

# 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. 28

DO MEN GATHER GRAPES OF THORNS, OR FIGS OF THISTLES? EVEN SO EVERY GOOD TREE BRINGETH FORTH GOOD FRUIT; BUT A CORRUPT TREE BRINGETH FORTH EVIL FRUIT. A GOOD TREE CANNOT BRING FORTH EVIL FRUIT, NEITHER CAN A CORRUPT TREE BRING FORTH GOOD FRUIT. EVERY TREE THAT BRINGETH NOT FORTH GOOD FRUIT IS HEWN DOWN AND CAST INTO THE FIRE. WHEREFORE BY THEIR FRUITS YE SHALL KNOW THEM.—Matt. 7:16-20.

#### THE ARKANSAS GAZETTE AND PROHIBITION.

It is highly gratifying that the Arkansas Gazette, our greatest daily paper, ably edited, comes out unequivocally against the bill which has been initiated to repeal state-wide prohibition. The secular paper is in position to know public sentiment, and we believe that the following editorial properly represents our people. This is the editorial under the caption, "The Attack on the Prohibition Law."

"The Gazette feels sure that the initiated bill to repeal the prohibition law will be defeated by the voters at the polls. Prohibition did not come in Arkansas until public sentiment was ready to accept it. Instead of the opponents of the sale of liquor now having to bring the people over to their side the shoe is on the other foot. It is the liquor sale advocates who will now have to bring people over to their side if they are to succeed in their effort to open the saloons again.

Assuming that prohibition will be sustained at the November election, it is plain that importance will attach to the size of the majority in its favor.

If this initiated measure shall be defeated by only a small majority the succeeding election will no doubt see a similar attempt to repeal the state-wide law. It need not be said that the more decisive the defeat of this effort to overthrow prohibition the less disposition will there be to attack that law in the future. Hence it is to be hoped that the result of the election will show unequivocally that Arkansas intends to remain a prohibition State."

#### THE SALOON AND SOLDIERS.

Our exchanges report that in one of the Northern State capitals where the National Guard was being mobilized the liquor dealers used advertising space freely in a daily paper to welcome the soldiers to the city. Twenty saloon keepers signed the welcome. Dances were given and bacchanalian revelries were permitted and enjoyed. One drunken trooper killed a policeman, and mob violence was barely averted. Thus the saloon turns the nation's guardians into revelers and murderers. It was the comment of the editors that the Fourth of July as celebrated in Little Rock without saloons was one of the most orderly and satisfactory ever witnessed. Where are our soldiers safest? Surely not in the city of saloons. Let us keep out these murder-mills.

#### "IT CAN BE DONE."

The following is a sensible editorial from the Memphis Commercial-Appeal: "The effort that has been made by the police since recent orders issued, and changes made by Mayor Ashcroft, have borne good fruit. It simply shows that the illegal sale of liquor can be stopped in Memphis when the sellers realize that the police department is in earnest, and when they feel that they will get no comfort from the mayor of the city or from other high city officials. Once the people believe the law enforcing officers are sincere, the illegal sale of liquor will be reduced to a minimum. So far as immediate results are concerned, we congratulate the officers and the mayor. The criminal court will do its duty when the cases come before it. Those who have been selling liquor illegally might as well make up their minds to quit. They will be better

off, and if they put liquor selling out of their heads in two or three months they will be in some other gainful pursuit, which will in the long run yield them a better living and more profit than they are now getting. The great bulk of the profit that has come from the illegal sale of liquor in Memphis during the last six years has gone in court costs and in keeping political machines in running order. The actual sellers made very little."

#### THE POWER OF THE PRESIDENT.

Our President is through electors the choice of the people; he represents the people; and speaks for them. Although answerable for his conduct to the people and liable to impeachment by Congress, he exercises under constitutional limitations more real authority than king, or kaiser, or czar. While Congress alone can legally declare war, the President in the management of our foreign affairs may easily create conditions which would force Congress to declare war. Perhaps few of us realize that at any time during the past five years we could have had war with Mexico if the President had desired it. Then in our relations with European nations for nearly two years hostilities might readily have been started. The peace of our land has been in the hands of one man. Under our Constitution it must be so. The responsibility of the President is great. He needs the sympathy and prayers of all patriots that he may be guided aright in this critical hour. When the world welters in blood we can afford to be patient and seek to understand every step before it is taken, because it is easy to be drawn into strife, but hard to retire from it with honor.

#### WHO AM I?

I am more arbitrary than Czar or Kaiser.  
I insinuate myself into all lives.  
I separate friends.  
I unite enemies for wickedness.  
I rob and kill.  
I betray innocence.  
I destroy homes.  
I break up churches.  
I provoke war among nations.  
I vitiate true values.  
I withhold help.  
I eat and drink when others hunger and thirst.  
I wear rich raiment when others have only rags.  
I hate God, because he is in my way.  
I co-operate with Satan when he promises reward.  
I feed my body and starve my soul.  
I mix motives, and call evil good and good evil.  
I am Selfishness.

#### THE HENDERSON-BROWN CAMPAIGN.

The itinerary of the Henderson-Brown endowment campaign indicates the magnitude of the effort to relieve this institution of the Little Rock Conference. It is a great undertaking to raise \$200,000, half for the debt and half for endowment, but it can be done if the friends of the College are fully determined to accomplish their purpose. The school has many old students scattered throughout South Arkansas who should be able themselves to do liberal things and to induce friends and neighbors to do likewise. It is to be hoped that large congregations will greet Bishop McCoy and Dr. S. Anderson in their leadership of this movement. Pastors will need to bestir themselves in order that the speakers may have large and responsive audiences. Let preparation be carefully made for liberal subscriptions, so that there may be no disappointment. It should be remembered that in signing pledges no obligation is contracted until the whole amount is pledged. This requires concert of action and involves no misunderstanding. Let all who are able to give in large amounts respond promptly, so that the

movement may bound forward with great initial momentum and velocity to be accelerated from day to day.

#### THE BOY SCOUT MOVEMENT RECOGNIZED.

The President has signed the Shields-Carlin bill incorporating the "Boy Scouts of America." It now has 182,000 members, 43,000 leaders, 5,000 scoutmasters and 8,500 assistants. The bill sets forth: "That the purpose of this corporation shall be to promote, through organization and co-operation with other agencies, the ability of boys to do things for themselves and others, to train them in scoutcraft, and to teach them patriotism, courage, self-reliance, and kindred virtues, using the methods which are now in common use by Boy Scouts." The war spirit has doubtless promoted interest in the movement, and yet its purpose is the very opposite of war. It presents high ideals, develops the senses, offers much useful information, and trains youth in self-reliance and initiative. It appeals to some of the best natural instincts of youth and seeks wisely to direct his restless energies through a period of peril. Now it may be utilized to provoke patriotism and the spirit of preparedness for emergencies. It deserves encouragement.

#### THE REPEAL BILL.

A sufficient number of signatures was secured to initiate a bill to repeal the state-wide prohibition law. Of course, there may be on the petitions names that are improperly there. The Anti-Saloon League will institute an investigation and pursue the legal course to have such names removed and fraud, if found, punished. If it is found that the bill has been legally initiated, then we must prepare to defeat it at the polls in November. It can be voted down, but all Christian people must co-operate to arouse the voters to the danger. The merits and demerits of the proposed law will be fully discussed. It is said that the measure is modeled after the present Ohio law. That is not to its credit, as the Cincinnati liquor dealers are largely responsible for keeping Ohio wet. Any bill that is prepared by the whiskeyites will need to be carefully examined. It always pays to watch those who favor saloons. Their chief motive is to make money and control politics.

#### RESOLUTIONS ON UNIFICATION.

The Chattanooga District Conference, June 22, passed the following: "Whereas the General Conference of the Methodist Episcopal Church, South, and the General Conference of the Methodist Episcopal Church have both voted with great unanimity in favor of a united Methodism for America; therefore be it resolved, That it is the sense of this District Conference that we look with disfavor and disapproval upon any individual or Church paper of our Connection which seeks directly or indirectly to stir up opposition or antagonism to the expressed will of the Church as voiced in the action of the two General Conferences. As loyal Methodists we feel it to be our duty and privilege to support the action of the General Conference and to pray that we may all be one in Christ Jesus."

Genuine religion does not require the taking of good from others, but adds to our own good without subtracting from our neighbor's.

The State that protects the liquor traffic is nourishing a deadly viper which at last will poison the whole body politic.

If you seek a safe investment, put your money into that which pays dividends in improved life or saved souls.

Sin sinks, but righteousness raises.

# Arkansas Methodist

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A. C. MILLAR.....Editor

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

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

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

## PERSONAL AND OTHER ITEMS.

A son of Bishop Franklin Hamilton is in the Massachusetts militia.

Rev. W. H. Gayer, a local preacher, has been secured by Brother Davidson to supply Winslow Circuit.

Tent Wanted—For meeting beginning August 27 to September 9. Will rent or borrow. J. F. Dedman, Thornton, Ark.

A dainty card from Rev. Fizer M. Noe announces the arrival of a nine-pound boy at the parsonage at Sulphur Rock, July 10.

Southern Presbyterians gave for benevolences during the fiscal year just closed \$1,614,588, an average of \$4.64 a member.—Ex.

It was impossible to obtain in time for this issue pictures of Bishop McCoy and several others prominent in connection with Henderson-Brown.

Rev. R. M. Shook, a local preacher from Southwest Missouri, is supplying Gravette and Decatur charge, left vacant by the death of Rev. Thomas Martin.

In the Plan of Episcopal Visitation, as previously published, the date of meeting of the Florida Conference has been December 8. The correct date is December 6.

The Epworth League Institutes of Northern Methodism will this summer use in their Home Mission study classes "The South Today," by our Dr. John M. Moore.

Bishop McDowell of the Northern Methodist Church is at the Battle Creek Sanitarium for treatment and rest. He has a bronchial trouble that temporarily interferes with speaking.

Rev. A. W. Martin, who recently graduated at Hendrix College, is supplying Magazine, as Rev. D. H. Colquette, the regular pastor, has moved to Conway and is giving his time to American Bible Society work.

Miss Mary Booth of Winfield Memorial Church, Little Rock, has been employed by the Little Rock public schools as Domestic Science teacher for next term. She graduated at Henderson-Brown College last June.

Dr. Hoyt M. Dobbs, Dean of the School of Theology of Southern Methodist University, will remain with First Church, Fort Worth, until the close of the Conference year, when he will enter actively upon his duties at Dallas.

Dr. J. M. Workman and Dr. B. A. Few of Philadelphia spent Tuesday in our city collaborating with the editor in preparing the matter for this issue in the interest of Henderson-Brown College campaign for endowment.

Rev. W. U. Witt, a graduate of Hendrix College, and former member of the Arkansas Conference, is now pastor at Altus, West Oklahoma Conference. He is prospering and expects soon to complete a \$25,000 church in that good town.

In the years since its organization the Anti-Saloon League has grown from a despised and ridiculed body of so-called fanatical enthusiasts to one of the strongest and best directed forces for righteousness the world has ever seen.—Religious Telescope.

The secular press reports negotiations between our First Church and our Central Church, Fort Smith, for the consolidation of the two charges and the erection of an adequate building for the united congregations. If this is done the church at Fort Smith will be very strong.

At Fayetteville District Conference the presiding elder, Rev. G. G. Davidson, said that it was

not strange that the district was making progress with such fine men as pastors; but the preachers insist that their presiding elder is a great factor in their success. "In love preferring one another."

Dr. John M. Moore, Home Mission Secretary, has been compelled to cancel his engagements for at least several weeks. He has had for some time a deep-seated cold, and his physician has given him orders to cancel all engagements for extra work, especially for preaching and other public addresses.

The Bulkley evangelistic party closed a meeting in Weldon, Ill., July 2, with 126 conversions and many family altars established and two Bible classes organized. Many on the last afternoon, under the shade of the trees on the school house lawn, consecrated their lives for service of the Master.

Bishop Warren Candler is writing on "The Doctrine of Doctrinelessness." Whereupon the editor of the Christian Advocate remarks that his paper will be "a searchlight, revealing the fact that the man who prides himself on not having any doctrine is virtually immersed in doctrine."—Presbyterian Journal.

Rev. J. F. Jernigan calls attention to an error in his comment on Paragould District Conference. He wrote that Rev. H. H. Watson "was at his best in chair and pulpit, but it appeared 'choir and pulpit.'" Brother Jernigan adds that the hospitality of Hoxie was beautiful, and Brother Ramsey's sermon on "Infant Membership" was a gem and a strong document.

One of the most distinctive and successful religious agencies now at work on the European battlefields is the Young Men's Christian Association, under the leadership of Dr. John R. Mott. Already several hundred association secretaries have been sent from this country to the camps in different parts of Europe, and others are constantly being added to the number.—Ex.

Methodists have one feature of their system that could well be copied by us. There is a real central control of both pastors and congregations, with the result that they are able very largely to realize their policy of "a pastor for every pulpit and a pulpit for every pastor." Much of the success of Methodism is undoubtedly due to its ability to carry that theory out in practice.—Lutheran.

It is interesting to read that the Roman Catholics are putting dancing and card playing under the ban as a means of raising money for church work. They have not had a monopoly of this very unbecoming way of financing holy agencies. But probably it has been more common in their churches than in the few others who have in a limited degree tolerated it.—United Presbyterian.

The old Hebrew leader decreed the same reward for the soldier who "stayed by the stuff" and guarded the camp as for the man in the front rank of the attack. That was only just. But suppose the guard at the home base had gone to sleep, or failed to send up supplies when they were needed, or let pillagers despoil the camp while he was off watching the battle. What then?—Epworth Herald.

Rev. W. H. Neal, the evangelist pastor of Green Forest, has been relieved of his charge for a few months and will help in meetings in Fayetteville District. He had held several revivals at Green Forest, and leaves that charge in good condition to be supplied by Rev. S. B. Wiggins, a graduate of our State University, who has been pursuing a theological course in the Candler School of Emory University.

Bishop Hoss preached twice at our Central Church, Hot Springs, last Sunday, and the report comes that it was strong preaching. The Hot Springs New Era says: "The congregation is indebted to Dr. Copeland for the pleasure of hearing this great man." Bishop Hoss passed through Little Rock Tuesday and addressed the Preachers' Meeting on "Unification of Methodism" and other topics of interest.

There is no computing in this world the force of a godly example in molding the lives of others. Consistent conduct on the part of the church members is one of the best evidences of Christianity. Men may dispute our arguments, but they cannot gainsay self-sacrifice, honesty, sincerity of purpose, or personal purity. A young man who was exposed to skeptical influences once said, retrospectively: "I tried to be a skeptic, but my moth-

er's life was too much for me." It should be the aim of all church members to make their lives so Christlike that their own godliness will prove "too much" for surrounding evils, and will put all current cynicisms and skepticisms to rout.—Ex.

If a careful analysis be made in respect to the various particulars where it is charged that our system of government is defective, and has proved unsatisfactory, it will usually be found that the defects supposed to have been caused by a defect in the system have been caused in fact by a shortcoming on the part of the citizen, and his failure to perform those duties which he owes not only to himself, but to his neighbors and fellow-citizens to perform.—Justice Cook of the Illinois Supreme Court.

It is a matter of observation that often the college woman makes the best mother. She may not be the happiest girl of her mother's flock, the most popular belle in society or the most domestic or adaptable bride, but when she has children all the inherited lore of motherhood, supplemented by a trained, disciplined mind familiar with facts, is hers. The college woman does not stupefy her infant with drugs, nor bind it with bands or iron-threaded linen, nor feed it with pork fat or sugar, nor dose it with herb tea, nor dress it like a doll, nor "show it off" to strangers. She studies that individual child and all the lore of her college days becomes transfigured in mother love. As her children grow older the college woman travels on with them exultantly, finding new joy with every year and growing young in heart and sympathies as time goes by. And you may be sure her girls will all be college girls and her boys all college boys unless there are some who are better without such training, in which case she will know enough not to force the wrong sort of educational experience upon unwilling or unappreciative learners.—Woman's Home Companion.

