was elected to act as Executive Secretary of the campaign. Dr. Cooper is eminently well qualified for this task. He is a man of vision and power—an able organizer and an enthusiastic believer and supporter of Christian Education. The Council feels itself fortunate; indeed it feels that the way was providentially opened up whereby Dr. Cooper's services could be secured.

Dr. Cooper is now giving his entire time to the perfecting of plans for publicizing Christian Education throughout the entire United States. These plans will be presented at a meeting of the Council of Church Boards, to be held at Niagara Falls on Tuesday and Wednesday, the 22nd and 23rd of August. It has been proposed that a great National Conference and Exhibit shall be held in Chicago in January in connection with the annual meeting of the Council of Church Boards of Education and of the Association of American Colleges. It is possible that a Conference and Exhibit will be held somewhere in Ohio or Kentucky previous to the Chicago Exhibit.

## SARATOGA AND METHODIST UNION.

One of the most thrilling and inspiring scenes which I ever witnessed was that of the General Conference at Saratoga when it adopted the report of the Committee of Sixty on Unification. No one could for a moment doubt the sincerity of that great body of more than eight hundred picked Methodist leaders as they stood and unanimously shouted their endorsement of resolutions that mean the unification of American Methodism through reorganization. There was not a selfish note in the whole procedure. They want union and such union that will be as fair, just, honorable and satisfactory to us as to themselves. They endeavored to duplicate the action taken by our General Conference at Oklahoma City, May 21, 1914. They used even the identical words of our report, and made recommendations after the example set by ourselves and created a Commission on Unification which found its suggestion in our action which provided for the appointment of such a Commission by our representatives in the Federal Council of Methodism. Never did a body of Christian men more completely follow a line of action which they considered would harmonize with the action already taken by their brethren.

They did not endorse the "Suggestion" offered by the Joint Commission as a final plan. Neither did we. We said that we considered it "tentative but nevertheless containing the basic principles of a genuine unification" and they said the same. We recommended that the Negro membership of

the churches be formed into an independent organization holding fraternal relations with the reorganized and united church. The commission had recommended that the Negro membership be formed into a jurisdictional conference. They endorsed the Commission's suggestion. The Commission recommended three or four regional conferences. They recommended more in order to provide more adequately for the work abroad as well as at home. The Commission recommended a General Conference of two houses. They recommended that there be but a single house. The Commission recommended "that neither the General Conference nor the jurisdictional conferences be invested with final authority to interpret the constitutionality of its own actions." They recommended "that the General Conference be made the supreme legislative, executive and judicial body of the church under constitutional provisions and restrictions." These do not necessarily conflict. Evidently the chief thought with the Northern brethren was that the re-organized church should have a genuine unity in and through the General Conference and that the regional conferences should not be given such legislative, judicial and executive functions as to make them so autonomous as to threaten, if not destroy, the real unity of the reorganized church. But none of these recommendations nullify or weaken the endorsement of the Commission's Suggestion which contain a "tentative plan with the basic principles of a genuine unification."

For these two great Methodisms to come to such a state of negotiations as this is indeed a marvelous achievement. No man would hardly dare prophesy that all this will come to naught. Methodist union has not yet arrived but it is on the way. It will not be hurried and neither will it be deterred. It could not be expected that the sentiment for union would be unanimous on either side. Personal prejudices, natural opposition to any change, and a tenacious hold on the past affect many good people. Some persons also actually believe that the differences in polity and in the principles of church government are so great as to be impossible of adjustment. Time must do its perfect work.

The action of the two General Conferences is just what, under the circumstances, one had a right to expect. They realized that they were face to face with the greatest question of adjustment that has ever arisen in American Methodism, or in American church history, or even in Protestant Christianity. They were forced as thoughtful men to see in it an opportunity for far reaching constructive work. They well knew that no principles of faith were involved and very few of polity. Even the political issues that influenced the separation have been settled. The vital question before these Christian leaders was, shall these Methodist bodies in the United States, holding the same doctrines, observing practically the same rites and ceremonies, using the same orders, with regulations of polity only slightly divergent, and that not in vital matters, continue their disquieting rivalries and antagonistic divisions, causing among the people unnecessary dissensions and bitter heartaches; or shall they seriously, conscientiously and religiously set themselves squarely to the task, however difficult or delicate, of calmly clearing away, under the guidance of love and candor, the obstacles that have caused misunder-

standings, prejudices and dissensions, and of making such a readjustment of existing systems of church polity as will invite and forever assure the union of the great bodies of American Methodism? How could two representative bodies of honest religious leaders fail to give a straightforward, unequivocal and satisfactory answer to this question, in keeping with the spirit of the age and the interests of worldwide Christianity, and especially when the carefully wrought out "Suggestions" offered by a strong and wise Joint Commission contain a tentative plan with the fundamental and practical unification? They did exactly what might be legitimately expected that sincere Christians and conscientious Methodists would do. They both faced the proposal made by the Joint Commission squarely and fairly without the semblance of any desire of evasion or any effort to nullify its main provisions. Each accepted and endorsed unequivocally the tentative plan and provided for the appointment of a Commission of Unification to elaborate and perfect this tentative plan in accordance with the basic principles enunciated in the "Suggestions" of the Joint Commission. What more could they do?

Why did both General Conferences speak of the Commission's Suggestions as a "tentative plan?" Because that is what it is and what it was meant to be. The Commissioners were seeking a basis for negotiations and presented their suggestions to the General Conference to find out whether or not they were on the line of a possible unification. The General Conferences have answered emphatically, unmistakably and unanimously, "Yes, this is the proper line." More than this neither would have been warranted in doing. And that does not mean that the General Conferences committed themselves specially to every element in the Suggestions but that they did commit themselves to the "basic principles" therein contained. One of those basic principles, if not the primary, is the regional or jurisdictional feature. Bishop Cranston in presenting the report of the Joint Commission on the fourth day of the session declared that while the plan is tentative, the basic principles of separate jurisdictions are essential to its acceptance. Dr. Jas. R. Joy, editor of the New York Christian Advocate, in speaking of the plan, said: "It provides for union by re-organization."

The fine spirit of it all is what gives hope of ultimate unification. No ultimatums have been issued. The churches have sent their commissions to treat with each other in brotherly love, each to have chief regard for the interests of the reorganized church. The work to be done is voluminous, intricate and hard. The regional conference is a new thing; the theory of the General Conference has been different in the two churches; the bishops are under different regulations. Rights, powers, prerogatives, and responsibilities of all must be defined. Here will arise most difficult questions, but surely they are not impossible of solution. The Negro membership will necessarily raise most delicate issues. But if God guides why may not we hope for a satisfactory outcome? There are other very great matters connected with the polity of the church and the constitutions of its boards and agencies which will require constructive ability of the highest order, but patience, diligence and persistence on the part of strong

leaders do not fail when the will is there. The churches need to have faith that this matter can be worked out. But it cannot be done in a day.

Some questions will be asked, "Does this mean organic union?" Could we have inorganic union? That is a matter of definition and interpretation of terms. Does it mean absorption of our Southern Church by the Northern Church? Why should our General Conference adopt it unanimously if it meant that? Does it mean we are to have three or four General Conferences such as Dr. Nathan Scarritt and Dr. McAnnally proposed many years ago? Evidently not, or the Northern Church would not have endorsed it. We are to have a reorganized church with one General Conference, having full legislative power over all matters distinctively connectional, and several regional conferences that will be large administrative units yet having full legislative power over distinctively local affairs. There will be no chance of absorption nor of the control of one section by another. But of the plan I cannot write in this article. However, I would recommend the injunction found on a streamer which Evangelist Abe Mulkey stretched across the church or tent at his meetings twenty-five years ago: "Hold your verdict till the evidence is all in." I believe thoroughly in the feasibility and desirability of the unification of American Methodism by reorganization and in the tentative plan which has been endorsed by the two churches. I am pleased with the present state of negotiations and am hopeful of the ultimate consummation of a unification entirely satisfactory to all the constituent bodies.—John M. Moore.

#### THE SARATOGA ACTION ON METHODIST UNION.

In the General Conference that met at Memphis in 1894 a motion was introduced by Dr. David W. Carter and Rev. J. F. Corbin, calling for the appointment of a committee to consider the subject of Methodist Federation. This motion was promptly passed, but by a curious oversight of parliamentary proprieties, neither one of the original movers was put on the committee! It so happened, however, that I was named, and it also fell to my lot to be one of a subcommittee and to draft the report which was accepted by the whole committee, and later adopted by the conference itself without the alteration of a word. In 1896 a certified copy of this report was sent to the General Conference of the Methodist Episcopal Church, which met that year in Cleveland, and was likewise approved by that body.

The Joint Commission on Federation followed. At the special insistence of Bishop Charles B. Galloway, and against my urgent written protest, I was made a member of that Commission, a position which I have held by successive reappointments for the past twenty-one years. Nearly all the good men with whom I began to serve are now in heaven. It is a matter of great comfort to me that nothing has ever happened to mar the perfect friendliness of my intercourse with them; and I joyously anticipate the pleasure of meeting them again in the better world.

When this Joint Commission, by its own act—the Northern brethren leading the way and asking the Southerners to follow—resolved to consider the feasibility of union, I was absent in the Orient, but got back in time to be present at the first session held for

that purpose, at Baltimore in 1911, and I have been present at every session held since that time. It is not presumptuous in me, therefore, to say that I am thoroughly familiar with the whole course of the negotiations that have been had on federation and union. To claim anything less would be to acknowledge myself guilty of gross stupidity, and I am not yet ready to go so far as that. While I do not think it would be quite seemly in me to enter into a full discussion of the subject at the present time, nor at all, till I have conferred with all my colleagues; yet in view of the unreserved utterances of our Senior Bishop, from some of which I most respectfully but earnestly dissent, there are a few things that I crave the privilege of saying through your columns.

1. First, then, there is no reason at all for our getting into too great a hurry to act. Our Northern brethren have certainly been very deliberate. When the "suggestions" of the Joint Commission were sent up to their General Conference of 1912, it did not dignify them with the slightest consideration, but waited four full years before taking any steps. Nor do I believe that it would have done so then but for the fact that our General Conference of 1914 showed it the way. In view of this long delay nobody can justly complain of us if we shall now take due time to weigh the brand-new "recommendations" which have been presented for our endorsement. If any one really supposed that this could be done "before the June roses were in bloom" he must be a born optimist. Nor do I think it at all likely that the Northern General Conference, which, on the suggestion of Bishop Hendrix, adjourned to meet on the call of the Bishops, to ratify the finished work of the new Joint Commission, will find any occasion for coming together as early as 1918.

The two Churches stand to each other exactly as they did five years ago. One or the other of them, before any union can be effected, will have to recede from its present position on some matters of supreme importance, and that is a thing which men of real principle always find it difficult to do. For example, the Joint Commission, whose work has been heartily accepted by our General Conference, said: "We suggest that neither the General Conference nor any of the Quadrennial Conferences be invested with final authority to determine the constitutionality of its own actions." Over against this suggestion, which surely deals with things fundamental, our Northern brethren set the following "recommendation": "We recommend that the General Conference be made the supreme legislative, executive and judicial body of the Church, under constitutional provisions and restrictions."

Could two propositions be more contradictory in character? It is not possible to reconcile them. One or the other of them must give way. As I see it, a General Conference with "supreme legislative, executive and judicial" functions is a despotism pure and simple, just as much so as our Federal Congress would be if it possessed the functions of the Supreme Court and the President in addition to its legislative authority. What is the use of talking about "constitutional restrictions and limitations" to a body that is the final judge of the constitutionality of its own actions? For all practical purposes, it can make anything constitutional by simply declaring it so. I mean no dis-

respect to my brethren who are asking us to adopt such a measure when I say that they might just as well ask us to adopt outright the "Croton" speech of Bishop Hamline in the General Conference of 1844, and turn it into organic law.

If any of our brethren is in danger of being caught in this trap, let him go back and reread the great state paper, ad rem, presented by Dr. Leroy M. Lee to our General Conference of 1870, and then follow that up by studying the cogent remarks of Stephen M. Merrill, a born constitutionalist, on the same subject. No, a General Conference, sitting today to enact laws, and tomorrow to pass upon their constitutionality is an anomaly not to be thought of.

2. I do not think that any considerable number of influential Southern Methodists will be willing to admit that for the past forty years we have been "wandering in the wilderness" or "playing the fool." If any man chooses to make such a confession on his own account, I shall not seriously object, but I shall not give him a commission to make it for me, and I shall earnestly protest against his making it for the great and wise men who have been our leaders and guides since the Civil War. Our policies for the past forty years have been substantially the policies of Enoch M. Marvin, Holland N. McTyre, George F. Pierce, John C. Keener, and Alpheus W. Wilson. The wisdom of them has been demonstrated on a magnificent scale. They have secured our solidarity, saved us from breaking up into miserable fragments and enabled us in all our dealings with other bodies to bring our full force to bear wherever it was needed. More than that, they have brought us a vast increase in numbers, in wealth and in influence, for which we ought to be infinitely grateful to God. No Church in the whole world has had a more glorious history. God has been with us of a truth. We may play the fool in the future. I sometimes gravely fear, but in the past we have been wise men, as our fathers were before us.

The thing to do now is to meet our Northern brethren with their fresh proposals in a Christian spirit. If they should stoutly insist upon impossible conditions of union, let us tell them so, frankly and kindly. In the past we have never lost anything by taking care of our self-respect, and we shall not do so now. While these grave issues are pending, I beg all our people to give themselves heartily to prayer for divine guidance. God is our refuge and strength, a very present help in trouble. He has been a pillar of cloud and of fire to us for many long, tumultuous years, and he will not desert us now unless we should turn fool, play false to him and to the men whose sons we are.—Bishop E. E. Hoss in Texas Christian Advocate.

## FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion. Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

# SINCE THE CAPE MAY COMMISSION; OR FORTY YEARS SINCE.

It has been just forty years since the Cape May Commission in 1876. It was to this fact that Bishop Hendrix referred in his address at the Saratoga General Conference in the interest of the Fund for Superannuates when he said: (See General Conference Daily).

"My brethren do you know that we have been wandering in the wilderness for forty years? Forty years—as long as Israel wandered in that great and terrible wilderness, when it was only about a three weeks' journey by a short cut to the Land of Promise. What fools we mortals be! And now I am confessing your sin as well as my own. God be merciful to us miserable sinners and miserable fools! What power we have lost, and what power for service the world has lost because we have been so slow of heart to believe. Now, my brethren, how are we to make amends for these wasted years. I propose this suggestion. My brethren, there is no need to wait four years longer definitely to settle this question. (The audience received this statement standing amid tremendous cheers and applause). Let us cross over this Jordan and go up in our Lord's name to possess the land. I have been looking into the law of my own Church. There is no necessity to wait more than two years, my brethren, before we take this step. And while it is not proper for me to go into details, there is no necessity for this General Conference adjourning without taking the action that they will be called upon to take at the instance of the Joint Commission whenever they are ready to report. (Tremendous applause and cheering, the Conference standing). And now I propose as a thank offering to Almighty God that we together raise not less than twenty-five million dollars for our superannuates. (Great applause and cheering). We can do it, my brethren, and thank God, I believe we will."

## NOTES FROM ST. LOUIS.

Our preacher's meeting adjourned May 22, to meet the first Monday in September. The One-to-Win-One campaign is supposed to go forward, but there has not been much activity since Easter Sunday. The additions in St. Louis District to the first of June are reported. Church members, 1,325, Sunday school scholars, 3,625. This looks encouraging, but the net gain will not be large. Last year the district reported at Conference, 2,172 additions to the membership by profession and certificate and 1,625 removals. Taking our whole church we have to duplicate its membership by additions every eight years to prevent actual loss. The drain is even greater in the city. You see that we have not, to June 1st, reported as many added to the church in the district as were removed by various causes last year. Yet the One-to-Win-One method of evangelism seems to have the preference among the preachers, as the result of the trial given it, so far. It has been a sincere and prayerful offer, and God has prospered it.

Last week we had the commencement of Washington University. There were 227 who received degrees. The degree of Bachelor of Arts was given to fifty-six students, of whom forty were ladies. Fifty-seven received the degree of Bachelor of Science in various technical studies. Among these there was but one lady. Her depart-

ment was architecture. One lady received the degree of Bachelor of Law in a class of thirty-four. In a class of seventeen, who received the degree of Doctor of Medicine, all were men. All were men, also, in the class of thirty-eight who graduated in dental surgery. Thus it will be seen that, while a very large majority of the A. B. graduates were women, the men took nearly all the degrees in technical studies. That is as we would have it. Women who have the means should seek the highest scholarly culture; but it is better that men manage the business of the world.

Our people are looking hopefully to the unification of Methodism. We feel that we have reached a stage from which we must go forward, with prayer for God's guidance and with mutual confidence in each other. It is quite out of place now to review the past or give place to prejudices, suspicion or recrimination. We ought to be of one mind and spirit so far as our devotion to the Master is concerned. Being so, is the thing proposed desirable? Will it be for the greater glory of God? That is the only question. J. E. Godbey.

Kirkwood, Mo.

## THE FIRST COMMENCEMENT OF SOUTHERN METHODIST UNIVERSITY.

A new day has dawned for Southern Methodism in the work of Christian education. Her two new universities, Emory and Southern Methodist, have closed a remarkable year in their history. More than 1,200 students have been enrolled at these institutions during 1915-16. Within two years these universities announce assets in excess of five millions of dollars. Out of the most disastrous loss which ever came to a Southern Church the Methodist Episcopal Church, South, has risen with a virility which has amazed the whole of the educational world. Only the folly and wickedness of dissension among our own people can defeat our program. United, and with God's smiles, it will fall to our Church to make a new record in educational achievements.

The first year of Southern Methodist University breaks all records in the college world. The University of Texas enrolled 221 students during the first year after its doors were opened; the University of Chicago 698; the Southern Methodist University 706.

Of these seven hundred and six students four hundred and fifty-three were in the College of Liberal Arts; ninety were enrolled as candidates or students in the School of Theology; and the rest were enrolled in the departments of fine arts and household arts and sciences.

It may be doubted whether any other college president ever faced the situation which confronted President Hyer in September of 1915. He and his faculty estimated that probably three hundred students would enroll during the year and behold this number enrolled the first day! The faculty had just assembled and, of necessity, was more or less unorganized. Students, students, students—they were everywhere, standing in the corridors, packed at the registrar's desk, overflowing the dormitories. But in a surprisingly short period order came out of chaos and for nine months the choicest young men and women of the South have been moving with almost the precision which is found in the older institutions. We lift our hat to President Hyer and declare that a

greater organizing genius has not appeared in the whole Southland.

The chief embarrassment of Southern Methodist University for the first year is its unprecedented success. The president in his annual report to the Board of Trustees asked for an increase of ten thousand dollars to be applied in the employment of additional teaching force and declared that additional dormitory room is imperative. The Board of Trustees, relying upon the loyalty of Southern Methodists, granted both requests. The citizens of Dallas have subscribed some seventy-five thousand dollars toward the erection of a \$200,000 Woman's Building and the board directed that the work of erection should begin when \$20,000 are in hand. This building will go forward toward completion precisely in proportion to the rapidity with which money is raised for this purpose. The Board will not authorize the incurring of larger indebtedness on the university. Therefore, it is imperative that our subscriptions shall be paid and new ones secured.

The greatest care has been exercised that our young men and women should have thrown around them proper moral and religious protection. The university pastor, Rev. Frank Smith, and Professor McGinnis have boarded with the young men in their dormitories. Mrs. Hyer has had the assistance of Mrs. Sneed, matron, and Mrs. Harmon, chaperon, and Dr. Minnie Maffitt, physician, in the care of the physical and moral health of the young women in the Woman's Building. A local Church, a Y. M. C. A. and a Y. W. C. A. have been organized.

The School of Theology has been organized on the latest and most approved plans of modern seminaries. It is not hampered by the isolation and detachment of schools twenty years ago. To the usual courses of study have been added other courses which

will relate students to problems of the modern world. Efficiency is the test of all modern institutions and their curricula are determined by the needs of the present day. To the splendid teaching force of last year have been added two additional professors—Dr. Hoyt M. Dobbs, Dean, and Professor of Christian Doctrine, and Rev. H. M. Whaling, Jr., Professor of Church History and Missions. Through the splendid work of Rev. Caspar S. Wright the Loan and Scholarship Fund has been increased to \$7,000. This is quite an increase, as last year less than three thousand dollars were available for these purposes.

The Board of Trustees was reorganized under the amended charter which has been duly filed in the office of Secretary of State and which we present in other columns of the Advocate. Dr. Horace Bishop has rendered conspicuous service as President of the Board for the past four years. He has been faithful to every call of the university, and had its work continued under the original charter, no other name among us would have been considered for the presidency of the Board. Dr. Bishop himself, in a speech as beautiful as his own life and as unselfish as his own heart, nominated Bishop E. D. Mouzon for president of the reorganized Board. Bishop Mouzon's election was hearty and unanimous. Horace Bishop was nominated for the vice presidency of the Board and his election was as hearty and as unanimous. The Board thanked both Bishop Mouzon and Dr. Bishop for their services in the past, the one as acting Dean of the School of Theology and the other as President of the Board of Trustees. Bishop E. D. Mouzon, Judge J. E. Cockrell, C. C. Walsh, R. H. Shuttles and W. D. Bradfield were elected as the Executive Committee of the Board. An Advisory Committee for the School of Theology was elected composed of the following: W. D. Bradfield, from the

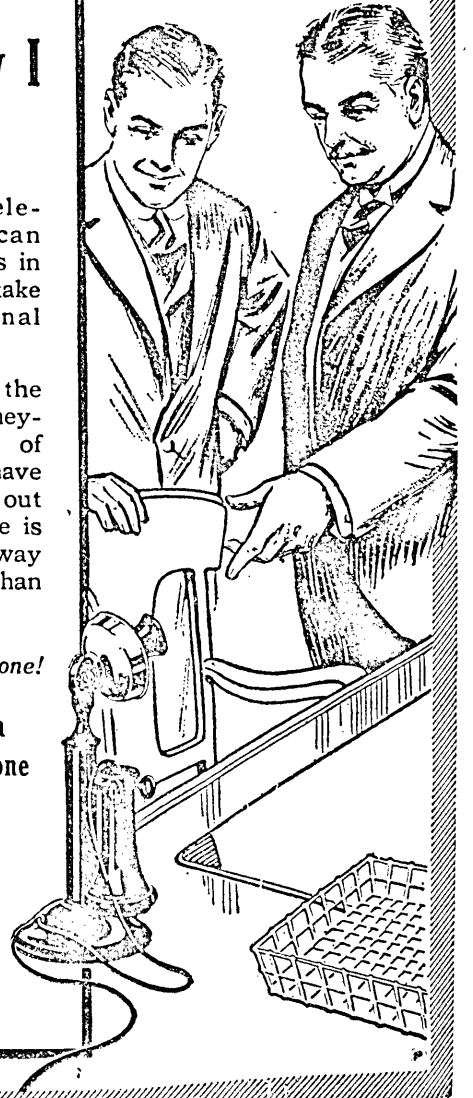
## "There's How I Travel"

"WITH the telephone I can reach as many points in an hour as would take a day for 'personal journeys.'"

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Church at large; J. T. Pritchett, from Missouri; W. W. Drake, from Louisiana; J. K. Farris, from Arkansas; S. E. Allison, from New Mexico; W. M. Wilson, from Oklahoma; and James Kilgore, from Texas.

The Commencement program was carried out to the minutest detail. Sunday morning the university auditorium was filled to overflowing to hear the sermon by Bishop E. R. Hendrix. The sermon was an admirable discourse on "Justification By Words" from the text, "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37). The sermon was a plea for pure speech. The propositions ably argued were (1) Speech is a badge of rank, (2) Speech is an index of character, (3) Speech determines destiny. The senior Bishop looks remarkably well and spoke at times with his old-time vigor. At the evening hour Bishop E. D. Mouzon conducted the vesper services. The Bishop's theme was "Faith." We were in the Trinity pulpit at that hour and did not hear Bishop Mouzon's sermon, but we are willing to underwrite it.

The Convocation Day exercises on Tuesday were most impressive. Governor-Elect Chas. Hillman Brough, of Arkansas, delivered the address choosing for his theme, "The Elements of Success in Life." These elements he named as faith in one's self, in one's fellowman, in the purity of women, in one's country and in one's God. Dr. Brough was formerly professor of economics and sociology of the University of Arkansas, which position he held for twelve years. He captured the great audience from the first word and held it to the end. The address was eloquent and possessed every quality of effective speech.

The Southern Methodist University Ode, written by Prof. Olin D. Wannamaker, was sung by a large chorus and thrilled all who heard it. The annual statement of the president was a review of the remarkable year's work of the University. The violin duet by Professor and Mrs. Walter J. Fried was exquisite.

President Hyer's address to the class was a paraphrase of Paul's address to Timothy and was one of the most unique addresses that we ever heard on any Commencement occasion.

The Senior Class presented a Sun Dial to the University in front of Dallas Hall at the close of the convocation exercises and formally surrendered their caps and gowns to the Juniors. Bishop Mouzon pronounced the benediction and thus closed, in many respects, the most beautiful and impressive Commencement which it has been our lot to witness.—Texas Christian Advocate.

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#### DR. HOYT M. DOBBS ELECTED DEAN OF OUR SCHOOL OF THEOLOGY.

The election of Dr. Hoyt M. Dobbs as Dean of the School of Theology of Southern Methodist University will give great satisfaction to the entire Church. Dr. Dobbs has surrendered his pastorate at First Church, Fort Worth, with the deepest regret and only after repeated and urgent invitations from the authorities of the university that he should accept the deanship of the School of Theology.

Dr. Dobbs was born near Gadsden, Alabama, November 16, 1878, and is the son of Rev. Samuel L. and Laura Clayton Dobbs. For nearly thirty years his father has been an honored member of the North Alabama Conference. Dr. Dobbs received his master's degree from Southern University and in 1904 was graduated from the Biblical Department of Vanderbilt University, receiving the degree of Bachelor of Divinity.

Dr. Dobbs has held the following pastorates: Mt. Vernon and Highland, Birmingham, Alabama; Central Church, Kansas City; Troost, Kansas City, and First Church, Fort Worth. He was four years at Central Church in Kansas City and had so impressed our Methodism there that he was retained in another Church of the city after the expiration of his first pastorate. His pastorate in Fort Worth, Texas, has excited the admiration of the whole State and gave promise of being one of the most successful ever held in that city.

In 1906 Dr. Dobbs was married to Miss Lessie R. Jackson, of Arcadia, Louisiana, and to them have been given two bright and interesting children.

