

# 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. 27

WHEN THOU SHALT VOW A VOW UNTO THE LORD THY GOD, THOU SHALT NOT SLACK TO PAY IT; FOR THE LORD THY GOD WILL SURELY REQUIRE IT OF THEE; AND IT WOULD BE A SIN IN THEE. BUT IF THOU SHALT FORBEAR TO VOW IT, IT SHALL BE NO SIN IN THEE. THAT WHICH IS GONE OUT OF THY LIPS THOU SHALT KEEP AND PERFORM; EVEN A FREEWILL OFFERING, ACCORDING AS THOU HAST VOWED UNTO THE LORD THY GOD, WHICH THOU HAST PROMISED WITH THY MOUTH.—Deut. 23:21-23.

## CONSIDER CANADA.

Canadians are proud of the fact that big business does not control their government, that their courts are free from political influence and mete out quick and impartial justice, and that their life is free and strong. While the secret lies partly in the sturdy character of the people, still much is due to the form of government. Canada's constitution is more than the act of Parliament which established a Confederacy. Her constitution, like the English constitution, is a growth, but it has responded more quickly to the modern spirit and needs than has the English. It combines the conservatism of old England with the progressiveness of the West. The Imperial government (British Empire) is represented by a Governor-General appointed by the Crown. There is a federal government with a Cabinet, a Parliament, and a Supreme Court. Then there are provincial governments, corresponding to our State governments, with executive, legislative, and judicial powers. The members of the Cabinet, the Governor-General's advisers, are elected by the people and are responsible to the House. The Premier is the real political leader. In contesting for supremacy the parties and their leaders advocate principles. It is never suggested that a party has been in power long enough and should be defeated for that reason. The question is whether it has served the State. It is not intimated that one term for an officer is enough, that he might become a tyrant. If he is efficient, the more experience he has the better—he may continue to hold office as long as the people think him honest and efficient. Canada believes that a few carefully selected rulers are better than many unprepared and inexperienced. She would rather have as her financial officers men who have been specially trained for their duties than to have some political boss who has no merit but his ability to control votes. She prefers to put power into the hands of a few thinkers rather than leave it in the hands of the thoughtless multitude. She delegates authority to make laws to a few, and then obeys these laws because they have been enacted by the best qualified men of the nation. If the best are not perfect, they are certainly superior to the worst. They select as leaders men capable of leading, and do not tie them with all kinds of restrictions, but expect them really to lead. If they fail, then when election time comes there is little mercy. When an officer is under civil service appointment he must let politics absolutely alone. Not law, but public sentiment enforces this custom. The Commons are elected by the people, and the Senators are appointed for life at the suggestion of the dominant party leaders. Senators soon become independent of party, and try to represent the nation. The Commons depend on the Senators to veto measures that are inimical to the public welfare. A Commoner may represent a district other than that where he resides. This makes it possible for a district to secure the services of the very best man, and gives him double backing. While suffrage is practically universal, still there are small property qualifications, larger in proportion to the size of the city. This is to guard against the baleful influence of the floater. The

judiciary is unusually protected from corrupting influences and prejudice. A judge cannot vote, nor take part, directly or indirectly, by speech or otherwise, in politics. It would be impossible for a judge to be nominated for the premiership or a governorship. No matter under what influence a judge may have been appointed, he is expected to divorce himself from party ties and personal relations, and mete out even-handed justice. A judge is independent of popular favor, but may be impeached or displaced for good cause. All judges are appointed and paid by the Dominion government, and therefore are free from local bias. Their responsibility is to the whole people. As a result of this system, few murderers and other criminals escape just punishment. The law is relentlessly, but not cruelly, enforced, and there is untiring pursuit of the criminal. Then the Canadians are a church-going people. In a climate where severe weather might be a legitimate excuse, the churches are not neglected. A recent writer has said: "Whether the preacher pules, or whines, or moans, or shouts to the rafters, or is gifted with the eloquence to touch the quick and the dead; whether the music be a symphony or a dolorous horror of discords; whether there be social service or old-fashioned theology; whether, in fact, the preacher be some raw, ignorant stripling from the theological seminary, or a man of divine inspiration and power—whatever he is or is not, if the church is a church, from Halifax to Vancouver, you find it full. I have no explanation of this fact. I set it down, Canadians are a vigorously virile people in their church-going. They do it with all their might." The Canadian may not be more religious than other people, but he considers it good form to attend church, and feels under obligation to give it his financial support. Then in Canada the management of church affairs is not left to the women; it is regarded as a man's job. Religion is genuinely virile. We do not need to imitate Canada, but we can gain strength and inspiration from studying Canadian life.

## PURER PATRIOTISM.

The Fourth of July was effectively used to cultivate patriotism by having "preparedness parades." In view of the war prospects and our lack of efficiency in preparation, this effort is praiseworthy. If the marching of men and flying of flags will generate patriotism the cost is justified. Many people never feel profoundly patriotic, but music and marching move their minds and stir their souls until they are ready for heroic adventure. Our souls are so sluggish and our occupations so sordid that these movements for arousing become necessary and laudable. It is better to cheer a company of soldiers than to sit selfish and sullen. It is better to be moved by martial music and flaunting flags than to rot in rubicund revelry. In periods of piping peace we may pursue prosperity and seek secular success until our hearts are hardened and sentiments stultified. We need the rude shock of impending danger to overcome our easy attitude and confident carelessness. For the American people the awakening has not come too soon. War is terrible, but not worse than the softness and selfishness which sometimes paralyze a nation's ethical endeavors in peace. We have become a nation of money makers and pleasure seekers so morally nerveless and so physically nervous that we pay a pretty price for pungent thrills. The thrill of patriotism is nobler. But we need a higher and holier patriotism than that which fear of a foreign foe arouses. We need the patriotism that will lavish money on schools and churches, that will help us to discharge our daily civic tasks more effectively, that will enable us to vote for statesmen and not political partisans. We need the brand of patriotism which will cause us to fight the liquor traffic and white slavery and corporate

greed and individual graft, the patriotism which cheerfully helps the widows and orphans, and purifies local life. Our dangers are within, love of money, love of pleasure, shirking the duties near at hand, permitting abuses to persist at our very doors. It is to be hoped that war may be averted and that our patriotic movements may be turned into right channels. America's opportunity is not in fighting foreign foes, but in overcoming selfishness and ministering to our less fortunate fellows both at home and abroad. The fireworks of the Fourth may furnish fervor for a purer patriotism.

## "METHODIST UNIFICATION."

In the July Methodist Review Dr. Du Bose, the brilliant editor, writes sanely on "Methodist Unification." Among other things he says: "The action of the General Conference of the Methodist Episcopal Church \* \* \* in adopting a basis for the reorganization and unification of American Methodism has put the cause of reunion a stage forward. It has met the action of the Southern General Conference by proposing a commission study of the suggested plans for unification with a view to reaching conclusions that may be agreeable to both bodies. It must be seen by all that the action of the two General Conferences has brought the issue to the point of a possible agreement, and given tremendous significance to the negotiations of an early future. The purely sentimental and preliminary stage has been passed. The practical and seriously discussional stage has been reached. History waits on diplomacy. It is now to be determined whether or not the Methodisms are ready for unification, or for even a pronounced form of organic co-operation. We trust to see fully realized the brightest promise of the new day of hope. We write ourselves down as being fully committed to the ideal of a reunited Methodism. It is a thing which we believe would be pleasing to God and which is calculated to enhance the interests of American Christendom as no other conceivable event could." Some of the difficulties are discussed, and it is pointed out that the fundamental question to be considered by the Commissioners is: "What are to be the powers of the General Conference, and what are to be the restrictions upon its actions?" The conclusion is: "If the difficulties connected with the status and relation of the reorganized General Conference can be met and dissolved, the way to unification will become possible. That issue must first be settled beyond peradventure or cause of foreboding." In order to understand this great question you will need The Methodist Review.

An investigation recently instituted among the iron and steel workers of four states elicited the following information from one hundred and thirteen corporations: One hundred and seven companies prohibit the use of liquor in their works; eighty-three discriminate against employees who use intoxicants at any time; one hundred are carrying on a campaign to discourage drink at all times; ten prohibit drinking absolutely; sixty-three are investigating to determine the effect of drinking upon a workman's efficiency. Practically all kinds of industry are closing to the drinker.

The General Assembly of the Southern Presbyterian Church has moved forward a step. They had an old deliverance which stated that women could not be admitted to the ministerial office to publicly preach the gospel, nor could they speak by way of exhortation, lead in prayer, or discuss any question publicly in the meeting of the church or congregation as a mixed assembly. The recent General Assembly reaffirmed the first part of the above statement, but omitted the latter part, thus withdrawing a prohibition against women speaking publicly in the church.

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

## METHODIST CALENDAR.

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. J. W. Harrell writes cheerfully about conditions at Malvern. He hopes to have a good meeting about the first of September.

Rev. J. Q. Schisler, who graduated in May at Candler School of Theology, will be on Jonesboro Circuit until Conference this fall.

At the Teachers' Institute held at Conway recently for Faulkner county, three hundred and twenty-five teachers were in attendance.

There are seventy-seven Arkansas teachers attending the summer term of the George Peabody College for Teachers at Nashville, Tenn.

Last year the University of California received gifts amounting to more than a million dollars from sources other than the State appropriations.

In 1915-16 Kentucky has taught more than 40,000 illiterate adults to read. This work, accomplished in night schools, is largely due to the inspirational efforts of Mrs. Cora Wilson Stewart.

Married—At the Methodist Church, Ojus, Fla., June 26, 1916, Elliot Arden Diamond of Atlanta, Ga., to Miss Mary Louise Brooke of Ojus, Fla., Rev. Joseph S. Brooke, father of the bride, officiating.

Dr. Theodore Copeland of Central Church, Hot Springs, authorizes the announcement that Bishop Hoss will preach at his church next Sunday morning and evening. The Bishop will spend several days with him.

The seventh annual Conference of Chairmen of Sunday School Boards and Field Workers of the Methodist Episcopal Church, South, will meet at Lake Junaluska, N. C., July 12-13. A very interesting program is offered.

Amendment No. 12 will not increase the tax rate. It will simply give the people the right to determine by popular vote whether or not they desire to pay any taxes at all for school purposes, and if so to fix the amount themselves.

Rev. C. F. Hively reports a great meeting at Gardner Memorial. Forty conversions to date. Rev. L. B. Hankins of Newark is doing the preaching, and it is very fine preaching. The meeting will continue over until Sunday night.

The Methodist Review for July is a very attractive number. It contains a strong article by our own Dr. J. E. Godbey on "Christianizing Society." You should be a subscriber. Order of Smith & Lamar, Nashville, Tenn. Price, \$2.

In view of the increasing importance of trade relations with Mexico and the Pan-American countries, the matter of adding Spanish to the curriculum of the public schools is being agitated by some of the leading educators of the State.

Last week's St. Louis Advocate has a full page genealogical chart of the Missouri Conference, which was organized in 1916. It shows forty-six annual conferences and 1,046,316 members in the territory originally embraced in the Missouri Conference.

The State convention of the Young People's Society of Christian Endeavor, at the recent meeting held in Little Rock, endorsed Amendment No. 12. The State Lumber Dealers' Association did likewise at Pine Bluff a few days ago. And so this popular movement sweeps forward.

Attendance at Oklahoma State institutions has made large increase in the last five years. The enrollment at the University has grown from 821 to 1671, and the number of graduates has risen from 82 to 201. At the six normals the registration has increased from 2,268 to 3,748.

It is said of the Central State Normal School at Edmond, Okla., that not a faculty member smokes or uses tobacco in any form; no student ever dares to smoke a cigarette or a cigar on the campus; ninety per cent of the students are interested in church work; and the athletic coach is as good a Sunday school man as he is a coach.

Several districts of the State have voluntarily imposed upon themselves a school tax of 6 to 8 mills more than the established rate. Amendment No. 12 proposes to make such actions upon the part of any district binding upon the voters, and makes it possible to handle the revenue thus raised in a regular manner. Nothing wrong about that.

President J. H. Reynolds of Hendrix College passed through our city last Thursday on his way to the Epworth League Conference at Newport. After filling several engagements in Arkansas he will this week go to Junaluska, N. C., to present the question of religious instruction in our colleges to the General Sunday School Board.

Last Thursday Rev. L. W. Evans of Sheridan called. He is in the city for a few days for medical treatment, and is visiting with his married daughter. Mrs. Evans is spending a few weeks with friends at Shelbyville, Ill. Brother Evans is warm in his commendation of the doctrinal preaching done for him recently by Rev. T. P. Clark of Hazen.

The secular press reports the death at Jackson, Miss., last Thursday, of Maj. R. W. Millsaps, at the age of eighty-three. He was one of the leading laymen of Mississippi, and was a man of great wealth. He had given liberally to Millsaps College, named in his honor, and made large provision for it by insurance on his life. The college is his monument. He was buried on the campus.

Mr. Leo M. Favrot, who for nearly four years has been State Agent for Rural Schools for Negroes in Arkansas, has tendered his resignation to accept an important position with the State Educational Department of Louisiana at Baton Rouge. Mr. Favrot is said to be one of the most efficient educators in the South, and persistent efforts have been made from time to time by the people of his native state to induce him to return there.

The campaign committee of the State School Directors' Association, which met in Little Rock in response to a call issued by President Allen Winham of Texarkana, decided, among other things, to co-operate fully with all the other agencies which are working for the adoption of Amendment No. 12. At this meeting it developed that the 30,000 directors of the State are vigorously supporting this proposed legislation to secure better schools and enable those in operation to continue without interruption. The influence of this large number of leading citizens of Arkansas is expected to be potential.

In an appeal to our pastors and the membership of the Church, Bishop Hoss says: "The report of the Treasurers, Smith & Lamar, shows that up to the present time only a very small sum has been contributed by our Church toward the erection of the Asbury Memorial in Washington City. This, I am sure, is due to oversight. There can be no doubt that our people wish to pay their due share to this worthy enterprise. No large sum is asked from anybody, but something is expected from every congregation. The sooner the collections are made and forwarded to the treasurers, the better it will be. There ought to be no slightest delay in the matter."

The coming session of the Illinois Conference of our Church, beginning August 24 at Cairo, Ill., will be the fiftieth anniversary of that body. The semi-centennial will be fittingly celebrated, and all former members are invited to be present. The Conference host, Rev. Curwen Henley, Cairo, Ill., asks that all who are coming will notify him in advance and he will provide entertainment. He would like to get information concerning the following, who were members of the Conference at its organization: A. L. Davis, M. R. Gohagan, B. R. Hester, William Finley, P. T. Corder, J. B. Frost, J. Campbell, N. P. Halsey, T. D. Deeds, J. D. Gray, J. A. Beagle, D. Stanford, M. R. Jones, J. W. Westcott,

W. B. Beagle, P. D. Vandeventer, J. R. Pritchett, W. R. Howard, G. M. Effinger, J. Howard, D. L. Meyers, W. D. Coxe, G. D. Hilton, J. H. Posey, B. F. Zumwalt, Oscar Smithson, T. L. D. Proctor, D. T. Sherman, C. R. Smithson, David Rose, T. R. Kendall, R. P. Holt, Samuel Meyers and E. C. Jones.

Among all the speakers to be in the Men's Conference at Junaluska, August 1-6, none is likely to prove more popular on the platform than the Rev. William Edgar Geil, F. R. G. S., the celebrated traveler, author and lecturer. Dr. Geil knows world-wide missions as few men do and knows how to tell what he knows in a most brilliant and attractive way. When he spoke in St. James Hall, London, the house, seating 6,000 people, was filled. About his appearance in Stratford, London, the British Weekly said: "Mr. Geil addressed a crowded gathering. Long after the door of the Conference Hall had been closed, the streets were thronged with people who had failed to enter. One was sorry for the disappointed folks, for they missed an address of exceptional brilliancy. Mr. Geil is certainly the best missionary lecturer in the world. An hour passed like a moment, the vast audience laughing with delight at his humorous touches." Dr. Geil speaks twice in the Men's Conference, and his subjects are: "Some Missionary Heroes I Have Met on the Firing Line" and "The Ascent of Man."

We will never again face such conditions as confront us today. The most colossal war in all history is deluging Europe in blood. The Christian world is dazed and confused. The non-Christian world is perplexed and bewildered, and the missionary body is burdened with an embarrassing situation not easy to explain to their heathen constituency. The missionary burden for the whole Christian world is thrown largely upon American churches. It is an hour that tries men's faith and puts their loyalty to a severe test. The greatest danger is that the Church will yield to the chilling current of depression and relax her high purpose in an hour when God has opened to her the opportunity of all history. It is an hour when men need to be strong. The honor of Christ is at stake. The things done or neglected now will affect his kingdom for a century. A complacent, easy-going and commonplace service is never acceptable; now it is unthinkable. We must bestir ourselves to high endeavor and meet the challenge of an unusual situation with unusual courage and consecration.—W. W. Pinson.