A strange fact was given out recently about our physical life by Dr. G. Harlan Wells. He said: "The average American business man's chief aim in life seems to be that of accumulating \$1,000,000 and Bright's disease by the time he is fifty years old. A few get the \$1,000,000, some get both, but the vast majority get Bright's disease. We pay too big a price for our money." He said further that the decline in this country during the last few years of typhoid fever, tuberculosis, and other infectious diseases has been offset by an increase in heart and kidney diseases. Coffee, alcohol and tobacco are the chief causes of heart disease, he added. It would be just as proper at a dinner to pass around a hypodermic syringe and ask every guest to take a dose of cocaine as it would be to pass around a bottle of liquor and invite everyone to have a drink. This is straightforward talk and does not come from a preacher, reformer, or moralist. The modern successful man pays a fabulous price of life and happiness for his wealth. He lives too fast, refuses to take advice, burns out his vitality, and dies prematurely.—Western Christian Advocate.

## PASTORAL CO-OPERATION.

Already this year our pastors have sent in about 500 new paid-in-advance subscribers and as many more who will pay in the fall. This is excellent work, but it is only a beginning. Study of the pastoral charges and the work done is convincing proof that 5,000 new subscribers can be secured this year. As many pastors have waited until the protracted meeting season to begin their systematic campaign, we naturally expect good returns from fields which so far have not responded. Let pastors refer to our recent circular letter and endeavor to co-operate in carrying out the plans suggested. We feel sure that all pastors intend to co-operate. Let no one fail.

## ITINERATING IN NORTH ARKANSAS.

The journey from Little Rock to Green Forest, where the Fayetteville District Conference was in session, was made last Thursday and was unusually pleasant, in spite of the long distance. Over the Missouri and North Arkansas Railroad from Heber Springs on north the scenery is peculiarly picturesque. Until Leslie is reached Little Red River is rarely out of sight many minutes, and is usually rushing riotously a few rods away. It is a daring, dashing mountain stream, curbed and confined by the rocky ribs of the Ozarks, beautiful in its restless, rushing energy. The verdant valleys and

heaven-haunted hills add their infinite variety, which never wearies nor grows stale. North and west of Leslie the vista widens and fertile fields expand and hills recede only to glow gloriously as distance lends enchantment to the view and the cooler atmosphere exhilarates. Arrived at Green Forest in time for supper, the editor enjoyed a helpful sermon by Rev. F. R. Hamilton. The vigilant, efficient presiding elder, Rev. G. G. Davidson, had so facilitated business that there was no feverish haste on the last day, but ample time was given for reports and other business. Dr. W. E. Boggs, the West Virginia Texan, now pastor at Fayetteville, had been selected to make addresses at opening of both morning and evening sessions, and right royally did he acquit himself, refreshing and uplifting all with rich expository and experiential messages. He has already won a large place in the esteem of his brethren. Reports show activity among pastors and people and increase in members and collections. All conditions seem favorable and prospects are highly encouraging. Plans are laid for evangelistic meetings, and later a large ingathering may be expected. Green Forest is a splendid town on an elevation in the center of a plateau surrounded with mountains. It is lovely for situation, and the comfortable homes, substantial stores, and attractive park in the square indicate prosperity. The new Methodist Church, costing \$3,500, evidences the interest the people and the activity of the popular pastor, Rev. W. H. Neal, who captured the conference with courtesy and kindness. In many ways this is a fine field, and the conference session was a complete success.

After adjournment of Fayetteville District Conference the editor and Rev. G. G. Davidson went to Eureka Springs. Only a few hours were spent there, and no special mention need now be made, as it is the editor's purpose to spend a Sunday there in the near future. Rev. J. W. Faust, our pastor, was seen for a few minutes. He had not been able to attend District Conference on account of the unexpected death of his brother's wife, which called him away earlier in the week. Mrs. J. L. Bryant was met. She reported that she and Brother Bryant had been enjoying successful evangelistic work in Texas, and had just closed a great meeting for Rev. Seba Kirkpatrick, formerly of Arkansas, who is now making a fine record in Newcastle, Texas. On Monday Brother Bryant was met on train. He had held a fine meeting at Marshall a few weeks before, and was returning for a short visit. He speaks in glowing terms of Texas as a field for his labors.

Last Saturday evening was pleasantly spent by the editor with Rev. E. W. Faulkner in his attractive charge, Berryville. This is an old, substantial town in a rich valley, but it has been rejuvenated since former visits. A commodious stone building has replaced our church, which some years ago was wrecked in a cyclone. It is not quite finished, but, when completed, will afford ample accommodations. Our people there are conservative, but are making steady advance. Brother Faulkner once taught in the community and is universally loved and respected. It was the editor's privilege to preach Saturday night on short notice. Considering the circumstances the congregation was large. The sermon was begun with the understanding that it must end promptly on arrival of the "bus" for the 9 o'clock train. There are obvious advantages to the congregation in this scheme, which might be introduced elsewhere with profit to all concerned. Traffic is always promoted when good terminal facilities are assured. The visit to this excellent town was thoroughly appreciated.

Last Sunday was spent by the editor in Harrison. In preparation for a meeting to be held three weeks hence by Rev. A. C. Holder, our church and the Northern Methodist Church were co-operating, hence the preaching was at a union service in our church at eleven, and at the other Methodist Church at night, good congregations being present. Our pastor, Rev. C. W. Lester, and the other pastor, Rev. I. N. Torrance, are working in great harmony, and all are looking eagerly to the time of reunion. Our Sunday school is large and well organized. During his quadrennium, now nearly ended, Rev. C. W. Lester has led his people in building a beautiful and convenient house of worship, admirably adapted to Sunday school purposes, at a cost of \$16,000. The debt is provided for and there will probably be a dedication before Conference. Harrison has grown to be a city of 4,000 or

5,000, and our church has kept pace with the progress of the town. Capt. Newman, editor of the Times, with his automobile, Monday gave opportunity to see the expanded town with its beautiful new high school building and two new ward schools. Everything indicates thrift and progress. It was the editor's privilege to address the Ministers' Alliance Monday morning. Brother Lester has done a fine work and is in great favor. It will be hard for him and his people to separate.

#### BOOK REVIEW.

**The Man of Nazareth;** by Frederick Lincoln Anderson, D. D., Professor of New Testament Interpretation in Newton Theological Institution; published by The Macmillan Co., New York; price \$1.00.

This is not a biography of Jesus nor an epitome of his doctrines. It is a simple and yet profound discussion of the problems which arise as we consider the career of Jesus, and the author seeks ever to treat them from the viewpoint of Jesus Himself. The treatment is very plain. Theological terms are rarely used. The unlearned man may read understandingly, while the scholar will be edified. It is not criticism, but a constructive statement of conclusions reached after careful and deliberate weighing of the facts. The extremely orthodox reader will scarcely be able to pick a flaw, while the most liberal thinker will read with sympathy and approval. The sentences are short and pointed, and many of them, expressing much in brief compass, are appropriate for quotation. The subject is treated under the following heads: The Power Behind the History, The Situation in Which Jesus Found Himself, How Did Jesus Come to Believe Himself the Messiah? How Jesus handled Messianism, How Jesus Handled Legalism, Jesus' Positive Teaching, Jesus' Work and His View of Its Future, The Character of Jesus, The Finality of Jesus. The quotations below will give some conception of the style and thought: "No character of the past exerts so direct and vast an influence on the present world as Jesus. The movement to which his personality gave the initial impulse has outlived all contemporary governments, philosophies and social systems, has endured all the vicissitudes of nineteen centuries, has crossed all oceans, has invaded every continent, is strongest in the world's foremost nations, and never was more intelligent, more spiritual, more powerful or more hopeful than it is today." "One of the most remarkable features of Christianity is her faculty of self-criticism and self-purification. In this she seems almost to reproduce the functions of a living thing in throwing off what is useless and effete. The impulse and the power are from within. Thus she renewed herself in the Reformation, and again in the Wesleyan revival. In fact, the process is continually going on, not only in the body as a whole, but in each living section of it. Outworn forms are cast aside, ancient traditions fade, doctrines are modified. Christianity is always digging deeper foundations for her faith. The apologetic which once satisfied has begun to seem superficial and inadequate. Much she once thought essential, she now sees was not the essence after all. Ever deeper, deeper, she goes, until she finds her faith on the granite rock of reality. This means progress and true growth. It is not the sacrifice of faith, but a truer valuation and appreciation of it." "The power of Jesus in society continually increases. He somehow created a new moral and spiritual atmosphere in the world and a new type of human character. Sins that stalked unashamed before he lived and died have indeed survived, but they have never recovered caste, and some of them are now almost unknown in Christian lands. In Jesus mankind made a distinct moral advance, and has ever since, despite all waverings and backslidings, lived on a higher plane." "The personality of the Man of Nazareth, then, is the power behind the Christian history." "So then he is Messiah, not only because we can show from many Scripture passages that he so thought himself, but because he had the experience of God and the spiritual power to do a Messiah's work, and, lastly, because, as a matter of fact, he was and is God's special Representative on earth, the Bringer of Salvation, the Founder of the Kingdom of Heaven, and the Judge of Men. History has proved him to be a Messiah in the sense in which he used the word." "Men have always asked and are still asking the secret of this personality. It will never be

wholly revealed. Paul's explanation was that God was in Christ, reconciling the world unto himself, and that the light of the knowledge of God shines on us from the face of Jesus. The Church in her enthusiasm for her Lord and Savior has tried to say this better and define it more narrowly. Whether it has altogether succeeded in the task may be a matter of debate, but one thing is perfectly plain: This Jesus, so strangely and uniquely full of God, is Lord in a sphere beyond the reach of our highest thought. He therefore demands and deserves the wonder, reverence, love and supreme devotion of every human being."

#### ITINERARY OF SPECIAL HENDERSON-BROWN CAMPAIGN FOR ENDOWMENT.

##### Squadron No. 1—Bishop McCoy.

Hermitage, July 16, 11 a. m.  
Crossett, July 16, 8 p. m.  
El Dorado, July 17, 8 p. m.  
Camden, July 18—Luncheon.  
Arkadelphia, July 18, 7 p. m.; reception.  
Stamps, July 19, 8 p. m.  
Magnolia, July 20, 8 p. m.  
Hope, July 21, 8 p. m.  
Texarkana, July 23, 11 a. m.  
Prescott, July 23, 8 p. m.  
Malvern, July 24, 8 p. m.  
Hot Springs, July 25, 8 p. m. (Central).  
Little Rock, July 26, 8 p. m. (First Church).  
Pine Bluff, July 27, 8 p. m. (First Church).  
Stuttgart, July 28, 8 p. m.  
Little Rock July 30, 11 a. m. (First Church).  
Little Rock, July 30, 8 p. m. (Winfield).

##### Squadron No. 2—Stonewall Anderson, D. D.

Camden, July 16, 11 a. m.  
Fordyce, July 17, 8 p. m.  
Camden, July 18—Luncheon.  
Arkadelphia, July 18, 7 p. m.; reception.  
Warren, July 20, 8 p. m.  
Monticello, July 21, 8 p. m.  
Pine Bluff, July 23, 11 a. m. (First Church).  
Pine Bluff, July 23, 8 p. m. (Lakeside).  
DeWitt, July 24, 8 p. m.  
Hazen, July 25, 8 p. m.  
Lonoke, July 27, 8 p. m.  
England, July 28, 8 p. m.  
Center Point, July 30, 11 a. m.

##### Squadron No. 3—Rev. T. D. Scott.

Benton, July 16, 11 a. m.  
Leola, July 16, 8 p. m.  
Carthage, July 17, 8 p. m.  
Princeton, July 18, 8 p. m.  
Holly Springs, July 19, 8 p. m.  
Sardis, July 20, 8 p. m.  
Dalark, July 21, 8 p. m.

##### Squadron No. 4—Leader to Be Supplied.

Hamburg, July 16, 11 a. m.  
Crossett, July 16, 8 p. m.  
Parkdale, July 17, 8 p. m.  
Portland, July 18, 8 p. m.  
Dermott, July 19, 8 p. m.  
Wilmar, July 20, 8 p. m.  
Tillar, July 21, 8 p. m.

##### Squadron No. 5—Rev. T. O. Rorie.

Horatio, July 16, 11 a. m.  
De Queen, July 16, 8 p. m.  
Mena, July 17, 8 p. m.  
Ashdown, July 18, 8 p. m.  
Mineral Springs, July 19, 8 p. m.  
Nashville, July 20, 8 p. m.  
Murfreesboro, July 21, 8 p. m.

##### Squadron No. 6—Leader to Be Supplied.

Gurdon, July 23, 11 a. m.  
Okolona, July 23, 8 p. m.  
Graysonia, July 24, 8 p. m.  
Amity, July 25, 8 p. m.  
Highland, July 26, 8 p. m.  
Ozan, July 27, 8 p. m.  
Washington, July 28, 8 p. m.

Bishop McCoy and Dr. Stonewall Anderson will be given a luncheon at Camden Tuesday, July 18, and a reception at Arkadelphia on Tuesday evening. On account of being detained at home, Bishop McCoy will not be able to reach the State until the Camden date. His dates at Hermitage and Crossett will be filled by another strong man, who has been invited to take the Bishop's place.

When men cease to ask "What am I to get?" and begin to say, "What can I give?" then we shall see a new heaven and a new earth wherein dwelleth righteousness.—John Watson, D. D.



## CONTRIBUTIONS.

## "BISHOP WILSON TO BOARD OF CHURCH EXTENSION."

(Remarks of Bishop A. W. Wilson immediately preceding the adjournment of the Board of Church Extension at Louisville, Ky., May 9, 1916.)

"There is a good deal to be said in these times, but there isn't time enough to say it. I am supposed to be incompetent—I am laid aside—my word is not to be taken into account.

But I feel especially grateful that I am here and able to be here at the opening of this new Church Extension Building. It is a decided, aggressive

churches, giving time and labor, oftentimes at great personal cost. I shall always cherish, as I have done hitherto, the memory especially of my old Conference friend, Brother Peter Whisner, than whom a truer man never lived, a man self-sacrificing. He has gone from us now, and we may eulogize him. He would not have allowed it in his life time. One of the most unassuming men I have ever known, a man of piety, self-restraint, a man who never thought about himself—he cared nothing about himself—almost an ascetic, and yet the most liberal man in dealing with his brethren that I ever knew. You see his



Old Building—Erected 1890.

step—a forward movement in our case. Got a good strong base now from which to work; got a place for our leverage. And the promise is good, I think, and interest in our Church Extension work is increasing all over our territory. Naturally it would be so if we were doing anything else. There are few churches, first or last, that will not need some accommodation from this Board. And through our appropriations to the churches in our connection, they will come into direct relation with our Board at some time or other, and as a natural course the interest in it must grow.

We have done, I consider, remarkably well in the matter of finances. A large amount of money has been collected, and I will say, too, I think we have done more with the amount we have collected than almost any other agency in the Church. It has been very gratifying to me that so much has been done with comparatively such small resources.

I do not know how long I will be permitted to meet with you. I am just a tenant at will, and the tenancy may expire any day. Men of my age cannot calculate upon a future. But I am thankful I have been with you so long. I was at the foundation of this organization; assisted in the plans which were laid for the future of its work in '82, and have followed it ever since.

We have been remarkably fortunate in the men we have had to carry out the plans, executives of the Board. I doubt if we could have found in the whole body of the Church a man better fitted to lay the foundations and the plans than Dr. David Morton. And we have had as his successors men devoted to the work, men diligent, men unselfish in their care for the

marks in this organization. He has left his money here. And I am glad that his name is associated with the whole, so that we may not altogether lose him from the record and memory of the Church. Would we had more like him!

Our present secretary has measured up to all our demands. I will not say all that perhaps I might say, as he is still alive. I will wait until he is dead, and then I will tell what I think of him. But he may have to say something about me first—I may get ahead of him there.