Dr. Dobbs is not only a student having wide acquaintance with the books of today, but he is a profound and an effective preacher. He is just the man needed for dean of our School of Theology. He brings to his new task an inquisitive and well-stored mind; he comes having put to the test in busy pastorate the truths which he has learned from books; he comes knowing the pastor's needs and able to direct our young men to the pastor's problems. He comes, above all, with a transparent and engaging personality and is the type of man to fashion the lives of our young preachers. He comes with profound religious convictions and a scriptural experience of salvation and will enable his students both to ask and to answer questions.

We unqualifiedly commend our School of Theology to our people. With Dobbs, Seay, Holt, Kern, Kilgore and Whaling, we believe the School of Theology at Southern Methodist University will be of unspeakable blessing to the Church.—Texas Christian Advocate.

#### EXTRACTS FROM BY-LAWS OF SOUTHERN METHODIST UNIVERSITY

Relating to the Ownership and Control of Southern Methodist University.

(Published By Request of the Board.)

We, the Board of Trustees of Southern Methodist University in session assembled, do hereby make, ordain and establish the following by-laws as the By-Laws of Southern Methodist University, declaratory as well of its plan of organization and its scheme of administration, as for the government of its affairs, and for this purpose do declare our allegiance to its principles,

recognizing the same as binding upon us and our successors forever.

#### Article I.

The amended charter of Southern Methodist University filed in the office of the Secretary of State of the State of Texas, June 9, A. D. 1915, together with such other amendments as may hereafter be adopted together with the laws of the State of Texas relative to corporations organized for the support of educational institutions, are and shall forever be the supreme law of the Southern Methodist University.

#### Article II.

The ownership and control of the Southern Methodist University by the Methodist Episcopal Church, South, being a basic and fundamental principle of the organization and maintenance of the Southern Methodist University, it is expressly provided that this institution shall be and forever remain under the ownership and control of the Methodist Episcopal Church, South.

#### Article X.

The Board of Trustees may at any meeting thereof, amend or rescind these by-laws, or any article or section thereof, by a majority vote of the entire Board, provided that this article shall not apply to Article I and II.

I hereby certify that the above are exact quotations from the By-Laws of Southern Methodist University, adopted by the Board of Trustees in session June 9, 1916; being all of those parts which deal with the ownership and control of Southern Methodist University.

Frank Reedy,

Sec-Bursar.

June 10, 1916.

#### POSITIVELY NOTHING PERSONAL.

I ask the Board of Missions or anyone else, to study the following just a little. Is it not a mistake, brethren, to spend money on strictly mission territory, and just as soon as it is organized into little churches, turn it loose, just because it does not become self-sustaining at once, and force them to depend on all classes of fanatics for the gospel. This looks to me like we believe in missions for "revenue only," and do not care for the souls of the people, and my experience has been that they watch their opportunity and get a hold on people who have been neglected by the church, and convince them that the church cares nothing for them if they have no money, and at a glance, brethren, there seems to be some truth in it. I am not apologizing for anyone, for I believe in one paying according to their ability, and I rarely ever fail to bring all collections up in full. But the Master said that the poor widow's two mites were more than all had given. Now if there is any one sufficiently interested to want to know about territory and churches that have been thrown away—in different charges—write me and I will endeavor to give some reliable information.

Second. I believe in Christian education—with all my heart—and there has not been a moment since shortly after I joined the Conference that I have not been under obligation by notes, etc., to one or more of our colleges—and the little I signed for has been paid up to date—and I expect to keep this up while I have a dollar to use that way. Is it right for our young preachers—or any one else as to that—to be helped by the poor to get an education, and then boast of having prepared themselves to serve

a better class of people than those who helped to make them what they are? To say the least of it, such are ingrates, and ingratitude is the most contemptible sin a person can be guilty of.

Third. It seems to me that many splendid circuits are ruined by trying to make stations and half-stations. Now as for me, I can't conceive of a more desirable charge than to be in some quiet little town which is the trading point for the surrounding country, and make that the hub, and the churches in the surrounding country the felloes and spokes so the preacher can get out and breathe some of God's pure air, and live on ham and sausage, and get rich country butter right from the hands of the best people God's sun ever shone on.

Any man who prefers a little old two-bit station or half or quarter stations and to live out of a paper sack, rather than to be called a circuit rider, ought to go hungry.

Brethren, I think I love the church "beyond my highest joy," and especially the Methodist Church, and I do want us to hold all we have and reach out after more. Yours in the work.—J. H. McKelvy.

#### GALLOWAY ALUMNAE ASSOCIATION.

The annual business meeting of the Galloway Alumnae Association was held in Galloway College, Searcy, Ark., on Monday, June 5, 1916, at 10 a. m. with Mrs. Margaret Smith Yarnell, of Searcy, presiding. The Treasurer reported thirty-seven dollars and eleven cents deposited in the bank to the credit of the Scholarship Loan Fund and the two hundred dollars loaned during the scholastic year 1914-15 to be paid during the year 1916-17.

It was decided by the members present to try to raise enough funds to complete the second scholarship

## A REMARKABLE STATEMENT

**Mrs. Sheldon Spent \$1900 for Treatment Without Benefit. Finally Made Well by Lydia E. Pinkham's Vegetable Compound.**

Englewood, Ill. — "While going through the Change of Life I suffered



with headaches, nervousness, flashes of heat, and I suffered so much I did not know what I was doing at times. I spent \$1900 on doctors and not one did me any good. One day a lady called at my house and said she had been as sick as I was at one time, and Lydia E. Pinkham's Vegetable Compound made her well, so I took it and now I am just as well as I ever was. I cannot understand why women don't see how much pain and suffering they would escape by taking your medicine. I cannot praise it enough for it saved my life and kept me from the Insane Hospital."—Mrs. E. SHELDON, 5657 S. Halsted St., Englewood, Ill.

Physicians undoubtedly did their best, battled with this case steadily and could do no more, but often the most scientific treatment is surpassed by the medicinal properties of the good old fashioned roots and herbs contained in Lydia E. Pinkham's Vegetable Compound.

If any complication exists it pays to write the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special free advice.

and place two girls in Galloway next year. These scholarships will be loaned to deserving girls who are capable of entering the Junior and Senior years in Galloway College, at the rate of four per cent interest for two years. The principal (\$200) begins to draw interest the day the girl leaves or graduates from Galloway. These loans will be made, preferably to daughters of members of Galloway girls, but, if there are applicants with the given qualifications, to any worthy girls.

Mrs. Ethel Lippmann Patterson of Jelks was appointed chairman of a committee to issue to each member a letter giving an account of the finances of the treasury and notifying them of a levy of twenty-five cents per member to defray expenses incurred by the Jubilee reserve fund. Mrs. Grace Horton Martin of Searcy was appointed chairman of a committee to draft resolutions in regard to the death of Dr. C. C. Godden.

The following officers were elected for next year. President, Miss Mary Arnold of Hope; First Vice President, Miss Ruth S. Davis of Magnolia; Second Vice President, Miss Annie L. Smith of West Point; Secretary, Miss Gussye Gardner of Richmond; Treasurer, Miss Frances Mayo of Searcy.

#### HENDRIX COLLEGE.

The exercises were opened after the faculty, members of the board of trustees and the graduating class had marched to the stage, Miss Sallie Harton playing the processional, Miss Greeson at the piano. After the invocation by Rev. A. O. Evans, a beautiful piano solo was rendered by Miss Edith Sherman.

Dr. E. B. Chappell of Nashville, Tenn., secretary of the Sunday School Board of the Methodist Episcopal Church, South, and editor of the board's publications, delivered the baccalaureate address to the graduating class. His subject was "Patriotism."

At the conclusion of Dr. Chappell's address, Dr. Reynolds made a short but beautiful tribute to the faculty of the college and told the members of the graduating class that they should formulate the ideals of the college into their lives for the building of character.

Diplomas were then awarded to the following: Miss Helen Harton, Miss Gussie Carmical, Bynum H. Giles, Ross J. McCormack, George Oswald Burr, James A. Anderson, Jr., Robert L. Jackson, Harry G. McClurkin, Lawrence C. Honeycutt, David W. Pierce, Robert A. Hearn, Walter A. Hearn, Eugene H. Stevenson, B. F. Musser, R. C. Bowden, Chas. A. Parker, A. W. Martin and Roger Stevenson. One of

the graduates, Miss Miriam Harmon, was ill and unable to attend the exercises.

Following the presentation of the diplomas to the members of the class, Dr. Reynolds announced that the Board of Trustees had conferred the degree of Doctor of Divinity upon Rev. Forney Hutchinson of Little Rock and Rev. Philip Cone Fletcher of Texarkana.

Medals to the honor students of the year were then awarded by N. J. Gantt of Pine Bluff, as follows:

W. A. Owen Scholarship—W. C. Martin; average, 94.5.

W. E. Hogan Mathematics—J. Martin Hill; average, 95.4.

Western Methodist Oration—J. Stewart Erwin.

Inter-Society Debate—Decision to the Harlan Society and Individual Debater's Medal to W. R. Harrison.

Academy Scholarship—A. J. Landers.

Academy Declamation—Hugh Evans.

Mirror Poem—W. C. Martin.

Mirror Best Short Story—Miss Gladys Bassett.

Mirror Best Literary Article—Robert A. Hearn.

J. Q. Schisler History—Earl Bowen.

Mrs. Joseph Frauenthal Music—Miss Ruth Bassett.

Miss Myrtle Greeson Music—Miss Bessie Martin.

Faculty Essay—E. H. Elliot.

The Hugh W. Robertson athletic medal was not awarded because none of the athletics met the rigid requirements.

Dr. James Thomas, chairman of the Board of Trustees, made a short talk stating that the past year has been one of the most successful in the history of the institution. He said that Hendrix meant more to Arkansas now than ever before. He reported that the business office had received more applications for reservations up to the present time this year than to September 1 of any previous year.

The Hendrix College Alumni Association adopted a new constitution and elected the following officers: Wallace Townsend, Little Rock, president; J. S. Utley, Benton, first vice president; W. A. Steel, Lockesburg, second vice president; J. I. McClurkin, Conway, secretary and treasurer. G. L. Bahner was renominated as alumni member of the College Board of Trustees.

After the meeting of the association the annual banquet was held in the basement of the Methodist Church. Rev. Forney Hutchinson was toastmaster, and the following toasts were given: Dr. Stonewall Anderson, "Arkansas;" N. J. Gantt, "Loyalty;" J. H. Reynolds, "Hendrix Fathers and Mothers;" B. F. Musser, "Incidents and Reminiscences;" Dr. James Thomas, "Greater Hendrix." Short talks were made by Rev. E. R. Steele and Rev. A. O. Evans. About 75 attended the banquet.

#### TRIBUTE BY THE ANTI-SALOON LEAGUE.

Whereas, We have learned of the recent death of Senator Thomas C. White, superintendent of the Arkansas Anti-Saloon League, who as State Senator was an ardent advocate and untiring and zealous champion of the cause of prohibition and one of the authors of our present statewide prohibition law, and since said time a member of the headquarters committee of the Arkansas Anti-Saloon League until employed by said committee as its special representative, which employ-

ment soon led to his promotion to the office of superintendent of said League, and as such superintendent he was earnest and constant in his efforts for the enforcement of the prohibition laws of the State.

Now, therefore, be it Resolved, by the headquarters committee of the Anti-Saloon League of Arkansas, that we learn of the death of our superintendent, Senator Thomas C. White, with profound sorrow, and that we hereby testify to his great character and ability as a man and as a champion of our cause; that in his death we have sustained an irreparable loss and that we extend to his bereaved family our deepest sympathy and consideration.

Be it further Resolved, That a copy of this resolution be sent to the members of his family, to the Baptist Advance and Arkansas Methodist, and to the local papers for publication.—George Thornburgh, President; John W. Wade, Secretary.

#### THE GIDEONS IN ANNUAL CONVENTION.

It was my pleasure to attend for the first time in my life, the Annual State Convention of the Gideons of Arkansas last Saturday night at the Hotel Marion, Little Rock. I was told that a banquet would be served, and after we had partaken of the good things to eat that we were to have some addresses. But I found there were other treats in store for me. There was a splendid "course dinner," and then when we were all feeling good the meeting was called to order by the president, Mr. Thompson, and all matters of business, including the election of officers for the new year, etc., were attended to. I cannot recall the names of all the officers, but I know that Mr. E. F. Edwards of Conway was elected as president, and Mr. J. R. Riley, Jr., of Little Rock, was re-elected as secretary of the order. The enthusiasm was contagious, and hence as an onlooker I caught the spirit of the meeting and felt oftentimes like rising to make some motions, or to address myself to the subject under discussion. I did join heartily in the applause when the splendid reports of work done were read or when some speaker told of the glorious work the Gideons are doing. There were many fine speeches made, but the principal speakers of the evening were Dr. C. H. Brough, our governor-elect for the state, and Rev. B. F. Cato, pastor of the First Christian Church of this city.

Dr. Brough in commending the Gideons for the work they are doing in placing so many Bibles in the hotels of the state took for his subject the Bible, and no man, be he preacher or layman, could have handled the subject better. As he talked about the Bible as a book of law, as a literary production, as a book of philosophy, a book of ethics, and as a divine revelation from God our Father to the sons of men, it became a new and more meaningful book to many of us. Dr. Brough showed that he had been a close student of the Bible, and that he was a lover of God's Word.

Mr. Cato talked about the part the business man was to play in the redemption of this world, through studying and practicing and preaching the Bible. He spoke beautifully of what a glorious part the Gideons are playing in reaching men with the Word of God, and how many were gathering stars for their crowns by the way they are making the Bible popular and in their personal appeals to men. He

told of one business man who through a number of years has blessed hundreds and thousands of lives by personal testimony for Christ. This man today has a trunk full of letters that have been written by men in different parts of the world that he has touched, thanking him for the way they were helped to find Jesus through his appeals.