Leaving the Texarkana District Conference late Saturday afternoon, the editor, by previous arrangement, went to De Queen with Rev. F. N. Brewer and others. Saturday night, after dropping into oblivion at the hotel where he was entertained, the editor was awakened and called to the parlor to marry a couple just before midnight. It was not a runaway match, but it suited their convenience to marry at that time. Sunday morning was sizzling hot, but attendance at Sunday school and church was fair, the discomfort being minimized by electric fans. In the middle of his second year at this pleasant charge, Rev. F. N. Brewer has handled the situation well. There have been heavy losses in membership on account of removals, but Brother Brewer has added a convenient Sunday school room and has a well organized Sunday school and other efficient departments. He is in high favor with his charming flock. He rejoices over the graduation of two daughters at the State Normal School and their brilliant records, both as students and teachers. Everything about the church and in De Queen looks attractive. There was no opportunity to see all the town, but it has evidently made marked improvement in recent years.

Last Sunday night was spent at Ashdown, and the editor preached to a crowded house. Rev. F. P. Doak, the efficient and popular pastor, is completing his fourth year and has done a monumental work in planning a model church and erecting one of the best and most complete Sunday school buildings in the State. It is a marvel of convenience and attractiveness at minimum cost. The auditorium will be added without detracting from the effect. This building should be studied by pastors who want results. The new high school building, costing about \$35,000, is also a model in convenience, appearance, and solidity. Ashdown is making substantial progress and is justifying the expectation awakened a few years ago.

It promises to become one of the best towns in the State. It has three railroads and is in the midst of a fine farming country. Crops in that vicinity never looked better. Some corn is already made. Brother Doak was arranging for a protracted meeting, and expected Brother Lindsay from Nashville to help him. Indications are favorable. Brother Doak hopes to close his quadrennium with everything in good condition, and will leave with the love and respect of his people. It will be a good place for the next preacher.

Why should not college men and women, after graduating and before taking up business or professional study, give two or three years to settlement work? Whatever service it might be to others, it would be of immeasurable service to themselves. They would learn much which cannot be taught in college, and which would probably prove to be the best part of their preparation for life. There is no lack of noble fellows ready to give themselves, if only we offer them something hard enough, and well worth the sacrifice; young men like Dr. Grenfell, who calls it "jolly good fun" to face danger and to struggle with difficulty for the sake of helping humanity. I know of numbers of young men now in college who are ready to pledge themselves to give five years of service to the church, after graduation, wherever they may be sent, and without salary beyond living expenses. It will be easier to get the young men and women than to get the money. If our Lord's prayer for the coming of the Kingdom, until God's will is done on earth as it is in heaven, is not simply a form of sound words, but the divine program, it is time for us, not only to unite in its utterance, but to have sufficient faith in God and man to join hands for its execution.—Josiah Strong, in "The Challenge of the City."

Bigger than oil! Bigger than steel! Bigger than any other business is the business of Christianizing the world. Indomitable perseverance has been an element in this as in every great enterprise. Throughout the world it took ninety years to win the first million converts; twenty-three years to win the second million. Converts are now being added at the rate of a million in twelve years. An army of nearly fifty thousand missionaries is employed. The annual amount spent by all the mission boards, including Protestant, Catholic and private agencies, is not far from one hundred million dollars. The cost of administration in all this vast enterprise is only about eight per cent. Some boards do even better. Besides the making of converts, foreign missions maintain thirty thousand schools, have one and a half million students under instruction at the present time, give four million medical treatments a year; but the most gigantic figures represent not what Christendom is doing, but what it is not doing. The world is large. In spite of the tremendous progress of the mission movement, there are still three times as many non-Christians as Christians. More than half the world is uneducated. We have in North America an average of one doctor for every 625 people. In China the proportion is one to about 2,500,000. The uplift of the race is the world's biggest business. But so long as we of America spend a billion dollars more a year on tobacco than on foreign missions, we are not giving the business of righteousness the support it must have if it is to win the world.—World Outlook.

"It's a long way to"—Hatfield. This the editor discovered last week, after losing a night's sleep trying to arrive. Met at train through the thoughtfulness of the pastor, Rev. W. B. Arnold, the editor was able between 4 and 7 Saturday morning to catch a nap. The Texarkana District Conference, with Rev. J. A. Biggs, presiding elder, at the helm, had made good headway and was able to complete business without unseemly haste Saturday afternoon. All pastors, except one, were present, and there was a fair attendance of laymen, as many as forty voting in election for delegates. Reports indicated progress in every department. The increase in Sunday school enrollment is unusually large. The pastors are in good spirits and the presiding elder is very hopeful of a fruitful year. Crops are superb. Hatfield is a beautifully located village. It is on a slight elevation in a valley surrounded by mountains. The scenery is entrancing. There is a fine new school building, and our church is large and has two Sunday school rooms. There are many comfortable homes. Rev. W. B. Arnold and the people provided ample and gener-

ous entertainment. Attendance on the preaching services was good. It was reported that Drs. Thomas and Fletcher and others had preached great sermons. There was harmony, and every one pronounced it an unusually satisfactory conference. The editor was shown every courtesy and given opportunity to represent his cause and to preach at a favorable hour. Rev. J. A. Biggs, according to the testimony of the preachers and laymen, is making notable history on this district.

#### SECURING SUBSCRIBERS.

The editor of the Christian Advocate (New York) has asked pastors to explain their methods of securing subscribers, and gives the following as one reply: "1. I announce from the pulpit and to individuals that in my judgment The Christian Advocate is the most versatile, instructive, and modernized Christian weekly published in America. 2. I have tried public pleading for The Advocate, which as a rule is the least efficient. Then I am accustomed to carry a copy of The Christian Advocate in my hand when making pastoral calls, previously announcing from the pulpit that when the people see me with The Advocate in my hand it is to them an invitation to subscribe without delay. By doing this I have secured new subscriptions without speaking a word concerning it. Personal effort is the surest way to success in securing new subscribers."

#### THE ORPHANAGE.

Since my last report in the Methodist I have received special contributions as follows: From Mrs. L. Flickinger, Little Rock, \$5; one box containing 43 girls' undergarments from Circle No. 11, Henderson-Brown College, Arkadelphia, by Mrs. R. W. Huie, Jr., and Mrs. Dan Gillman; children's shoes from Mrs. J. M. Workman, Arkadelphia; one box containing boys' clothing from Missionary Society at Foreman, by Mrs. R. G. Rowland; four window shades put up in the dining room by Mr. Irvine's class of Winfield Sunday School, Little Rock, by Mrs. James Thomas; four bushels Irish potatoes from Dr. S. A. Scott, Little Rock; one case apples from Mr. and Mrs. L. N. Culpepper, Marshall. They sent two crates, but requested us to give one crate to the Little Rock Orphanage, which we are glad to do. We have recently received some nice children into the Orphanage, and have found good homes for some. We have done much improvement at the Home, and more is needed.—Geo. Thornburgh, President.

#### SEARCY DISTRICT NOTICE.

I would like to see the pastors, delegates and other members of the Searcy District Conference present at the first service at Heber Springs, Tuesday evening at 8:15, July 11. Mr. O. H. Davis of Cabot, lay leader, has prepared a splendid program for the laymen, which will be discussed during the first day of the Conference. Reduced rates over the North Arkansas Railroad have been asked for, and, I presume, will be granted. Those living beyond the North Arkansas Railroad may buy round trip tickets account of Heber Springs being a watering place, or they may buy to Kensett and there inquire for rates over North Arkansas Railroad. Those coming from the south end of the district must reach Kensett by 11 o'clock in the morning, so as to catch the train north on the M. & N. A. R. R.—R. C. Morehead, P. E.

#### CAMDEN DISTRICT CONFERENCE NOTICE.

The fiftieth session will meet at Union Church, six miles from Camden, Wednesday, July 12, and adjourn Friday evening. Rev. J. E. Waddell will preach the opening sermon at 11 o'clock Wednesday. The Conference will organize at 2 p. m. Let us make the fiftieth session the greatest District Conference in the history of the district. We are sorry Bishop McCoy cannot reach the State in time to be with us.—W. P. Whaley, P. E.

#### HELP WANTED IN MEETING.

I want someone to hold my meeting at Willow, and he must be a man of some experience and come well recommended. Would like to begin about the third or fourth Sunday in July. Would prefer someone with tent. Address me at once at Willow, Ark.—Thomas D. Spruce, P. C.

#### SEARCY DISTRICT CONFERENCE NOTICE.

The M. & N. A. Railroad has very kindly agreed to give a one and a third rate for the round trip

to our District Conference at Heber Springs, July 11-14. This will include Harrison and Kensett and all points between.—C. W. Lester.

#### NOTICE TO THE PASTORS OF SEARCY DISTRICT.

Please see that all of the lay delegates of your charge are at Heber Springs by noon, July 11, as we want them there for the laymen's program.—O. H. Davis, District Lay Leader.

#### BOOK REVIEWS.

**Rhythmic Studies of the Word; Volume Two;** by J. M. Cavaness, with introduction by Bishop W. O. Shepard; published by The Abingdon Press, New York and Cincinnati; price 75 cents.

This beautifully bound volume contains more than one hundred poems, each based on some verse or sentiment of Scripture. In form they are almost faultless, and the thought, growing out of some striking passage of the Bible, is high. It will be profitable to meditate upon them and use them as fair interpretations of the inspired writers. The poem on "Inspiration," more ambitious than many others, is a catalog and characterization of men who moved and spoke under the divine afflatus. It concludes thus:

"By me and in me all things live and move,  
In sea or air, above or 'neath the sod;  
But few discern in me the image—Love;  
While all should know the superscription—  
God."

Bishop Shepard wrote: "The author of this volume has most fitly been called 'the Poet Laureate of Kansas.' His verse has the wideness and freedom and breeziness of the great State of prairie, no-compromise, and spiritual progress. He writes out of a great experience in freedom and surpassing peace. He speaks out of full knowledge and a full heart. His words are the rich expression of a life of faith and deep conviction. Lovers of music and courage and strength will be gladdened by this, his second volume of Rhythmic Studies of the Word. It will make days fuller of service and nights sweeter in peace."

**The Canadian Commonwealth;** by Agnes C. Laut, author of Pathfinders of the West; published by the Bobbs-Merrill Co., Indianapolis, Ind.; price, \$1.50.

This is not an ordinary history. It is a glorification of Canada. We should read it, because we need to understand our virile, progressive Northern neighbor, loyal to England in this time of need, but pulsating with the best spirit of the West. Canada is big, bigger than our own land. Canada once lost population to us, but now is regaining it, and more. Canada has vast natural resources, largely undeveloped, but is rapidly developing her untold wealth. Her climate is both a handicap and an asset. Her problems are many, but she is solving them. She believes in strong government, and yet is thoroughly democratic. She enacts good laws and then obeys them. This book tells about all these things, and reads almost like romance. The author says: "Canada has always been free—free as the birds of passage that winged above the canoe of the first voyageur who pointed his craft up the St. Lawrence to the Pacific; but what you do find from the very first is a fight for national existence; and when that fight was won, Canada arose like a wrestler with consciousness of strength for a new destiny." "It would be assuming too much stoicism to say that Canadians are not conscious of a great destiny. For years they stuck so closely to their nation-building that they had no time to stand back and view the size of the edifice of their own structure, but all that is different today. When four hundred thousand people a year flock to the Dominion to cast in their lot with the Canadians, there is testimony of worth. Canadians know their destiny is upon them, whatever it may be; and they are meeting the challenge half-way with faces to the front. In the words of Sir Wilfred Laurier, they know that the 'Twentieth Century is Canada's.'" "England will not interfere with her destiny. The United States will not interfere with her destiny. Canada has her destiny in her own hands, and what she works out both England and the United States will bless."

The Advance-Journal, organ of the Methodist Episcopal Church in the South, has an endowment of \$10,000.



## CONTRIBUTIONS.

## FACTS CONCERNING SOUTHERN METHODIST UNIVERSITY.

Southern Methodist University has a campus of 132 acres.

It is situated five and one-half miles from the court house of Dallas, on an eminence with an altitude exceeding the top of the seventeen-story buildings down in the city.

Lying between the city of Dallas and the University is the residence city of Highland Park; no stores or commercial enterprises therein.

Adjacent to the University campus are the endowment lands reaching to Preston Pike on the west, one mile; to the Greenville Pike on the east, one mile; and with 366 acres on the north for future development.

The city of Dallas deeded to the Methodist Church lands appraised at certainly not less than \$1,000,000 and \$300,000 in cash and notes. They did this with the thorough knowledge that they were deeding it forever to the M. E. Church, South.

The University has placed on its property over \$1,150,000 worth of improvements, including several of the most modern and convenient of fire-proof school buildings in the South. At present there are five buildings completed and in use in addition to the heating plant and other minor buildings—the administration building, or Dallas Hall (donated by the city of Dallas), one dormitory accommodating approximately 150 persons used temporarily as a woman's dormitory, and a group of three smaller dormitories for men; the central building of this group is known as Rankin Hall. Instructions have already been given to the Executive Committee to begin a new building for women that will cost \$200,000. Dallas citizens have already subscribed approximately \$75,000 to be used for this purpose. This building will certainly be followed in the very near future by another, an auditorium with either library or class rooms occupying one floor. Arrangements have been practically completed for the building of a splendid church immediately adjacent to the University, and the large Methodist following already in Highland Park assisted by the University, guarantees a center of Methodist culture unequalled in the nation.

The University controls its own water system, sewerage system, heating plant, and has satisfactory contracts for the furnishing of gas, electricity, and all other modern conveniences to the University and the residence city and properties.

The citizens of Texas have, in order to meet the conditional gift of \$200,000 from the General Board of Education and the City of Dallas, raised in subscriptions \$750,000.

It is interesting to note that for every dollar that Methodists outside of Dallas have paid to the University, the City of Dallas and the General Board of Education have in addition to all expenses of promotion, etc., put down another dollar. In other words the Methodists of Texas outside of the City of Dallas have intact in permanent improvements and endow-

## ARKANSAS SONG LEAFLET.

This contains both words and music of "My Own Loved Arkansas," published by request of the Arkansas State Teachers' Association for the schools of the state. All schools should have it. Price 25 cents a dozen; \$1.25 per 100. Order of Arkansas Methodist, Little Rock, Ark.

ment every dollar that they have paid to the University.

The University has its first year enrolled 706 students of college grade, this being the greatest record for any university ever known. The university which has come nearer to this number of enrollment for the first year is Chicago University, which enrolled 620 students for the first year. Chicago University, however, was a continuation of another school which had been in existence for twenty-five years, and this really did not mean the first year as did the first year of Southern Methodist University. The following is a summary of enrollment for 1915-1916:

College of Liberal Arts:

	Men	Wom.	Total
Graduate students..	4	5	9
Seniors .....	12	17	29
Juniors .....	47	27	74
Sophomores .....	51	28	79
Freshmen .....	139	120	252
College Unclassified..	5	7	12

Total .....	254	199	453
Adult Specials .....	35	15	50
Freshmen deficient in entrance credits	12	17	29
Extension students..	12	42	54

Total .....	317	278	595
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School of Theology:			
Seniors .....	2		2
Graduate Students..	12		12
Candidates for Certificates .....	11		11
Minister Candidates:			
Advanced Academic..	20		20
Below Junior Academic .....	26	1	27
Extension Students..	17	1	18

Total .....	88	2	90
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Departments of Fine Arts and Household Arts and Sciences .....	5	136	141
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Grand Total.....	410	416	826
Duplicates .....	55	65	120

Net Total .....	355	351	706
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Enrollment for Summer Schools, not yet complete,

Summer School .....	95		
Summer Normal .....	122		

Total to date, 6-19-16.....	217		
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Faculty:			
College of Liberal Arts.....	21		
School of Theology .....	9		
Departments of Fine Arts and Household Arts and Sciences..	10		

Total .....	40		
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Diplomas Awarded:			
Master of Arts .....	7		
Bachelor of Arts .....	26		
Bachelor of Divinity .....	1		
Certificate of Graduation in the School of Theology .....	1		

Total .....	35		
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The location of the University and its management are such that it was enabled even in its first year to operate without a deficit in current expenses.

The University has extensive holdings of real estate over the state of Texas that will probably be of much value in the future.