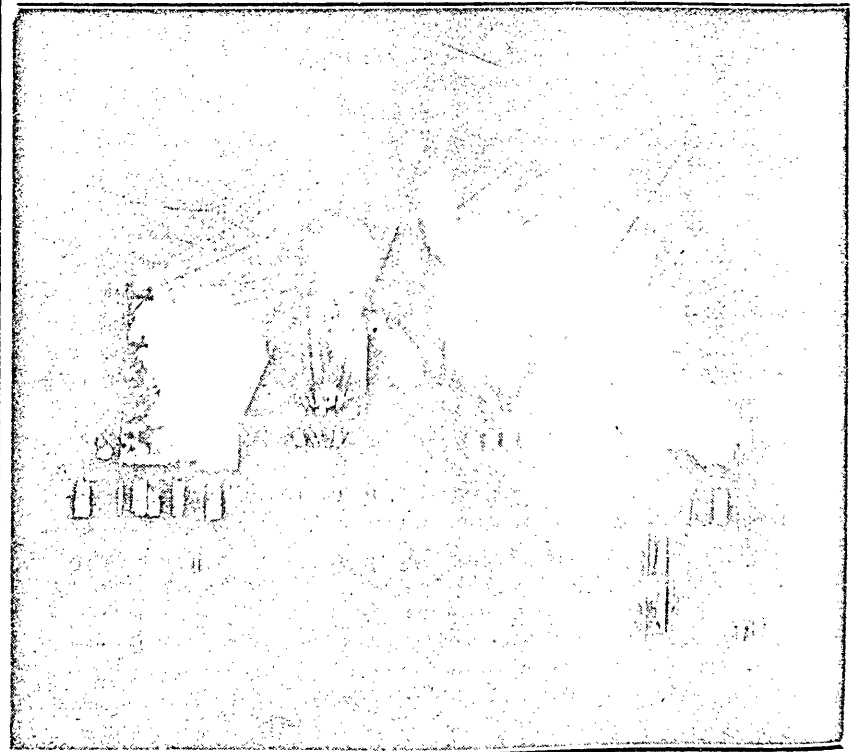
But I rejoice in the prospect that lies before us. And that is something to think of; that all these things are going on in the Church of God while the outside world—the rulers of this world's darkness—are in confusion and turmoil and trouble, and do not know what to do or which way to turn. I think if the men whose countries are engaged in this war had, with their present experiences, to begin the thing over again, they would pause long before they would commit themselves. They are in sort of an impasse now; they don't know what they are fighting for, and they know their original purpose is absolutely impossible; it can never be, and they are fretting and fuming and bringing the world into worse confusion, while the Church is steadily going on in her work in organizations like this. This is the best possible assurance that the Church is of God, and is built upon foundations that the gates of hell cannot shake. We are fixed. I am going to die in good time, in spite of all that is going on. I do not think times are so desperately bad yet, but men are not thinking sanely at all; they cannot. They will have to come back to the times of quiet and sobriety when Christ is felt

to be in the world. Then they will begin to realize what the Church is and what it means to the world. It is all that has kept the world alive up to this time, and nothing illustrates more positively and certainly its place and power in the earth than all this tumult over yonder. If it had occurred a hundred years ago the world would have gone down in utter wreck and ruin but for the Church of God. It has saved it. The more thoroughly we become united, the more oneness of heart and spirit there is among us, the more determined our efforts to reach and save every man on the face of the earth, the more helpful will the Church become.

I have been interested recently in a thing that occurred in my own city recently, though I usually do not take much note of such things. I think we have had a marvelous specimen of the power of the Christian Church and the Gospel of the Son of God. We had that man Sunday there. I did not hear him—could not hear him because I was sick, too sick to go into a crowd like that. But that man for six weeks had that old staid city in his hands, and the whole officary of the state as well. They came to hear him. Some of them "hit the trail," and the last day over 27,000 came to one meeting there. No man has ever done that in that city. And the "Sun," which had been rather ridiculing him before he came—which is one of our leading papers—stated that there had been no evangelist who had wrought so powerfully upon the public and wrought so far with his personal influence since the time of John Wesley. I appreciated that, of course. Mr. Sunday's methods, of course, do not appeal to me; I am not that sort of a man. And yet I have no criticism to make of them, except that I would prefer that he would not give the example of such rhetoric as he uses to our young people; I would rather they would not

sociation with all the members of this Board, and of every other agency in the Church, has been an exceedingly happy one. In fact, the joy of my life has been chiefly there. Outside of my own home, there is nothing on the face of the earth that has cheered me and uplifted me so as my personal association with those who are called by His name, and who are working at His tasks. I thank God from the bottom of my heart for all that. It is a pleasing thing to me that I was born in the Church, raised in the Church—my father was one of the old-style Methodist preachers, and he could preach, I will dare to say. My young friend, Collin Denny, can testify to that, I reckon. (Bishop Denny, responding: "Yes, sir!") And outside of the circle of the Church, I have never been and do not want to be. I have gotten a pretty broad life there. The world may have a bigger thing, but I feel that heaven is taking an interest in this, and I am associated with it. It is a high life I am leading, and a broad life, and I wish all our people could realize it. If we could only get them to see that we are in heavenly places, and have heavenly associations, and that the inhabitants of the world-to-come are at work with us here, if we could only get them to realize that, what an immense addition to our forces and our successes we would have. We will have to keep that in mind all the time.

While I could talk for a long time, it is difficult for me to speak because of my shortness of breath, but I am glad to meet you again, here; glad to hear your reports of work done; glad to have the outlook with you upon the future; glad to feel that the Church is still the body of Christ, and that Christ lives in the Church; and that we have his presence here; glad to have all this as one of the experiences of a later life. Some aspects of it are not so pleasant. The men with whom I grew up are all gone. I



Old Building After Fire of February 3, 1914.

learn that sort of speech; but that such a thing as that could be done, with nothing for its supporting power but the Gospel, is the most marvelous thing I know of in human history.

So I say it is a good time for me to go out of the world. I would rather go in the midst of this demonstration of God's power and of Christ's life in the Church than at any other time. I should go willingly and gladly.

And I want to say my personal as-

haven't a personal friend left in Baltimore City of the older generation—not a man that visits me—and if it were not for the Church I would feel that most keenly. But the Church is there; Christ is there, and my home, and that is more than anything else.

This may be my farewell to you, brethren. If so, take it that I lived and died with you. We are all one, and I shall carry the remembrance of you to the last hour of life; rejoice

with you in all the successes that the Church of God achieves, and with hopeful spirit, look out from the heavens above, I reckon I can do that—knowing that God guides it all and will bring it to His holy hill at the last.

May God be with you all!"

#### APPEAL FOR HENDERSON-BROWN COLLEGE.

The appeal to the Methodists of the Little Rock Conference to sustain and support Henderson-Brown College is based principally upon three things, namely:

First, What may be termed the physical facts or assets;

redemption at the present time. It has graduated and sent out from all departments four hundred and ninety-one men and women, to say nothing of the hundreds and thousands who have spent from a few months to as many years in her halls of learning. Suppose these had been trained and sent out by the schools and colleges of other denominations in the territory. We grant that their training would have been just as good in a general way—but what would have been the loss to our denomination, a loss too great to be computed in the past, must not be thought of in the future.

In the third place, we have abund-

for the College will be fully launched. This is a great movement, born of a great need and inspired by a great opportunity. The leaders have shown their faith in the people of the Little Rock Conference by asking for large things. One of our princely laymen has responded by offering a most generous contribution. Now let all our preachers and people fall into line and help and the work will be done. We can and ought to do it. Let us say "We can do it and we will."—J. A. Sage.

#### OUR PLAN TO RAISE \$200,000 FOR HENDERSON-BROWN COLLEGE.

##### Pledge Card.

1916.

With a deep sense of love and loyalty to my Lord and his church, and desiring to promote Christian education and to bless the young men and young women of my country I cheerfully pledge to Henderson-Brown College at Arkadelphia, Arkansas, \$\_\_\_\_\_ to completely free it of debt, and \$\_\_\_\_\_ toward \$100,000 endowment for same to be paid in two years in semi-annual installments, the first payment due when the debt and endowment are covered by pledges.

(Name)

(Post Office)

You note that no one will be called upon to give one cent until the whole amount is secured in pledges. Note also that two years will be given to redeem pledges. The raising of \$200,000 may look like a big task, but suppose our membership of 50,000 in the Little Rock Conference were to all take a part, the average would be \$4 per member. But suppose only one in ten should be givers and they should pay \$40 each—\$10 semi-annually for two years—the entire amount would be secured. Straight pledges from good people will suffice as to the debt. Secured notes with six per

time as it may please him. These are mere suggestions and are given here that we may think practically about the proposition.—Yours to win out, A. O. Evans.

#### PERSONAL TO PREACHERS OF LITTLE ROCK CONFERENCE.

My Dear Brethren of the Little Rock Conference: Having undertaken by the suggestion of Bishop McCoy and the Board of Trust of Henderson-Brown College to give direction to the financial campaign for the same, and having already taken the initial steps, I desire to thank my brethren for the manifest interest they have taken and the co-operation they have already given. With your continued co-operation, brethren, we sincerely hope to make a landing.—Yours very cordially, A. O. Evans.

#### "THE SCHOOL WITH A HEART IN IT"—PRESIDENT WORK-MAN'S MESSAGE.

Dear Brethren and Friends of the Little Rock Conference—My experience of one year in your school has taught me some things. I have had impressed on my mind the logic of the location of your school. Side by side with the strongest Baptist school in the State, I am trying as your representative to hold up our church interests. Forty per cent increase over the preceding year encourages me to greater effort. An enrollment to date of nearly twice the number for same date last year lends not only encouragement, but enthusiasm. We are after the boys and girls of south Arkansas. Ours is the only Methodist school within many miles of a large number of them. You have the best building in the State for them. It has the best furnished rooms. The faculty is of high Christian standing. The splendid Sunday school in Brother Evans' church and the Teacher Training Course offer exceptional advantages.

We are doing our best. The past history of the school guarantees success. Four hundred and fifty-one



New Main Building, Erected 1915.

Second, The record of splendid service rendered the Church in the past; Third, The possibilities and the pledge of even better service in the future.

In the first place, in the way of physical assets, we have in grounds, buildings and equipment a plant richly worth \$150,000, to say nothing of the good will and sympathy of the communities served by the College. This property is worth more to us than it would be to any other church or corporation, because it was born out of necessity for such an institution, located as it is and established and maintained to meet a felt want in our Church in the south half of our great state. To say that we owe \$80,000 on the institution, it remains that we still own an equity in the plant worth more than \$70,000 which we, as a Church, cannot lose without breaking faith with the people who have given us this money, and thereby proving ourselves unfaithful to the trust imposed. Besides, counting our bonds, pledges, etc., we have more money involved in the cold physical assets than all the creditors combined. To surrender it is to convict ourselves of a piece of financial recklessness well nigh criminal. We are solemnly pledged by every token to take care of this property, and the trust fund laid in our hands by people who believed in us and trusted us with this enterprise.

In the second place, by recurrence to the record of the heroic and noble services rendered in the past twenty-five years of the existence of the college, there is found not only justification for its foundation and reason for its continuance, but abundant argument for the necessity of its complete

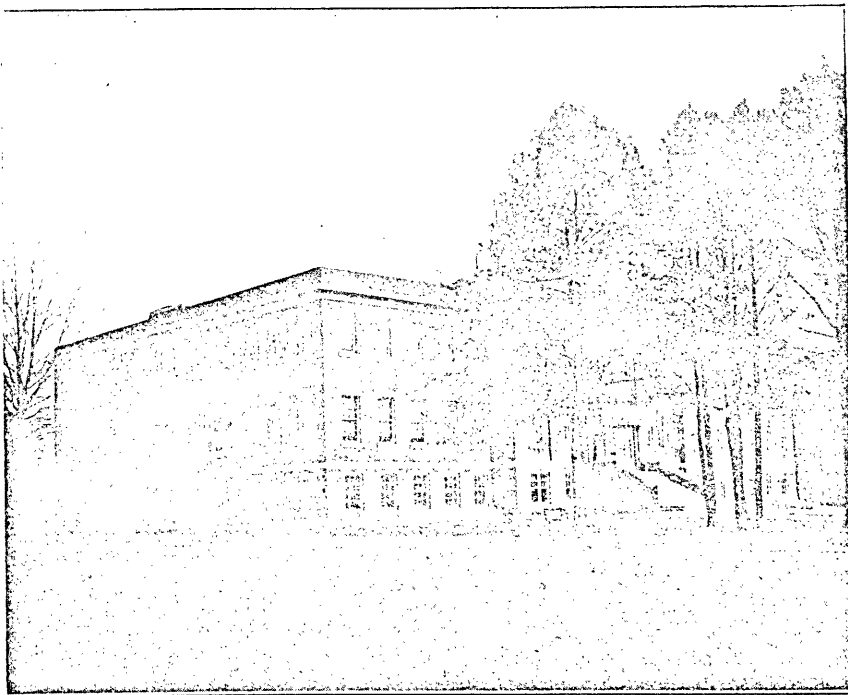
antly demonstrated the wonderful possibilities and the pledge of better service for the College in the future by the achievements of the past. With far better buildings and equipment than it has ever had, with her graduates and friends in important places of service, and in all sections of our state, with the present management second to none in all the past years of its history, with a faculty of men and women coming from our best colleges and universities, it only remains for our people and the friends of Henderson-Brown College to rise up and pay its indebtedness and lift the financial burden from the shoulders of those who have it in charge and to unloose her from the grave clothes of financial embarrassment that she may go free to render the best service in all the future.

There, therefore, comes to us, loyal Methodists, at once a challenge and responsibility, a challenge from the young life of the Church for guiding and training. Our capacity and ability to do this work lays upon us a duty and responsibility that we cannot shirk or side-step. The forty-six thousand Methodists of the Little Rock Conference, with united prayer and effort can, and I believe will, meet this obligation and answer this challenge to send Henderson-Brown forth to do a greater work in the future than she has done in all the good history of her past.

Yours for a greater Henderson-Brown.—B. A. Few.  
Arkadelphia, Ark.

#### THE HENDERSON-BROWN CAMPAIGN.

Within another week the Henderson-Brown Campaign to raise \$200,000



New Building—Southwest View.

cent interest payable in two, five or ten years will constitute active endowment. Notes from good reliable men bearing interest at six per cent secured by life insurance policies will constitute active endowment. If one should want to give say \$500 on endowment and will execute a deed of trust upon a piece of property, so long as he pays \$30 per year interest he could renew his note from time to

young people have been equipped here for life's work. Many of them are filling important places in church, and State, and school. From New York to California and from Texas to the Northwest our Conference is represented in these graduates.

With only one Methodist school in a population of 700,000 our duty is clear, so far as Methodism is concerned, and with only two Christian schools in

this territory, our duty to the Kingdom of God is clear. Think of it! Seven hundred thousand population and only two Christian schools. The field is white. Untie our hands, set free our feet, and we shall be able to serve our Conference to better advantage.

Brother A. O. Evans is doing a double work as pastor and campaign manager. He is deserving of our hearty support. Without salary he is putting his best efforts into the campaign, and will stay with it until the \$200,000 is pledged. We can do it, and we will.—Your servant, J. M. Workman.

his or her training in Henderson-Brown College. There is a great demand for just the kind of young men and young women that our college sends out to teach in almost all of our communities, because the people want a teacher who will not only teach school during the week, but who will also do church and Sunday school work.—W. H. Hansford.  
Eagle Mills, Ark.

#### WHAT HENDERSON-BROWN HAS MEANT TO ME.

I can truthfully and it gives me genuine pleasure to say that Henderson-Brown has been the greatest fac-

good, I feel it will be due to the fact, in a large measure, of influences thrown around me in my college days. I am looking forward to the near future when we hope to have Henderson-Brown free of debt and fully equipped to do the work which she has a mission to do.—Yours for the College, Jesse L. Leonard.

#### EDUCATION.

It is no disgrace to be poor; it is sometimes a disgrace to be rich; it is always a disgrace to be ignorant. Ignorance implies lack of ambition, not lack of opportunity. An education is a guarantee of one's willingness to work and his ability to accomplish. Every step of the way to learning must be won by hard labor; there is no royal road. An education, however, is worth every effort that it takes—not alone because of the financial return, but for the ability that it gives one to secure and enjoy those things in life that are worth while.—Selected.