The writer was then called on to present to Dr. Brough a Gideon Bible which he was requested to keep by his right hand the entire time he shall serve this state as its Chief Executive. He was asked to make it the "Man of his counsel" and "a lamp to light him in the ways of righteousness" the whole time he should serve us as governor.

It was a beautiful thought and a most impressive thing for the Gideons to do. May they grow in numbers and increase in good works as the years come and go. I believe every Christian traveling man ought to line up with the Gideons for the work they are engaged in, and every Christian minister and layman ought to assist them until every hotel in the state is supplied with Bibles. Long live the Gideons!—Sam H. Campbell.

#### A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 205, South Bend, Ind.

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## 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.

### "OUR VERY BEST."

It is gratifying to note the increase in offerings that many of the Conferences made this first quarter of 1916 over the first quarter of 1915.

Our goal is an increase in collections of \$50,000 from the Conferences for this year. We received from the Conferences for 1915 \$452,336.56. Now, if we meet the increase asked for, our receipts from the Conferences this year will be more than \$502,000, and we can meet it if we will. Just let every one do her very best for every quarter—not just a few, but every one all along the line, beginning with the member in the auxiliary on to the President of the Council, and we will more than reach the goal.

Let us take for our motto this year (and begin now): "Our very best for the Master."—Bulletin.

### BEAR IN MIND OUR WEEK OF PRAYER.

Nearly twenty-four hundred auxiliaries observed our Week of Prayer last year and the results were very gratifying. Yet, less than one-half of the auxiliaries entered into this season of refreshing which should bring a blessing to all our members. Our hope is that the president of every auxiliary in Arkansas will begin now to plan for a full observance of the Week of Prayer in October according to the program sent out by the Missionary Council. The District Secretaries will send the literature to the auxiliaries and should be notified if it is not received before September.

### REQUEST TO AUXILIARIES IN ARKADELPHIA DISTRICT.

Mrs. Jas. Patterson, Secretary of Arkadelphia District requests that all reports for quarter ending with June be sent to her at Mansfield, Ark., where she will remain for a few weeks. She urges that reports be sent promptly. Will women of Arkadelphia District who see this notice please pass it on to the auxiliaries?

### OUR SUPPLY DEPARTMENT.

Mrs. J. H. Zellner, Superintendent Supplies in North Arkansas Conference, Woman's Missionary Society, has sent out a valuable letter exhorting the women to renewed zeal. The following excerpts from it should remind us all to use our opportunities for lending a helping hand to those of our household of faith who need assistance in material as well as in spiritual things. She says:

"We are always glad to help out our superannuated preachers and their families or the widows and orphans of preachers. Then we have the Rescue Homes, hospitals and our Church schools, both at home and abroad, our missionaries, both Home and Foreign, always need all the help we will give. A returned missionary told me anything we would send that was useful to us could be used by them, and often articles we do not need, in the way of good clothing, are like new garments to them, because the styles do not change in the Orient as rapidly as with us.

And now we are taking up another work for our Department, the Sunday

School Supply work, or department for utilizing surplus Sunday school material. Even the cards and papers and picture rolls that have been used with care, are as acceptable as new material.

By asking the Presiding Elder, one may learn where there are many preachers in the mountains and other out of the way places who need all the literature we can spare.

Our missionaries in foreign fields are delighted to get all our left-over usable material, and can do a great deal of good with it, especially in China, Japan, and Africa, where it is so difficult to get enough literature for their work."

### NORTH ARKANSAS CONFERENCE.

#### Notes From Fort Smith District.

First, I must tell you of my splendid new society at Midland, Ark. I visited them last week and I never saw people more interested. A large crowd welcomed me. They have over twenty members and are gaining more. Two of the leading men of the church joined as honorary members that day. Officers of the auxiliary are: President, Mrs. Jerry Bell; First Vice President, Mrs. R. A. McEachin; Second Vice President, to be elected; Study and Publicity, Mrs. R. A. Bishop; Social Service, Mrs. R. V. Taylor; Corresponding Secretary, Miss Maggie Graham; Recording Secretary, Mrs. Ada McGee; Treasurer, Mrs. J. W. Graham; Superintendent of Supplies, Mrs. Marshall Chamlee and Agent of Missionary Voice, Miss Kathleen McEachin.

The pastor, Rev. Mr. Campbell, is a live missionary pastor, and to his help and encouragement is due some of the enthusiasm. We will hear good reports from this band of faithful workers at Midland.

Early in the season Mrs. Oliver and I visited Dodson Avenue, and Midland Heights, where we found the societies very much in earnest and doing good work. Their first quarter reports were encouraging. In April a visit was made to the beautiful church at Ozark. Although it was a rainy afternoon, a goodly crowd was gathered for the service. Ozark starts the first quarter with a good payment on the pledge.

It was my pleasure two weeks ago to be with the splendid auxiliary at Greenwood. They have a Mission Study class of 18 members and paid \$25.75 on their pledge for first quarter. They will have a good report for second quarter. Last week I visited Huntington. While their society is not as large as some their report according to their number is far better. They made a good collection of dues and paid about a third of their pledge during the first quarter. The society at Mansfield is also encouraging. They have a mission study class which takes in almost the entire membership. No society in the district has so large a per cent in the mission study class. They will send in half their pledge July 1st.

It was also a treat to be with the good women at Hartford. Their field is large and the splendid officers and members realize their opportunities and responsibility and will accomplish

much this year.

Mrs. Oliver and I have talked at South Fort Smith twice, but made no organization.

I have visited Mulberry, a splendid town, with a good church and plenty of good women. I am anxious to add Mulberry, Dyer, Charleston, Kibler, Cass, Barling, Lavaca, East End Van Buren, South Ft. Smith, and some others to our roll of Missionary societies.

I have not been with the Alma society this year, but expect to go soon. They made a splendid collection for first quarter and have a good society of eighteen members or more.

Van Buren paid for dues first quarter over twice in full (for the quarter) and paid over one-third of their pledge. They have a good Mission Study class, and the largest number of subscribers to the Missionary Voice. They are responsible for the fourth Sunday night service at City Heights, Van Buren and send some laymen or speaker to hold that service.

First Church, Fort Smith is well organized, dues well collected and payment on the pledge for first quarter. They expect to make a large pledge offering July 1. They have an interesting study class with several Bible Study classes.

Central Church, Fort Smith, is organized in all departments; has the only Y. P. Society in the district, a good Mission Study class, and it made a good payment of dues and about half their pledge for first quarter.

I must mention the pastors who are so interested and give encouragement and help. Brothers Galloway, Ozark; C. H. Sherman, Huntington and Mansfield; Campbell at Hartford and Midland; Patchell at Alma, Dodson at Greenwood, Hughey, Seneker, M. F. Johnson and Womack in the Fort Smith charges, Oliver at Van Buren. Our district has one individual member, Mrs. J. M. Sadler, of Charleston.

Our finances for first quarter show quite a gain over last year, and I am hoping the second quarter will be even better. Other pastors who have manifested an interest in our work are Brothers Villines, Gray, Lewis, A. I. Smith, Roberts, Flippen and some others.

I am hoping Fort Smith District can contribute her share in gains for membership, pledge, etc., and believe our reports will show we have been at work."

[This fine report was sent us by Mrs. H. B. Haltom, and shows good work is being done by the Secretary of Fort Smith District and her co-laborers in the pew and the pulpit.—Editor.]

### ITEMS FROM AUXILIARIES.

#### Van Buren Juveniles.

Recently Mrs. W. L. Oliver assisted by Mrs. T. L. Stanley entertained the Juvenile Missionary Society very delightfully on Saturday afternoon in the basement of the Methodist Church.

While many games were enjoyed, the principal event of the afternoon was the mite box opening for the second quarter. Eagerly the little ones watched the pennies counted which amounted to the liberal sum of nearly ten dollars. At five o'clock a delicious ice course was served. About thirty attended the pleasant affair.

#### A Progressive Luncheon.

The Woman's Missionary Society of the Methodist Church at Van Buren gave a very unique, instructive and progressive party to the members on Tuesday afternoon from 4 to 6 o'clock at the flower-decked home of the president, Mrs. C. R. Cordell.

A five-course luncheon was served, each course at different tables, which had been arranged in the parlor, library, dining room and front and back hall.

Five ladies had been selected to preside at the tables and while the refreshments were being enjoyed some phases of the work was discussed for ten minutes by the lady presiding and the guests then progressed to the next table. At table No. 1 Mrs. J. R. Brown presided and discussed "Missions in the Home Field." At table No. 2 Mrs. W. L. Oliver was hostess and talked of "Social Service in South America."

Mrs. S. R. Chew was in charge of table No. 3 and led discussion on "The Panama Congress."

"The Editorials" of Missionary Voice were discussed by Mrs. W. A. Steere, who entertained at table No. 4. Mrs. J. D. Campbell led table No. 5 in discussing "Regions Beyond."

During the afternoon the free-will Easter offering was received and the amount was very gratifying.

#### Washington.

Mrs. E. R. Timberlake writes: On May 3 ten ladies of our church organized a Mission Study class. We meet every two weeks, alternating the business meetings and mission study meetings as the Year Book has suggested. We have decided that once every quarter we will have a social meeting.

The members of our organization decided that we would make it a rule not to serve refreshments except at the social meetings. However, at every meeting the hostess submits the menu card showing what she would have served had we not made this rule. She has counted up just what this menu would have cost her had she actually served it and that amount she turns over to the treasurer. This plan helps us to be more systematic in our giving, and it relieves the hostess of a little burden in entertainment. At present we are setting aside our money for local work to have a well dug at our parsonage."

### WHAT IS THE MATTER WITH THE CHURCH?

By W. P. Whaley.

A new book. Just off the press.

"Each reader of the Methodist needs this book. It is cause for congratulation that the author is one of our Arkansas boys, a member of the Little Rock Conference."—A. C. Millar, D. D.

"I enjoyed it thoroughly. I was especially struck with its soundness on the one hand, and its modernness on the other. I think your book should be read by all our preachers and people."—Stonewall Anderson, D. D.

"Your views of religion and of the Church I regard as sound and clear; and I think you see the Church as it is and have the right ideal of what it ought to be. The book is stimulating and inspiring, and will do good."—J. E. Godbey, D. D.

Many are reading it now and writing the author in these terms: "Very fine;" "a masterpiece;" "the best thing I ever read on the subject;" "the best contribution to religious literature in two decades."

Write a post card for the book. If you do not like it, return it. If you do like it, send \$1.25 Address

ARKANSAS METHODIST,  
Little Rock, Ark.

### LIGHTS AND SHADOWS OF SEVENTY YEARS.

Many of my friends in Arkansas have bought this book. To any who desire it I will send it by mail for \$1.

J. E. Godbey,  
Kirkwood, Mo.

**WE NEED MORE DEACONESSES.**

The Bulletin says:

"At the recent session of the Woman's Missionary Council one hundred and seventeen deaconesses and missionaries were appointed to work in the Methodist Episcopal Church, South. This left thirty-five calls for deaconesses unanswered. These calls come without solicitation; indeed, the impossibility of meeting the demand makes the work of appointment most difficult. The one thing we were taught to pray for by the Christ was that he might send forth laborers into the fields white unto the harvest. Have you forgotten to make this prayer.

**Our Negro Work.**

The report of Paine College shows that 136 girls have come under instruction in domestic arts and sciences; 54 were boarded in Bennett Hall. The older students have had some part in the social service of the Bethlehem House as a part of their training for future service.

The Bethlehem House at Augusta, Ga. has not only reached hundreds through the cooking and sewing schools, the kindergarten, Camp Fire Girls, and Boy Scouts. In addition to this, students from Paine College, Walker Baptist, and Haynes College have been given some training for social service under the direction of the supervisor of the Bethlehem House work. The greatest work done through the Augusta Bethlehem House has been the quickening of the educated negroes to a sense of responsibility of service for the poorer, more helpless class.

The Bethlehem House at Nashville, Tenn., has been fortunate in securing a good house adapted to its work. Two missionary volunteer students from Peabody College have helped in the conduct of this work. The kindergarten, mothers' club, and other lines of work have been emphasized. Much good has resulted. For 1915 the cost of the maintenance of all this negro work was \$8,000.23.

**Self-Help Department, Songdo, Korea.**

At the beginning of the new school year a Self-Help Department was organized, in which twenty students were enrolled, endeavoring to pay a part or all of their expenses. The object of this department is twofold: First, to prevent girls from being compelled to borrow money from the school in order to get an education. Such girls after graduation leave the school hampered by a debt which in many cases it takes several years to pay back. The other object is to inculcate in them greater self-reliance and a valuation of good work, for the aim in the department is not to accept articles unless they are well done. As an aid in character-building the Self-Help Department is going to prove itself invaluable.

**JONESBORO DISTRICT MEETING AT LUXORA.**

The Woman's Missionary Society, M. E. Church, South, of the Jonesboro District, which was held here last Wednesday and Thursday was one of the best in the history of the organization.

**LAND FOR SALE.**

160 acres of well watered land in Sevier County, Ark., 40 acres of valuable timber; 60 acres in Cossatot bottom. Buy from owner and save agent's commission. Address Sevier County Land, care Arkansas Methodist, No. 200 E. 6th St., Little Rock, Ark.