The city of Dallas is the center of a great Methodist stronghold. The twelve Methodist churches in the immediate vicinity together with the numberless churches in the surrounding towns afford splendid opportunities for the young preachers attending the University.—J. K. Farris.

## OUR COLORED PEOPLE.

(Stenographic report of Bishop John C. Kilgo's exhortation following the appeal of Rev. R. S. Stout, General Secretary of the Church Extension Department of the Colored Methodist Episcopal Church, to the Board of Church Extension of the Methodist Episcopal Church, South, Monday afternoon, May 8, 1916.)

Those of us who have lived in the South, and knowing the colored people as I know them, and loving them as I do love them, we need to regard this appeal. If we could control the money that our people are taxed to give to outside affairs, which they squander in supporting these strange, foreign, alien movements, and apply that money to our own needs, we would take care of Missions and Church Extension and orphans and everything else on earth that is honest. I have seen our people overrun just as your attention has been directed to it. But our own Colored Church has been ignored while we were helping the M. E. Church, and the Zion M. E. Church, and the A. Zion Church—you just mix the letters up any way you want to—when we really should have been helping our own. We say, "You all look alike to us," and we give them what they ask, while our own people are suffering. I am glad your attention has been called to it, and I am glad of the suggestion that we, by calling the attention of the Conferences and congregations to the existence of a Church that belongs to us and we are responsible for, may turn their attention to the aid of these people.

I do not want to go to heaven if the negro doesn't go there. I don't want to live in any country where there isn't a genuine negro. I am glad he is in the South. Thank God, he keeps the foreign white man out of the South. He has built around us a wall that is as high as heaven, for the protection of Southern life and Southern racial instincts, and the peculiar ideas that God has planted in us. No question about that. He is saving us from ten thousand evils, and I like him. I would not exchange him for any laborer on earth. That's so! I would rather eat Laura's corn pudding than to eat Delmonico's cake; and Laura can make corn greens and corn dumplings that beat anything at the Waldorf-Astoria. I know hundreds of colored men, and God knows I shall be glad to slap hands with them in the everlasting kingdom and stand with them before the everlasting throne. You don't know what is down in their nature.

Just about ten years ago I was suffering an awful attack of sciatica—and if you have never had sciatica you don't know what that means—it made me want to go to heaven. When I was getting over it my physician wished me to take some electric baths, and so the professor from the department of physics said he would be glad to give them. Just a while before that they had put in a tremendous electrical machine, and I hobbled over, and old Uncle Jack, the old janitor of the science building, who had been there with me, was called in to help get this machine going and help in administering these baths. And when it was set going and the sparks began flying, making it look like the infernal regions, he looked at it, and then looked at the professor with something like scorn, and at me with great pity. Then he said, "Professor, is you gwine to put this thing on the doctor?" "Oh, yes," he answered.

And the sparks began to fly faster and faster and the thing looked more like Satan, and he said, "Professor, you reckon this thing gwine to help the Doctor?" And he answered, "Yes, I think so." I shall never forget the look on that old negro's face; he looked out of the window, and then with agony written all over his face, he looked at the professor, and then looked me over from head to foot with great pity in his eyes, and then walked over to the professor and said, "Professor, I wish you would please try that thing on me before you puts it on the Doctor." Ask me why I love him? There is something down in that old heart, thank God, that will stand true to you and put its life for your life, and has done it, over and over again.

And the highest tribute God ever paid any people on this globe He paid this Southern people when He started that race from savagery to civilization. He did not turn them over to the Italians, with all their past record; He did not give them into the hands of France, with all its rich literature and its history and its glory; He did not turn them over to Germany, with its power; He did not turn them over to Spain, with its commerce; He did not turn them over to England or Scotland, with all their fine character and their great resources; He did not turn them over to New England, with all its energy; He did not turn them over to the North, with all its commerce; but He did turn them over to the people of the South, for He wanted the negro to have the Southerner's God and the Southerner's home and the Southerner's Bible and the Southerner's faith; and, thank God, we gave them a God, and we gave them a Bible, and a home ideal, that they have carried down in their cabins, and the old mammy that is down in the negro cabin today is the same that was with the Missis up in the big house forty years ago.

We ought to help them. We ought to help them.

Now, I would sing you a song—a real, good, old genuine negro song—but you folks haven't got musical taste enough in you to appreciate it.

## MUST IT BE WAR?

Returning from ten days in the peaceful mountains, I have been inexpressibly pained and shocked at the war fever which like some pestilence has spread throughout our country. As a man of peace and a servant of the Prince of Peace, I wish to utter a word of solemn protest and warning. We have no sufficient grounds for anger at the Mexican people. If we lightly take up the sword, we must be prepared for the harvest of blood and sorrow which always follows the appeal to arms.

In the first place, it is ignorance of the real facts, with a considerable infusion of racial antipathy which makes us so angry at Mexico. The people of that country have suffered much for lack of those enlightening influences, religious and educational, which have made us what we are. Nevertheless, they are marked by many noble and worthy traits, and once they shall have had their opportunity for study and for moral training, they will be neighbors whom we shall rejoice in as we do today in the people of Canada. It is true that they are a Latin people and we Anglo-Saxon. But surely we are too liberal-minded to allow that to become an impassable barrier. Our conception

of the Mexicans should not be formed from the outlaws and thieves along the border. We have ourselves many citizens of a degraded type in that region. Let us think rather of men like Primitivo Rodriguez, Andres Osuna, Rafael Ramos, Juan Pascoe, and others recently known to the citizens of Nashville. Let us remember patriots like Hidalgo, Juarez, Ocampo, Prieto, and Morelos; scholars and poets like Juan de Dios, Peza, Prieto, Altamirano, and Sierra; of statesmen-like Matias Romero, Limantour, Gomez Farias, and many others. These were the typical Mexicans, not Pancho Villa, Pablo Lopez and Emiliano Zapata.

The mention of Villa reminds me of the peculiar absurdity of blaming Carranza and the Mexicans generally for what Villa did. For more than a year Villa had made war on the Constitutionalists, with whom he had before been associated. Over and over he had been defeated by them. Driven at last into the mountains of Chihuahua, he had seen all his associates lay down their arms and himself left to recruit a ragged following of the outlaws who were of his own sort. Pushed hard still till he was out of food, horses and munitions, and raging with disappointed ambition and outraged vanity, he hit upon a new plan. "Since I cannot defeat Carranza," he said, "I will outrage the people of the United States, and they will overthrow him." The raid on Columbus followed. It would seem now that we are about in the attitude of doing the outlaw's bidding and making war with Carranza. Such a course is grotesque in its want of logic and justice.

The prejudice against Carranza has been carefully fostered. I have never been able to understand why our government did not openly support him so soon as it determined not to recognize Huerta. Carranza claimed, and rightly, to represent the remnant of the Constitutional government, of which Madero had been the head. Had we taken up his cause then while he was weak we could have had almost unlimited influence in the later developments. But from the very beginning influences favorable to Huerta set to work to discount and discredit Carranza. He was ridiculed by press correspondents and caricatured by cartoonists. The papers and magazines of the United States took up for Villa, but lampooned and misrepresented Carranza. This, so far as I was able to examine them, was practically universal. It was and is a puzzle to me. I have met and conversed with Mr. Carranza. He was somewhat reserved and abstracted in manner the day I saw him, but in a genuinely Mexican way, cordial and polite. That was on February 11, 1913. One week later he issued his famous statement refusing to recognize Huerta and calling the patriots of Mexico to rally to constitutional government. We—the party with whom I was traveling—did not yet know what was going on in Mexico City. (The interview took place in Saltillo, capital of the State of Coahuila, of which Carranza was then governor). Mr. Carranza did, but could not tell us. When I learned later of the treason of Huerta I forgave him for his preoccupied manner.

Since that interview I have added to my personal estimate of Mr. Carranza such impressions as I have been able to obtain from his acts, his published addresses, interviews and statements, the sketches of him alike by

hostile correspondents and by his own adherents and even by the study of photographs and cartoons. My conclusion is that he is a much maligned man. Naturally he was primarily concerned in holding together the elements that made up his party in Mexico, and in securing the adherents of as many other Mexicans as possible. The effect which his words and acts might have in the United States was a secondary consideration. That may have been a mistake on his part, but certainly it was a most natural one.

The skill with which he has succeeded in consolidating Mexican liberal sentiment is undeniable. So soon as I had read his first statement of principles, I said, knowing the Mexican people as I do, that his movement would embody the aspirations of that nascent middle class in Mexico, the development of which is so essential to the success of republican government. This has come to pass. The aristocrats, the land holders and wealthy classes generally, the higher Catholic clergy, the chiefs of the old federal army all opposed him and oppose him still. But he has held his own men together solidly excepting only Villa. And they are strong men—Obregon, Gonzalez, Trevino, Aguilar, Osuna (three of that name Dieguez, Hill, Cabrera, Acuna, and others. Men of this kind would not have followed a pompous figurehead, which many would have us think Carranza is.

The defection of Villa was largely brought about by the silly admiration of American correspondents. He was a picturesque villain—drank and swore and butchered his enemies in true form. He made good "copy." The Mexicans affirm also that he was bribed to be false to Carranza by powerful money interests. I have no clear evidence on this point. It is certain that the money interests both in Mexico and the United States opposed Carranza. It is equally certain that Villa was fair game both for bribers and for flatterers.

This unsympathetic and hostile attitude toward Mr. Carranza, so carefully worked up among the American people, has done and is doing great harm. Carranza has come now to represent the Mexican people. Hostility to him is hostility to them. From this has resulted a belligerent attitude in both nations, for which there is no sufficient ground. We wish the Mexicans well. The Carranza party is seeking to do the very things which our nation wishes to see done in Mexico. Yet here are the two peoples snarling at each other as though they had something to fight about.

Along with this general dislike for Carranza has naturally come inability to appreciate the difficulties he is struggling against and so to make due allowances. Unfortunately throughout the whole period of Mexico's internal trouble our country has been without a diplomatic representative there. At the very time, above all when we needed a man of broad sympathies, knowledge of the Mexican people, comprehension of their ideals and aspirations, appreciation of the Laocoon struggle through which they are seeking to realize them, who could interpret us to Mexico and Mexico to us, we have had—nobody at all! So the interpretation has been left to interested intermeddlers or to the chance of misunderstandings due to racial and linguistic differences. The whole episode is an international tragedy of errors. In our own country overflowing good will and sympathy for all down-

trodden peoples, and most for those whose struggles to obtain justice and freedom; in Mexico a nation breathless and spent from a titanic conflict, thirsting for appreciation, hungry for a word of cheer!

Having spoken now of the causes of this present melancholy misunderstanding, I wish to add some words of warning against the trend toward war. I would make them as solemn as possible. The American people—my friends with whom I have talked who insist on war with Mexico—seem to be overlooking two important considerations. They assume, first, that war will remedy the unsatisfactory conditions in Mexico; and second, that the war itself will be comparatively a light matter. Neither of these propositions will stand examination.

There are fifteen millions of the Mexican people. Many of them are illiterates and Indians, it is true. But the most ignorant have acquired vague ideals of national integrity and independence. For a century they have been fed upon this. The famous "cry" of Hidalgo one hundred and six years ago, still celebrated throughout Mexico on every sixteenth of September, was "Viva la independencia!" That is one thing which all Mexicans understand, about which all agree. They will unanimously resist an invader who threatens their national integrity.

The fact that they are crude, some of them semi-barbaric, will make the fighting terrible. All war is horrible. Modern arms and agencies make it more so. To conquer fifteen millions of people, furious with the passion of patriotic devotion, armed with modern weapons, having as allies the burning sun, the thirsty desert sands, the impassible mountains and the malarial jungles of their native land, is an undertaking that would prove so costly and so frightful as to make the world shudder at the sight.

And once Mexico is conquered, what? Nothing will be remedied. The whole population will be sullen and hostile. They will have to be kept in subjection by a huge standing army of American soldiers. The makers of munitions will rejoice, but the rest of us will not. It will be a humiliating thing to see—the soldiers of one free republic tyrannizing over the citizens of another republic that longs to be free.

No certain relief can be counted on from this painful situation. Those who are now shouting for war will then oppose any move toward retirement. The interventionists will have become annexationists. "The flag must never come down" will be their cry. Are we ready to commit ourselves to that? All Latin-America will resent it. Indeed all Latin-American peoples will become our enemies the moment we begin war on Mexico. Their governments may preserve the forms of friendly relations, but the hearts of the people will be against us.

All missionary and philanthropic work will be heavily handicapped. That which we ought to contribute to Mexico is a better type of education and religion. We were making a fair start before this trouble came up. But once before the Mexicans had religion imposed upon them at the point of a sword. They will not care for another experience of that kind.

I have written primarily in deprecation of the war spirit that seems so widespread. It does not do justice to the pacific, fair-minded American people. We are not like that. I have not

wished to assume a critical attitude toward our government or to mix in diplomatic questions. But I know Mexico and the Mexicans so well that I cannot surrender my right of individual opinion on this whole subject as so many are exhorting us all to do. The President and his advisers are the representatives of the American people. They are of us and we of them. We must share the responsibility of their acts, and we have no right to shirk the responsibility of helping them to think and to decide. It is plain at Washington what would be the effect on the Mexican people of the occupation of Vera Cruz and if the sending of the Pershing expedition was not fully understood. Many of the results have been precisely contrary to what was meant and apparently expected. So at present there is a manifest tendency to overestimate the belligerency of the Mexican leaders. An intimate knowledge of the Mexican interior situation makes it clear to me that to fight the United States is the last possible desire of Carranza and his advisers. They will only be driven to it in what they are convinced, rightly or wrongly, is self-defense. I am still hoping, therefore, that a little more of the patience which has so long and so nobly marked President Wilson's administration, and a little further discussion, will so clear up the situation that there will be no war.—Geo. B. Winton.

Nashville, Tenn.

#### AFTER WAR WITH MEXICO—WHAT?

Yes, we can "whip" Mexico. Nobody doubts that, not even the better informed Mexicans. Indeed it would be no great glory for a highly civilized, infinitely rich and powerful nation of a hundred million people to vanquish fifteen million ignorant, half-starved, poorly equipped peons.

Yet it would be costly. It would be no easy matter to subdue the Mexican people, scattered over a vast and inaccessible territory and fighting with the desperation of those who feel themselves invaded and in danger of having their country seized. The ill-fated battle at Carrizal seems to have come largely from the mistaken notion, to quote one of the American soldiers engaged, that "the Mexicans would run when we began firing." So, by their own report, our troops formed in battle order and charged upon a Mexican force that had come out for a parley and had offered no show of violence. Unfortunately the Mexicans did not run. They fired first. Perhaps you and I would do the same thing if eighty-odd well-armed, determined troopers should form in battle line and ride down upon us.

(By the way, that is the battle in which, according to early press reports, American troops were "led into ambush" and slaughtered unawares under a flag of truce. Think of the tons of vitriol that the papers have poured out upon these "treacherous Mexicans," who, as now appears from the reports of our own troops, fired upon a charging squad of cavalymen who expected them to run "when we began firing." There were those who would have had us declare war on Mexico before breakfast next morning because of that incident. President Wilson has done wisely indeed in waiting to learn the facts).

But after we have subdued Mexico—after ten, twenty, fifty thousand (who knows how many?) brave American boys lie beneath the sod—when

crepe hangs heavy upon as many American doors, where mothers bereft of their sons and wives of their husbands, sit bowed in heart-broken sorrow—what then? We will have lost much surely. What will we have gained?

Will we have pacified the Mexican people and made them our friends? Far from it. Their suspicion of us will only have been confirmed, their bitterness increased a thousand fold. We will have made of them inveterate enemies for generations to come.

Will we have ended the border troubles? Not unless we keep upon the border a bigger force for protection than was needed before we ever entered Mexico. Heretofore we have had to guard against a few desperate, roving bands of outlaws and thieves, who all told have taken the lives of perhaps a score of people this side of the border. If we fight Mexico we must then guard against the hostility of fifteen million foes.

Will we have "straightened out" Mexico, as we are fond of saying? Not by a great deal. Mexico's troubles are not superficial. Nothing short of national regeneration can finally solve her problem; and that cannot be brought about by force of arms. Popular education and the restoration to the people of the land stolen from them by craft and graft—by such means alone can Mexico be saved. The iron hand of a hundred thousand men could probably keep a semblance of order so long as they remain; but when they are withdrawn, what then? The last state of Mexico will be worse than the first, unless in the meantime a generation shall have been educated and the complicated question of property rights fairly adjudicated.