#### WHAT HENDERSON-BROWN HAS DONE FOR ME.

It was in September, 1890, on the opening day of this great institution, that I entered her walls as a pupil and during the 26 years I have been an admirer of the great work being done by this institution. Having had the association of such grand and noble men as Rev. C. J. Green and others during the early period of this institution my mind was changed to look after nobler things, that of assisting young men and women to enlist on the side of righteousness and turn from their evil ways. This attention to the young lives has always dominated in Henderson-Brown, and today the keynote and slogan is educate the boys and girls into the church. We all feel our shortcomings and think of our many failures in life, but in looking back over my past life and that too of Henderson-Brown College, it makes my heart leap and bound when I see the great good coming from the Gamma Sigma and Upsi-

have gone out qualified for all the walks of life, and in the pulpit, on the bench, doctors and men of every profession can be found holding the highest positions to be found and meeting with such men is a great inspiration, for the spirit of this great college is soon rekindled. As I see this institution I feel that now is the changing point for a greater Henderson-Brown. So let all of us work and pray to that end.—C. H. Goodlett.

#### WHAT HENDERSON-BROWN HAS DONE FOR ME.

No words are adequate to give expression to the feeling of gratitude within my heart for the good that Henderson-Brown College has done for me since first I entered her halls in 1908. She has been a kind mother, indeed, offering her assistance when no other could.

The spirit that permeated the student body while I was there has been the greatest factor I have found in helping me to overcome the difficulties that have come into my work since graduation.

The unity of purpose that existed among the students has been carried into the real life work that comes when school days are over.

May she continue to live and grow and bear fruit as she has in the past.—Cleve Cathey.

#### THE OTHER HALF.

Only one-half of the story of Henderson-Brown College has been told in the past.

I came to Henderson-Brown with a vague impression that she was somewhat behind her sister colleges in point of scholarship. I had heard this report until it had become almost second nature with me to believe it. The per cent of prescribed work in Henderson-Brown College is as high as in any other Methodist college in Arkansas.

I mention scholarship in particular because the college has done herself a tacit injustice in not saying more about it. She has presumed that the



President's Home.

#### GOOD WISHES.

My wish is for this campaign to succeed. South Arkansas can afford to invest that much in Henderson-Brown College. God is prospering us for the sake of his kingdom. May the fifty thousand Methodists of the Little Rock Conference unite in hilarious giving to this worthy enterprise and make this campaign a great summer picnic.—W. P. Whaley.

Camden, Ark.

#### WHAT HENDERSON-BROWN HAS MEANT TO ME.

Aside from a Christian home I think there is no factor which has meant more to me in the molding of my purpose in life than has Henderson-Brown College. It was here that my vision began to broaden, my ambition to heighten, my ideals to be raised and my purpose in life to be ennobled. Because of the homelike atmosphere and the kind, fraternal spirit that pervaded the faculty and the entire student body I learned to love the very name of the school as I love no other institution except the Church, the mother of all good colleges.

"For her my tears shall fall;

For her my prayers ascend;

To her my cares and toils be given;

Till toils and cares shall end."

That Henderson-Brown has meant much to the Church in South Arkansas is not hard to see. One may go into almost any town or community and meet with some young man or young lady who is teaching in the public school, in the Sunday school, or is a leader in some other worthy vocation, and, when you inquire about them, you will find that they received their education in Henderson-Brown College. I do not mean to say that all who have gone to this college have become leaders in religious matters. Nor are they all leaders in anything. But rarely do I go into a place to help in meetings that I do not find some educated leader who received

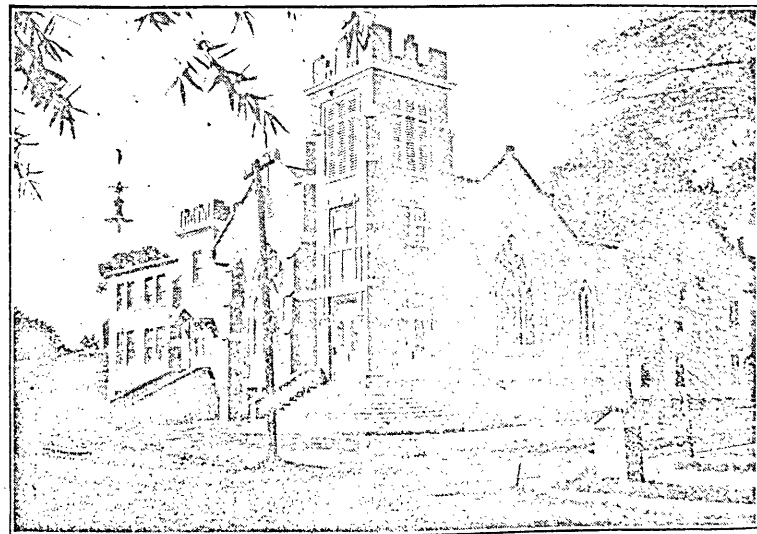
tor for good in my life. The supreme test of any college is whether or not it makes keener the thirst for knowledge and gives to the world good men and women. Measured by this acid test Henderson-Brown is the peer of any college. It may be surprising to some of my former teachers, but I study more now than I did while at school, because the doors to the vast store house of knowledge were properly opened to me there. And it may be a greater surprise to them to know that I am seeking to become a better man every day because of their good influence and because of the general elevating and uplifting atmosphere that has always been peculiar to Henderson-Brown. In all the affairs of life the lessons there learned have had a sustaining influence upon me and many have been the times its gentle force has led my steps aright. I am happy today to record my gratitude to old Henderson-Brown and to pledge to her anew my everlasting allegiance. My fondest hope is that the people of Arkansas will ultimately learn that there is a spirit at Henderson-Brown that cannot be found in any other school in the state and that they will give her the support she so richly deserves.—Skipworth W. Adams.

Helena, Ark.

#### WHAT THE COLLEGE DID FOR ME.

Had it not been for Henderson-Brown College it is highly probably I would have never taken any work in the branches of higher education. Of any college institution it was nearest to my father's home. In visiting the institution and seeing some of the work being done I caught some of the spirit and ideals of an education.

To my mind the college has meant much to the church and state. Her location is strategic. If I, as a humble servant of Christ, am able to accomplish anything that means for



First Methodist Church, South, Arkadelphia.

lon Phi Literary Societies, also the Y. M. C. A. and Y. W. C. A. Societies of which I am a charter member. Anyone would have had to have a heart of stone to have witnessed the prayer service on Wednesday morning of the last day of the past session, not to have been touched by the sweet expressions given by those young ladies, and this statement was made: "We have not failed one single morning of holding our morning service." Having witnessed this service, I was made to rejoice to know that such young lives were to be found in Henderson-Brown. From these college halls men

facts are known by all well-informed people. Other phases, consequently, receive emphasis in the reputation of the college as it goes over the state. The beauty and the civic attainment of Arkadelphia; the lure of the groves and woodland haunts and riverside paths; the life in the college, with its simplicity and utter lack of artificiality, possible only where boys and girls pursue their studies in the natural home-like association; the enthusiasm that grows out of such a college life; these things have been spoken of so frequently that the mere name of the college carries within itself the sug-



gestion of them all. But be this remembered, that they do not come at the expense of something else, namely, scholarship.

It is truth to say that Henderson-Brown College is consonant with life and spirit and close-to-nature-ness.



Dr. J. M. Workman, President.

But that is only half the truth. Justice demands that this be added: In her curriculum she offers the young man and young woman a standard of scholarship that stands among the highest in the South.—M. Thornburgh Workman.

#### THE SPIRIT OF HENDERSON-BROWN.

Henderson! Her spirit reaches through the years to grasp me. Her heart was my first love. Her love awakened me. The bigness of her spirit awed me.

Then she bade me live. She taught me hope. Her confidence, the calmness of her power taught me patience. With her skilled hand she taught me how to strike. Her soul encompassed me and with her trust she led me into the best uses, high aims, big purposes of life.

And now she claims me. I am her slave. For when, at her command, a youth, I woke to live I made a vow that she, with her great trust in youth should not be mocked by any weakness or small deed or thought of mine.

And so it is that when my heart would quail beneath the tasks of earth that beat men down, again her spirit

#### 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.

hovers over me, sustains and cheers me. Again the music of her bleachers rings within my heart and makes the lagging purpose steel; drives me, as in years gone by, under the spell of that loud hope, over the bar, across the line, under the goal posts, to the victory of a completed task.—Benjamin C. Few.

Wilson, Ark.

#### IMPRESSIONS OF HENDERSON-BROWN.

My two visits to Henderson-Brown College impressed me with the high character of the religious influence exerted over the student body by those in authority. The young people were happy, hopeful and buoyant, but a spirit of gentleness and respectfulness was in evidence. The attendance upon the religious services was general and the worship entered into with interest. All about could be felt



Mrs. J. M. Workman.

the influence of wise parental direction.

Every department seemed to have a thoroughly competent head. One of the most interesting to me was the Domestic Science, in which a large number of young women were busily at work with the practical things of domestic life.

That the territory accommodated by Henderson-Brown College needs the college is evident, and I feel sure that Henderson-Brown is filling the need. It will have a great career if it can be freed from its encumbrances. It deserves to be relieved and that it will be I hope and pray.—Geo. Thornburgh.

#### FROM A GRAD.

Henderson-Brown College stands primarily for thorough Christian training and development. She has had more than twenty-five years of successful existence and during that time many young men and women have gone out from her halls to take a prominent place in the affairs of their community, their state, and their church. Being a co-educational school, she aims at the highest and most complete development along every line of every student who comes to her. She makes of the boys gentlemanly men, who may go out trained for life and to meet the opposite sex on wholesome social terms. She develops the girls into the highest and noblest type of Christian womanhood. They are qualified to take their places and fill them well, always standing for the right, in the home, in the church, or in any other environment in which they might be placed.

Her worth to the church is inestimable. Her religious organizations, the Y. M. C. A. and Y. W. C. A., her

prayer meetings and her affiliations with the Arkadelphia church in all of its departments offer a rare opportunity for the training of the young people in every phase of Christian activity.

Henderson-Brown is the only college of the church south of the Arkansas river and reaches territory that none of our other schools get into. To lose her when she is just beginning to reach her prime would be an irreparable loss.

I have had the pleasant privilege of visiting many of the old graduates and students during the last month and without exception they join in the toast "Viva la Henderson-Brown."

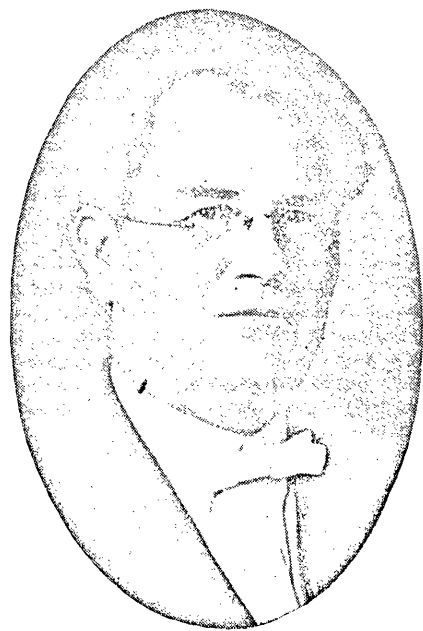
Each of the alumni is ready to rally to her support and though the part they may have be small the spirit in which they work is certain to bring forth great things.—W. B. Baker.

#### ANOTHER QUESTION.

I am glad to say a word in compliance with your request of the 28th ultimo about "What the College Has Meant To Me."

First, I should count the friendships formed in Henderson-Brown as the most priceless contribution to my life. Second, she instilled into me all of the culture I was capable of absorbing. The fact that I did not absorb more is not chargeable to the college. Third, the proper fixing of my ideals of life and the ability to judge of real values in forming an estimate of men and women.

Perhaps I can best sum it up by saying that nothing that I learned in



Rev. B. A. Few, D. D., Presiding Elder

Henderson would I care to unlearn, which is not true of a great many of the things which I have learned outside of Henderson. Paramount above all, Henderson-Brown has meant to me that which only a medium for imparting Christian principles can mean to a young person in the formative period of his life. The question that disturbs me is, "What have I meant to Henderson-Brown?"—Yours very truly, Hugh D. Hart.

#### THE CONFERENCE AT BLUE RIDGE.

In writing about the Y. M. C. A. Conference at Blue Ridge, N. C., June 16, 25, I feel that a description, though meager, of its location is necessary as a background of the Conference proper.

Just before we reached the station at Black Mountain one of our crowd pointed out a large building on the mountain side. This, he said, was Blue Ridge. We were carried out in automobiles to Blue Ridge, a distance

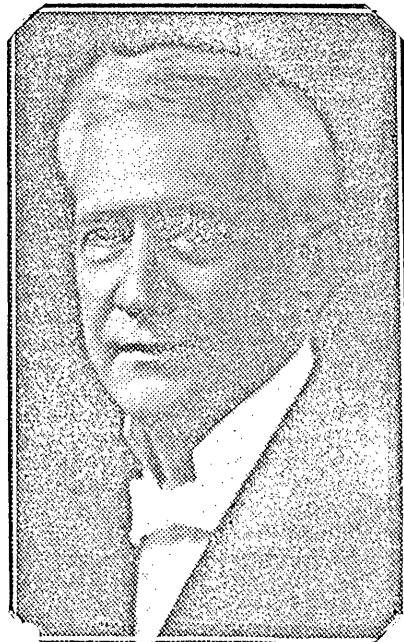
of about three miles, a part of which was up the mountain side.

Almost surrounded by mountains were the grounds, in the center of which was the large dormitory, called Lee Hall, in honor of General Robert E. Lee. Around this building were grouped in all twenty-six cottages and tents, which, with Lee Hall, could accommodate six hundred guests. The beautiful Blue Ridge Mountains towering above the building seemed to wave us an affectionate welcome with its even foliage. But the Association had more ground than was occupied by the buildings to offer its guests, a thousand acre tract, most of which is mountains, is owned by the Association. Trails are cut out up the mountain to what is known as "High Top" around "Turkey Ridge" and to other places of scenic value.

In the afternoon hikes are made over the mountains by those who are seeking recreation and by those who are seeking quietude to study the problems that hold their attention. At intervals up the mountain side there flows out of the mountain the crystal spring water which as it trickles down punctuates the silent mountain song. I remember quite well my first trip up the mountain. In coming down I was convinced that the law of gravity, "All that goes up is bound to come down," was quite true.

The animating head of the Conference is Dr. W. A. Weatherford, a man with ability to lead and organize. The program for the day was definitely mapped out and carried out as well. At 6:30 in the morning the first bugle is blown one hour before breakfast. Everybody gets up, takes a plunge in the swimming pool or under the shower and attends to whatever things he may wish by 7:30, when the bugle blows for breakfast. All go into breakfast, each school, or, if each school does not have enough men, each state is assigned a certain table in the dining room. As Dr. Winton says, "boys will be boys even at the table," and they made the dishes rattle in the big dining-room with college yells and songs. Each meal is begun by singing one verse of some old familiar hymn, such as, "Blest Be the Tie That Binds," or "Praise God From Whom All Blessings Flow."

After breakfast all meet in the lobby.



Rev. A. O. Evans, D. D., College Pastor

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by of Lee Hall before the large fire place for a snappy chat. At 8:30 class work began, Bible study being the first. In this course such studies were offered as "Manhood of the Master," led by J. Walt Raine; "New Studies in Acts," led by J. C. Metcalf; "Will of God," led by E. M. Poteat; "Christian Standards of Action," led by A. M. Trawick and many other similar courses.

I took the study of the "Will of God" under Dr. Poteat, which was chiefly concerned with the study of "How each individual might find the will of God for himself, and having

students. The foreign students always spoke of the need and opportunity of Christian work in their country, and those of us who heard it felt that St. Paul's dream, "Come over into Macedonia and help us," had come to us as an actual experience.