Mrs. Preston Hatcher of Jonesboro, Secretary of the District, presided over the Conference to the satisfaction and delight of all who attended, for Mrs. Hatcher is well informed on Missions and mission work.

After a few well chosen words of welcome by Mrs. H. E. Neblett of the Methodist Church, and Mrs. C. B. Wood of the Baptist Church, in which the Conference held its sessions, the organization was perfected by the election of Miss Margie Self, of Jonesboro, secretary of the Conference.

Mrs. Hatcher gave a very interesting and encouraging report on the "Whats and Whys" of the Jonesboro District. Then came the echoes from the delegates of the various auxiliaries of the district which clearly sounded the tones of victory.

Miss Ida Stevens (deaconess of First Church, Jonesboro, had charge of the devotional meetings at the beginning of each session. Her Bible talks were splendid, revealing much preparation by the study of God's Word and prayer. These devotional half hours were a real inspiration through the entire Conference.

We were very fortunate in having many other workers from Jonesboro, Blytheville, Osceola, Nettleton, Manila and Marion.

Mrs. H. E. Wheeler of First Church, Jonesboro, gave an excellent report from her auxiliary. Mrs. F. M. Tolleson of Jonesboro delivered the principal address Wednesday evening, taking as a basis the words of Paul, "For me to live is Christ." The address was of a very high character, and full of information and inspiration from beginning to end, which was evidenced by the close attention given by the audience.

Other helpful talks were made by the following: Mesdames L. E. Howard, Geo. Hudspeth, Mollie Williford, C. M. Boydston, Olin Cole, L. A. Goodrich, R. E. L. Bearden, Oscar Ganske, E. K. Sewell, W. B. Flannigan and Dr. Harwell.

The entire Conference was a real feast of good things, not excepting the noon lunch at the lodge hall each day.

There were in attendance at the Conference about sixty delegates and visitors. The coming of the Woman's Missionary Conference into our midst was a real benediction and an inspiration to higher and nobler service in the Master's Kingdom.—A. H. Dunaney, Luxora, Ark.

**HOLLY GROVE.**

The Woman's Missionary Society of the M. E. Church, South, met with Mrs. Harry C. Hoy at the parsonage. The meeting opened with Scripture reading and prayer by the president. Hymns 171-391 were sung, after which Mrs. De Sylar favored us with a solo. Mrs. Sylar has the gift of voice and is always willing to use it for the pleasure of others. Mrs. Hoy then took charge of the meeting and gave us quite a unique trip through "Latin America," each member finding a clipping in an envelope attached to her automobile on the needs of Mission work in that field. These clippings were read, and a prayer band formed, all agreeing to pray at a stated time for the success of the revival meeting which will begin here June 5. As the meeting closed all joined hands and united in singing "Blest Be the Tie That Binds." Refreshing ice was served and all departed declaring Mrs. Hoy a very charming hostess, and that it was good to be there.—A Member.

**Sunday School Department****Contributors:**

A. L. DIETRICH.....Field Secretary, Gulf Division  
1414 Twenty-third Ave., Meridian, Miss.  
REV. C. N. BAKER.....Field Secretary, Little Rock Conference  
207 Masonic Temple, Little Rock, Ark.  
REV. W. A. LINDSEY.....Field Secretary, North Arkansas Conference  
Batesville, Ark.

**SUNDAY SCHOOL LESSON FOR JULY 2.**

By Prof. G. A. Simmons.

Subject: Missionaries in Macedonia.

Text: Acts 17:1-15. Read also 1 Thes. 2:1-12.

Golden Text: "Him did God exalt with his right hand to be a prince and savior." Acts 5:31.

Time: 50-51 A. D. Perhaps 20 years after the beginning of the Christian Church.

Place: Thessalonica and Berea, in Macedonia.

Historical Background.—Paul was on his second missionary journey, with Silas and Timothy as companions and helpers. The events of today's lesson follow closely upon those of two weeks ago, when Paul preached and was imprisoned at Philippi. Read Acts 16:35-40 for the events intervening. Paul showed wisdom in demanding public

and official release from prison at Philippi. Had he left the city without vindication, the small church there would have been doomed. The mob certainly would not have been more kind to converts than to the missionaries. Paul's bold stand for justice emboldened the little band of believers to stand fast in their faith and soon they grew into a flourishing church.

Geographical Background.—Paul, Silas and Timothy after a brief visit to the brethren in Lydia's house at Philippi left the city, going southwest along the Egnatian Way (a military paved road, 700 miles long, leading from Rome through Brundisium, Dyrrachium, Thessalonica, Philippi, to Byzantium) and reaching Amphipolis, 33 miles from Philippi, and 30 miles further, they stop at Apollonia. The missionaries made brief stays in these cities for two reasons, They

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were too near Philippi to be safe, and there was no synagogue in either place, hence but few Jews. From Apollonia they journeyed 37 miles to Thessalonica (called Therma, i. e. Hot Springs, before 315 B. C. and Saloniki in modern times) the capital and largest city of Macedonia. It was a great commercial center, hence contained many Jews. The missionaries remained here probably six months (December, 50 to May, 51) and despite persecution founded a flourishing church.

Paul, Silas and Timothy held their next mission at Berea, about 50 miles west of Thessalonica, and off of the Egnatian Way, hence mentioned by Cicero as an out-of-the-way place. After three months (May-August) of successful work here, friends escorted Paul to Dium, the port of Berea, and thence by ship, or possibly on foot, along the shore road, 200 miles to Athens.

I. Missionaries in Thessalonica.—The missionaries had been driven from Philippi because they interfered with a profitable but wicked business. "They came to Thessalonica, where was a synagogue of the Jews" and at the regular synagogue service for three Sabbaths Paul went in and taught from the scriptures and tried to show the people that Jesus was the Messiah promised therein. Note Paul's most excellent method of teaching the Bible. First he "reasoned with them out of the scriptures," i. e. discussed the question, presenting arguments and proofs. Matthew 12:9-12 shows that open discussion in the Synagogue was permissible. Paul takes their familiar, sacred scriptures and shows that the prophecies of a Messiah, his coming, his glories, his rejection, and suffering (Psalm 72, Isa. 9 and 53) have been fulfilled in Jesus. Then he "opened" the Scriptures, i. e., interpreted their meaning, by showing the relation of the truths to each other and applying them to life. He showed how "it behooved the Christ to suffer," die on the cross, and rise again in order that he might accomplish his mission of salvation. His third method was "alleging" (its earlier meaning "to set forth") the scriptures. The promises and prophecies of the Old Testament were set beside the facts of Jesus's life and teaching and made to show that Jesus was indeed their Messiah.

Paul's method is a most excellent way to teach the Bible in Sunday school now-a-days to "discuss" its invigorating to the Pale and Sickly. The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children, 50c.

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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.

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truths, "interpret" their meaning, and "compare" or apply them to the facts of life.

That the missionaries were successful in their ministry is shown by the fact that they remained here five or six months, and that some Jews, many Greeks and "not a few" women of the leading families believed and associated with them as disciples. The private life of the missionaries no doubt helped to make their preaching effective. We get some glimpses of this in a letter Paul wrote at Corinth about a year later. There (1 Thes. 2:5-12) we learn they lived holy, unselfish and blameless lives, toiling night and day for their own support; and that Paul was patient and gentle toward them, encouraging, comforting and exhorting them "as a father does his children."

But some envious unbelieving Jews alarmed at Paul's success gathered a vile mob and assaulted the house of his host, Jason. Not finding the missionaries they dragged Jason and some other brethren before the magistrates, accusing them of harboring "these that have turned the world upside down" and "doing contrary to the decrees of Caesar." The first charge is excellent evidence of the power of Christianity, that in so short a time it was overturning wrong and setting the world aright. The second charge was more serious. It was an unpardonable crime and treason against Rome to say "there is another king, one Jesus." The heathen could not easily comprehend Christian teaching about Christ as a king, and the Jews themselves were expecting their Messiah as an earthly king. So the skillfully planned charge worried the magistrates and caused them to take the easiest way out of the trouble, that it might not reach the ears of the Emperor Claudius at Rome. They took security of Jason and his friend as a guaranty that the missionaries would leave the city and stay away and then set them free. So Paul, Silas, and Timothy came out from their hiding place that night and went to Berea.

II. Missionaries in Berea. For the missionaries to leave Thessalonica in this manner was not cowardice, but prudence and according to the directions of Christ (Mat. 10:23). That the church held together and Paul kept in touch with them is shown by two letters Paul wrote them several months later. In Berea the missionaries use the same method as at Thessalonica. They go first to the synagogue and preach. This was Paul's custom, and the Rabbis usually invited a stranger to speak at this regular service. The Bereans being more noble born and open minded, heard the gospel and "searched the Scriptures daily to see whether those things were so." To them the Bible was final authority. They studied the Scriptures as "the Word of God." They "examined them daily," and studied with a definite purpose of discovering the truth about Christ. The result? They found it even as Paul said. "Therefore many of them believed"—even of the Greek society women, and men, too. News of Paul's success here spread, but he was not allowed to preach unhindered. Jealous Jews of Thessalonica came and stirred up the people so that Paul went to Athens, leaving Silas and Timothy to look after the young church.

The Lesson For Us.—The lesson for us is that of Bible reading and study; to be open-minded and free from prejudice; be eager to know the truth and ready to investigate; to search

the Scriptures that we may know Christ as our Savior, and have him as our guide through life.

### SUNDAY SCHOOL FUND, NORTH ARKANSAS CONFERENCE.

Previously reported .....	\$190.98
Paid to W. A. Lindsey, not itemized by charges.....	151.93
Elm Springs Circuit.....	15.00
Wynne .....	5.00
Melwood .....	8.00
Siloam Springs .....	10.00
Auvergne and Weldon.....	3.25

Total on assessment.....\$384.16

#### Received From Children's Day.

Booneville .....	\$ 6.24
Batesville .....	19.34
Blytheville .....	7.14
Corning .....	8.65
Cushman .....	4.48
Van Buren .....	12.00
Berryville .....	3.40
Gilmore and Joiner.....	18.00
Moorefield .....	5.05
First Church, Fort Smith.....	7.49
Eureka Springs .....	3.88
Gardner Memorial .....	4.90
Helena .....	15.16
Centerton Ct. ....	4.00
Rush Ct. ....	9.95
Rogers .....	4.70
Lincoln .....	3.00
Wynne .....	9.34
Magazine .....	5.57
Naylor Ct. ....	3.95
Marshall .....	1.85
Bentonville .....	6.71
Bexar Ct. ....	3.35
Alicia .....	4.18
Calico Rock .....	6.50
Conway Mission .....	2.20
Paragould Ct. ....	6.55
Smithville Ct. ....	8.51
Imboden .....	5.87
Blytheville Ct. ....	5.78
Cotton Plant .....	7.14
Dardanelle .....	10.69
Clarksville Ct. ....	2.50
Pea Ridge Ct. ....	7.00
Auvergne and Weldon.....	17.50
Mansfield .....	1.80
Viney Grove .....	11.92
Central Ave., Batesville.....	4.45
Salado Ct. ....	4.00
Augusta .....	5.50

Total from Children's Day.....\$280.44

Total from all sources..... 664.60

It takes approximately \$150.00 a month for the Board to operate. This includes salary and traveling expense. I urge every pastor to make part payment, if not all, on his assessment for the support of the field secretary. Remit your Children's Day offering as soon as the day is observed. Do not hold it till Annual Conference. The money is needed now. If you can not observe Children's Day, then levy the assessment of 1 per cent of preacher's salary and remit part or all of this. Brother Lindsey has been hindered by the serious illness of both his child and his mother. This increased his expense. We need to make payment. We are trying to arrange some squadron work, with men like Dr. Bulla to visit some of the centers of the Conference. Help us.—W. T. Martin, Chairman.

### MAY TEACHER-TRAINING ENROLLMENT FROM THE GULF DIVISION.

Alabama Conference—One class with seven students, at Perote; one individual student enrolled from Eu-faula. Louisiana Conference—Two classes with 32 students at Keener Memorial (Baton Rouge), and Zwolle. Little Rock Conference—Two individual students, at Fordyce, Mississippi

Conference—One class with eight students, at Fourteenth Avenue (Laurel). North Alabama Conference—One class with nine students, at Ensley. North Arkansas Conference—Two classes with eight students, at Alma and Booneville. North Mississippi Conference—One class with 11 students, at Mineral Wells; one individual student from Sallis. Total from the division, eight classes with 75 students, and four individual students. Aggregate for the whole church, 49 classes with 597 students, and eight individual students.

During May, eleven first and eight advanced (old) course diplomas were issued to students at Montgomery (Alabama Conference), and 32 advanced (old) course diplomas to students at Brookhaven and Meridian (Mississippi Conference).

Fifty diplomas were issued during May to students in North Carolina and Georgia who had completed the first five units of the new or standard course.

In a letter from Rev. John W. Shackford, superintendent of the Department of Teacher Training at Nashville, he says: "We now have enrolled in the Standard Training Course 6,132 pupils. The response to this new course indicates very clearly the fact that the Church was waiting for a satisfactory training course, and that there is widespread recognition of the need of thorough teacher training."—A. L. Dietrich.

### THE SUNDAY SCHOOL AND LAKE JUNALUSKA.

July 11-23 is Sunday school time at Lake Junaluska, N. C., this year, and I want briefly to call the attention of our Gulf Division Sunday school folks to a few of the "courses" included in the splendid "feast" that has been prepared for us there.