But will we be in better position to help Mexico solve her problems and work out her salvation after we have lost thousands of our sons and slain thousands of hers? Granted that this war (if there is to be one) is for Mexico's good and not for our gain, as we profess, then we must stay by until we have done for Mexico these fundamental things without which the nation cannot rise. May we not do them far more quickly and effectively as Mexico's friend than as her victorious enemy? Will not our good offices in the former capacity be more gladly accepted a thousand times over?

To subdue Mexico is one thing. To pacify it, establish order, and make of it a good neighbor is far different. War is the shortest route to the first end, without a doubt. If we are concerned primarily about taking vengeance on a distressed, desperate, largely irresponsible people, we ought to fight. But if we aim at Mexico's uplift to a higher plane of civilization, war is a long, hard road that will lead only into waters darker yet with misery and bloodshed and race antagonism.

But there are those who would profit by war. At least, they think they would. There are American millionaires who own lands and mines and oil wells in Mexico and want a free hand to wring from them the last dollar of profit. That for the moment the quickest way to attain their end seems to be sacrificing some myriad thousands of lives is all sufficient. Let us have war that Wall Street may have dividends! American blood (and Mexican blood runs just as red, and drop for drop weighs just as much in God's eternal scale, is a small price to pay, that American millionaires may add to their millions. But is it? Ask yourself in humanity's name, what is

a million acres of land beside the life of one splendid American boy—your boy? All the treasure in Mexico's mountains would never compensate for the toll of human life that war would take.

This is no criticism of anybody. I believe thoroughly in the friendship of our Government for Mexico. I believe more firmly in the friendship and sincerity of President Wilson. Would that the Mexican people could know his spirit as I think I know it.

But I believe, too, that we are in danger of letting haste and heat and misunderstanding and race prejudice and the pressure of financial interest rush us into a tragic and horrible mistake. I believe that in this crisis both sides may well concede something if necessary to avert the threatened calamity. Both Mexico and the United States have much to lose by war, and nothing to gain. Peace and friendly means will do for us and for them the things that need to be done, and do them far more quickly and effectively. God save us from war and put into our hearts a compassion for these unfortunate neighbors of ours that shall make us a friend indeed!—R. B. Eleazer.

Nashville, Tenn.

#### SOUTHERN STUDENTS IN CONFERENCE.

Blue Ridge, North Carolina, is getting to be a sort of summer college. In the lap of the Blue Ridge, looking off north across the Swannanoa to the Craggy Mountains, beyond which, barely hidden, looms Mount Mitchell, beautiful Robert E. Lee Hall invites each year the young people of the South to high studies. In the place of economics there is missionary survey, at home and abroad; Bible study and not mathematics, Christian service rather than law or medicine, take the foreground. This summer school is a religious school, a Christian school. The platform hours are utilized to send home the realities of the Christian experience and to quicken and purify the Christian life, and not to expound matters leading up to the A. B. degree. First come the young women from the colleges and schools for girls; then the young men leaders of the Christian work of the various institutions in the South. Then there is the Missionary Education Movement and later institutes for Y. M. C. A. secretaries, a school of social service, etc. It is of the conference of men students, held June 16-25, that I now write.

Because of the adequacy of the equipment, the beauty of the location and the choice summer climate—a half mile above the sea level—the Blue Ridge Conference was this year made the center of a wider range than before. (There are four other such conferences in the United States). All colleges and schools south of the Ohio, from Virginia and the Carolinas west to Texas and Arkansas, were invited to participate. From this territory came together four hundred and thirty-five students, representing one hundred and ten institutions. The primary object of the Conference is to fit men for religious leadership in the institutions which they attend. To this all the studies and addresses are directed. Attention is also given to the claims of various forms of human service on young men going out from college. Missionaries and board secretaries are on hand to speak for various foreign fields, the Student Volunteers have a special group and band together for mutual encouragement;

and the opportunity for Christian service in the home land is not overlooked. Every evening there is a serious presentation by some man who knows boys and how to talk to them, of various phases of life work, to enable the young men to settle down upon that calling in which they can best make their lives count.

One interesting and stimulating phase of the Conference is the presence each year of a considerable group of foreign students. These men attend the Conference as the guests of the Committee on Friendly Relations Among Foreign Students. The number of men and women who come from abroad to institutions of learning in the United States is constantly growing. The war in Europe has augmented it. There are already more of these students than is generally known. It has proved almost impossible to secure accurate statistics of them. Such students often have an unhappy experience. Usually they have but limited command of English. They are timid and shy in social relations. Often they keenly feel the ostracism which accompanies race antipathy. At times they are painfully poor. They are also exposed, with almost no safeguards, to the temptations and moral perils of our cities—sad accompaniments as yet of our "Christian" civilization. It was a happy thought therefore which prompted the formation of the above mentioned committee, and the men who sustain it with their money are statesmen as well as philanthropists. It seeks systematically to help in a friendly way all foreign students without regard to nationality, color or religion. Its theory is that such men and women sent back to their own country after contact with decent American homes, as well as with American gambling dens, with Christian altruism as over Christian greed, with gentlemen and ladies as well as with toughs, will have a kinder feeling for our nation and a higher estimate of our religion. These students will infallibly become leaders in their own lands. The success of Christian work undertaken there will depend much on their attitude. The time to reach them is now, while they are our guests. Sympathy, good-will, friendliness, a helping hand now they will never forget. The Blue Ridge Conference entertained this year twenty of these foreigners representing the following countries: China, Japan, Korea, Armenia, Brazil, Cuba and Mexico. I had the pleasure of working among those who speak Spanish and a friendly good time we had.

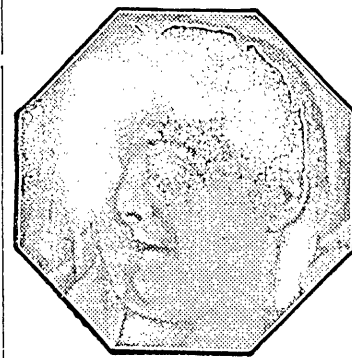
The animating head and front of the Blue Ridge enterprise, and the official leader of the Student Conference, is W. D. Weatherford, Ph. D., a Methodist boy from Texas and a graduate of Vanderbilt University. He is the Student Secretary for the South of the International Committee of the Y. M. C. A. This year, as usual, he and his advisers brought together effective speakers and leaders to stir the religious thought of the young men. Messages from George Sherwood Eddy and Fletcher S. Brockman, two missionary leaders of world-wide reputation and world-embracing horizons, were among the choicest privileges of the Conference.

Boys will be boys, and the Student Conference plays as well as works. They make the dishes rattle in the big dining room with college yells and songs. They organize scratch teams for baseball, basket-ball, tennis, etc., and battle furiously for the honor of their alma mater or for their native states. One evening out of the ten serious matters give way to "stunts," in which every college and school tries out the funniest performance its representatives can think of. And the things that school boys' ingenuity can "pull off" in this line are beyond all anticipation, reasonable or otherwise.

The religious spirit of the Conference seemed to me this year better than any I have ever before attended. Mr. Eddy pitched a high note at the very beginning, and the response was noble. I never heard so many spontaneous prayers, mostly from boys not used to praying aloud, as followed one of his solemn evening addresses. I never witnessed deeper, quieter, devouter religious feeling than in the denominational meeting led by Dr. Ed F. Cook on Sunday, 18th.

Of the charms of the Blue Ridge country in summer time it is hard to speak without extravagance. Over the beautiful valley that lies beneath one's eyes at the front of Lee Hall play entrancing combinations of light and shadow, of cloud and sunlight. Dawn and noon and night march across the scene in royal robes. The mountains wrap themselves in mist, crown their heads with vapor, smile in green and purple, or dissolve in downpours of rain. The valley dimples in the noon-day sun only to hide coyly under a gray fog the next morning. Back of the Hall the giant vertebrae of the Alleghenies ridges the sky, and in the limpid air the top is so near one is constantly panting up the slow trails to reach it, and so to possess with his eye the kingdoms of the world and the glory of them.

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This year the rhododendron buds were frosted, but the laurel was spreading its tents as usual. The wild grapevines fill the canons with odors of paradise and the marguerites starred every open spot. The air was like wine, and the tinkling mountain waters like songs of the sirens. Every boy who can go to one of these summer Conferences ought to go, and every parent whose boy wishes to go will make a mistake not to send him.—Geo. B. Winton.

#### LETTER FROM MR. JOHN R. PEPPER.

Lake Junaluska, N. C., 6-23-16.  
Dear Editor: In view of the great conferences that are to be held here this summer and the varied preparations necessary for same, I have made four trips up here during the past few months and have just arrived again, bringing my family here for the season this time.

Everything is bustle and stir here. With three new hotels built and building since last year the outlook for accommodating the big crowds expected in July and August particularly is most cheering.

Mr. J. D. Stentz, assistant general superintendent, with residence on the grounds, is having very many inquiries and requests for reservations in various directions.

In the new and handsome literature all phases of the Junaluska program, rates for accommodations of all kinds, and Junaluska life with its many manifestations are all finely set forth, and this literature is being widely distributed. A postal request will secure it. "The Virginia," an eighty-room hotel being erected by Virginia Methodists, is nearing completion and will be of great service this summer, with very reasonable rates. The Junaluska Inn standing high above the lake reminds one of those interesting old castles on the vine terraced slopes along the famous river Rhine. This hotel so beautiful for situation and with such modern facilities will furnish accommodations to please the most exacting.

The Hotel Company has been very fortunate in securing as manager of the Junaluska Inn Mr. J. Baylis Rector, for a number of years and until very recently manager at the "Hotel Langren," one of the very best hotels of Asheville, N. C. Mrs. Rector, an accomplished hotel housekeeper, will assist Mr. Rector in this important part of the internal work of the new hotel. The work on Junaluska Inn is progressing excellently and the builders expect to have it ready by the time the crowds demand its service.

The Laymen's Missionary Conference, August 1-6, is confidently expected to be a record-breaker. It looks like we may have several hundred pastors and the biggest number of presiding elders that have ever assembled at one time in the area of Southern Methodism, and of course an army of picked laymen, coming from Baltimore to San Francisco. It is reported that Texas, the big doer of good things, may bring a car load or two of the longest horned and biggest headed laymen to be found anywhere in the Lone Star State. It is also expected that Oklahoma and Arkansas may come with Texas, if all agree to be good.

Nearly every cottage on the Southern Assembly grounds is already occupied and more coming right along.

A big Florida Girl's School camp nearby is alive with bright girls who

came on a hay ride to the lake today to go swimming.

Eureka Camp for boys from Georgia and elsewhere opens in a few days with Prof. C. E. Boyd, of Oxford, Ga., conducting the school work.

Blankets are sought here every night for comfort, and this favored spot of earth never looked more charming than now.

The man or woman who has not looked upon lovely Junaluska has something to live for yet, and should make sure to get here, beginning with the most helpful Sunday School Institute, July 14-20, and on with other inspiring meetings—or just come for genuine rest and recreation without attending a single meeting. It's all here. Come and take just what you prefer and you will thank your friends for suggesting it.—Yours truly, J. R. Pepper.

#### AN ANTIDOTE FOR ROMANISM.

My present situation, amidst a considerable Roman Catholic population, mostly foreign-born, with enough native support to make an insidious and dangerous propagandism possible, together with some observations recently made and some studies prosecuted with reference to the growing power of Rome in the United States, led me, more than a year ago, to order of our publishing house in Nashville, an old book, which, more than twenty years ago, furnished me the best expose of Romanism I have ever found. The book was a series of lectures entitled "Errors of the Papacy," by Bishop E. M. Marvin. Its method is scrupulously fair, its language chaste and dignified, its spirit eminently Christ-like, and its logic irresistible. To my astonishment I found it was out of print and could not be had of the book concern. I began a search through libraries far and near, and at last, through the kindness of Sister Riggir obtained a copy from the library of my sainted friend, Rev. J. H. Riggis, D. D.

My copy is priceless. But I would that its contents might be sent broadcast over the land. It is not out of date by any means, but is as virile and timely as when it came from the pen of the great Marvin. I think it ought to be reprinted and placed in the course of study for young preachers.

This, however, will probably never be done. But I have a very practical suggestion and proposition to make to brethren who may be interested in this vital matter. The first six chapters or lectures would make an excellent pamphlet of about 110 pages. They deal with the subject of Transubstantiation and the Eucharist generally, and quite exhaustively, and show practically all the doctrinal errors of Rome to be vitally connected with and dependent on this one. I know of no greater service that the Methodist preachers of Arkansas can do the cause of truth and freedom than to print this pamphlet, and circulate it everywhere.

The cost would be inconsiderable, and I believe the book can be sold for twenty-five cents per copy. This would insure an extensive sale and reading of these lectures. I believe that \$200 would suffice to bring out an edition of 1,000 copies; twenty shares at ten dollars each, forty shares at five dollars each, or one hundred shares at two dollars each, will do the work. I am willing to put ten dollars into it. If it appeals to you, brethren, please write me and tell me how many shares you, or your congregation, will take at two dollars per share, no money to be paid till the

amount necessary has been subscribed. The books can be pro-rated to subscribers according to shares taken, and sold practically at cost, the proceeds to return to subscribers, or be kept in a permanent fund to continue this and similar publications.

I am willing to undertake the publication, or to turn it over to someone else to be chosen by the subscribers. What do you think of it brethren? Shall we do it? Remember that Romanism, Mormonism, Christian Science and Adventism are growing by leaps and bounds, through the dissemination of literature in support of their several causes.—A. M. Shaw.

Lake Village, Ark.

#### THE CAMPAIGN FOR HENDERSON-BROWN COLLEGE.

The managers of the campaign have fixed July 15-31 as the time in which to secure subscriptions for Henderson-Brown College to the amount of \$200,000. Of this sum \$100,000 is to be used in liquidating all debts of the college, and \$100,000 for permanent endowment. It is announced that already \$25,000 of the \$100,000 for endowment has been pledged, upon the condition that the other \$75,000 for endowment be secured. It is also announced that \$5,000 of the \$100,000 for debts has been pledged, conditioned upon securing the other \$95,000. Thus the sum of \$30,000 of the \$200,000 is conditionally pledged before the campaign begins. I am told that the conditioned offer of \$30,000 is from one man, and he is not a citizen of Arkadelphia. Are there not five other men in the Conference who will make conditional gifts of \$30,000 each toward securing the \$200,000? May we not hope for at least three givers of this class from the fine old City of Arkadelphia?

The task of securing pledges to the college for \$200,000 is no small one. To do this there must be enthusiasm and co-operation on the part of preach-

ers and people. There must be generous liberality on the part of some and pronounced sacrifice by others. Now is the time for all its friends to do their very utmost to relieve the college of financial embarrassment and to put it upon a firm financial basis.—Stonewall Anderson.

#### DOCTRINAL SERMONS.

Why do our Methodist ministers so seldom, if ever, preach "doctrinal" sermons? Is it through fear of offending some of their congregation? Or is it through lack of study and preparation along these lines? Neither of these should be the excuse of any preacher in the Methodist Church. There are certain men of other denominations going about over the country expounding their own fallacious and dangerous doctrines, often actually slurring and insulting our own good Church and her people.

In my short experience in Christian work, I find that comparatively few Methodists know and understand our doctrines, all of which are well founded, and can be proven by the Holy Scripture. I was reared a Methodist, and never heard a sermon on Methodist doctrine for over twenty years, and have heard a number of our people say that they had never heard a doctrinal sermon in the Methodist Church or by a Methodist preacher! Think of it! In other words, they are not well grounded Methodists, and do not know why we believe in and (should) teach the possibility of apostasy, effusion, infant baptism, open communion, or other points of difference. Our people are unable to explain our doctrines, or why we believe them, and often will leave our church and join some denomination that is made to look like the "original and only" church.

I believe that every Methodist preacher should preach a series of doctrinal sermons once a year, such as "The Possibility of Apostasy,"

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"Mode and Design of Baptism," "Infant Baptism," "The Lord's Supper," and other subjects, both controversial and non-controversial. God's Holy Word expressly commands us to preach the doctrine, and if ours is not the doctrine of Christ, then it should not be preached.

I am only a layman, but we get hungry for these doctrinal sermons, and want to know and thoroughly understand the teachings of the Bible as taught and believed by the Methodist Church. If you do not feel qualified to preach these doctrinal sermons, get some man who is qualified to come and preach a week for you. Then get some books and study these subjects, and get in shape to teach what you believe. Also assist the Publishing House in the distribution of our tracts and literature. Show to the world that you are a METHODIST and WHY!—A Methodist Layman.