At 11:20 the bugle sounded the close of the period, and at 11:30 we all gathered in the auditorium where we heard such men as Sherwood, Eddy, Fletcher, Brockman, Dr. O. E. Brown, Dr. E. M. Poteat and many other men of national reputation deliver great sermons. At 1 o'clock we had dinner. All the afternoon was given over to

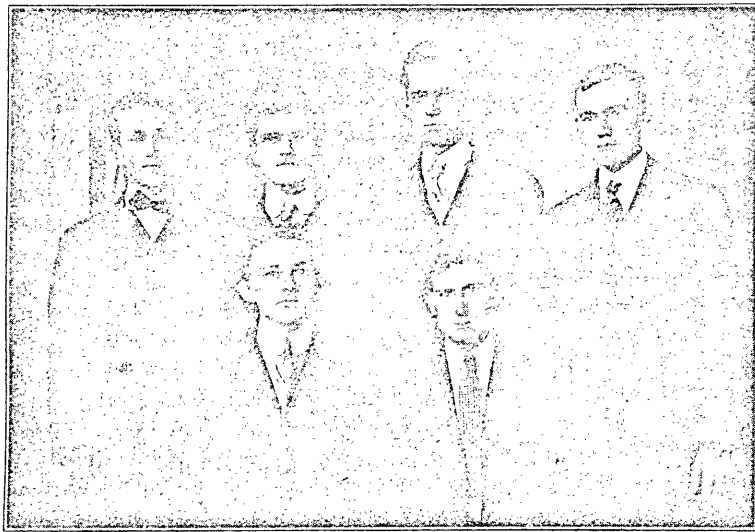
has been true of the earth from creation's dawn unto the present, so far as we have information. Even the sand grain has its place, and the smallest star which sheds its light in the dome of the heavens is there for a purpose in the handiwork of the Supreme Creator. So also churches may be local or sectional and fulfill a sublime mission in the plans of God for the good of humankind. All people of intelligence have discovered the fact that the church must plant the kingdom of Christ in the regions beyond, and as may be possible "go teach all nations," and erect the standard of the cross in all parts of the earth, but a "base of supplies" must exist very distinctly and with proper support and protection, in order to be in position to extend the helping hand and to go abroad for good.

Mr. Asbury, the apostle of the American Methodist Church, said: "This is the country for me," and was assured of his "call" to this particular work, and he lived and wrought and died with his adopted territory.

The Church of Christ, of course, like the religion of Christ, is everywhere essentially the same, and none may change the purpose for which it exists. "By one Spirit are we all baptized into one body," and of the children of Israel, as they came from Egyptian bondage, it was said, "They drank of that Spiritual rock that followed them, and that Rock was Christ." 1 Cor. 10:4. And later said the Savior, "Upon this rock will I build my church"; but the Church of Christ is divided into well defined squadrons, or churches. Even a great army may not be handled with success and sufficient quickness, without divisions, regiments, etc. It is the

can churches was considered important by the Japanese branch Methodist "Mustard Seed" originated in keeping with the teaching of Christ, concerning the church propagation, as in Matt. 13:31-32.

Reciprocity has its place in the community of nations, and also must be true in God's great community of churches, but liberty of action and independent freedom of nations of national prosperity also must be true of great efficiency and success. Every church is recognized as a fact that the efficiency is of Him," and "Lo! I am with you" is the qualification for Christian mission; "neither is he that planteth, neither he that watereth, but giveth the increase," and the best possible method of harmony with God's word is good intelligence, always a premium in efforts to the Kingdom of Christ, that results for good may follow devotion, therefore, to a growth of God's Church, with failing attachment to a particular and section, would be essential to church existence and church perpetuity.—A. H. Strongs, Mississippi.



Y. M. C. A. Cabinet.

found it how he might put himself in harmony with it. Dr. Poteat is a master of the field and no man who took this course has any reason for not finding God's will for himself if he is really in earnest about it.

At 9:30 the bugle blows, a ten minute interval is given and the bugle blows again for the college conference hour from 9:30 to 10:20. During this hour all Y. M. C. A. presidents met with Dr. Weatherford to discuss the office and duties of the Y. M. C. A. President, all preparatory men, met with M. W. Lee. All high school men with Harry Baker and J. O. Anoll, professors and ministers with W. W. Crutchfield and all Oriental students with Li Tien Lee. At these meetings questions were discussed in a conversational way pertaining to association work in the Colleges and High Schools.

The period was up at 10:20 and at 10:30 the institute hour began. All ministers met with Dr. O. E. Brown of Vanderbilt, social service workers with A. M. Trawick, all volunteers with C. R. Hounsholl, personal evangelistic workers with Dr. Weatherford, Latin American students with C. D. Hurrey, Chinese students with Li Tien Lee, and ministers, professors and headmasters with Dr. H. H. Horne of the U. of N. Y. During this period I met with the volunteers. The hour was spent in devotional service and with talks by foreign missionaries and

recreation, tennis, volley ball, baseball, basket ball, swimming and taking hikes over the mountains and to other places of scenic value. At 6 we had supper and at 7 we all gathered out on the lawn in front of Lee Hall for the life work addresses. At 8 o'clock the Mission Study classes began. "Mexico Today," "The Awakening of India," "Students of Asia," and similar courses were given. At 9:10 to 9:20 the state delegations met together. At 10 o'clock the lights flashed, and at 10:30 everybody was supposed to be in bed.—R. T. Ross. Okolona, Ark.

#### SECTIONAL CHURCHES.

Sectional Churches have been spoken about in some American quarters, and sharply condemned, but may it not be true that all churches are sectional, more or less, and that they should be so? Local attachments are among the essential in fine character, defective fidelity at home is a prophecy of bad faith abroad. "Go teach all nations" was the command, but "beginning at Jerusalem" was also included; "Love thy neighbor," but simply "as thyself." Trueness to self and to local conditions is the groundwork from which is projected the power for successful going abroad. "Use the telescope," said a Methodist Bishop, "but also use the microscope." Patriotism is dead without the love of one's own land.

The earth itself is sectional, and only a fractional part of the universe, and of the solar system, nor does this earth pause for a moment to federate with Jupiter, or to enter organic connection with the sun, nor even to assume the nebulous attitude of belonging a very little at many locations and not so very certainly to any particular section, but moves distinctly in its appointed orbit to fulfill the high designs to which assigned of God, like the author of all things, it is engaged by day and by night, and comes in "one time" once in three hundred and sixty-five and one-fourth days and so many minutes and seconds, and such

Spirit and purpose and teachings of the church which create the unity, and not simply organic connection. Even a man does better without "too many strings on him." (The Methodist pastor is in peril at that point).

The Methodist Episcopal Church was independent at Baltimore in 1784, and possessed methods peculiar to itself and was led of God, and prospered. This same was true of the M. E. Church, South, in 1844, at a time when providential conditions demanded liberty of preference and freedom of action, and a great work was wrought at a crucial period of the Methodist movement in the Southern section of the big American country the culminations of which are a benediction to many millions today, and perpetuating with increased efficiency and power, and many other millions are occupants of "the mansion city" as a consequence of the attitude assumed by this prominent and successful church. Organic connection with the Ameri-

then know anything about the Western Methodist, but how we at the Leath Orphan Asylum was then called, did love to see Blue come out to talk to us on day afternoons. He gave me "Jephtha's Daughter," that I prize very highly.

Many of our best friends died of the yellow fever in 1878. Dr. C. P. Curry, son, George, were among the first, also our physician and his wife, and Mrs. Dawson, young man. The yellow fever is t

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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.

### CREATING THE WORLD ANEW.

God in ways past human understanding is shaping the world anew. His judgments are abroad in the earth. His servants can only bow their heads and wait for Him to show them how He would have them set to work to repair the evil and ruin which human sin has wrought. It is certain that in His heart there are purposes of healing and revival exceeding men's highest hopes.—International Review of Missions.

### PERSONAL MENTION.

Kentucky Wesleyan College at its recent commencement conferred the degree of LL.D. upon Belle H. Bennett, President of the woman's Missionary Council. This is a recognition by one of our best educational institutions of Miss Bennett's rare intellectual powers and great leadership. This honor is worthily bestowed.

During the second week of June Mrs. R. W. MacDonell, Secretary of the Home Work, rendered a valuable service to the School of Missions in Oklahoma City. She taught both the Home and Foreign Mission Study Books, "Old Spain in New America" and "Our South American Neighbors."

respector of persons." Mr. John R. Pepper was also the friend of the orphan as were many others too numerous to mention.

I must not forget to mention the name of Joseph Specht. I think he was a confectioner. At any rate he never failed to make his appearance on his birthday, Easter, Thanksgiving and Christmas with lots of good things to eat for the orphans. We fared much better and had more advantages than lots of children who have parents. Most of these friends have passed over to the other side, where we expect to see them again "some sweet day."—Etta Easley Gardner.

### Boils Disappear.

Away back in 1820 a North Carolina physician compounded an ointment for treating boils and other affections of the skin. So successfully did this preparation work that its fame soon spread. Today, it will be found in a vast number of homes. If you suffer from boils, carbuncles or other skin eruptions, ask your druggists for a box of Gray's Ointment. It is also an effective protection against blood poison resulting from abrasions of the skin, cuts, sores, bruises, burns, etc. If your druggist does not sell Gray's Ointment, send us his name and we will send you a generous FREE sample postpaid. Address W. F. Gray & Co., 830 Gray Bldg., Nashville, Tenn.

### EDUCATIONAL.

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Her familiarity with the work and workers in Latin America, due to her experience in Mexico and to her years of service in the Home Department, made her work most effective.

Recently a beautiful and well deserved tribute was paid one of our well known co-laborers of the Little Rock Conference Woman's Missionary Society by Lakeside Auxiliary, Pine Bluff. Fifty dollars was sent our conference treasurer for a scholarship in Lambuth Memorial School at Kobe, Japan, and it was named the Gussie Jones Mann scholarship in honor of one who served faithfully as district secretary of Pine Bluff District in her early womanhood. She then entered a wider field of service as the wife of a Methodist itinerant preacher, but we hope to keep her always within bounds of the Little Rock Conference.

### NORTH ARKANSAS CONFERENCE. Paragould.

Mrs. Cloyes writes of the Mission Study and Publicity work of Paragould First Church:

"We have just completed 'The King's Highway.' We are planning a Sunday night stereopticon lecture on one country treated in the book.

We have read 'Women of Ancient Israel,' and will continue Bible study upon chosen subjects through the summer. I have no novel methods to present the Bulletin. Last month I had three of the Juniors to play and sing the Indian music found in our Mission Study book after I had explained what the original Christian hymns mean to the Indians. Two members of the study class told of the good done by Mission and Bible Study. I use queries and answers. This is informal and I find more women will discuss the items this way than almost any other. I have my plans made for a patriotic July Bulletin, the items as "fire crackers" to be fired by the members. We have an executive meeting of the officers of the auxiliary every quarter. We make our reports together and discuss plans for the society." (The suggestions above from a personal letter, I pass on through the Methodist that other auxiliaries may use them—Mrs. A. B. Haltom.

### Jonesboro.

The Junior Missionary Society at Fisher Street, North Jonesboro, which has not been organized long, reports thirty-four members, a Mission Study class of twelve, a reading circle, a prayer circle, a Bible study class of thirty-four; and they use the Bulletin regularly. Their leader says she is putting forth her best efforts in this work.

We shall expect good results from such a splendid band of workers.

### Dardanelle.

Mrs. Cotton of Dardanelle writes of a very interesting Bible Study class. She says: "Only twenty-four members bought the book, but the whole society attends the meetings and are much interested. Women who have never done much reading or studying are hunting up Bible notes and ancient histories and fairly devouring them. A prominent Little Rock school teach-

er attended our last meeting and said she regarded it an ideal recitation."

### DISTRICT MEETING AT CABOT.

Mrs. W. T. Thompson writes: "The Searcy District meeting of the Woman's Missionary Society of the North Arkansas Conference met at Cabot June 2. Thirteen delegates and a number of out of town visitors were present.

The success and enthusiasm of the meeting was largely due to the interest manifested by the citizens of Cabot. A great number of the business men as well as the women, attended every session, and a more cordial welcome could not have been extended on any occasion than was given to the delegates and visitors. Mrs. Hanesworth, of Augusta, Conference Secretary, also Searcy District Secretary, presided. She clearly defined and emphasized the duties and opportunities of the women of this district, urging them to greater effort and faithfulness.

The reports of Adult, Young People and Junior delegates were very encouraging, showing that our work in every department is growing.

The presence of Mrs. A. B. Haltom, Conference Superintendent of Mission Study and Publicity, was an inspiration to all. She very earnestly discussed the different phases of her work, showing forcefully the importance of it. She also ably discussed the work and opportunities of the young people. There were a number of splendid papers read and many interesting discussions along the different lines of the work.

In every way the meeting was helpful and instructive.

A very cordial invitation was extended by the people of Cabot to hold our next meeting there, and although this was greatly appreciated, it was decided the meeting for 1917 will be held in Heber Springs. Mrs. W. T. Thompson, Recording Secretary."

### LITTLE ROCK CONFERENCE.

#### At Hunter Memorial Church.

A conference of the officers of Missionary auxiliaries of Little Rock was held in Hunter Memorial Church Thursday, July 6, under the direction of Mrs. Joe Goetz, Little Rock District Secretary for the Woman's Missionary Society. Representative workers from the auxiliaries of Asbury, First Church, Highland, Hunter Memorial, Pulaski Heights, Twenty-Eighth Street and Winfield Memorial Churches had been called together for a glance backward and to make preparation for moving forward in Missionary endeavor. Mrs. W. H. Pemberton and Rev. J. T. J. Fizer were guests of the day. Mrs. L. F. Plemmons was elected Recording Secretary and to her we are indebted for the minutes which follow of this helpful conference:

"The meeting was opened by singing 'Faith Is the Victory,' followed by a Scripture reading from the 15th chapter of John. Then the leader called for sentence prayers and many responded.

Mrs. Goetz then explained a chart of comparative statistics, and the figures showed that the Little Rock District was first in number of church members and in payment per member, but in the Missionary Societies, Little Rock District stands third in percentage of membership and fifth in contributions per member. A discussion was had as to the best method of bringing up the averages.

It has been estimated that fifty per-

cent of our church members are women, but only one-tenth of these women are members of the Missionary Society. The importance of doing our best was urged by Mrs. Goetz, who explained the "Honor Roll," reading the requirements and the number of points granted for each requirement. She then explained the plan for a whirlwind campaign for new members, which was suggested by the Council. According to this the president and other officers of each auxiliary shall meet and select a committee to work in the campaign. The committee shall see every member of the church who should be a member of the society, and is not, and make a special effort to secure her as a member. It was considered best that the ladies should do this work by twos, and if one pair fails to enlist a woman, others shall try, and so on till she is won. Mrs. Field, Mrs. McDermott, Mrs. Overton, Mrs. McMillan, Mrs. Rogers and Mrs. McDonald spoke in the discussion that followed, and all agreed that the movement should be a concerted one. It was voted to have the campaign in August

## I OWE MY HEALTH

### To Lydia E. Pinkham's Vegetable Compound.

Washington Park, Ill.—"I am the mother of four children and have suffered with female

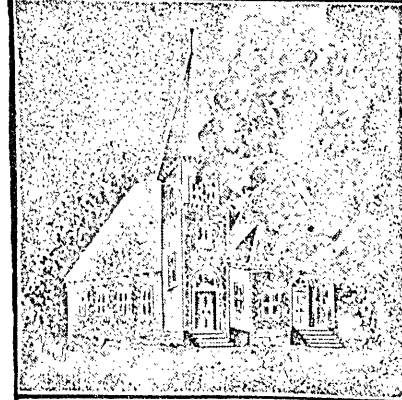


trouble, backache, nervous spells and the blues. My children's loud talking and romping would make me so nervous I could just tear everything to pieces and I would ache all over and feel so sick that I would not want anyone to talk to me at times. Lydia E. Pinkham's Vegetable Compound and Liver Pills restored me to health and I want to thank you for the good they have done me. I have had quite a bit of trouble and worry but it does not affect my youthful looks. My friends say 'Why do you look so young and well?' I owe it all to the Lydia E. Pinkham remedies."—Mrs. ROBT. STOPIEL, Moore Avenue, Washington Park, Illinois.