The General Sunday School Board will be in session July 11-12; the following members of that board reside in the Gulf Division: Mr. J. B. Wadsworth, Gadsden, Ala.; Judge A. L. Hutchins, Augusta, Ark., and Mr. J. H. Ledyard, Tupelo, Miss.; and they will undoubtedly all be there.

July 12 (p. m.) and 13 the Conference of Chairmen of Sunday School Boards and Field Secretaries will be in session. Mr. J. M. Way, secretary of the Atlantic Division, is chairman of the executive committee of this

### DON'T USE SOAP

on your hair. It is too strongly alkaline and will do a great deal of damage. The hair should be of a soft and silken texture. Each individual hair is of delicate construction and requires scientific, careful treatment. If your hair is harsh, dry, coarse and scanty then you are not giving it proper treatment. The hair needs food just as the rest of your body and in order to keep your scalp nourished and your hair plentiful and beautiful, you should supply it with the proper food and treatment. The Creoles of Louisiana possessed a formula for keeping the hair beautiful and for many years kept the secret to themselves, but now you may enjoy their discovery by using "La Creole", Hair Color Restorer, the same recipe which the Creoles used. It darkens hair in the natural way and keeps the scalp in healthy condition. For sale by all reliable dealers. Price \$1.00. Manufactured by Van Fleet-Mansfield Drug Co., Memphis, Tenn.



organization, and will have a fine program ready for us.

July 14-20 will be the Sunday School Institute, with a daily program as follows: 8:45 to 9 a. m., devotional; 9 to 9:45, group conferences—elementary, conducted by Miss Minnie E. Kennedy, Director of Elementary Work; secondary, conducted by Rev. W. W. Alexander, A. M., of Murfreesboro, Tenn.; adult, conducted by Rev. C. D. Bulla, D. D., superintendent of the Wesley Bible Class Department; 10 to 10:45, "The Pupil," by Rev. John W. Shackford, B. D., superintendent Department of Teacher Training; 11 to 11:45, "The Teacher," Rev. E. B. Chappell, D. D., Sunday School Editor; 12 to 12:45, Bible lecture, New Testament, Dr. H. C. Howard, professor of Homiletics in the Candler School of Theology at Atlanta, Ga.

July 21-22, the Wesley Bible Class Conference, the following being some of those who are on the list of speakers: Bishop James Atkins, Dr. Chappell, Dr. Bulla, Dr. Alexander, Dr. Shackford, Miss Kennedy, Miss Bertha Childs, Mr. J. M. Way, Rev. Emmett Hightower, Mr. C. J. Nugent, Rev. C. P. Moore, Rev. J. E. Squires, Mr. A. L. Dietrich, Mr. W. M. Bradham, Rev. W. C. Owen, Rev. A. H. Cole, Dr. J. H. Therrell, Rev. W. J. Moore, Rev. Geo. R. Stuart, Rev. C. Wolford, Rev. R. H. B. Gladney, Rev. J. L. Neill, Rev. C. N. Baker, Rev. C. V. Breithaupt, and others.

Some of the special features are: Address on Thursday evening, July 13, "The Task of the Sunday School," by Dr. W. P. Few, president Trinity College, Durham, N. C.; address Friday evening, July 14, "The Task of the Teacher of Religion," Dr. Plato T. Durham, dean of the Candler School of Theology, Atlanta; Sunday, July 16, preaching forenoon and evening by Bishop Hendrix; address Wednesday evening, July 19, "The Preparation of the Teacher of Religion," Dr. Ivan Lee Holt, chairman of the Theological Faculty, Southern Methodist University, Dallas; address Thursday evening, July 20, "The Sunday School as an Evangelizing Agency," Dr. Luther E. Todd, St. Louis. Mr. John R. Pepper of Memphis will be superintendent of the Sunday school on July 16, at 9:30 a. m.

The railroads have made a special fare for the occasion, and there is abundant hotel and boarding house accommodation at reasonable rates.—A. L. Dietrich.

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### EPWORTH LEAGUE.

#### THE EPWORTH LEAGUE LESSON NOTES FOR JULY 2.

By Rev. H. C. Hoy.

How to Make Ours an Ideal Nation.  
Scripture References. I. Pet. 11:1-10.

The day has come when we as a nation must branch out upon world affairs. We are no longer isolated. America is a nation with a mission in life. This mission is spiritual. We must uphold the ideals of Christian civilization and give to the world an example of unselfish devotion to the cause of Christ.

First, This Nation Can Be Ideal By Holding True to the Spiritual.

1. Devotion to God has made this nation great. When this nation was founded it was based upon the teachings of the Bible. It was founded because of the fact that men wished to worship God according to the dictates of their consciences. The great statesmen of this nation have always been loyal to God and thus they sought to follow God's leadership. Thus we find that God has ever blessed the people and they have grown and prospered.

2. The liberty of this people comes from the fact of the open Bible. People have studied religion as they thought best and have followed God as He suggested and hence they have become a great liberty-loving people. They have never been hampered because of the leadership of the Holy Spirit who leads all who trust Him into the light of the truth. Wherever the open Bible is seen there we see the greatest amount of prosperity and happiness. There we see the people are intelligent. Education follows in the wake of Christianity. The United States today is among the great nations of the world because of the Christian intelligence.

3. Spirituality makes a nation always great. No nation has ever been great that did not have deep spiritual qualities, even though the nation was heathen. Spiritual qualifications make a nation able to withstand shocks of sensualism that destroy manhood. Germany was great so long as the spiritual dominated, but when she allowed her prosperity to make her mad then she began to sow the seeds of decline by building up a material civilization.

Now we today stand in a position to vindicate the power of the spiritual. For our chief men have declared for the great principles of humanity even if it should demand a sacrifice. President Wilson has said again and again that there are worse things than death, it is the loss of an ideal. It is the loss of the sense of the spiritual. This nation with all of her accumulated wealth must hold true to God or else she will be confounded and pass out of existence. Our great mission now is to heal up the wounds of the broken nations and to carry the torch light of the gospel of peace to the world and to show them the Christian spirit as embodied in a great nation.

Second, Righteousness Exalteth a Nation.

1. Liberty does not consist in general declaration of the rights of man. We should ask what is there in liberty for us. There is nothing in it for us unless we can translate it into terms of our own conditions and needs. The task that we have constantly before us is that of proving that we are worthy of the men who set the pace for our ideals of today. The way to lead patriotic America is to love the duty

that lies nearest to our hand and know that in performing it we are serving our country.

2. It is patriotic to concert one measure for another. We are going to make good our independence because we believe in the divine providence of God. We believe that the people are to be trusted and that God is to be trusted above all other things. It is one thing to come to the age of being able to vote and another thing to know what to do with your ballot. Your idea should be represented in every ballot that you cast. The great question is, What are we going to do with the influence of the great nation. I am a world citizen and I will not be satisfied until I have done my best to give to this nation my life in its best efforts. We cannot afford as individuals or as a nation to use our great power and opportunities for personal aggrandizement. When we do we then cease to be an ideal nation. We should be the protector of the weak and the upholder of the rights of the people wherever they be. We should seek to perpetuate the democratic forms of government everywhere. They are the ones that show progress. The others show stagnation.

My dream is that as the years go by and the world knows more about America it will drink at these fountains of high ideals and liberty, and that the world will never fear America unless it feels that it is engaged in some enterprise that is contrary to Christian civilization. I hope to see the day when we shall put human rights above everything else. And that worldly substance shall always be subordinated to a high and noble ideal. Then we will have a great nation.

#### NOTICE TO ALL EPWORTH LEAGUE CHAPTERS IN NORTH ARKANSAS CONFERENCE.

Please call a special meeting of your members and select at least two delegates to represent your chapter at the Annual League Conference at Newport, June 26-29, and send their names at once to Miss Lillian Bandy or Rev. W. B. Hays, Newport, Ark. Please do this at once and also have them make a full report at the Conference on the following matters: Number of members, increase or decrease; devotional meetings held; Bible study conducted; covenants enrolled; socials held; temperance or other reform meetings; missionary meetings; mission study classes; Anniversary Day observed? Amount of offering? Chapter membership fee paid? Annual Conference dues paid? Amount raised for charity? for missions? for Africa Special? Other purposes? Number copies of Era taken; Council meetings held; Special Work? Each Chapter is expected to report on the above matters and the delegates should be prepared.

Each Chapter will be called upon for its Secretary's Record book which will be submitted to a commission to determine what per cent each Chapter is entitled to under the Standards of Efficiency as outlined in the Hand Book. Please let all Chapters send their secretaries books by their delegates.—E. H. Thomas, Conference President.

The Sunday School deals with lessons; the home with life itself. The Sunday School presents moral laws; the home forms habits. The Sunday School stimulates the formation of ideas; the home does it also and determines choice as well.—Prof. Edward Porter St. John.

### CHILDREN'S DEPARTMENT.

#### HIS UNLUCKY DAY.

Wunst I got mad at ma,  
I don't remember why;  
But I 'st walked right off to school  
'Thout tellin' her good-bye.

A big ol' lump came in my throat  
An' purt' near made me cry,  
For me an' ma is awful pals  
An' allus kiss good-bye.

An' might' near ever'thing I did  
Went wrong, looked like to me;  
I stubbed my toe an' tore my waist,  
An' fell and skinned my knee.

I missed in 'rithmetic an' lost  
A chanst to git up head,  
An' in the spellin' class I left  
A letter out of "dead."

An' that ol' lump growed, an' I says:  
"S'pose if ma should die  
Right now an' me a-leavin' her  
'Thout kissin' her good-bye."

My! that's the longes' mornin'  
'At ever I spent, I know.  
It seemed more'n fifty years  
'Fore it was time to go.

An' never mind what happened  
When I seen my ma, but I  
'st guess I won't go 'way no more  
'Thout kissin' her good-bye.  
—Chicago News.

#### THE BED-TIME TRAIN.

Billy and Joe could sit high up on the wide front porch of their own pleasant home and watch the trains coming and going to and from the city.

There was one train that always came by at eight o'clock in the evening, and this was called the "bed-time train," because it had a great headlight on it, and you could see it coming, and the clock was upstairs, where you might not think of looking to see if it said eight o'clock.

The nights were getting cool now, and when the family sat out on the porch they had to get coats and shawls and wrap up a little in order to be quite comfortable. Billy was sitting in mother's lap, and she was telling little piggy-wiggy stories with his finger.

## CALOMEL TODAY, SICK TOMORROW

**Dose of Nasty Calomel Makes  
You Sick and You Lose  
a Day's Work.**

Calomel salivates! It's mercury! Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50 cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful, and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel today you'll be sick and nauseated tomorrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

ers and toes, while Joe was just about to go to sleep in father's arms. Both sets of eyes were winking and blinking with the feeling of the sleepy sand man's sand, and both sets of eyelids were getting heavy.

"The 'bed-time train' had better hurry up, or I know two little sleepy-heads who won't see it," said mother.

And then both pairs of eyes opened up wide and began to look. "I see it," said Billy. "And I see it too," said Joe. And then they all began watching that wonderful "bed-time train." They could see it leave the depot and dip into the subway, then hide behind the hill, then out again with its fiery eye and sweep around the curve and up the grade and on toward the open prairie. It was like a great dragon with smoke coming from its nostrils and having one great fiery eye in front and many smaller ones on each side. When you first saw it you were so far away that it slipped along slyly and silently, but by the time it got round the curve and to the crossing it was thundering along like the most awful dragon you could think of. "Chuff! chuff! chuff!" said Billy as he listened. "Just hear him puff." And then as they looked and listened the big train slowed down and came to a standstill right at the crossing.

Some men got off and ran up and down, waving lights and signaling, and then the big old "bed-time train" got up steam and puffed away.

"I wonder why it stopped out here," said mother, straining her eyes after the disappearing train.

#### REV. A. B. MOWERS ADVOCATES NERVE REMEDY.

Nervous indigestion is one of the commonest of the many forms of nervous trouble. It is very hard to treat usually, but those who have used Dr. Miles' Nervine all report that it was not long before their trouble vanished entirely.

Every ailment must have a cause and the cause is what should be removed. When the cause lies in the nervous system Dr. Miles' Nervine cannot be too strongly advocated. It is backed by thirty years of successful use.

The Rev. A. B. Mowers of York, Pa., is an ardent advocate of this remedy since it completely relieved him. He made the following statement for publication:—

"Nearly 10 years ago I was troubled with nervous indigestion in its worst form. I had sick headaches nearly every day, with a dizzy, dull feeling. I was extremely nervous, confused and suffered much with constipation. I was informed of Dr. Miles' Nervine and Liver Pills and determined to give them a trial. I used them as directed and received much relief. I continued the Nervine until I had used several bottles. I now enjoy good health, relish my meals and can eat any kind of food without fear. I take pleasure in recommending Dr. Miles' Remedies to the public."

Dr. Miles' Nervine or Liver Pills can be purchased at any drug store and the purchase price will be cheerfully refunded by the druggist if after using the remedies you are not satisfied with the results obtained.

MILES MEDICAL CO., Elkhart, Ind.

#### MARY BALDWIN SEMINARY FOR YOUNG LADIES.

Established 1842. Term begins September 14. In the beautiful and historic Shenandoah Valley of Virginia. Unsurpassed climate; modern equipment; students from 35 States. Courses—Collegiate (3 years); Preparatory (4 years), with certificate privileges. Music, Art and Domestic Science. Catalog. Staunton, Va.

"I wonder too" said father. "They never take people on at the crossing, and I've never known them to stop and let any one off."