#### V. THE COUNTRY DWELLER AND THE COUNTRY CHURCH.

Recent shift in the habitat and occupations of a large percentage of our people have gradually brought serious problems to our country communities. The drift, in many sections, of large numbers of the country people to the cities as permanent places of abode and activity has, in innumerable instances, more than decimated the membership bodies of the various rural institutions. One of these institutions thus depleted of its manhood and womanhood is the country church.

This one remarkable instance of rural depopulation is given as a fairly typical example. During the past three decades, Vinton County, a rural county in Southern Ohio, has lost 25 per cent of its inhabitants. In 1880 its population was 17,223, but in 1910 this number had decreased to 13,096. The omnivorous maws of the cities—Columbus, Cincinnati, Dayton—and the West, have swallowed up a large part of the best life of this rural community.

This migration from the rural districts to the cities of the nation, and especially to the young and rapidly growing cities of the Middle West, has taken place within this present generation. This fact needs to be emphasized, since it serves to make one realize that the great rural problems of today have come upon us suddenly. Two recent actual occurrences will serve further to make this fact more vivid.

Dr. C. B. Taylor, a minister of Vinton County, was recently invited to preach in a Columbus, Ohio, pulpit. The announcement was duly made in

regular form in the newspapers of the city. When the doctor arose to preach on that Sunday morning, he looked out into the faces—not of strangers, but of his friends and recent neighbors. A very large percentage of the congregation were former members of the various churches that he had served in his old home communities in Southern Ohio. His country fields had thus suddenly been transmuted into a city charge.

The writer recently gave an address before a brotherhood of a city church on the subject standing at the head of this article. Two-thirds of the members of that group of men were at one time residents of either the open country or of villages of less than one thousand inhabitants. Only ten of them were born and reared in the city.

Not only do these instances serve to show how recently this rural depletion has been going on, but also how those people who used to live in the country—over fifteen or twenty years ago—do not in reality know rural conditions as they actually exist today, unless they have kept in close touch with rural life, conditions and movements. "The-used-to-be's" of only a few years ago are by no means the are's of today. This fact is one of the first that the city man who moved from the country some ten, twenty, or thirty years ago, needs to take cognizance of.

The depopulation of the rural districts has been the making of the city dweller's success and fortune. It brought a constant stream of young, fresh, pure, and ambitious blood for the shops, the stores, the factories, the schools, and the churches; and the cities of the entire country are still vibrant as a result of this energy of the hale and hardy sons and daughters from the soil. Building has been ever on the increase, the factories have been running overtime, business has boomed, and greater opportunities of every sort have been developed. The young country storekeeper who some twenty years ago went to the city is today a wealthy city merchant; the blacksmith, the owner and manager of a large garage or factory; the village carpenter, a contractor; the huckster, a commission merchant; the school teacher, a superintendent; the circuit rider, a stationed city pastor or a bishop.

Not only has the cityward trend of the rural population depleted the country districts of people, but of all other human interests in about the same ratio. The wealthy land owner who went to the city is now an absentee landlord. The profits of his farm go to the city, where he makes his investments and where he spends his money. The country is to that extent economically impoverished. He took his family with him, and its removal has had a depressing effect upon the social life of the community. The educational, the business, the civic, and the religious affairs have similarly suffered; and so the country church has come in for its share of devastation. Thus is the country exploited for the city!

But what of the country? Twenty, thirty or forty years ago, the country people created, by dint of hard labor and economy, facilities for the needs of all. Everybody assisted in the upkeep of the rural institutions, including the church. But these same institutions, once sufficient for and supported by fifty per cent more people than now, are a burden to those who remain in the country. The equilibrium of needs and support has been

radically disturbed by a social shift that has resulted—socially, economically and educationally—to the advantage of those who migrated to the city, but less advantageously to those who have remained in the country.

The newly made city man, therefore, has been a vital factor in the unmaking of the country church, though he may not be conscious of it as he worships in his stately city church while his friends and former neighbors struggle along in the country at the old home church.

All our lives we have heard about the great social problems of the cities; and the congestions caused by people coming from the rural districts have given rise to or emphasized many of them. Appeals for help to remedy these urban conditions have been made to all classes of our people—to the city dwellers as well as to the country people. Appeals of peculiar force in the name of philanthropy, patriotism, duty to fellow man, and Christian charity have found ready response among rural people and thousands of dollars have been contributed yearly by the farmers of our land to be devoted to the amelioration of the hard conditions of life in our civic centers.

But today the rural districts and small towns have awakened to the fact of social distress. The problems are everywhere becoming acute, and in many places they are beyond solution. The Macedonian cry for help used to come from the cities alone, now it comes from the country. Men of the cities, will you come over and help us? At least, pay back what you owe!

In the light of what has preceded, the duty of the city dweller who has prospered through his enlarged opportunities and, in most cases, either directly or indirectly from rural resources, would seem clear. Did any rural community give him a good start in life financially, educationally, politically, morally—then he owes that rural community something, if for no other reason than for gratitude. The probabilities are that thousands of city people, if this truth were brought home to them in full force, would respond very quickly. Others, of course, would regard their duty in this relation, as in others, with contempt.

Under the leadership of that superb gentleman of the Kingdom, Dr. N. W. Stroup, the Cleveland District in the East Ohio Conference of the Methodist Episcopal Church, formed a Country Church Commission, which had for its purpose the encouraging of discouraged leaders, and especially, the supplementing of the financial resources of the weaker rural churches immediately around the City of Cleveland. On the "Forward Movement Day" the city congregations were told about the struggling churches near the old homesteads that had suffered so many departures. The remembrance had its message and a ministry. The wealthy city churches responded so well that the salaries of every minister in the district were raised to a minimum living wage, and in a short time the efforts of the Commission were felt through a betterment of social conditions and the salvation of souls.

(A fuller account of the work of this Commission by Dr. Stroup himself may be found in the author's "Solving the Country Church Problem," pp. 95-97 and 161-163).

Consider this instance. In a cer-

tain community in the Western Reserve (Ohio) a very wealthy woman, who lives in New York City, owns a farm. A tenant operates the place. Once a year, for a period of about two weeks, the owner visits this old home farm, and then returns to the city again, where her life interests center. The proceeds of the farm are sent to her in the city, where they are spent in maintaining a great living establishment and retinue of servants. The rural community church back in Ohio, within sight of the farm, is barely meeting its financial obligations year after year. The tenant on this farm is not able to contribute much to the support of this church, while the owner contributes nothing. The church serves this farm, its land is enhanced in price because of its presence. The moral influence it exerts keeps the tenant honest and true. If the church were not there, the tenant would probably not remain on that farm, and it would be more difficult to get another one who would stay and be satisfactory. The circumstance is a shame and an insult—and there are thousands of others just like it.

The city dweller ought to be interested in the success and support of the country church from another reason. He should regard his obligation to the rural church as a civic duty. Many of his fellow citizens are young people coming from the rural

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districts. If the fountain head of moral teaching should fail in its ministry to these in the country, then the city might expect an increase or crimes from these newcomers. The facts are far from that now, thank God, and may the young people ever uphold the reputation which their predecessors have given as an inheritance to the country youth. These young people from the country are going to be his employees, and he will want them to be well trained in truth, honesty, faithfulness and other Christian virtues long before they come to him. Again, this same city man will have dealings with farmers and he is interested in their honesty too. The instance might be further multiplied, but let it all be summed up by saying that the city should be very deeply concerned about the moral, social, intellectual, and economic welfare of the country—and at the head of the list we place the moral.—Garland A. Bricker, Professor of Agricultural Teaching in Syracuse University.

#### PUBLICITY IN CHURCH WORK.

Getting the Church and its work before the public in the proper light is one of the problems of church workers at the present time. The Church, in all departments, needs publicity—in plain words, advertising. There are so many things that attract and tempt, and the Church is so indifferent about the matter, that it is usually little to be wondered at that better crowds do not attend public worship than do.

The best advertising that a church can get is newspaper space that is gladly donated free of cost by the local papers; yes, eagerly sought after by most of them. As a newspaper man, with experience on many newspapers in small towns of one to ten thousand, I have found but few pastors, superintendents or other church workers who would give me anything like efficient and enthusiastic co-operation in the matter of correctly reporting church news or announcing church events, many seeming to think that a public announcement on Sunday morning of the services to take place during the coming week was all that was necessary, and giving such "copy," if at all, to "help the editor out," or to "fill up," and I might say, parenthetically, that a live editor never needs "copy" just to "fill up"—good things are crowded out every week. It is a question of getting in what is most important. And church news is of paramount importance, both to the paper and the church.

Public announcements, while good as far as they go, fail of complete success for two reasons: The first is the limited number of people reached, for no matter how big congregations there may be we are presuming that the church desires to grow, and it can grow only by reaching those who do not attend. The second reason is that it is hard to remember more than two or three announcements heard. A message read makes a more lasting impression upon the memory than a message heard.

So, I would say to the pastor who desires to keep his church services before the public in the best light, see to it that the local newspaper is supplied each week early in the week, with the following facts:

An invitation to Sunday school.

Preacher and subject, Sunday morning and night, together with special music, if any.

Leader of League, subject and time of meeting.

Leader of mid-week meeting.

Time and place of Woman's Missionary (or other) society.

Announcements of any special meetings to be held, etc.

So much for advance announcements. Always report the number and names of new additions to the church, have the Sunday school secretary furnish a statement showing number on roll, number present, collection, and other points of interest, and if possible a comparison with same Sunday a year ago. (This report would probably be often enough once a month). All class socials, and in fact every activity connected with the church should be promptly and intelligently reported. Create the impression (and then live up to it, for it does little good to get a person to church once if he never comes back) that your church is a live church and the young people of the community will conclude that it is a desirable place to go and a desirable crowd to mix with.—David Townsend.

Argenta, Ark.

#### MISLEADING FIGURES.

Recently there has appeared in the daily press a statement which upon its surface would indicate that more whiskey is being used for drinking purposes than heretofore, notwithstanding the spread of prohibition.

The annual report of the Commissioner of Internal Revenue, at Washington, D. C., for the fiscal year ending June 30, 1915, showed a decrease of 6,381,256 barrels as compared with the previous year. The number of breweries operating showed a decrease of forty-one.

The report of the commissioner for the month of April, 1916, however, showed an increase for the first part of the year of 1916. The explanation of the United States Commissioner is that such increase is not due to greater sales for consumption, but to the fact that distillers have been forced by the bureau to pay taxes on all, or nearly all, of their products, as it was possible for the bureau to make them pay.

The recent history of the success of the Department of Internal Revenue in uncovering frauds and the securing of payments of taxes heretofore covered up by the liquor dealers is well known. These efforts in Arkansas alone resulted in sending several men to the penitentiary, among them a well known distiller. It also resulted in the collection of immense sums of revenue due the government. These forced collections applied to distilled liquors and not to fermented liquors, so that the report of the Revenue Bureau shows that while there was a gain in distilled liquors there was a decrease of 533,912 barrels of 31 gallons each of malt liquors (beer). This shows the effect of prohibition.

Another explanation of the increased use of distilled liquors is in the large quantities of exports snatched from this country to Africa to take the place of the British product now barred from shipment because of the European war. Last fiscal year the exports amounted to only 1,633,000 gallons. During the nine months from July, 1915, to March, 1916, the exports amounted to 5,850,000 gallons; more than four times as

much. Another explanation is in the steady decrease in the supply of imported liquors due to the difficulty of transportation. Some of the foreign distillers have opened branches in this country and the tax on their output is now added to the revenue of the United States. Another explanation is in the fact that millions of gallons of alcohol are being used for the manufacture of ammunition for the European war. A million gallons of California brandy, in one batch, was denatured and shipped East for the manufacture of powder and high explosives. Benfort's Wine and Spirit circular, which is published for the liquor trade, recently contained this statement, "According to one of our correspondents a barrel of alcohol and a bale of cotton are consumed every time a large gun is fired in the European war. This explains why the United States is experiencing at the present time such a tremendous demand for alcohol."

The following significant statement is taken from a recent issue of the Milwaukee Journal: "Ten years ago the brewing of beer was Milwaukee's second largest industry, now it is the fifth. Ten years ago more than one-tenth of all the manufactures produced in that city was turned out by breweries. Now it is not more than one-twentieth. Ten years ago the beer output of Milwaukee was twenty-four millions out of a total of two hundred and eighty-five millions of all manufactures. Now the beer output of Milwaukee has decreased to twenty-two millions while the total manufactures have increased to four hundred and one million, showing that while prosperity is greater in Milwaukee, the beer business is far less than heretofore." Such is practically the condition throughout the country.

If the brewers and distillers really believed that more liquor is sold under prohibition than under license, they would be spending their millions to make more dry territory rather than to check prohibition which is now their great effort.—Geo. Thornburgh, President Anti-Saloon League.

#### WILL PLACE A BIBLE IN EVERY SCHOOL IN CHINA.

The recent observance of the centennial of the American Bible Society lends especial interest to its report for 1915, shortly to appear. This report will show that 2,500,000 copies of Bibles, or parts of Bibles, were distributed last year in China alone.

Concerning these there is an interesting story to relate. A Chinese philanthropist, Yung Tao, purchased 5,000 New Testaments to give to friends. These were distributed last year. Each book contains a presentation slip bearing the words: "Respectfully presented by Yung Tao, who is not a church member." Another slip contains some excellent advice to the reader, and then several well chosen quotations from the Bible.

The agent of the Bible Society called on Mr. Yung at his home in Peking, and Mr. Yung returned the call at the Bible House. The agent records his judgment that Mr. Yung is an humble follower of Jesus Christ, fully imbued with His spirit, though not a church member. Mr. Yung told the agent:

"I have only just started on my work of Bible distribution. I intend to put copies in every school in the whole of China and into the hands of every teacher and official."

At the same time the society's agent reports that owing partly to war conditions, but principally because the appropriations have been reduced, he has been obliged for the present actually to stop printing books and will soon have to stop the distribution of the books already printed in some parts of the country. The stock of Scriptures has been nearly sold out.

The Bible Society thought it a significant and touching fact that one missionary in China who is personally far from rich sent in a centennial gift of \$144 in gold to New York. Officers of the Society hinted that there could be no better example set for Christians in America interested in the Bible Society's work.—New York Sun.

## WOMAN AVOIDS OPERATION

### Medicine Which Made Surgeon's Work Unnecessary.

Astoria, N. Y. — "For two years I was feeling ill and took all kinds of tonics. I was getting worse every day. I had chills, my head would ache, I was always tired. I could not walk straight because of the pain in my back and I had pains in my stomach. I went to a doctor and he said I must go under an operation, but I did not go. I read in the paper about Lydia E. Pinkham's Vegetable Compound and told my husband about it. I said 'I know nothing will help me but I will try this.' I found myself improving from the very first bottle, and in two weeks time I was able to sit down and eat a hearty breakfast with my husband, which I had not done for two years. I am now in the best of health and did not have the operation."—Mrs. JOHN A. KOENIG, 502 Flushing Avenue, Astoria, N. Y.



Every one dreads the surgeon's knife and the operating table. Sometimes nothing else will do; but many times doctors say they are necessary when they are not. Letter after letter comes to the Pinkham Laboratory, telling how operations were advised and were not performed; or, if performed, did no good, but Lydia E. Pinkham's Vegetable Compound was used and good health followed.

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"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."

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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.

### HOW SHE DID IT.

To one of the foreign mission boards has come the story of a poor Christian mother in India who traveled nine hours with her five children to reach the little chapel in a mountain town where an itinerating minister was holding services.

"How did you ever get here?" asked the visiting pastor, who knew that part of the journey was up a hill so steep that the climber had to draw herself along by gripping tufts of grass or stray roots.

"Oh," cheerfully replied the little woman, "that was easy, pastor. I just went up the hill with one child at a time, coming back for each one till I got them all up. In order to hear the gospel message, even the hardest kind of a journey would be well worth while."

### DOORS OPENING EVERYWHERE.

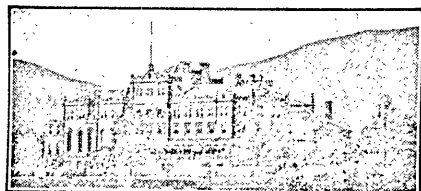
"Everywhere I go I find God is opening a door for the preaching of the gospel. In some places the people are so glad to hear our message that they invite us home with them for a meal so that all the members of their family may have the opportunity of hearing about the love of God."—Kim Tong Ha, Korean preacher.—Southern Missionary News Bureau.

### LITTLE ROCK CONFERENCE, W. M. S.

#### Additional Notes From Executive Meeting.

Mrs. F. M. Williams, the President, reported \$6.35 per capita as our offering for all work, including local, with \$4.00 per capita for connectional work last year.