We wish every woman who suffers from female troubles, nervousness, backache or the blues could see the letters written by women made well by Lydia E. Pinkham's Vegetable Compound.

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and report what had been done on the fourth Monday in August at Pulaski Heights Church.

During the discussion the importance of each society having at least two meetings per month was brought out, the business meeting and the literary meeting. All agreed that the literary meeting should be given a great deal of attention as it is a great factor in an educational way, if properly conducted. Mrs. Pemberton said, "Our meetings should be pleasant, but full of zeal. The Missionary Society offers food for thought and so much good that cannot be found anywhere else."

Miss Eva Shoppach, Superintendent of the Junior Divisions of the Winfield Society, made quite a helpful and instructive talk on her work, and stressed the importance of beginning with the juniors, for "when a child's life is given to God, it means a whole life for Christ." She stated that there were two circles in Winfield organized among the Juniors, the first with children from five to twelve years of age, and the second from twelve to sixteen. Babies are enrolled in their department, on payment of 25c enrollment fee. Once a quarter a party is given for the children. The Council supplies literature and year books as helps with the programs, and the "Young Christian Worker" also gives programs. She showed the Roll of Honor certificates and many beautiful posters she had made, and then urged that the parents co-operate with the superintendents in bringing this part of the work up to what it should be.

Mrs. Goetz then made a short talk on the Pledge, and after a reading of the minutes, the meeting was closed with prayer by Mrs. Rogers."

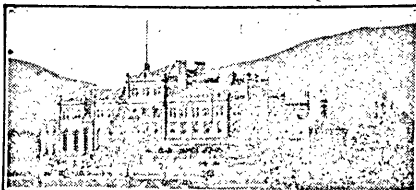
At the noon hour sandwiches, cake and iced tea were beautifully served by the ladies of Hunter Memorial Auxiliary. Their hospitable board bedecked with yellow cannas and nasturtiums made the dainty luncheon an amber-colored feast which delighted the eyes as the inner man was refreshed.

Mrs. McDonald's cordial invitation that Good News Day of the campaign be held with the auxiliary of Pulaski Heights Church was gratefully accepted. And now shall not the women of the Little Rock District rally to the district secretary and start afresh to work more earnestly that 1916 may be a great one for Missions?

#### LIGHTS AND SHADOWS OF SEVENTY YEARS.

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

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  2. Average attendance at each meeting equal to one-half of the membership..... 5
  3. Dues paid in full and Conference Expense Fund paid by each member..... 10
  4. Conference pledge paid to date..... 10
  5. Monthly Bulletin presented—program on the monthly topic and prayers for the work and workers once a month..... 5
  6. Subscribers to the Missionary Voice equal to one-half the membership..... 5
  7. Week of Prayer observed..... 5
  8. Young people's societies organized by First Vice President..... 10
  9. Children organized under Second Vice President:
    - (a) Baby Division..... 5
    - (b) Junior Division..... 5
  10. Bible study class..... 5
  11. Mission study..... 5
  12. All reports mailed to Conference officers by the first day of each quarter..... 5
  13. Regular work done by Social Service Committee..... 10
  14. Representation at annual and district meetings..... 10
- (Any auxiliary whose reports show that it is entitled to 75 credits will be placed on the Honor Roll. Keep this list and send to the District Secretary at the close of the last quarter of the year.)

#### MOUNTAIN AND RURAL FIELDS IN THE SOUTH.

Extracts from a paper by Mr. John C. Campbell, of the Russell Sage Foundation:

"The South as a whole is rural. By South is here meant the nine Southern States of which the Southern Highland Region is a part. This is practically all of the South below the Ohio and east of the Mississippi River. The combined area of these States—Maryland, Virginia, West Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, and Alabama—is 345,332 square miles. Its population is 17,521,672, of which 21.7 per cent is urban and 78.3 per cent is rural.

"In the Highland Region of the South the population is about five and a quarter million. It is predominantly native-born American. According to the last government census, 11.7 per cent were negro and 1.7 per cent were foreign-born. Of this population, nearly four and one-half million are rural. In the whole mountain territory there are but six cities of 25,000 inhabitants and more, and but ninety-one incorporate communities of 2,500 inhabitants and over.

"There are many regions where there is no cohesive community life—scattered but numerous homes, isolated but with congested home life—homes whose needs a community pastor cannot meet alone, where local agencies are non-existent and nonlocal agencies inoperative. Then will it not be our duty to see to it that there are introduced into these wide and needy fields, in addition to the minister, the skilled Christian physician, the nurse, and the trained rural worker, each working in his own professional sphere, each recognizing the other's work as essentially Christian, and all together exerting a potent influence, corrective of overdeveloped individualism and an equally potent influence

## Sunday School Department

### Contributors:

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

#### SUNDAY SCHOOL NOTES FOR JULY 23, 1916.

By G. A. Simmons.

Subject: Paul at Corinth.

Text: Acts 18:1-22.

Golden Text: "Be not afraid, but speak and hold not thy peace."—Acts 18:9.

Time: September, 51, to February or March 53 A. D. The last stop on the Second Missionary Journey before the return to the home church at Antioch.

Place: Corinth, on the Isthmus, a busy seaport, the commercial center of Greece and the capital of the Roman Province of Achaia.

Historical Background: St. Luke does not tell why Paul left Athens and went to Corinth and devotes only eighteen verses to the account of Paul's eight months' work in Corinth—the longest time spent in any city on this mission. But evidently Paul was disappointed with the results of his efforts among the Athenians. Here, too, jealous Jews persecuted Paul and brought him before Gallio, the new Roman proconsul and brother of Seneca, who said of him, "You can hardly think that a man could look with such gentleness upon a single

for rural co-operation? This kind of Church work is the harbinger of a better day for the mountains."

soul as my brother Gallio can look upon all mankind." This helps us to understand why Gallio refused to consider the charge of the Jews against Paul that he was proclaiming an unlawful worship, and allowed the Greeks in revenge to flog Sosthenes, their synagogue ruler.

The population of Corinth was cosmopolitan—Greek philosophers and adventurers, Roman bourgeois, Phœnician traders and sailors, Jewish merchants and hucksters, freedmen and slaves—a Roman colony without aristocracy or traditions. Corinthian immorality, like Corinthian bronze, was far famed. Luxury and licentiousness ran riot. The vices and excesses of East and West met here and held high revels of debauchery consecrated by the rites of heathen gods. To the temple of Venus were attached more than a thousand courtesans under the cover of religious rites. What an Augean stable for a Christian Hercules to cleanse!

Geographical Background: Note on your map the narrow isthmus connecting the Peloponnesus with the mainland of Greece. Look at the location of Corinth on the western side of the isthmus, a mile from the Gulf, and of Cenchrea on the eastern side about fifty miles from Athens. Coming from Athens Paul probably walked the four miles across the Isthmus, as the ship

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canal was not cut until 1881-93. Caesar, Hadrian and Caligula had seriously considered the project, and Nero at the time of our lesson had begun work on it, but soon gave it up. Livy (42:16-6) tells of the boats being dragged across the Isthmus, thus avoiding a perilous passage around the peninsula and shortening the journey from the Adriatic to the Aegean by over two hundred miles. The modern canal is about four miles long, seventy-five feet wide and twenty-six feet deep cut for the most part through solid sandstone over two hundred and fifty feet from the top to the bottom. Corinth was a beautiful city, twelve miles in circumference, and with 400,000 inhabitants. It was the glory of Greece in Paul's day, noted for its paintings, sculptures and bronzes. It was famous also in legend, in song, in wealth and commerce, in luxury and vice; was delightful in climate, unique in situation, and the gateway between the Orient and the Occident. It was variously called "the City of Two Seas," "The Eye of Greece," and "The Bridge of the Sea," "The Star of Hellas," "The Gate of the Peloponnesus," "The Vanity Fair of the Roman Empire." Towering above the city to the southward was the mountain-like Acrocorinthus, or citadel, nearly 2,000 feet high and furnishing a safe retreat in time of danger and one of the most superb views in the world. Now there remain of this magnificence only a few giant columns of the once splendid temple of Apollo, a part of a marble paved street flanked by ruins of sixteen shops, and the ruins of Peirene, the most famous city-fountain in all Greece. Modern

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Corinth is quite a contrast, a rather mean city of about five thousand souls, a mile away toward the canal. Cenchrea, the port of Corinth on the Aegean, is three miles south of the canal. From here in company with Aquila and Priscilla Paul crosses the Aegean to Ephesus, preaches one Sabbath in the synagogue and continues his journey to Jerusalem to celebrate the Passover and to salute the church there. Then he returned to Antioch and probably reported to the home church the results of his four years' labor on this second missionary journey.

1. Paul holds a revival in the synagogue at Corinth: First, Paul finds a home with a fellow Christian, a fellow tradesman, and a fellow Jew named Aquila and his wife Priscilla, who was probably a Gentile, educated, of marked ability, and of high social rank and devoted to religious work. This Christian couple had been expelled from Rome by Emperor Claudius. Although he was indebted to the Jews of Jerusalem for help in gaining his throne and had granted many favors to Roman Jews for that reason, nevertheless he did not deem it safe to allow Jews to remain in Rome after the revolt of Jewish zealots in Judea. It was fortunate for both Paul and this couple "of the same craft" that they were thrown together. Through them Paul got a start in the city of Corinth and their daily association with Paul doubtless served to strengthen their faith and perfect them in love, as later we learn (Rom. 16:3) they were his "helpers in Christ Jesus," and (Acts 18:26) that Priscilla gave theological instruction to Apollos. Suetonius in his biography of Claudius gives another reason why the Jews had to leave Rome at this time—"because they were in a state of constant tumult at the instigation of one Chrestus"—supposed to mean Christus or Christ. Having heard the name of Christ so often the Romans thought that he was one of their leaders.

It is not stated whether Paul was out of money. Perhaps he was. At any rate he worked with his hands during the week and went to the synagogue on the Sabbath and thus set a good example to the Corinthians, showing that his object was not to make money out of them (1 Cor. 9:6-15; Cor. 11:6-10), but that men can serve God in honest daily labor and learn lessons of truth, honesty, fidelity and patience. Some of our ministers nowadays, whose salary is too small, supplement it by laboring with their hands and thus demonstrate the dignity of daily toil.

Second, Paul followed his usual custom every Sabbath of reasoning in the synagogue "and persuaded the Jews and Greeks." But on the arrival of his helpers, Silas and Timothy, from Philippi and Thessalonica he lost his weakness, fear and trembling (1 Cor. 2:3) and being "constrained by the word" (R. V.) he "testified to the Jews that Jesus was Christ," their expected Messiah, the salvation of their nation. But the Jews did not want his testimony. His zeal and enthusiasm aroused their opposition and blasphemies. Paul saw he could do nothing with the Jews in their synagogue, so following Christ's commands (Matt. 10:14) he "shook his raiment" (an Oriental sign of relief from responsibility) saying "Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles." This was not a threat but a warning, a new and last effort to

bring them to Christ. The Christian should not quarrel with opposition, but try to overcome evil with good. It is sometimes better to retreat than to fight. Paul says, "I am clean," a great thing for any man to be able to say—"clean from the blood of all men" (Acts 20:26). Are we clean from the blood of all in our homes, our Sunday schools, our churches, our community and elsewhere?

II. Paul holds a revival in the home of Titus Justus; Paul probably continued lodging and laboring at the tent maker's trade at the house of Aquila and Priscilla, but now he preached in new quarters which had three advantages over the Jewish synagogue: 1. Gentiles would feel welcome at the house of Titus Justus, a proselyte, not a born Jew. 2. A house hard by the synagogue would offer a standing invitation to the Jews. 3. Titus Justus, evidently a Roman citizen, would gain for Paul access to the more cultured class of the city and secure greater protec-

tion for him and the Christian converts.

Paul's preaching here had results. Even the ruler of the synagogue, all of his house and many Corinthians besides heard, believed and were baptized. But these were few compared with Corinth's 400,000 inhabitants and Paul was disappointed and discouraged. However, "a vision by night" proved the turning point in his work. The Lord spoke comforting and urging him to be bold and speak out for I am with thee." What may man not do when God is with him! How confidently and successfully Paul worked now. His fears were changed to joys, and his timidity to boldness; he

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preached Christ and "taught the word of God among them" with vigor, enthusiasm and success. With what success Paul worked may be seen in the opposition encountered. Every leader meets opposition. The Jews now got together, laid hold on Paul and brought him before Gallio, the Roman ruler. But he seeing their envy and that their charges related to Jewish custom, and not to Roman law, told them they had no case and dismissed Paul. Then on the spot the Greeks for revenge on the Jews flogged Sosthenes, the synagogue ruler, and Gallio did not prevent them.

Paul after this stayed quite a while in Corinth, then bade his brethren good-bye and sailed from Cenchrea to Ephesus, and thence to Caesarea, Jerusalem and Antioch. The vow mentioned in verse eighteen was probably taken during sickness, or in the midst of his conflict at Corinth and was of the nature of the Nazarite vow (Numbers 6:1-21) which were usually completed by a journey to Jerusalem to clip and offer the long uncut hair in the temple. Persons living at a great distance seem to have been allowed to cut their hair short and to bring it with them and offer it when the head was shaven. Paul did this at Cenchrea.

The Lesson For Us: The dignity



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and the joy of physical labor is one lesson we may gather from this passage. The Creator has so fashioned our physical make-up that we are soundest, strongest and happiest under conditions of labor. Paul as a tent maker and Christ as a carpenter dignified labor. The Jews saw nothing unworthy in manual labor; their law required the father, however rich, to teach his sons some manual trade. It was the slave owning Roman Cicero who declared "manual labor is dishonorable." But it is the man and not the work that makes toil unworthy. Let us see to it that we like Paul and Christ dignify our labor.

Another lesson is that in our Christian work we should "Be not afraid, but speak," and be not discouraged. "One with God is a majority." The Corinthian evils of intemperance, crime, graft, dishonesty, white slavery and oppression exist in every nation today and Christians everywhere need to "Speak and hold not their peace."

A third lesson is that the Jews at Corinth spurned and lost their opportunity to accept Jesus. Let us not in a similar short-sighted way lose ours; it may not come again.

#### DR. BULLA ON "GLORIOUS JUNALUSKA."

A thousand lines, divine and human, converge to make a superlative occasion. God said, "Let us make Junaluska, where the tribes of 'Christianity in earnest' may gather for worship and training and recreation." The continent-wide map was outspread, and the Land of the Sky was chosen. The everlasting hills were there to sentinel the hallowed ground. A stone cut out of solid concrete by skilled engineers became a great dam and filled the gap between peaks, and the Richland rivulets paused timorously as they approached the unforeseen; and Junaluska that was not, now is a lake with tides, mirrors, diamond caps, and baths in leafy nooks for modest daughters of Jerusalem. The full moon rolls over the mountains like a great headlight on the train of whirling stars as the tabernacle chorus chants, "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."

Life at Junaluska—singing, speaking, listening—is pleasurable activity. Lungs, head and heart, body, mind and spirit respond to the exhilaration of ozonous atmosphere. Impossible humans become interesting, and amiable folk are positively captivating at Junaluska.

It is at Junaluska that the Wesley Bible Class hosts are going to meet in Conference Friday and Saturday, July 21-22. Oh the fellowship and inspiration of days together of such people, with such aims, at such a place! Sons of Wesley can afford to do without summer overcoats or winter Palm Beach suits, daughters of Wesley may well deny themselves chocolates for a month of Sundays, that they may enjoy these July days of tabernacle joys, Oonaguska trips, Eagle Nest climbs, Ship of Zion outlook, and Bob White calls to friend-chicken breakfasts.

Mrs. Pynnelle makes Uncle Bob say: "Well, I know w'at I'm gwine do; my min', hit's made up." If walking is good, we are going to Junaluska, July, 1916.

There's a reason.—"Adult Student."  
—A. L. Dietrich.

#### EPWORTH LEAGUE.

##### THE EPWORTH LEAGUE LESSON NOTES FOR JULY 23.

By Rev. H. C. Hoy.