They didn't have to wonder very long, though, for pretty soon they saw two people—a man and a woman—coming up the road from the crossing. Everybody watched with all their eyes, and, sure enough, the strangers turned in at their own gate and came right up the walk to their own front porch, only when the light shone on them they were not strangers at all, but dear grandmother and Uncle Billy, come for a surprise visit.

"How did you ever get them to stop and let you off at the crossing?" father asked Uncle Billy.

"I didn't," Uncle Billy answered. "They would not do it for me and my money; but grandmother got to talking to the superintendent of the road and told him about this being the 'bed-time train' and how Billy and Joe would be sound asleep if we had to get off at the depot and ride out here. She didn't once ask him to stop the train for us; he just offered to do it. And when grandmother thanked him and told him good-by he shook hands with her and sent his love to Billy and Joe."

That is what happened the night the "bed-time train" stopped; and, of course, Billy and Joe got to sit up a little later that night.—Francis McKinnon Morton.

#### THE TORTOISE AND THE ELEPHANT.

One day an elephant was taking a walk when he met a tortoise. "Get out of my way," he called rudely.

The tortoise stepped meekly aside to let the elephant pass, but as he did so he said, "Why do you speak so rudely to me? Do you think I am a person of no importance? If you try a race with me you will soon see that I can beat you."

The elephant laughed loudly and said, "You can never beat me; however, to please you, I shall race with you just now."

"No, thank you, not today," said the tortoise, "but I shall meet you here early tomorrow morning and we shall run a race together."

Then the tortoise ran off and told all his friends, and they agreed to help him. So very early next morning he placed his friends at intervals along the road where the race was to take place, and then he himself went to the spot where he was to meet the elephant.

They started off together and the elephant ran till he was tired. Then he called out, "Where are you now?"

To his great surprise a voice answered, "Here I am," and he saw a tortoise in front of him.

So they set off once more, and again the elephant ran till he was tired. Then he stopped and called out, "Where are you now, friend?" and again to his great surprise a voice answered, "Here I am in front of you."

The poor elephant ran on and on, but whenever he stopped to take breath, he found a tortoise just in front of him. At last he felt he could run no farther, and was just about to lie down when he saw a tortoise in front of him again. "Well," said the tortoise, "are you satisfied now?"

"Yes," said the elephant; "you were quite right; you can certainly run faster than I can." And so he shook hands with the tortoise and they parted good friends.—Central African Folk Stories.

#### NEWS OF THE CHURCHES.

##### HOT SPRINGS METHODISM.

Present: Steel, Robertson, Holland, Few and Harrell.

Park Avenue—(Robertson). Very good congregation, excellent Sunday school, fairly good prayer meeting. Our Sunday school manifests very great interest and enthusiasm. Last night's congregation was very good. The Epworth League had an interesting service. One addition to the church at the night service.

Third Street—(Holland). Had an excellent congregation at the morning service; a very fine Sunday school. The school has reached an enrollment of 241. The evening congregation was not as good as the morning, but the service was very encouraging. The Epworth League was not as well attended as usual. Our prayer meeting seems to grow in interest as we continue the study of the Acts of the Apostles.

Dr. Few reported that things were encouraging over the district. He was at Curtis Saturday and at Malvern Sunday night. He secured at Curtis six subscribers for the Arkansas Methodist and two subscribers for the Nashville Advocate. Dr. Few reported good services at Malvern Sunday night and stated that Malvern was one of the most delightful charges in the district and also stated that good effects of a revival held there last year were still visible.

Rev. J. W. Harrell reported a fine service at Malvern in the morning, Children's Day being held during the Sunday school hour. The collection was good.

Brother Robertson reports that Sister Robertson is improving after a second operation and will return home in a few days from the hospital. The doctor says that it was the hardest and most complicated case he ever had and says her recovery is wonderful. It does not seem so wonderful after considering the fact that many prayers have gone up to God in her behalf.—R. M. Holland.

##### REVIVAL AT LEESVILLE, LA.

We have come to the halfway station of the Conference year of 1916, and, therefore, we wish to present to the general public a resume of the work accomplished since the session of our Conference.

After reaching Leesville at the close of the Annual Conference, we began an investigation and careful study of our church and its activities in this field, relative to forming plans for the development and extension of the kingdom of God, and the strengthening of our beloved Methodism.

We began to plan a forward movement designed especially to increase the efficiency of our Sunday school. Rev. W. H. Coleman, our Conference Sunday school secretary, was with us in a two days' institute in the beginning of the new year. Our plans for the enlargement of our Sunday school work were carried out as nearly as we could expect. Then the Missionary Society was reorganized with an efficient and effective officer and forward movement plan set in operation, which has resulted in the awakening of a larger interest among the ladies of the Church.

The Junior and Senior Epworth Leagues were then reorganized, and the departments placed upon a more aggressive basis, and the young life of the Church put to work in a sense of utility and conservation as never before.

In this connection I will mention the fact that the Woman's Missionary Society, during the year, has purchased two fine lots, upon which the new Methodist Church in the future will be erected, and we expect to have the parsonage here in first-class repair by the Annual Conference.

We have been working from the beginning of the year, looking with expectancy that the Lord would pour out His Spirit upon the people; to

#### 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 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.

that end we have prayed and we have preached.

We arranged with Rev. D. L. Coale, one of our general evangelists, and Prof. Spindler, his singer, to conduct for us a revival, beginning Sunday, May 28.

Up to the beginning of the revival the pastor had received into the church since Conference at Leesville 78 members in various ways. Brother Coale came to Leesville and opened the campaign and remained with us two full weeks, and Leesville never in its history witnessed such a religious awakening—more than 400 conversions and reclamations during the meeting.

Our church will get about one hundred new members. Up to this writing more than 75 have been received, and there are several other applicants. The other churches of the city will get a goodly number.

I wish to add a few things concerning the evangelist. Brother Coale is one of the strangest evangelists in the field today. He is one of the sanest men in that particular work. He not only has a message for the unsaved, but he tones up the church. His closing sermon, "Why I Am a Methodist," is worth any expense in any meeting. When he had closed that sermon in Leesville more than 50 persons were received into the church. At the great closing service of consecration several young people gave their lives for special Christian work, three to the ministry, one to special Sunday school work; one young lady to missionary work and one for special Christian work at home.

Our cause in Leesville has been advanced and the spirit of the Lord is here. Christians have been built up and united as never before. The spirit of optimism and service prevails.—John L. Williams, Pastor.

#### COTTER.

This is a remarkable situation from many standpoints. Great mining enterprises are under way. Investors from afar are overrunning the mountain ranges. Railroads are under construction for carrying out the ores and timber.

What has been an isolated mountain section inhabited by a simple mountain people, with meager ways for living, has been changed within a few months into a great industrial region teeming with a mixed multitude from many places. The irreligious and immoral leadership is far superior to the better forces. This section is sure to be the greatest wealth producing region of the state.

## 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

**YOUR SCHOOL NEEDS**  
The State School Song,  
"MY OWN LOVED ARKANSAS."  
25c a Dozen; \$1.25 Per Hundred.  
Arkansas Methodist, Little Rock, Ark.

**SAMPLE CATECHISMS.**  
If you have never seen the Thornburgh Catechisms for Infant Classes in Sunday School, send a stamp for sample copy to A. C. Millar, 200 E. Sixth street, Little Rock, Ark.

Sunday schools that have used the Thornburgh Catechisms will be pleased to know that they may be had at 50 cents a dozen from A. C. Millar, 200 East Sixth street, Little Rock.

The greatest moral battles are to be fought out in this section. The problem of the "mountain whites" has changed in less than a year to a problem of institutional work among an intellectual and well-to-do folk who at present care far more for gold than for God. We need a lot of first class religious business and professional men to come into this section and assist in establishing the work of the kingdom. We have a fine opening for physicians, hardware men, meat market men, repair shops for shoes and harness, and a host of other folks.

If we can get the equipment in buildings needed for the church to do her work efficiently a new day will come upon us religiously. You men who are located in old established churches and towns have no idea what we mountain men are going through with. We see, by faith, a new mountain region inhabited by vast multitudes of peoples gathered from all sections worshipping in magnificent houses of stones cleaved from our own mountain sides, electric power propelling the wheels for great foundries, mills and factories; and a land unexcelled for health and beauty.—W. B. Wolf, Pastor.

#### KINGSLAND CHARGE NEWS.

The societies on the Kingsland charge have arranged for their pastor to attend the Summer School at Conway with all his expenses paid. The Kingsland Society has arranged for a revival meeting commencing on the 18th with Rev. Frank Hopkins to do the preaching, and Rev. W. H. Hansford to conduct the song service. The large district tent will be used.

A society was organized at a school house appointment at Draughton last Sunday night with the following as charter members: Miss Ruth Sallee, Miss Gladys Oldner, Mrs. Mary Oldner, Mrs. Ruth Dykes, and Alex W. Dykes. The people are encouraged and are expecting good things to result from the work started.

The home department has been added to the Arkansas Methodist roll lately: E. R. Buster, Alex W. Dykes, J. A. Puterbaugh, and R. L. Kite.

The various Missionary committees of the various societies under the efficient leadership of Charge Lay Leader J. W. Mitchell, are supplying the people with the free publications of the various boards of the church. Considerable interest is being taken in the literature thus distributed.—Reporter.

#### CORNING.

Our revival meeting closed last night. Evangelist W. C. Swope did the preaching, and L. H. Harber led the singing. Brother Swope is a very fluent speaker, having a very fine command of language, and condemns popular sins, such as card playing, dancing, drinking, swearing, licentiousness, etc., in no uncertain sound. He is fearless, but kind in the delivery of his messages of truth. We had great crowds attending the services both morning and night. On the second Monday morning of the meeting, all the business houses having closed for the day services, we had about 350 people present, and perhaps 250 of them were men. We had as high as 550 at night service out of a population of about 1,400. It rained almost every day during the meeting, but the crowds came just the same. As our town had not had a great revival in several years there were many in the churches who needed reclaiming, and scores of them renewed their consecra-

tion during the meeting, a goodly number of sinners professed conversion, and we have between twenty-five and thirty names for membership in the church. All the other churches of the town entered heartily into the meeting, and seemed to enjoy it very much. We are sure that our town is in much better condition, morally and spiritually, than it has been in quite a while. We now turn our attention earnestly and definitely to the building of our new church, to replace the one burned in February. We are hoping to complete the new building, which will be a modern Sunday school church, before annual conference.—A. F. Skinner, P. C.

#### QUARTERLY CONFERENCE PROGRAM AT POPLAR GROVE.

The Third Quarterly Conference of the LaGrange Circuit will meet at Poplar Grove, Saturday and Sunday, June 24-5, and it is hoped every member will be present.

Considering conditions we have done very well so far this year, but we want this to be the best quarterly conference we have had in quite a while. We want to be able to make the best reports we have ever made at any one session heretofore.

Following is the program for the occasion:

Friday evening, 8 o'clock, preaching by Rev. W. F. Evans, Presiding Elder.

#### Saturday.

10:00—Opening devotional exercises, by the Presiding Elder.

10:15—Address—"Community Welfare from the Standpoint of Health"—by two of our leading physicians.

11:00—"Community Welfare From the Standpoint of Better Farming"—Farm and Canning Club Demonstrators of Phillips County.

12:30—Dinner on the ground.

1:30 Address—"The Church and Its Relation to All Community Advancement"—W. B. Mann of Marianna.

2:00—The Sunday Schools—the Gateway to Better Churches, Therefore Better Communities—Hon. S. W. Adams if Helena and Mr. Deisch of Barton.

3:00—Business Session Quarterly Conference.

8:00—Preaching by Rev. W. F. Evans.

#### Sunday.

9:30—Sunday school.

11:00—Address — Christian Education, President J. M. Williams of Galway College, Searcy.

3:00—Laymen's Meeting at the Church and a Woman's Meeting at School House.

Hon. M. B. Norfleet and Mrs. H. B. Trimble will be the speakers at these meetings.

8:00—Preaching.—M. L. Mark, Pastor.

#### ATKINS.

We have had a good meeting in our church. The services were conducted by Charles Henson, a Conference evangelist. He was converted about six years ago. The amount of information he has secured within this time is remarkable. He is of pleasing personality and makes a strong appeal for right living. The second week of our meeting Mr. J. E. Ogden of Carthage, Mo., was with us as singer and choir leader. The music was inspiring and soul-stirring. We had twenty-five professions. When conditions are taken into account the results were all that we could have expected. I commend Brother Henson to any pastor needing help. His work was very satisfactory.—J. M. Williams.

#### A CALL OF EDUCATORS TO HON. MINOR WALLACE.

Dear Sir: At a recent informal conference of educators of this state, your lecture on Prentiss and Grady—"Two stars that set each in the other's sky"—was recalled; and representing the sense of that conference, we beg to state:

This lecture, profound in thought, inspiring in oratory, seasoned with much humor, charming and thrilling in every way, and crowded with a noble patriotism and moral, is an educational inspiration and classic—one of the masterpieces of American literature. It is also recalled that it was commended in a very high degree by such men as Judges U. M. Rose and C. D. Wood, Doctors J. W. Conger and A. C. Millar; Senators Walshall and Jones; Jno. Temple Graves and General Jno. B. Gordon; college presidents, chatauqua managers, the Press of this State, led by the Gazette and Democrat, and the Press of other States.

Such a production, by one of her sons, should be preserved in the annals of the State; and we urge you to consent to the presentation of this

#### 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.



## TO Pine Bluff

England, Fordyce, Camden, Stuttgart, DeWitt and Gillett.

Cotton Belt Route trains will arrive at and depart from depot at north end of free bridge, Argenta, Ark.