The district secretaries reported progress in their efforts of organiza-



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tion. In Camden District there have been five new auxiliaries added this year; in Monticello District, three auxiliaries; in Prescott District, one; in Texarkana prospects are good for five new societies.

Mrs. Fred Elza, First Vice President, reported decided increase in Young People's work.

Mrs. Rhodes, Second Vice President, reported 68 Junior and Baby Divisions.

Mrs. Rule stressed use of leaflets, and also a need of more Mission Study classes.

Mrs. Gantt asked societies to report to her all supply work done by them.

Mrs. Barkman explained Social Service leaflets and study, which had been mailed each society, but she finds few Social Service Superintendents using them. October was agreed upon as time of campaign and district meetings. Conference officers will be used to assist district secretaries in this campaign. Lou Hotchkiss Memorial Day will be held after close of campaign and rallies, early in November.

Mrs. C. F. Elza, First Vice President, was asked to be the special visitor to the young women of our colleges, according to plan of Council.

Upon motion it was decided to ask the editor, Rev. A. C. Millar, D. D., for one issue of the Arkansas Methodist in connection with Arkansas Conference.

A letter of sympathy was sent to Mrs. A. M. Robertson, who is recovering from a critical illness.

At the close of the business session the Board was delightfully entertained by the Missionary leaders of Central Church with a luncheon at the Arlington Hotel.

### NORTH ARKANSAS CONFERENCE.

Harrison.

Mrs. F. G. Casteel of Harrison writes of a very interesting meeting of their auxiliary. Twenty-five members were present. Mrs. Claud Wilson read a very interesting leaflet and presented the pledge cards. Thirty-two dollars and fifty cents was pledged. This was very encouraging as quite a number of the members were absent. The Harrison auxiliary hopes to pay fifty dollars on the pledge. They reported \$150 paid on their church debt. In speaking of the Mission Study class Mrs. Casteel says: "Our Mission Study Class is progressing some. The members of this class are all mothers and most of them are teachers in the Sunday school, but we are going to get busy again right away and take up our work."

Alma.

Mrs. A. B. Haltom asks us to say the recent notes from Fort Smith District were sent by Mrs. W. A. Steele, District Secretary, who kindly gives a further glimpse of her work. She says:

"Last week it was my pleasure to visit my auxiliaries at Alma. We had a very pleasant meeting. Alma will come up with her pledge paid in full and many other good things to report. The two little daughters of Brother Patchell favored us with two splendid solos, which were appreciated by all. It is indeed an inspiration to be with the good people at this place.

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### SUNDAY SCHOOL LESSON NOTES FOR JULY 16, 1916.

By Prof. G. A. Simmons.

Subject: Paul at Athens.

Text: Acts 17:16-34.

Golden Text: In him we live and move and have our being.—Acts 17:28.  
Time: August or September, 51 A. D. a few days after Paul left Berea.  
Place: The Areopagus in Athens, the capital of Greece.

Historical and Geographical Background: Paul's journey from Berea to Dium and thence to Athens by sea (200 miles) probably lasted two or three days. (If he went by land 10 days). On reaching the city he hastily summoned Silas and Timothy from Berea, but seems to have worked alone in Athens. Perhaps it was because of their delayed coming, or because Silas and Timothy had been sent back to Thessalonica and Philip to visit churches there while Paul worked in Athens.

Athens was a peculiar city. It was one of the most famous cities in the world. It was famous for its magnificent temples, some of which still stand, its statues, its warriors, its philosophers, its orators, its artists, its poets, and its beautiful situation around a lofty temple-crowned eminence, called the Acropolis. It was the university center of the world. Hither come the youth of Rome and elsewhere to put the finishing touches on their education. Horace, Virgil, Cicero and others speak of their study in Athens. The literature, art and philosophy of the Athenians has never been surpassed. Their art has been the admiration and pattern for the world from then till now. Modern philosophy goes back to Plato and Aristotle, nor has it evolved a better system of reasoning.

The Athenians were famed also for their religious character and the number of their festivals. Their religion, however, was very closely allied to philosophy and art. Their gods had but little to do with their moral lives, their religion but little connection with their conscience. In literature they picture their gods as similar to men in all respects, only larger in size, stronger and wiser. They feast, drink, revel, love and hate; are intriguing, passionate and vengeful; pursue pleasure, and care but little what men do. In art they are represented

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as larger than human and as following their favorite pursuit. To their gods, demi-gods and heroes the Athenians erected temples, shrines and statues in great number. Pliny (100 A. D.) says there were in Paul's time over 3,000 public statues of gods and heroes in Athens. Every gate, square, porch and pillar had its Hera, Hermes, or Hephaestus. Pausanias said there were more images in Athens than in all the rest of Greece together. Xenophon (400 B. C.) said the whole city was an altar, a votive offering to the gods. Athens was the center of Greek worship. Roman Petronias (100 A. D.) said satirically, "it was easier in Athens to find gods than men." Imagine Paul's feelings as he strode the streets of this heathen cultured city, that in its religious zeal erected an altar to the Unknown God lest some deity should feel slighted.

I. Paul Begins Work: The idolatry of the Athenians had so stirred Paul that he did not await the arrival of Silas and Timothy, but began work at once. In his usual way he went first to the synagogue of the Jews and "reasoned" with them as at Thessalonica and elsewhere. Then he "discourses" with those he met in the market place. A man usually talks what he thinks, and Paul was constantly "about his Master's business." The market place (public square of modern towns) was the resort of buyers, sellers, merchants and magistrates, loungers and idlers, philosophers, declaimers and poets, who usually found an audience here among the curious seekers after some new thing. Paul took advantage of this opportunity to work for his Lord. Some of the self-wise philosophers scoffed, "what will this babbler ('seed-picker') say: 'Seed-picker' is used of birds picking up scattered grain and figuratively of men who pick up a living the easiest way possible. But every one listened as they were eager for "some new thing." When Paul talked of a "strange god" they took him before the Areopagus Council, which met on a hill of the same name and a part of whose duty was to decide what gods and what teachings were permissible in Athens. Socrates, you know, had to drink the hemlock because his teachings corrupted the youth. St. Paul was called on to tell the council what he was teaching.

II. Paul Preaches to The Areopagites. The opportunity of his life has come. He has for an audience the chief body in this cultured city. Note how wisely and tactfully Paul begins his sermon. He courteously addresses them in Demosthean manner, "Ye men of Athens"; then he catches them with a compliment, "I perceive that in all things ye are very religious," and like a true teacher he begins with the known and proceeds to the unknown. He takes as his text a well known inscription found on one of their altars "TO THE UNKNOWN GOD." There was something pathetic and touching in this and Paul happily used it in making known the true God. It was a masterful speech. Paul led them step by step to higher conceptions of God, the creator, ruler and Lord of all,

and made them feel their personal responsibility to him and for their fellow man, and that they should seek the Lord. He spoke of the divine nature of God and of the judgment, calling on them to repent of their sins. This was the unexpected climax, a blow struck while they were all ears. God's call to "all men every where" is "to repent."

III. The Effect of the Sermon. Paul's discourse was probably cut short before he finished; for when

they heard of the resurrection some mocked as Paul's teaching was contrary to their philosophy and lives. They were not ready to repent. However, some said, "we will hear thee again," and certain men believed. Only two are named, Dionysius, a member of the Areopagus Council and doubtless a man of distinction, and a woman named Damaris, of whom nothing is known though the name suggests a foreigner. Athenian social custom would probably prevent women

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of respectable rank and family from hearing Paul's discourse or street discussions. Tradition tells that Dionysius afterward became a Bishop of Athens and met a martyr's death. At the foot of the Arcopagus (or Mars Hill) are the ruins of an ancient church dedicated to Dionysius the Areopagite.

**The Lesson For Us.** One lesson for us is that of wisdom and tact in performing our Christian work. God's message should not be flung at men willynilly, but brought tactfully in the way it will most readily secure their attention and interest. The Christian worker must study men, learn their approaches and be sympathetic always. Frequently physical service is the easiest road to spiritual contact. He must get in touch and have real contact with the lives of those whom he would reach.

#### AN IMPORTANT CONFERENCE.

Another meeting of much moment to the Sunday school work of the Southern Methodist Church is the "Seventh Annual Conference of Chairmen of Sunday School Boards and Field Secretaries," at Lake Junaluska, N. C., Wednesday and Thursday, July 12 and 13, coming in between the meeting of the General Sunday School Board and the Sunday School Institute.

This Conference is not such a very large meeting, but it is an important one, for it is here the chairmen of the Sunday School Boards of our forty-one Conferences, the eighteen field secretaries they employ, the General Sunday School Board and the six field secretaries it employs, come together once a year for the exchange of ideas, discussion of plans and work, and the formation and adoption of policies.

The Conference officers are: Mr. J. M. Way, Secretary of the Atlantic Division, (Spartanburg, S. C.) President; Rev. C. H. Greer, chairman of the Sunday School Board of the Kentucky Conference (Danville, Ky.), Vice President; Rev. W. J. Moore, Field Secretary for the Memphis Conference, (Memphis, Tenn.), Secretary-Treasurer.

The program for this year's meeting is as follows: Wednesday afternoon, July 12, 2:30 o'clock—Devotional, Rev. H. F. Tolle, chairman of the Sunday School Board of the Mississippi Conference, Biloxi, Miss. Three

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ten-minute talks on "The Field Secretary," as follows: (1) "Office Work and Office Equipment," Rev. W. C. Owen, Field Secretary for the two South Carolina Conferences, Spartanburg, S. C.; (2) "How to Divide His Time Into Work Periods, Study Periods, and Rest Periods," Rev. E. Hightower, Field Secretary for the Southwestern Division, Georgetown, Texas; (3) "As An Executive," Rev. R. E. Dickenson, Field Secretary for the Denver Conference, Denver, Col. Then a round table discussion of "The Field Worker and His Work." Three more ten-minute talks on "Field Work," as follows: (1) "Projecting and Advertising Institutes," Mr. A. L. Dietrich, Field Secretary for the Gulf Division, Meridian, Miss.; (2) "Securing the Co-operation of Key Men," Mr. Caughey E. Hayes, Chairman of the Sunday School Board of the Little Rock Conference, Little Rock, Ark.; (3) "Making the District Organizations Effective," Mr. M. W. Brabham, Field Secretary for the North Carolina Conference, Durham, N. C. Next, an open parliament on "Field Work," led by Mr. C. J. Nugent, Field Secretary for the Middle Division, Louisville, Ky. Appointment of committees and adjournment.

Thursday Morning, July 13, 9 o'clock—Devotional, Rev. Henry B. Mays, Secretary of the North Georgia Conference Sunday School Board, Atlanta, Ga. Three ten-minute talks on "Problems of Board," as follows: 1) "The Kind of Field Secretaries We Need," Mr. John R. Pepper, chairman of the Memphis Conference Sunday School Board, Memphis, Tenn.; (2) "The Kind of Chairmen Our Boards Need," Dr. J. H. Therrell, Field Secretary for the South Georgia Conference Sunday School Board, Albany, Ga.; (3) "Financing the Work," Rev. C. V. Breithaupt, Field Secretary for the Louisiana Conference, Alexandria, La. Round-table, "The Sunday School Board and Its Work," conducted by Mr. J. B. Wadsworth, chairman of the North Alabama Conference Sunday School Board, Gadsden, Ala. Address, "Wesley Class Plans," Dr. C. D. Bulla, Superintendent of the Wesley Bible Class Department, Nashville, Tenn. Address, "Plans for Elementary Workers," Miss Minnie E. Kennedy, Director of Elementary Work, Nashville, Tenn. Address, "Teacher-Training Plans," Rev. John W. Shackford, Superintendent Teacher Training Department, Nashville, Tenn. Open parliament discussion, "Plans For the Ensuing Year." Address, "The Work in the Large," Dr. E. B. Chappell, Sunday School Editor, Nashville, Tenn.

Thursday Afternoon, 3 O'clock—Devotional, Rev. A. H. Cole, Field Secretary for the Florida Conference, Dade City, Fla. Election of officers and other business matters. Six ten-minute talks on "Reaching Our Goals," as follows: (1) "The Cradle Roll and Home Department Goals," Miss Kennedy; (2) "The Wesley Bible Class Goal," Dr. Bulla; (3) "The Teacher Training Goal," Rev. Shackford; (4) "Increase in Circulation of Our Periodicals," Dr. Chappell; (5) "Our Children's Day Goal and How to Reach It," Mr. Pepper; (6) "Our Missionary Goal," Dr. E. H. Rawlings, Educational Secretary of the Board of Missions, Nashville, Tenn. And last, an open discussion of "Definite Aims" in two-minute talks.

A perusal of this program will give the reader a clear idea of the practical nature of the themes these leaders deal with in their meeting, and the

Church-wide scope of the work is reflected in the diverse points from which the participants are selected.

If anybody has any doubt about the determination of the General Sunday School Board to push our Methodist Sunday schools to the front, that doubt will be thoroughly dispelled by a visit to Lake Junaluska, N. C., July 11 to 23.—A. L. Dietrich.

#### WESLEY BIBLE CLASS CONFERENCE, LAKE JUNALUSKA, N. C., JULY 21-22, 1916.

Friday, July 21.

9:00 A. M.—Song service, conducted by Mr. and Mrs. J. Dale Stentz.  
9:30 A. M.—Address, "The Wesley Bible Class Movement," Rev. Charles D. Bulla.  
9:50 A. M.—Address, "The Relation of the Bible Class to the Church," J. R. Pepper.  
10:10 A. M.—Address, "The Relation of the Bible Class to the Community," J. M. Way and J. H. Therrell.  
10:40 A. M.—"What Some Wesley Bible Classes Are Doing."  
11:10 A. M.—Address, "Wesley Bible Classes as Training Classes," Rev. J. W. Shackford.  
11:40 A. M.—Address, "Wesley Classes and Good Citizenship," Rev. E. B. Chappell.  
12:15 P. M.—Adjournment.  
Afternoon for rest and recreation.  
8:00 P. M.—Addresses by Bishop James Atkins and Dr. George R. Stuart.

Saturday, July 22.

9:00 A. M.—Song service, conducted by Mr. and Mrs. J. Dale Stentz.  
9:20 A. M.—Address, "Developing Leaders for Boys' Work," Rev. W. W. Alexander.  
9:40 A. M.—Address, "Developing Leaders for Girls' Work," Miss M. E. Kennedy.  
10:00 A. M.—"What Can Women's Bible Classes Do for Girls?" Miss Bertha Childs.  
10:20 A. M.—Symposium, "Wesley Bible Class Federations." South Carolina, Rev. W. C. Owen; Central Texas, Rev. E. Hightower; Florida, Rev. A. H. Cole; North Carolina, M. W. Brabham; North Alabama, Rev. C. Wolford and A. L. Dietrich; Kentucky, C. J. Nugent; Virginia, N. C. Scott; Memphis, Rev. W. J. Moore; North Mississippi, Rev. R. H. B. Gladney. Prospective Federations by other Field Secretaries.  
11:20 A. M.—"Bible Class Work in the Far West," Revs. J. E. Squires and C. P. Moore.  
11:50 A. M.—Address, "The Wesley Bible Class Outlook," Rev. Charles D. Bulla.  
12:15 P. M.—Adjournment.

8:00 P. M.—Chautauqua Evening. The Hays Picco Concert Company. We are assured that the big hotel, Junaluska Inn, which is now nearing completion, will be ready for occupancy early in July. This, with the smaller boarding and lodging houses, will provide comfortably for all who will attend these conferences.

All delegates expecting to attend the Conference should write as soon as possible to Mr. J. D. Stentz, Lake Junaluska, N. C., for information concerning railroad rates and boarding arrangements. Ask railroad agents for special rates. The selling date for the Wesley Bible Class Conference begins July 19.

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

#### EPWORTH LEAGUE.

##### THE EPWORTH LEAGUE LESSON NOTES FOR JULY 16.

By Rev. H. C. Hoy.

Purity, Temperance and Strength. Scripture References, Dan. 1:8-20. Daniel has ever been noted for his purity, temperance and strength. The combination of the three mentioned elements goes a long way toward completing a character of power with man and God. Daniel's subsequent history shows that he was a man among men and honored of God.

First, Purity.

1. Purity of heart is a great asset. Jesus said, "Blessed are the pure in heart for they shall see God." A person of unclean heart is not a fit subject for God's kingdom. All acts of righteousness flow from a pure heart.

A person can have no greater asset than purity, since it denotes that he has mastery of self and is in touch with God.

Purity fits one to be trusted in any undertaking of life. When one is known to be pure of mind he will be sought after and given positions of trust. Thus purity is even a financial asset. It makes friends who are worthy because they are the ones attracted by such a life.