Enthusiasm: Its Value; How to Cultivate It.

Scripture Isa. 12:1-6.

The idea of enthusiasm has gone through many changes. The time has been when the word was associated with fanaticism. Now it is coming into its proper place and is regarded as meaning a wide awake interest. It means the concentration of the mind on a certain work and the putting all the energy possible into the work for the accomplishment of the undertaking.

First, The Value of Enthusiasm.

1. Enthusiasm puts life into one's work. The worst thing in the world is the lack of energy in work. The one thing that is killing more than any other is the lack of enthusiasm. People come to worship God in a half-hearted manner. Their mind is not upon the songs, prayers or the sermon. They have gone because of a habit and not because they are enthusiastic for the work of the Lord, or that they feel the need of spiritual food. People are enthusiastic about business and pleasure, and should also be anxious about the work of God. Whenever people put enthusiasm into a meeting results always follow. I never saw a good revival without intense interest, and a burning desire on the part of the people for the salvation of souls. First the preacher must make the congregation feel his enthusiasm, by throwing his whole soul into the work, never sparing himself for anything.

Again the way to have a good Epworth League is by a splendid earnestness. A great deal depends on the officers of a league. If they feel that their work is the greatest thing in the world fraught with opportunities, then something will happen. Vitality will course through the meetings of the league and people will catch the spirit of work and desire to do and to be. The idea is never to allow a meeting to drag. If the meeting has lost its snap, bring it to a close and allow the young people to go home with the effects of a good short meeting on their mind.

2. Enthusiasm concentrates upon a definite object. A person who loves his work with all of his heart will give all of his energy to the accomplishment of that work. It is better to ride a hobby and bring things to pass than to scatter and never get any definite results. It is better for the Epworth Leaguers to center on the saving of souls to the exclusion of everything else if it takes that to save souls.

Again, enthusiasm will do away with too many organizations. I am afraid that our church is over organized. One cannot work in too many places and keep his enthusiasm, such a thing is a physical impossibility. As a rule one can be enthusiastic for the Sunday school and the League but not for everything else. He can give them his passive support, but the idea is that the leaguer should first of all become a good worker in one organization rather than be a poor worker in all. Hence when one loves a certain phase of work he will naturally center upon that, and it is as it should be, for we will find people who are enthusiastic about one thing while others prefer some other.

Second, How to Cultivate Enthusiasm.

1. Enthusiasm may be cultivated by knowledge. A farmer becomes interested in his work in proportion to the knowledge he has of his work. When he knows his soil and the conditions that makes it produce its maximum output then he is happy and never tires in his efforts. The same is true of the stock man. The man who knows cattle never tires of talking cattle, and such a one is content only when he is working with cattle. So it is with religion. The person who studies his Bible, as well as about religion and its effect upon men and history, will love it. He will never feel that it is secondary. The reason so many put religion second to other interests is because of their ignorance. They are not aware that it is the greatest thing in their life, as well as the most essential to man's progress.

The small amount of reading that is done concerning religion by people who are termed intelligent is appalling. No wonder they are listless about work of the Church, they do not know what the Church is doing.

2. Enthusiasm may be cultivated by prayer. When people talk to God in earnest they are going to catch God's spirit. God is tireless in His efforts and his true disciples become the same way, since a person who converses with the Father will become like Him. You cannot pray for a thing to come to pass, and then sit down, and yet be honest. You will be up and doing until that prayer is answered. If a leaguer prays the Lord to bless his league and then goes about the work of the league in a half-hearted manner, he need not expect God to answer that prayer, for it was not sincere.

3. An ideal aids to cultivate enthusiasm. People who are without an ideal will merely drift from one thing to another. They are good when in those surroundings and wicked when in like environment. An ideal holds one steady to a certain definable course. An ideal causes a person to be afire with zeal when otherwise he would give up in despair. The men who today stand high in life are those who had an ideal and adhered to it in all conditions. They may have become wearied, but they overcame an inclination to quit and pressed on towards the goal. A league is just what the leaguers make it. If their ideal is high then they will cultivate an intense enthusiasm. Our desire should be to make a league the best possible in the world, and if that is not the purpose then you are unworthy.

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I'll live in tents and swim all day,  
And give my dress-up things away.  
I'll never, never do the chores!  
I'll always eat my meals outdoors.

And call for one whole chocolate cake,  
The very minute that I wake.  
But still, 'twould be such lots of joy  
To be an elevator boy;

Fly up and down from floor to floor,  
And oh, what fun to slam the door!  
I guess that's what I'll do some day—  
When I'm a man, grown-up and gray.  
—Daisy D. Stephenson, in the  
Churchman.

## THE DAY MURIEL RAN AWAY.

It was in the early autumn. Muriel had been out of sorts for a week. Everything had gone wrong. Even the apples she picked up to eat in the orchard were wormy. The hickory nuts she cracked were bad. The book she brought from the library in town was minus leaves in the most exciting chapters. Hens ruined her flower-bed. The children were trials, every one of them.

Jimmy was the worst. It did seem as if he planned to be annoying. On Monday after school he borrowed Muriel's dinner-pail and filled it with toads to turn loose in the garden. That was bad enough; but when Jimmy explained to his father that he read that a toad was worth twenty dollars a year in the destruction of insects, and that being the case, six toads were a fortune on any farm, and the dinner-pail could be washed, father laughed; whereupon Muriel determined to run away.

It wasn't convenient to run away on a school day. After thinking the matter over seriously on Wednesday, Muriel decided to leave home on Saturday afternoon. To be sure she said nothing to her family about her plans; but on Thursday mother gave a sigh of relief because of the change in Muriel's behavior. She no longer grumbled at everything and performed her daily tasks without a murmur. That night after supper mother cut her hand so badly she could neither wash nor wipe the dishes. Great was mother's surprise when Muriel said she was perfectly willing to wash the dishes alone instead of accusing Louise of getting hurt on purpose to escape being obliged to help.

After the dishes were put away, Muriel made a book of brown wrapping paper, sharpened a lead pencil and went out to the horse block to do some writing.

"What's come over Muriel?" father inquired.

"We have writing compositions for next week," Louise said. "Maybe she had an idea."

Muriel had an idea, but the idea

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was a diary to be consulted years hence when her grandchildren might wish to know exactly why their grandmother ran away.

"I have reached a turning point in my life," began the diary. "I am eleven years old, the eldest child in a family of five children. My parents love all the other children more than they love me, which is a sad thing. I have to wash all the dishes and keep the hens out of the garden. My mother thinks that Louise is perfect, and my father thinks there isn't any one like Jimmy. The babies keep you busy. I don't have very pretty clothes, and I lead a miserable life."

"Day after tomorrow it will end. I know a little girl that visited the Browns last year, and her mother said one time that if folks didn't treat me well to come and live with her. So when I run away I am going to their house first and work for my board and so get a start in life. That is all for now."

"Dear me!" said Louise when Muriel folded her book and put it in her apron pocket. "I'm glad you have stopped working on your composition. Father wouldn't let me bother you. He said that maybe you had a 'riginal idea that would get away if you were disturbed."

"Tell tow-ey," begged the three-year-old baby, cuddling close beside Muriel on the doorstep.

Muriel put her arms around the little fellow most tenderly and told him his favorite story of three bears and Goldilocks. How that baby would miss his sister after Saturday!

"Bedtime now," said mother, who had rocked the little boy to sleep.

"One more tow-ey, muvver; jist one more," entreated Richard.

"Please, mother, let me tell him one more," added Muriel, hugging the precious little brother tight. How he would miss her!

"Why don't you go upstairs, Louise?" Muriel inquired when mother began undressing Richard after Louise had said good-night to the family.

"Waiting for you, of course. You don't suppose I would go up to our room without you, do you?"

"Well, wait a minute, then," replied Muriel, feeling sorry for the girl. To be sure, Louise would miss her sister all her life. It was sad. It certainly was sad! "I'm going to have a look at the baby," she added. "I'll be gone only a minute."

Muriel knelt by the crib and kissed the sleeping infant. Tears filled her eyes. Baby would never remember her sister.

"Why, what are you crying about, Muriel?" demanded Jimmy when Muriel came out of the bedroom with wet eyelashes.

"She looked so sweet," said Muriel, softly.

"Bless your heart!" exclaimed mother, drawing Muriel to her side. "When you were a baby I couldn't look at you sometimes and keep the tears back. You were my first baby, and you seemed too sweet and dear to live."

"Love you ten bushel!" Richard called as Muriel followed Louise into the hall.

"Mother does, too," floated up the stairs.

That was distressingly sad. Muriel hadn't realized that mother cared so much.

The following day, the last entire day at home, Muriel was a model daughter and sister. When she washed the supper dishes Louise stayed in

the kitchen and read a story aloud.

"I'll never grumble about washing dishes again," declared Louise. "It makes me ashamed of myself to have to make you do it. Let's never be shirkers again, Muriel."

"I know we've been horried to each other about dishes," agreed Muriel. "What if there were only one of us?"

"Oh," bethought Louise, "don't mention it! Why, I just couldn't live without you."

That was tragic sadness. It gave Muriel a lump in her throat and made her hand so awkward that she almost dropped Jimmy's "For a Good Boy" cup that was given to him when he was five years old. Jimmy was a good boy, after all, when you thought it over and compared him with other boys. He would probably miss his sister, too.

By this time Muriel was convinced that the only way to run away from home was to run away before you stopped to consider the feelings of the family.

On Saturday, Muriel slowly moved about the house, helping her mother, taking care of the baby, telling Richard many stories, and wondering where she would sleep that night.

The child planned to slip away after dinner; but the postman left a letter from Aunt Kate, which announced that she and grandma would arrive that afternoon to stay a week before going on to New York. This meant that Jimmy must be sent to the back lot after berries for supper.

"I don't want to go alone," objected the boy. "Come along with me, Muriel, please!"

Jimmy must have been surprised when Muriel consented. He didn't know, of course, that the little girl couldn't refuse his request under the circumstances. She wished her brother's last memories of her to be of great kindness. On the way home with the berries Jimmy wondered what had happened to Muriel's tongue. She simply wouldn't talk. How could she when she kept thinking that never again would she and Jimmy cross the field together?

At four o'clock Muriel ran away. She went as far as the garden gate. There she sat upon a stone and pitied, not the sorrowing family, but herself. It was sad that she must run away. It was sad that Muriel's tears wet the brown paper diary, the only possession she was taking with her into the world.

Suddenly Richard's bright head popped into view. He was running



down the garden path much excited. Aunt Katie had arrived and had brought him the big red balloon he was waving in the air.

"Merl," he called, "tum home!"

"I will!" responded Sister Muriel, who lived happily ever after—that is, after she destroyed the diary, which must never be seen by her grandchildren.—Frances Margaret Fox.

## YOUR HEART

is closely connected with your nerves, so close in fact that anything which affects your nerves must necessarily effect your heart and vice versa.

If you are troubled with palpitation, dizziness, shortness of breath, swelling of ankles, pain on either side of the chest, or weak and irregular pulse, symptoms of a nervous breakdown, the best way to remedy the trouble is by giving your heart and nerves the proper tonic. Renovine for the heart and nerves is the best tonic for soothing and restoring a shattered nervous system. For sale by all reliable dealers, 50c and \$1.00. Manufactured by The Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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## WARNING ORDER.

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.

## NEWS OF THE CHURCHES.

## HOT SPRINGS METHODISM.

Present: Spruce of Willow, Robertson, Steele, Copeland, Bishop Hoss, Duckworth, S. G. Dorey, Evangelist for the Denver Conference for the M. E. Church.

Copeland—Had very fine Sunday school. Large congregations at both hours. Bishop Hoss preached as good sermons as I ever heard.

Spruce—We started with twenty members and no home for my family and only one church house. We have built a good \$1,200 parsonage and two churches at a cost of \$3,000. Have taken in 50 members during the year.

Robertson—Sunday school not so large as usual. Congregation at 11 o'clock small. Good League Echoes from convention at Lewisville were given by our delegate, Miss Wheelock. Good night service.

Dorey—Spending a few months here with my daughter, who has been seriously ill for many months, but is rapidly recovering.

It was a great inspiration to have Bishop Hoss with us, who spoke at some length on Methodist Union and gave us many interesting instances of the loyalty of Methodist preachers.

Brother Spruce is still boiling over with zeal and enthusiasm and is accomplishing wonders over his charge. He is here holding a meeting for the people at Tiger Memorial. He had a house full of folks last night and a number came forward for prayer.

Brother Dorey has held a number of meetings since he has been in Arkansas, and is now very much interested in the work of keeping saloons from Arkansas.

Duckworth—Good services yesterday. Everything moving along in good order.—R. L. Duckworth, Secretary.

## LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

We were delighted to have Bishop Hoss with us. He conducted the devotional service, which we all enjoyed very much. The Bishop says he has been in the ministry fifty years the 18th day of last June. He declares that he is just a simple Methodist preacher, and he loves the ministry of Christ.

Asbury (Dr. Richardson) reports a good day. Congregation up to the standard.

First Church (Dr. Hutchinson) reports a good day. Large congregation both morning and evening. Seven additions; three by baptism.

Twenty-eighth Street (Brother Baker) reports about 50 in prayer meeting; good congregations at both services Sunday; good League service. One addition to the church by letter.

Highland (Brother Rodgers reports good congregations both morning and evening, with three additions to the church.

Hunter Memorial (Brother Fizer) reports good day Sunday, and also reports good work being done by the Home Mission Society.

Pulaski Heights (Brother Hundley) reports good prayer service. Good day Sunday. He has been away helping Brother Mann in a meeting at Roland; reports a good meeting.

Winfield Memorial (Brother Hammons) reports good day Sunday. Good prayer meeting and ten additions to the church.

Henderson Chapel (Fitzhugh) reports good prayer meeting. Good day Sunday, with twelve additions to the church.

Dr. Monk reports being on the Hickory Plains Circuit Sunday at Rogers. Reports great quarterly conference.

Brother Thompson, (exhorter of Highland) was present. Reports he has been holding prayer services and enjoys the work.

Brother Hicks (Little Rock Conference lay leader) was present. He is very enthusiastic over his work, and we expect great results.—B. F. Fitzhugh, Acting Secretary.

## FIFTH SUNDAY MEETING FOR THE WESTERN SECTION OF THE PRESCOTT DISTRICT AT CENTER POINT JULY 28-30, 1916.

## Friday Evening.

8:00 P. M.—Preaching, Rev. W. T. Menard.

## Saturday Morning.

9:30 A. M. — Devotional Service, Rev. W. W. Christie.

9:45 A. M.—Doctrines of Methodism, Rev. S. A. Hill.

10:30 A. M.—Sunday School Methods, Old and New, Rev. Clem Baker.

11:30 A. M.—Open Discussion.

12:00 M.—Dinner on the ground.

## Afternoon Session.

2:00 P. M.—The Church's Financial Obligation, J. C. Pinnix, W. L. Ellis.

3:00 P. M.—Third Quarterly Conference, Rev. W. M. Hayes.

## Evening Session.

8:00 P. M.—Christian Education, Open Discussion.

## Sunday Morning.

9:30 A. M.—Love Feast, Rev. J. H. Bradford.

11:00 A. M.—Preaching and Sacrament of the Lord's Supper, Rev. W. M. Hayes.

## Afternoon Session.

3:00 P. M.—The Woman's Mission Work, Mrs. R. M. Bryant.

Open Discussion.

## Sunday Evening.

8:00 P. M.—Preaching, Rev. Z. D. Lindsey.

Rev. T. M. Armstrong and Rev. J. M. Hamilton will have charge of the music.

## WILSON.

In 1912 the St. Francis basin was a happy, prosperous garden—until May. Then the Mississippi River scratched under the levee at the back door of Wilson, put its muddy feet up into the lap of the country, wagged its tail and went romping off to the foot of Crowley's Ridge, where it remained for several weeks, playing and cavorting like a big wet calamity. This trick was repeated in 1913. Then in 1914 that notorious assassin in Serbia shot the lights out in the markets of cotton and lumber.