Automobile buses leave corner of Main and Markham streets, Little Rock, for Cotton Belt Depot, Argenta. Fare, 5 cents.

#### THE SCHEDULE.

Going.			
Lv. Argenta	8:05 a.m.	3:25 p.m.	
(Little Rock.)			
Ar. England	9:05 a.m.	4:35 p.m.	
Ar. Pine Bluff	10:25 a.m.	6:10 p.m.	
Lv. Pine Bluff	3:20 p.m.		
Ar. Fordyce	5:00 p.m.		
Ar. Camden	6:20 p.m.		
Ar. Stuttgart		6:15 p.m.	
Ar. DeWitt		7:20 p.m.	
Ar. Gillett		7:55 p.m.	
Returning.			
Lv. Gillett	5:50 a.m.		
Lv. DeWitt	6:25 a.m.		
Lv. Stuttgart	7:35 a.m.		
Lv. Camden	10:28 a.m.		
Lv. Fordyce	11:40 a.m.		
Ar. Pine Bluff		1:25 p.m.	
Lv. Pine Bluff	7:35 a.m.	3:00 p.m.	
Lv. England	9:05 a.m.	4:45 p.m.	
Ar. Argenta	10:05 a.m.	5:45 p.m.	
(Little Rock.)			



lecture before every High School, College, University, Lyceum, Literary Society, Chautauqua, etc., in the State. We hereby also request the hearty and prompt co-operation of these institutions and the Press of the State, to the end, that the youth and all the people of the State, during the current school year may have the inspiration of this in the "spoken word" of the living orator.

Junius Jordan,  
Supt. Pine Bluff Schools.  
Jno. H. Hinemon,  
Supt. State School For  
the Blind.  
C. H. Brough,  
Governor-Elect.  
Committee.

#### Response.

Gentlemen: Please accept my grateful acknowledgment of the honor conveyed by your communication. With the co-operation of the splendid forces indicated, and an appreciative sense, on my part, of the responsibility implied, I shall essay the pleasing task—keeping steadily in view the beneficent and distinctively educational feature, imposed by your partiality. I will be glad to confer or correspond with any person or institution wishing to place a local date, or assume the general management, in the premises.

Yours cordially,  
Minor Wallace.

Little Rock, Ark.

#### OBITUARY.

HANNA.—Mrs. Louisa Hanna, nee Nethery, was born March 7, 1842, in McNairy County, Tenn. Professed religion and joined the M. E. Church, South, in her thirteenth year. Lived a faithful member the remainder of her life. She was married to S. D. Hanna March 20, 1859. She was the mother of eleven children. Three of them died in infancy, eight are still living, four sons and four daughters, all professors of religion and members of the church.

Sister Hanna had been in ill health for a number of years. In this feeble condition she was seized with la grippe and after eleven days of suffering on February 17, 1916, she passed away in great pain. All her children were with her for several days and by her bedside at the moment of her

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departure. She left her husband and children the legacy of a beautiful life full of faith and devotion.—J. W. Berry.

CARTER.—James Finis, son of W. B. and Laura A. Carter, was born September 23, 1906, in Ouachita County, near Camden. Died May 17, 1916, in Washington County, near Fayetteville, Ark. Finis was a twin brother to Webster, who feels his loss so keenly, and their deep affection for each other was beautiful. Finis loved his Sunday school work, read his Bible with interest, always knew his lesson. It was remarkable for one of his age to read as high as 30 chapters for the week. His obedience and studious mind won the admiration of his teacher, who gave him a Bible. His death was a sad stroke for this happy Christian family. God loves a shining mark, and Finis will develop beautifully in the far away home of the soul.—M. C. Proctor.

TAYLOR.—William Arthur, son of Edwin and Mary E. Taylor, was born in Dallas County, Arkansas, November 28, 1857; was married to Miss Ella J. Proctor January 29, 1884. The writer received him by baptism into the church of God in his infancy. Early in life he ratified and confirmed his baptismal vows in good faith and purpose. His life thence in every particular was in perfect conformity to his vows to the day of his death, April 6, 1916. My acquaintance with this family commenced with my ministry in 1853. I was for several years their pastor, frequently with them in the public service and at the fireside, a Christian household. I ever found that a pastor's visit there meant a dual duty—theirs and the pastor's—and, too, it was a social and religious pleasure.

Of the subject of this sketch, out of my heart I could say much. He sustained a vital relation to the church, rendering not only loyalty to doctrine and polity, but cheerful, hearty service. He esteemed his pastor very highly in love for his work's sake, and to any requisition his pastor made upon him he responded, "Here am I; send me." A good man and true, his influence for God and the cause of Christ never waned. Such was his efficiency that he easily commanded the confidence and love of the entire community in which he lived, "a burning and a shining light." Indeed will he be greatly missed by the entire membership of the Methodist Church at Holly Springs, and his place is hard to fill. He was equally happy in the church, "which was in his house, wife and twelve children. Yes, he showed piety at home. 'Twas a labor of love with him to toil for their support, education, and their religious interests. He came as near doing his whole duty there, I think, as any man I ever knew. My visits to that family are a treasured memory, and I share with its members a deeply felt sense of religious sorrow that we shall here see his face no more. God of the widow and the fatherless befriend, comfort and safely guide mother and children all to a happy meeting in heaven, sincerely prays his former pastor. Amen.—James E. Caldwell.

ALLEN.—Lucy (Matlock) Allen was born near Winchester, Tenn., March 10, 1839. When but a young girl her parents moved to Arkansas and settled near Tulip when Tulip was in its palmy days. Her parents possessed considerable property, including slaves. The family was of the best,

refined and educated, the type that largely made up the citizenship of Tulip in the days before the 60's.

Lucy Matlock was married to Edmon A. Allen May 24, 1868. To the union were born eight children—five boys and three girls. One boy died in infancy, and another after he had become a settled man. The husband and father passed away some years ago. Sister Allen was identified with the Baptist Church. At her death she was not identified with any local church because of her ill health and the distance from the church of her choice. The last of her days were quiet and retired. She was a good woman and a Christian character. Her earthly career closed June 4, 1916.

Sister Allen's going was as if she was passing into a sleep. She rests from her labors. Weep not, bereaved ones. Be ready so that a happy and eternal reunion beyond the skies may be yours. The remains of Lucy Matlock Allen were interred in the Tulip cemetery. The Rev. J. L. Leonard conducted the funeral services.

SMITH.—Sister Mary Susan Smith (nee Hightower) was born forty-seven years ago. Her mother died when little Susan was but a few hours old and she was placed in the home of Brother and Sister J. C. McGehee, who cared for her as their own child. When she had grown to womanhood she was married to Brother James Smith, who with two daughters Allie and Amanda, and one son, Carrol, are left to mourn her going.

Sister Smith had long ago made peace with God and had lived a most devout Christian life. The writer visited her many times during the long period of her affliction and always found her cheerful. She never fretted or complained.

Just before her going she made arrangements for her burial as calmly as if preparing for a visit to loving friends.

Sister Smith passed calmly and peacefully to her reward on the 8th inst., and while she was not a member of our Church, the writer, at her own request, conducted the funeral services. In the presence of a large company of friends and relatives her mortal body was committed to the grave to rest to await the resurrection of the just. May the Comforter abide with the bereaved and bring them in peace to the home of the blessed.—J. F. Glover, P. C.

McCRACKEN.—Miss Sarah McCracken was born in Tennessee in 1844. Later she came to Arkansas, where she spent the remainder of her life. She passed away June 12, 1916, at the home of her sister, Mrs. Galloway. Sister McCracken was converted in her fourteenth year and joined the M. E. Church, South. She lived a devout Christian and a loyal member of the church all of her life. She was laid to rest in the Morris Cemetery, June 13. The funeral services were held by the undersigned. She was followed to her last resting place by a large crowd of sorrowing loved ones and friends.

She has passed beyond the reach of sorrow, pain and affliction. In the summons she heard the welcome plaudit of a loving Savior, "Well done." "Precious in His sight is the death of His saints."

Weep not for her. Your loss is her gain. It is true that the relatives have lost, for a time, a kind and loving sister, and the community a worthy citizen, and the church a devout member; but the Lord's will be done. Peace to thy ashes, and may thy sleep be unbroken until the morning of the resurrection, when Jesus bids the nations of the earth arise.—C. E. Gray.

None can be crowned unless he conquer, nor conquer unless he fight.—Selected.

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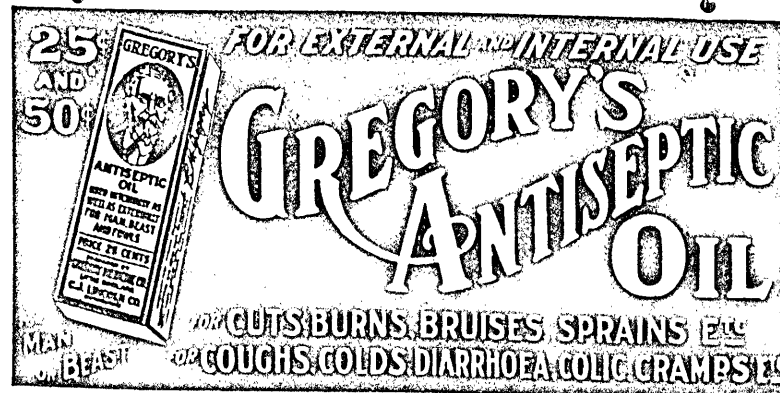
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# QUARTERLY CONFERENCES NORTH ARKANSAS.

## BATESVILLE DISTRICT. (Third Round.)

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 Proteum	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 Botton, 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.)

Quitman	June 24-25
Russellville	July 1-2
Appleton	July 8-9
Lamar	July 15-16
Morrilton	July 22-23
Dover	July 29-30
Atkins	Aug. 5-6
Plumerville	Aug. 12-13
Greenbrier	Aug. 19-20
Springfield	Aug. 26-27
Hartman and Spadra	Aug. 26-27
London	Aug. 26-27

JAS. A. ANDERSON, P. E.

## FAYETTEVILLE DISTRICT. (Third Round.)

Siloam Springs	June 25-26
Gravette and Decatur	July 1-2
Gentry	July 2-3
Bureka 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.)

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 29-30
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. 19-20
Kibler Ct., at Kibler	Aug. 20-21
Alma Station	Aug. 27
First Church, Ft. Smith	Aug. 27

WILLIAM SHERMAN, P. E.

## HELENA DISTRICT. (Third Round.)

LaGrange	June 24-25
Clarendon	June 25-26
Keevill	July 1-2
Cotton Plant	July 8-9
Wynne	July 9-10
Parkin	July 12
Aubrey	July 15-16
Turner	July 16-17
Holly Grove	July 22-23
Colt	July 23
Haynes	August 19
Howell and DeVew	August 19
McCroly	August 26-27
Hamlin	Sept. 2-3
Mellwood	Sept. 2-3

W. F. EVANS, P. E.

## JONESBORO DISTRICT. (Third Round.)

Blytheville	June 25
Blytheville Ct., New Hope	June 24-25

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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 Tyrone, at T.	Aug. 23
Vandale	Aug. 26-27

Brethren will please give special attention to Disciplinary Questions 9, 10 and 11.

F. M. TOLLESON, P. E.

## PARAGOULD DISTRICT. (Third Round.)

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.

## SEARCY DISTRICT. (Third Round—In Part.)

Harrison	June 25-26
Bellefonte Ct., at Potts	June 27-30
Valley Springs Ct., at Western Grove	July 1-2
Marshall	July 2-3
Argenta, First Church	July 8-9
Argenta, Gardner	July 8-9
Augusta Ct.	July 15-16
Augusta	July 16-17
Auvergne, W. and T., at Auvergne	July 18-20
Leslie	July 23-24
Clinton Ct., at Walnut Grove	July 25-28
Higden and Shirley, at S.	July 29-30
Heber Springs	July 30-31
Heber Springs Ct.	July 31-Aug. 3

R. C. MOREHEAD, P. E.

## LITTLE ROCK.

## ARKADELPHIA DISTRICT. (Third Round.)

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

ALONZO MONK, P. E.

## MONTICELLO DISTRICT. (Third Round.)

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 Wilnot, 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.

## PINE BLUFF DISTRICT. (Third Round.)

Swan Lake, at Reydel	July 2
New Edinburg Ct., at Good Hope	July 6
Humphrey, 11 a. m.	July 9
Carr Memorial, Pine Bluff, 8 p. m.	July 9
Sheridan Ct.	July 13
Rison Ct., at Wofford's Chapel	July 15-16
Rowell Ct., at Mt. Olivet	July 18
Gillett Ct., at Camp Shed	July 23-24
St. Charles Ct., at Pl. Grove	July 29-30
Roe Ct., at Shiloh	July 30-31
Stuttgart, 11 a. m.	August 6
DeWitt, 8 p. m.	Aug. 6
Star City Ct., at Mt. Home	Aug. 12-13
Redfield Ct., at Center C.	Aug. 19-20
Wabbaseka, 11 a. m.	Aug. 27
First Church, Pine Bluff, 8 p. m.	Aug. 27
Grady Ct., at Tamo, 11 a. m.	Sept. 3
Hawley Memorial, Pine Bluff, 8 p. m.	Sept. 3
Pine Bluff Ct., 11 a. m.	Sept. 10
Lakeside, Pine Bluff, 8 p. m.	Sept. 10
Sherrill	Sept. 17

J. A. SAGE, P. E.

## PRESCOTT DISTRICT. (Third Round.)

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.)

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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