2. Purity is the fruit of a Christ life. The person who claims to be a Christian and yet tolerates impurity falls short of the mark, and is merely playing at Christianity. The first result of regeneration is to purge one of all dross. If a person goes to God on his knees he will find that God will bless only in so far as his heart is clean. The Holy Spirit will not dwell in an unclean heart.

Second, Temperance.

1. Temperance is the conserving of one's powers. A great many think that temperance means the refraining from intoxicating liquors. Such an idea is narrow. Temperance is more than restraint—it is resstaint and proper expenditure. A person can be intemperate by inaction, such as leaving things undone that should be done. Further, temperance is the proper conserving of one's talents. Never use your strength or energy in any field until you can accomplish the most for the effort. Some people are intemperate because of over zeal and undertake an object at the wrong moment. God would have us study ourselves and the conditions around and then apply the peculiarities of our personalities to the particular conditions so as to secure the maximum results.

2. Temperance should be observed in all things. People are intemperate about many things. I do not know of any person who lives a temperate life. They are over indulgent in something. They eat, work, play, rest, sleep, or do something else more than is consistent. Hence it would be well if all would take stock and see where the manner of living might be improved.

However, I believe we find the greatest amount of intemperance in pleasure seeking. People waste more time and money in the vain pursuit of pleasure than any other thing. It is not enough, merely to ask is this harm, or will it be a waste of time and energy that should be used for God's kingdom in wholesome toil.

Third, Strength.

1. Physical strength is a worthy asset. The person who possesses physical strength may well thank God. It enables him to earn his way in life. It lays the foundation for a good mind.

## JELL-O Ice Cream Powder

In each package of Jell-O Ice Cream Powder there is a little book telling how to make ice cream and puddings from Jell-O Ice Cream Powder.

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and happiness, but physical strength without character is no asset, for the ox would be greater than a man. It is a pity to see men of superb physical powers, prostrate that strength in sin, and sink to a lower level than a beast.

2. Mental strength is to be admired. A splendid mind arouses enthusiasm in every one, and the greatest blessing that can befall men is to be blessed with the strength of consecrated minds, while on the other hand, the most terrible calamity is a brilliant mind turned into wicked channels.

3. Spiritual strength is the force that dominates the world. If people desire to be and to do things for eternity let them seek spiritual strength at the hands of God. The great movements of the world are spiritual. The men who have done the most for humanity were those who towered in the spiritual world. The Spirit of Christ touches the spirits of men into power.

### REPORT OF LITTLE ROCK EPWORTH LEAGUE CONFERENCE.

The Eleventh Annual Session of Epworth Leagues of the Little Rock Conference, M. E. Church, South, met at Lewisville, Arkansas, June 22-25, 1916.

The first meeting was held Thursday evening, June 22, at which time there was a song service followed by an inspirational and stirring address by the Rev. T. O. Owen of Monticello, Arkansas, entitled, "The Appeal of the Christ to the Youth of Today."

The second session was held Friday morning, June 23. It was opened by a song service, followed by the devotional hour conducted by the Rev. Moffett Rhodes of Stamps in the absence of the Rev. Roy Farr of Portland. His Scripture reading was

## 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 at 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.

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The State School Song,  
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25c a Dozen; \$1.25 Per Hundred.  
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from John 17: 20-26. An address of welcome was delivered by Harold Mulkey, Vice President of the Lewisville League, which emphasized the spirit with which Lewisville looked upon the conference.

Business was taken up and in the absence of the President, Clyde C. Arnold of Little Rock, Cleveland Cabler, Era Agent, of Fordyce was elected President Pro Tempore, and Arthur J. Jones of Little Rock was elected acting secretary in the absence of John H. Pierce, Secretary of Little Rock.

Reports from the Leagues were had, thirty-two Leagues making written reports with one verbal report from Park Avenue Church of Hot Springs. The reports were good, showing a decided improvement over those of last year.

At the conclusion of business the spiritual work was conducted by the Rev. J. Marvin Culbreth of Nashville, Tennessee, Assistant Editor of the Epworth Era and Central Office Representative for the Western Division. His address was highly instructive and was well received by the delegates.

This was followed by an address by Dr. Forney Hutchinson of First Church, Little Rock, on "How may one enter the Kingdom of God." This powerful sermon along the lines of personal service had a far-reaching influence on all who heard it.

At the close of this address the secretary was instructed to send a message to President Clyde C. Arnold expressing the regrets of the Conference at his inability to be present and hoping for the speedy recovery of his wife. Adjournment was then taken until the afternoon session.

At the afternoon session a fifteen minute song service was held, followed by an illuminating address by the Rev. J. Marvin Culbreth on "The Leaguer's Talent and Time the Price of Efficiency." A delightful reception from four to six o'clock was given at the home of Mrs. McKnight.

Friday evening Dr. Philip Cone Fletcher of Texarkana gave a beautiful and inspiring address on "The Endowments of Young People An Asset for the Work of the Kingdom."

Saturday morning the session was opened by song service and Devotional Bible Study conducted by the Rev. J. R. Dickerson of Lewisville in an able and inspiring manner.

Business was next in order. Reports were had from John H. Pierce, Secretary-Treasurer which were approved, and from Cleveland Cabler, Era Agent. Reports were called for from the district secretaries and only Miss Bess McKay of Prescott responded. Miss McKay's report stated that she had had trouble in securing answers to her letters, which fact is much to be regretted. Miss McKay is to be commended for the work she has done in her district.

The following committees reported: The Finance Committee, the Committee on Missions, the Committee on Policy, the Committee on Resolutions, and the Committee on Nominations. All the reports were adopted at this time except the Committee on Policy.

The Finance Committee urged that \$500 be expended for African Missions and \$500 be expended for rural work in the conference; also, that a committee composed of Rev. H. F. Buhler, Rev. T. O. Owen and Rev. L. C. Beasley be appointed to confer with the Mission Board in order to arrange for our Rural Mission work next year. Eighty dollars was appropriated for

necessary expenses. An item appropriating \$150 for a divisional secretary failed of adoption, this being the only part of the report by the Committee on Policy not adopted.

The Rev. J. Marvin Culbreth then conducted a Leader's Round Table, "Things Essential to Efficient Administration," which was very helpful to all the delegates especially the presidents of the different Leagues.

At the afternoon session the report of the Committee on Policy was taken up. It contained a provision that the committee had voted to recommend that this Conference do not concur in a joint meeting of the Little Rock Conference and the North Arkansas Conference to be held next year at Conway, and the report was adopted after much discussion by the Conference.

The Epworth League pin was awarded to Roy G. Custer of Pine Bluff, who as district secretary had 41 per cent of the Leagues of his district observe Anniversary Day.

The following were elected officers: Clyde C. Arnold, Little Rock, President.

Roy G. Custer, Pine Bluff, Vice President.

Miss Willie Harper, Texarkana, Secretary.

John H. Pierce, Little Rock, Treasurer.

Miss Sue Sparks, Fordyce, Era Agent.

The report of the Fourth Superintendent, Miss Louie Audigier, was next heard by the Conference and Miss Audigier was given a vote of thanks for the time and energy she had given to the work of her department.

A motion was carried to appoint Clyde C. Arnold, Miss Louie Audigier, and the Rev. H. F. Buhler a committee to communicate to the North Arkansas Conference the reason why the Little Rock Conference refused to concur in the joint session at Conway.

The matter of taking the pledges for the ensuing year was then taken up by Dr. James Thomas of Little Rock and the sum of \$1,015 was secured with some Leagues yet to be heard from as their delegates were not present when the pledges were taken.

The meeting place for the Conference next year was then taken up. Gurdon and Fordyce asked for the Conference. Gurdon won by a large majority and the motion to make the selection unanimous was adopted.

At four o'clock the delegates were taken for an automobile ride and for a picnic at Spirit Lake about six miles from Lewisville, which was enjoyed immensely by the delegates.

The session in the evening was in charge of the Lewisville League, who very ably presented their program.

Sunday morning Dr. James Thomas preached, his subject being, "The World For Christ. He is the Universal King." A crowded church heard this wonderful sermon delivered in a masterful manner.

Sunday evening the Rev. J. Marvin Culbreth addressed the last session of the Conference on "The Response of the Youth to the Christ of Today."

The Conference just closed is in the writer's opinion the greatest ever held in the Little Rock Conference. Every delegate was pleased at the hospitality received, the enthusiasm displayed, and the amount of good accomplished for the Kingdom of God.

Let us remember the words, "The End of the Convention Is the Beginning of the Effort."—Arthur J. Jones, Acting Secretary.

### CHILDREN'S DEPARTMENT.

#### GOOD MORNING TO GOD.

"Oh, I am so happy," a little girl said, As she sprang like a lark from her low trundlebed;

"Tis morning, bright morning; good morning, papa;

Oh, give me one kiss for good morning, mamma;

Only just look at my pretty canary, Chirping his sweet good morning to Mary!

The sun is just peeping straight into my eyes;

Good morning to you, Mister Sun, for you rise

Early to wake up my birdie and me, And make us as happy as happy can be."

"Happy you may be my dear little girl,"

And the mother stroked softly a clustering curl;

"Happy you can be, but think of the One

Who wakened, this morning, both you and the sun."

The little girl turned her bright eyes with a nod;

"Mamma, may I say good morning to God?"

"Yes, little darling one, surely you may;

Kneel as you kneel every morning to pray."

Mary knelt solemnly down, with her eyes

Looking eagerly into the skies; And two little hands, that were folded together,

Softly she laid in the lap of her mother:

"Good morning, dear Father in heaven," she said,

"I thank thee for watching my snug little bed;

For taking good care of me all the dark night,

For waking me up in the beautiful light.

Oh, keep me from naughtiness all the long day,

Dear Savior, who taught little children to pray."

An angel looked down in the sunshine and smiled,

But she saw not the angel, that beautiful child.—Mary T. Hamlin in Herald and Presbyter.

#### THE LITTLE BOY AND HIS EGG HARVEST.

One day in the spring Ford came running into the house and said:

"Mamma, will you please let me buy some chickens? I do want to do something."

His mamma said: "Oh, no, Ford; I think we had better not get chickens, as they will bother our neighbors."

"But, O mamma, if you will just let me have one dozen chickens, I will not let them get out of the yard."

So his mother, who always tried to teach her boy in missionary work, said: "Well, Ford, we'll make a contract if you go into the chicken business, would you be willing to give the eggs your hens may lay on Sunday to the Lord's work."

"O, yes, mamma, I will; and to prove that I will give the Lord all the eggs laid on Sunday, I will put it down in your day book." So he ran for the day book, drew lines across the page in the back fly and dated it with his own hand writing, as only a little boy of eight years can do. "And now," he said, "see mamma,

eggs laid on Sunday, for the Lord."

Being in school, he only had evenings and Saturday to get his chickens. He went four miles into the country on Saturday after one, paying 75 cents for it, and a farmer asked him to ride to town with him. In their talk, the farmer seeing he had a nice-looking Plymouth Rock rooster, said: "Boy, I will trade you a pullet for your rooster." Ford did not know that a pullet was a chicken, so he thought he would have to see his mamma about it. But the farmer could not trade him out of his rooster. He finally secured his twelve fowls, built his coop with the help of his older brother and started out in the business. His mamma was to give him a penny for every egg laid on Sunday, and he was to put it in his bank and use it for Sunday school and missionary Sunday. This was to teach him to give.

Behold the first egg was laid on Sunday, and into the house delighted he came. One egg for the Lord. He collected his money and into the bank it went. During the week two or three hens laid, but the next Sunday three eggs were laid, so into the house he came with them, and down they went into the day book with three pennies in the bank.

His mamma told him his hens were missionary hens; they wanted to send the Gospel to China, and that week they laid eggs, but when Sunday came again four eggs appeared, so by this time he began to think that the Lord was getting most of the eggs.

On Sunday he thought he would go and take his money to Sunday school and for missions.

One Sunday ten eggs were laid, he said: "Mamma, they have laid ten eggs today, and that is too many to give to the Lord at once, and I can't do it. Why, that is ten cents, and that is too much."

His mamma told him of a very rich man that had been very poor and had a family, yet he had paid \$25 a year to the church, but when he became rich, he would not pay any more than \$25, and when he got richer he cut the amount down to \$16, and finally could not afford to pay that much. Ford gave a sigh, and said: "Well, the Lord can have them, but it is too much for one little boy to do all alone."

How many of us older children think the same and do the same with things the dear Lord has intrusted to our hands.—Michigan Christian Advocate.

#### LOOKING UP.

Our pastor preached recently from the text, "Show me thy faith without thy works, and I will show thee my faith by my works." This text proves that the faithful are good and that the unfaithful are bad. The sermon carried me back to my early boyhood days. Several boys had been fishing and on their return home they were passing a peach orchard. One boy said, "Let us get some peaches." Another said, "That would be stealing, and therefore wrong." They held a parley and finally concluded to go to the house and ask for the fruit. They went in with their caps in their hands and said that they had been fishing, and as they carried no dinner they were very hungry and would like to buy some peaches. The lady said, "Boys, I will fix you all a lunch, and you can have some peaches with sugar and cream, and it won't cost you a cent." Many years have passed, but they all said that was the best meal

#### NEWS OF THE CHURCHES.

##### HOT SPRINGS METHODISM.

Present: Robertson, Steele, Holland, Duckworth.

Holland—(Third Street). Good congregation yesterday and a very fine Sunday school. The Sunday school attendance was large and the collection better than usual. The morning service was very encouraging and at the evening service one man came up for prayers. The prayer meeting was not so well attended last Wednesday night. All departments of the church are on the upbuild. The Woman's Missionary Society is doing fine work, and is planning to do some repairs on the parsonage. A bath room with bath fixtures is the plan of the society.

Duckworth—(Oaklawn). Had good Sunday school yesterday. Good congregation at all the services. The League was especially good last night. Miss King, our representative to Lewisville made her report of the League Conference. She proved herself a worthy representative.

Robertson—(Park Ave.) Good congregation at the morning hour. Good Sunday school. Collections good. Good League. Fine congregations at night service. Better services than usual, all told. Sister Robertson is at home and steadily improving.

Steele—Brother Steele has recently undergone a very serious operation on his eye. He is much improved and he feels that his eye is well.—R. L. Duckworth, Secretary.

##### GREAT MEETING AT KENSSETT.

We began a meeting at Kensett June 9, with Brother Curg Spinks, the Searcy District evangelist. We had no sooner gotten the tent stretched until it began to rain, therefore we were hindered no little in that respect, but, after all, the Lord was with us and we had a great meeting. The last night of the meeting was simply fine, when over 20 professed faith in Christ, joining the church, making a total of 34, and more to follow. Brother Spinks is an unusually

they ever ate. Then and there they all promised to never take anything without the knowledge and consent of the owner; and so far as your uncle knows, they have all kept their promise. In 1878 we were taking the paper, then the Western Methodist, published in Memphis, by R. W. Blue when he remained at his post of duty, and all of the family, except Sallie, the baby, died of the yellow fever. R. W. Blue, as Uncle Bob, wrote a series of letters to the children for the paper, that afterward came out in a little book for children. I bought it and here is what I read in one of the letters: "There was a man too lazy or proud to work, with one night secured a sack and with his little son, went to his neighbor's cornfield to get some corn. Before he pulled the first ear he posted his son on the fence to watch; and after looking in every direction, was in the act of pulling the first ear. The little fellow says, 'Stop, papa, you forgot to look one way.' 'Which way, son?' 'Papa, you forgot to look up,' and pointing his finger to the sky, added, 'God is up there.' The little preacher boy by this act saved his father and he was converted from a rogue to an honest man, the noblest work of God. Of course, children I hope you all have good parents and I only use these illustrations to show how you may influence your companions for good.—Uncle Hattie.

strong preacher for a young man, preaching with demonstration of the Spirit and with power. The congregations grew from time to time until I suspect at times he preached to over 500 people. The church was greatly revived and built up spiritually. Brother Spinks left a host of friends at Kensett, who are anxious for him to hold another meeting. We began at Judsonia June 30. We are expecting a good meeting. Pray that God may wonderfully bless us. Since I came on the work we have bought a parsonage, and yesterday we paid it off, so the preacher has a place to stay, free of debt.—H. H. Hunt.

##### BELLEFONTE.

We have had our third quarterly Conference and with fine reports. One class paid out in full and the Presiding Elder, R. C. Moorehead, says it is the first in the Searcy District to pay out. The class is Potts Church, three miles out of Bellefonte, with Jas. Ragland and Jno. Sharp as stewards. These brethren volunteered and raised the salary 25 per cent this year over last, and worked hard to pay out at this time. These brethren should start a training school for stewards.