It was enough. The stoutest hearts quailed. The most indomitable and optimistic admitted the presence of a cloud. And rather than break the country began to retrench. The retrenchments went so far as to leave off the operating expense of the church

plant. The church was closed at Wilson; but it was only for a short time. The experiment was clear in its result; the decision was instant. A community without a church will lose its integrity.

So it was that after a year in The Candler School of Theology, Emory University, the writer found himself shaking hands with a new charge and facing an urgent and difficult task. The presiding elder had arranged for supply in the pulpit until the close of the school, but the organization of the church was at raw ends.

In Wilson one is impressed with a sense of bigness and cannot escape the restless sense of industry. It is the home office of Lee Wilson & Co., a firm holding—and developing—some forty or fifty thousand acres of farm and timber lands in Mississippi and adjoining counties. There are three tremendous mill plants in the town,

one of which is among the largest and best equipped box factories in the whole South. Thirteen of the company farms, each covering approximately a thousand acres, draw their supplies from the local stores and send their volume of commerce through the local offices. The town is equipped with every modern conven-

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out of sorts and restless, you may know the stomach and liver are out of shape and a tonic is needed. Unless the organs are kept healthy you provoke sickness and possible further complications. The best general tonic to tone up the system and keep the stomach and liver in healthy working order is Plantation Chill and Fever Tonic and Liver Invigorator. Especially good for babies and growing children. Tasteless and pleasant. They take it eagerly. For sale everywhere. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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**BECAUSE**—Her students maintain vigorously all forms of student life—literary societies, Y. M. C. A., athletics, student publications and musical organizations, band, orchestra, glee club.

**BECAUSE**—Of her high standing at home and abroad, lofty Christian ideals, high standards of scholarship; personal attention to individual students, championship with high schools of clean athletics, central location and moderate expenses, flexible entrance and graduation requirements.

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ience except gas, the country is drained, the water supply is artesian and health is good.

The people are stout hearted, essentially pioneer, toughened to the innermost fiber by the battle of subduing a new country to the uses of God. Not a man but has his work and does it, from Mr. Wilson, the head of the firm, who goes the limit and claims he never gets tired, to—well, to the writer, who has been too busy to mention the work for more than a year.

Onto the heels of the calamity the people have fastened a sled and now a new industry is being driven under the motive power of reverses. The lack of a cotton market drove the farmers to wheat. Five hundred acres were put in wheat last year as an experiment. The average yield was thirty-three bushels to the acre, one single acre producing as much as fifty-five bushels. The closing of the church plant was so disastrous that the experience gives us a new impetus. Our building, semi-institutional, and costing about ten thousand dollars, is the only church in the town, and the best in the valley for the size of the town.

Within two months of the appointment of a regular pastor the people, scarcely steady on their feet after the tremendous blow that was given industry by the war, had begun the building of a parsonage. It was occupied before Conference and is now practically paid for. It stands fitted and furnished complete from bathroom to kitchen with all conveniences and represents an outlay of about twenty-five hundred dollars. The activities of the church are well organized and the plant is running with an absence of friction that is invigorating as a spring breeze. The St. Francis basin is a happy, prosperous garden.—Benj. C. Few.

#### REVIVAL MEETING AT HOLLY GROVE.

Holly Grove has been blessed with a splendid revival of religion. The meeting was conducted by Rev. J. P. Lowry of Little Rock, and Brother E. T. Miller, who did the singing. There were twenty conversions and many reclamations. Some of the leading business men of the community were converted, and the churches of the town were revived.

Brother Lowry is a fearless preacher and denounces sin in no uncertain terms. He believes in the mourner's bench and will not count a person unless really converted, a thing very much to be commended.

Brother Miller is an excellent singer and sang his way into the hearts of the people. I feel that the people of Holly Grove are much indebted to these men for the good done.—H. C. Hoy, P. C.

#### LEWISVILLE.

The League Conference which met with us has closed, and it was a great blessing to our League and church. We had about one hundred delegates and visitors. It is a blessing to any church to entertain such a body of choice young people. The greatest disappointment was that there was only one Conference officer present until Saturday. We regret very much that the president, Mr. Clyde C. Arnold, was kept at home on account of sickness.

Just before the meeting of the League Conference we had a great revival.

Rev. Joseph Jamison was with us and did the preaching. It was one of

the greatest meetings I ever attended. We received 35 into the church. Twenty of these were from the Sunday school. Brother Jamison believes in and preaches the old-time gospel; he has no tricks of the trade. People of all faiths say that he is the greatest preacher they ever heard. Men attended the church during the meeting who had not been in a church in years. It was a great class I received, old men, young men, women and children. In some cases parents and children joined together. No man who wants a genuine gospel preacher to help in a meeting could do better than to get Brother Jamison. It was a joy and a great blessing to have him and his good wife in our home.

We are among a good people, and in one of the best and cleanest towns in Arkansas.

We were glad to have all the brethren with us at League Conference. Come again!—J. R. Dickerson.

#### RISON.

Just closed our second revival meeting, with the following results. Our first at Rison with Rev. H. F. Buhler of Pine Bluff assisting, thirty-two additions. Our second at Mt. Carmel Church with Rev. Lem Dedman of Thornton assisting, resulted in twenty-one additions. Will continue our third meeting from our third quarterly Conference which convenes next Saturday at Wofford's Chapel. We are expecting a great meeting there. Pray for us.—J. J. Colson.

#### FAYETTEVILLE DISTRICT CONFERENCE.

The seventy-eighth session of the Fayetteville District Conference of the North Arkansas Annual Conference convened at Green Forest, July 5, 1916, at 2 p. m.

Most of the pastors and delegates were present at the first session and remained throughout the entire Conference. Of the 25 pastors in the district, 18 answered roll call on Wednesday afternoon, and several more came in on the evening train. Besides the members of the Conference, most of the meetings were well attended by the people of Green Forest and the members of our church there.

At all sessions of the Conference Rev. G. G. Davidson, the presiding elder, was in the chair, and devotional exercises were conducted by him or some of the pastors of the district. At the several sessions very helpful and inspiring addresses were made to the Conference. On Wednesday evening Dr. John Hugh Reynolds, President of Hendrix College, addressed the Conference on "Why the Church College." Thursday Rev. Jefferson Sherman of Bentonville preached at the morning service and Rev. F. R.

Hamilton of Prairie Grove, preached at the evening service. Friday morning Dr. A. C. Millar, editor of the Arkansas Methodist, addressed the Conference, representing the conference organ, and at the 11 o'clock preaching service he preached to the Conference. At the service on Friday evening Dr. W. E. Boggs of Fayetteville preacher the concluding sermon of the Conference. Dr. Boggs also delivered a series of four addresses to the Conference on "The Vision of the Ideal."

Besides the regular committees the Presiding Elder appointed a committee of laymen to formulate "Standards of Efficiency for Pastors." The report of this committee was very instructive and helpful.

The following were elected as delegates to the Annual Conference: G.

W. Droke, J. H. Zellner, G. C. Dodson, W. H. Blackburn. The following were elected as alternates: E. D. Hellstern, F. O. Butts.

A. L. Smith was elected district lay leader.

The characters of 6 local elders and 8 local deacons were passed. The characters of 23 local preachers were passed and their licenses renewed.

Two, Ed McQuiston and J. C. Snow, were granted license to preach.

A. W. Martin and Sam B. Wiggins were recommended to the Annual Conference for admission on trial.

Rev. John B. Andrews was recommended for readmission.

Rev. Julian Foster was received as a local preacher in our church.

From every standpoint the Conference was considered a success by those who attended. The addresses

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were very helpful and inspiring, the fellowship and brotherly love which prevailed throughout the Conference was edifying, and the reports of the work being done in the several charges of the district were encouraging. The success of the Conference was due to Rev. G. G. Davidson, the Presiding Elder, who planned wisely and worked faithfully to make the Conference worth while; to Rev. W. H. Neal, the host of the Conference, who was untiring in his efforts to make our stay in Green Forest as profitable and delightful as possible; to those who brought us the messages, and to the people of Green Forest, who were so hospitable and thoughtful of our every need. The Conference is over, but its influence will remain. We go back to our charges with renewed strength and a greater vision of the Kingdom of God. The next session of the Conference will be held at Rogers.—S. B. Wiggins, Secretary.

#### REVIVAL AT PRYOR, OKLAHOMA.

On May 22 Dr. Theodore Copeland, pastor of Central M. E. Church, South, Hot Springs, Arkansas, came to assist the pastor in a series of meetings. A large chautauqua tent, seating over 1,000 people, 75x90 feet, was secured. The meeting continued through three Sundays and from the first service to the last, the big tent was crowded to capacity. This was the greatest meeting ever held in the city of Pryor. The people came from all over the county, from Wagoner and Vinita and the smaller towns. Dr. Copeland endeared himself to all and leaves a new and wholesome attitude toward the Church. No chautauqua, circus or any other attraction can get the ear of the people as did Dr. Copeland. He is a master of assemblies, a magnetic personality, a pleasing pulpit orator and a pastoral evangelist without a peer. He preaches a kind-hearted, brotherly gospel and draws men toward the kingdom with his compelling and urgent appeals. He reached every class and brought Methodism to a place it has never occupied heretofore in the city of Pryor. He left behind him a united and hopeful Church. We will receive a large class into the Church as a result of the meeting and the whole Church membership has received a fresh and lasting stimulus. At the closing service for men on Sunday afternoon almost the entire body of men moved down to the big platform and pledged their allegiance to God and the Church. The incidental expenses were large, but were met easily and triumphantly. Dr. Copeland received by far the largest offering ever given any evangelist or pastor for holding a meeting in this city.

#### "Renwar" Never Fails to Relieve.

That is what Mrs. Theo. Kuker, Florence, S. C., says about "RENWAR," the new, scientific treatment for rheumatism, liver and kidney troubles. She writes: "I have ordered 'Renwar' for several people and many others have come to me for the name and address. My recovery has been so wonderful I am always happy to recommend such a sure remedy. It has never failed to relieve those who use it." "Renwar" is guaranteed to give relief, or your money back. Sold by all druggists, price 50c per bottle, or sent, postpaid, on receipt of price, if your druggist cannot supply you. WARNER DRUG CO., Nashville, Tenn.

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"MY OWN LOVED ARKANSAS."  
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Arkansas Methodist, Little Rock, Ark.

The great audience on Sunday night was thrilled and spellbound by the closing message on "The Old Ship of Zion." Brother J. B. Fordyce, of Hot Springs, one of Dr. Copeland's converts, came and added his personal efforts to the success of the meeting. One of the most beautiful scenes of the revival was at the Oklahoma State Home when over ninety of the brightest boys and girls came forward and gave their hearts to God and their names for membership in the Methodist Church. We are in the midst of a building campaign and Dr. Copeland gave us a great deal of assistance in this worthy enterprise. We shall not soon forget him, and our prayers go with him as he takes his place in the great field that is white already unto the harvest.—Thos. A. Harkins, in Texas Christian Advocate.

#### PARKDALE.

I have not reported for Parkdale and Wilmot this year. Things move on normally here. I have received six members this quarter and will receive three more next Sunday into the church. We have held our revival effort at Wilmot. Rev. John P. Lowry of Little Rock helped me there. Brother Lowry is a logical expounder of the Word. Free from sensation, his work will abide.

Our church building at Parkdale was damaged by a storm several weeks ago.

I have recently helped Rev. J. A. Henderson of Crossett in a meeting at Duncan's Camp; we had a good meeting. Brother Henderson was under no obligation to maintain the Crossett Camp Mission, and yet he has—to the great joy of the people in the camps. He deserves much praise for this, for had he not kept the camps in charge, doubtless tramp preachers would have imposed on those good people, as it is he has saved the situation for the church, and the camps will doubtless want a preacher sent to them in at least a few years. It will be a good place for some man.

Our District is in fine condition. Brother Davidson, as presiding elder, has not attempted to revolutionize things, but has moved among us gradually, cultivating his field and I am sure that the district as a whole will make a much better report this year than we were able to report last year.

I will go back to Mississippi in August and hold a meeting in my old home church. Will help several of the brethren before I go home.—A. T. Clanton.

#### VAN BUREN.

We very recently closed a meeting here of nineteen days. Rev. Burke Culpepper and singer, John U. Robinson, were with us. As they had been engaged some months previously we tried to have everything in readiness by forming prayer lists, holding prayer services and giving special emphasis to the meeting. Brother Culpepper was with us seventeen days. Immense crowds attended the services, filling the large tent and extra space provided outside. Many people came from the neighboring towns and surrounding country.

The evangelist laid a broad foundation for the revival. He preached civic righteousness, denouncing the sins, vices and carelessness that injure our towns and cities, assailing unsparingly individual sins, urging the church members to more consistent living, and pleading with sinners to come to Christ. The unusual feature being the effort to unite the citizens

in law enforcement and civic improvement. Those interested will wish to know what was the effect of his preaching. First, there was bitter opposition, almost hostility, among outsiders, and no little stir among church members. But the opposition gave way to widespread interest and deep concern. I have not before seen men so anxious to be talked with about their spiritual needs, nor church members more aroused to work. There were many professions, in all about two hundred and seventy names given, including reclamations. The number joining the churches will not total this, as those reclaimed were mostly members already, others from a distance, and possibly some unaccounted for. The Methodist churches of Van Buren have received seventy-two, with quite a list of names in waiting, who will be received later. A considerable number will unite with other churches. Beside the new members added the effect in the church itself was most Christians to service. I believe this satisfactory, especially in inspiring work will abide. There is every evidence of it.

Our church is highly pleased with the meeting. We have a cleaner, better town, and a larger, more active church membership as a result of the revival.—W. L. Oliver.

#### OBITUARY.

BROWN.—James W. Brown was born June 14, 1873; died June 9, 1916, near Wesson, Ark. Brother Brown was a member of the Board of Stewards of the M. E. Church, South, at Pleasant Hill Church. For several months prior to his death he was unable to do active work. The main trend of his life was in the right direction. A short time before his death he talked with his family and told them how to manage his business. He knew that he would soon depart and expressed himself as being ready to

go, and that he was at peace with God and all mankind. Brother Brown leaves a wife and four children to mourn their loss. May heaven's richest blessings be upon them in this time of sadness.—C. F. Messer, P. C.

#### FAYETTEVILLE DISTRICT. (Third Round.)

Lincoln Ct. ....	July 15
Rogers ..... July 16	
Winslow ..... July 16-17	
Centerton Ct. .... July 18	
Bentonville ..... July 23	
Farmington ..... July 28-29	
Marble Ct. .... Aug. 5-6	
Prairie Grove ..... Aug. 12-13	
Viney Grove Ct. .... Aug. 13-15	
Springdale Sta. .... Aug. 19-20	
Elm Springs ..... Aug. 20-21	
Springdale Ct. .... Aug. 26-27	
Berryville Ct. .... Aug. 28-29	
War Eagle Ct. .... Aug. 30-31	
Huntsville ..... Sept. 2-3	
Springtown Ct. .... Sept. 9-10	
G. G. DAVIDSON, P. E.	

#### CAMDEN DISTRICT. (Third Round.)

Huttig ..... July 16	
Strong, at Rhodes ..... July 19	
Thornton, at Providence ..... July 22-23	
Hampton, at Fostina ..... July 24	
Junction City ..... July 29	
Wesson ..... July 30	
W. P. WHALEY, P. E.	



## TO Pine Bluff

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

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

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

#### THE SCHEDULE. Going.

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

#### Returning.

Lv. Gillett ..... 5:50 a.m.	
Lv. DeWitt ..... 6:25 a.m.	
Lv. Stuttgart ..... 7:35 a.m.	
Lv. Camden ..... 10:28 a.m.	
Lv. Fordyce ..... 11:40 a.m.	
Ar. Pine Bluff ..... 1:22 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.)	

# Auction Sale

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**Terms of Sale:** One-third cash, balance in two equal payments of six and twelve months, with interest. No by-bidding. Every lot will be sold for the high dollar.

**Train Connections:** Conway can be reached easily from all points, and those wishing to attend the sale can come and return same day. Come—tell your friends about it. Buy a lot in this beautiful addition. It has a great future. For further particulars, write

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