The Bellefonte Circuit has gone forward during the last 18 months. When we came to this work there were eight points with a salary of \$500, and after the first year at the fourth quarterly Conference the work was cut in two and Bellefonte, Capps, Potts, and Valley View were kept in the Bellefonte Circuit, and these classes raised the salary to \$600. The work has a junior pastor, Brother Lester Rowland. There have been over 300 conversions and about 100 additions to the church in the last 18 months. Capps has undergone a division and lost 17 members, but this seemed to boost the membership left and today we have eight members net gain over the number before the division. It was just like taking out the "knock" of an old engine. The brethren that withdrew from our church were good Christian men, but dissatisfied and are doing fine in their new church.

Capps has two fine stewards in the persons of Ed Evans and N. N. Tims. These stewards know the needs of the preacher and see to it that they are filled. Valley View is a new class of about 40 members and under the direction of N. B. White and Chas. Waggoner and Dan Morris the church is doing fine work in its Sunday school and church services. They worship in a \$1,000 church, built in the last year and not a dollar due, but every cent paid. Bellefonte Church is a great church and is doing fine work. Joe P. Harrell, Jas. Jetton, W. A. Rogers and Jas. Helm are the faithful stewards. The Sunday school is modern with a teachers' training class of 20. This is one of the best circuits in the Conference with lots of fruit, grain and everything good to eat, and some of as good people as you will find and a strong spirit of church loyalty.—R. L. Armor, P. C.

##### REMARKABLE REVIVAL AT COTTON PLANT.

The happy day in the life of any soul is the day of conversion. And the happy state of any church is converting power, when sons and daughters are born unto God in the real Holy Ghost way. Our joy at this time is great, for the flood tides of salvation and the times of refreshing from the Lord are upon us.

Our meeting started three weeks ago, when Brother Yancey of Mc-

Crory, Ark., came to us the first week and did fine work, helping for the coming of G. A. Klein, one of the general evangelists, and William Bradford, chorister. When these men came they found things in good shape and under their wise and efficient leadership the old-time power of Pentecost came upon us in waves of uplifting glory. At this writing we have had 150 decisions. The meeting has reached every class in our town, and all the needs of every department of our church. The men of business were made to stop and see that the work of God and their souls was of first importance, and the young people were brought to see and to give their lives to Christ, and have been

##### 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.

##### 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.



## 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.		
Lv. 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	10:25 a.m.		
Lv. Fordyce	11:40 a.m.		
Ar. Pine Bluff		1:22 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.)			



swept by the Holy Ghost into active service for the Master. The mayor of the town stepped out and gave himself to the Lord. Substantial business men have come into the church. All the churches have been revived, and sources of members reclaimed. The testimony services are a great joy, and many overflow in shouts and praises to God in the highest. It is good to be in fellowship with God and his people.

Evangelist Klein of Nashville, Tenn., and Mr. Bradford, his chorister, of Indianapolis, Ind., are good men, and I must say, after having had twenty-seven years' experience in the pastorate, that these men are the best I have ever had. Klein has some gifts I have never seen so fully developed in any other evangelist. He is an organizer, a church, Sunday school and prayer meeting advocate, and a builder. He has great moving power, free from selfishness and fully consecrated to God and the church. He is the preacher's friend, and ties the people on to the pastor. He is the people's brother. He has a great heart, a broad vision and a constant faith in God and the power of His gospel to save. With these things first and a vision clear, he sees sin in all its rankness and has a way of fighting it as if he were fighting for his own life and the salvation of his own loved ones, so that under the mighty sweeps of his powerful arguments and soul-stirring appeals, men are made to laugh, cry and shout as sinners are saved and as backsliders are reclaimed. Oh, is this not good and great?

#### HAS A CURE FOR PELLAGRA

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

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

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

#### 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.

#### WARNING ORDIN.

In the Little Rock Municipal Court, Second Division.  
W. A. Holwell, Plaintiff,  
vs.  
O. E. Hill, Defendant.  
The defendant, O. E. Hill, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, W. A. Holwell.  
CHAS. F. MARTIN, JR., Clerk.  
[Seal] By A. L. BUSBY, D. C.  
Troy W. Lewis & Wills, Attorneys for Plaintiff.  
Wm. W. Threlkald, Attorney ad Litem.

Yes, but it does not satisfy Klein? He must bring all this into the service of the Church, organize it and send it out for future work in the kingdom of God. His work must abide. The crown is to be the faithful worker at death. Klein makes you want to say "yes" to God and stand for God, even though you must stand alone. He is a great evangelist, a servant of God and the Church, the preacher's friend. He will open a meeting at Eutaw, Ala., July 3. He has a few open dates this fall.—B. L. Harris, P. C.

#### PROGRAM FOR LAYMEN'S MEETING OF SEARCY DISTRICT, AT HEBER SPRINGS, ARK., JULY 11, 1916.

Opening talk, by O. H. Davis, Cabot, District lay leader.

Discussion, "The Duties and Relationship of the Layman to His Church," led by Judge W. T. Hammock, followed by A. L. Hutchins and W. E. Halbrook.

Discussion, "The Unoccupied Territory in Our District and How to Occupy It," led by Judge B. B. Hudgins, followed by John Moore and T. J. Lowdermilk.

8 p. m., song and prayer service, conducted by B. R. Johnson.

8:30 p. m., "Stewardship," by J. M. Williams.

#### PARAGOULD DISTRICT CONFERENCE.

The Paragould District Conference met at Hoxie June 29. The opening sermon was preached by the Rev. E. Dyer, pastor at Imboden. The sermon was one of high spiritual order and set the key-note for all the preaching done during the Conference. The sermons preached by Rev. A. F. Skinner, H. G. Summers, J. F. Jernigan and H. H. Watson were of a high order.

The reports from the pastors showed progress on all lines of church work. Some revival meetings have been held, resulting in large increase in the church membership. The reports showed that prominence has been given to evangelistic work and missions. The financial condition of the various charges show a decided advance on all former years. Eighteen out of twenty-four pastoral charges have met all expenses up to date. Such a state in financial matters at this season of the year has never been known in the district.

The leadership of Rev. H. H. Watson has been largely the cause of the progress made. He is pre-eminently a presiding elder. He shirks no duty nor responsibility and has met all of his appointments without fail. His presidency during the session of the Conference gave eminent satisfaction. His preachers love and honor him and gladly follow his leadership.

Isaac Ebbert was elected lay leader for the district. Lay delegates to the annual conference are Henry Breckinridge, C. G. Johnson, Samuel McDaniels, J. H. Thomas; alternates J. W. Trischman and J. C. Eaton. The town of Hoxie dispensed royal hospitality to members of the Conference and made our stay with them so pleasant that we feel like going again. The next District Conference meets with East Side Church, Paragould.—T. Y. Ramsey, Secretary.

#### PARAGOULD DISTRICT CONFERENCE.

While the echoes of the best District Conference I have attended for

the last ten or fifteen years are reverberating and reverberating in my head and heart, I will let some of these echoes filter down from my head and up from my heart and out on the wing and give the public a brief account of our great meeting. All the pastors were present save three and they rendered passable excuses by written reports for being absent. A large attendance of the laymen were present, and the preachers, many of them, and laymen remained over Sunday. Reports showed spiritual and financial progress in a very substantial way. At the end of the second quarter eighteen pastoral charges had paid to ministerial support one hundred cents on the dollar. The additions run up into the hundreds, and the summer campaign is just being launched, and I confidently expect the district to be alive and afire from end to end, and side to side in soul saving power. Our connectional interests were well and ably represented. Our deservedly popular and efficient presiding elder was present and at his best, both in the choir and pulpit. He has the ardent love and esteem of every pastor in the district and laymen also. He is a born leader of men and knows how to do and say things. This is just, and I would rather give a living man one little rose bud while living than put a wagonload of flowers in his grave. Sunday was a great day. We merged the Sunday school and love feast and the dear children got to hear the rich and sweet experiences of the good men and women of God. This lesson was fresh from the souls of men without passing through the drying process of the print shop. One sweet girl 14 years old was converted. This to me is the best of all. "East Side" gets the next District Conference, and "West Side" will aid cheerfully in entertaining it.—Jas. F. Jernigan.

WHEN WRITING OUR ADVERTISERS  
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#### TEXARKANA DISTRICT CONFERENCE.

The Texarkana District Conference convened at Hatfield Friday morning, June 30. Opening sermon was preached Thursday night by Dr. James Thomas and it was really a great sermon.

Dr. James M. Workman preached Friday at 11 and Dr. P. C. Fletcher preached Friday night. These brethren were at their best and the writer has never heard these men deliver such messages before. The night service was a truly great one, at the close of which one young man and a young lady came forward to surrender their life to Christ.

Saturday at 11 a. m. Dr. A. C. Millar preached a great sermon on the opportunity and obligations of American people to evangelize the world. It was pronounced by all who knew Dr. Millar, to be one of the best they had ever heard from him.

Reports come in that Rev. P. S. Heron preached a fine sermon Saturday night and Rev. M. J. Rhodes Sunday at 11 a. m., and Rev. C. N. Baker Sunday night. All the preaching was of a high type, instructive and religious to the core.

The reports of the preachers show an increase of 1,515 pupils in our Sunday school this Conference year. Epworth Leagues doing fine work. The district is in good condition, and under the leadership of our beloved presiding elder, Rev. J. A. Biggs, we expect to make a fine report to the Annual Conference.

The good people of Hatfield opened their homes to us and made us welcome, and expressed their only regret was that not more delegates were present. Hatfield is composed of intelligent loyal Christian people, and is one of the best little towns between Texarkana and Mena.

The Conference licensed one young man to preach, Charles D. Cade of Winthrop, who will make us a valuable man. Two were recommended to

Whew, It's Hot!

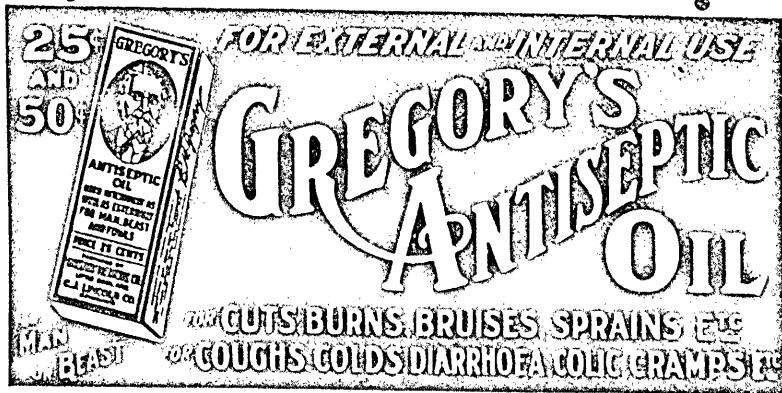
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the Annual Conference for deacon's orders, and three were recommended to the Annual Conference for admission on trial. James V. Kelley, Bynum H. Giles and Edwin A. Bruce. During the five years of the writer's ministry in this district we have not had before us a finer class of young preachers. They are well equipped and will make us valuable men.

The laymen elected Prof. D. P. Holmes, J. L. Deloney, R. L. Bradshaw and J. D. Henderson as delegates, and T. C. Nabors and R. M. Jones as alternates to the Annual Conference. Judge J. S. Steele was re-elected as district lay leader.

Visitors to the Conference were Dr. James M. Workman, representing Henderson-Brown College; Dr. James Thomas, representing Hendrix College; Rev. T. F. Hughes, representing a fund for building superannuate homes; Rev. B. F. Musser, representing Galloway and Hendrix College; Dr. A. C. Millar, representing the Arkansas Methodist.

We really had a great Conference, and all who attended enjoyed it very much. The association with the preachers and delegates was very fine. I know that the spirit of the district cannot be beaten.—S. T. Baugh, Secretary.

#### OKLAHOMA LETTER.

I have just returned from Muskogee, Okla. Went via Fayetteville, Ark., and I find the crops along the Frisco Railroad as fine as one could ask for. I visited Brother Brooks a few days and found him and family enjoying good health, and his soul is wholly in his work. I am figuring on

#### GRAY HAIRS

mean that your hair is not receiving proper attention, and yet a gray hair will do more to make you look old than anything else. Rid yourself of an aged appearance by giving the hair correct treatment and proper food. There can be no life without food, and unless you give your hair the proper attention you cannot expect it to retain its lustre and beauty. Use "La Creole," the best of all hair dressings, and see your gray hairs disappear. This dressing was discovered by the Creoles of Louisiana many years ago, who were famous for their beautiful hair. Since then it has worked wonders, banishing gray hairs and restoring the hair to its original lustre. As a hair dressing it has no equal, keeping scalp in a clean, healthy condition. It has stood the test for over fifty years. Don't use strong alkaline soaps as they do more damage than good. Use "La Creole" hair dressing, the natural preservative. For sale by all dealers. Price \$1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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If in need of help in the conduct of your meetings Rev. John P. Lowry, 708 East Seventh street, this city, has large experience in evangelistic work and can serve you on short notice.

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doing some evangelistic work this summer in his territory. I came back by way of Okmulgee, Ada and Madill. The derricks in the oil fields are almost as numerous as the trees.

I found in passing over the territory between Ada and Madill many places for miles and miles where the hail storm on Tuesday, the 13th, almost destroyed the crops. There are communities where scarcely anything is left standing that was planted by the farmers. The fields certainly did look bare, but between Fayetteville and Muskogee it was a beautiful sight to behold the waving grain. It carried me back to my boyhood days when our fathers used to harvest the wheat and oats with the old-fashioned cradle. One and two acres a day was a large day's work for one man, but now a man can take horses and a machine and cut and bind in a day ten to twelve acres.

We live in an age of progression. This is going to be in a few years one of the greatest States in the Union. We ought to take courage, for we are surrounded with so many resources that our forefathers were deprived of. We have in almost every community a nice up-to-date school-house to welcome the thousands of little fellows who attend the free-school. Wherever you find a Christian community you will find prosperous people.

We have beautiful mountain streams stored with treasures, and the cotton whittens beneath the stars and the waving wheat locks the sunshine in its bearded sheaf, and in the same field the clover steals the fragrance of the wind. We average up pretty well with other States much older. Now we only have about sixty-seven thousand children between the years of ten and fourteen who can neither read nor write, while many older States have sixty-three thousand. And we have more than two million people living in this new State, and they are from every part of the globe. I am getting ready to start out for my summer's work and will be busy until October.

Begin my first meeting at old Buckrange with Brother Menard first Sunday in July, where we had a great meeting last year.

Brother Menard is one of as fine young men as I ever met, and any man can work with him if he has the spirit of the Master.

After that meeting I will come back into Oklahoma, near Hugo, and help brother about two weeks. Then back into Arkansas. I feel like we are going to have the greatest awakening this year almost all over the country that has been for many years. We certainly need it. We are not advancing on religious lines as we should, when we consider the great improvements on other lines.

A religion that will not keep men and women from the things of this world, and make them do the things that God has demanded that they should do, is not worth the while it takes to profess it.

When I joined the Methodist Church under Rev. Harvey Watson about 30 years ago, we were much more rigid in enforcing discipline than we are now.

In those days we often had church trials. It was not uncommon to hear of a fellow arraigned before the church for some disorder, but I hear very little of that now. Do you, brother? Men and women now attend the dance halls and go to baseball games on the Sabbath day and run around with the world and do just

about as they please and it seems to be all right. It ought not so to be. Methodism ought to be godliness. It was intended to be. I have always said, since I was converted, that if religion does not keep a fellow from swearing and drinking and making contracts and promises that he does not fulfill, he has not the religion of the Bible, and I am still sticking to my text. There are some things that we are suffering in the churches today that certainly will have to be attended to.

God speed the day when we will see that the membership of our churches will have to abstain from these worldly amusements.

Let us so live that men of the world, when we have passed away, will be able to say, "here sleeps a man that always held up the standard of our Lord and Savior Jesus Christ."

When we feel that we have measured up to a standard like that we

can look our Lord in the face when pressing a dying pillow and say, "I have finished the work that thou gavest me to do."

May the Lord bless the good efforts of our editor, and give him great success in his work is my prayer.—J. A. Hall.

Fort Towson, Okla.

**WANTED**—A lady to keep house, do cooking and washing for three in family in a Christian home. Dr. T. A. Bevins, Sulphur Rock, Ark.

#### WANTED.

A Methodist home for three orphan boys, ages 9, 12 and 15, all brothers. I prefer a home where they can all be together. Must be a home where they will be lawfully adopted and given good chances for an education. For particulars write or come to see J. G. Ditterline, Springdale, Ark.

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