

# Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXV

LITTLE ROCK, ARK, THURSDAY, JULY 20, 1916

NO. 29

BUT GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST, BY WHOM THE WORLD IS CRUCIFIED UNTO ME, AND I UNTO THE WORLD. FOR IN CHRIST JESUS NEITHER CIRCUMCISION AVAILETH ANYTHING, NOR UNCIRCUMCISION, BUT A NEW CREATURE. AND AS MANY AS WALK ACCORDING TO THIS RULE, PEACE BE ON THEM, AND MERCY, AND UPON THE ISRAEL OF GOD. FROM HENCEFORTH LET NO MAN TROUBLE ME; FOR I BEAR IN MY BODY THE MARKS OF THE LORD JESUS.—Galatians 6:14-17.

## THE JUNIOR HIGH SCHOOL.

In his report to the Little Rock School Board Superintendent R. C. Hall recommended the establishing of "junior high schools." and the board is seriously considering the proposition. A "junior high school" takes the seventh and eighth grammar school grades and the first year of the four-year high school. It is argued in favor of the change that the normal child of twelve needs environment and training different from those of the lower grades, and that it is an advantage both for the older and younger children to separate them. The transition from lower to higher school can be made more successfully through this distinct intermediate school. Teachers and methods better adapted to needs can be provided. Advanced subjects in suitable form can be introduced earlier and the transition is not so abrupt. More children can be induced to remain for real high school work. The elementary work itself will be stimulated by bringing completion of it nearer. There is a vast saving in cost of buildings. The high school, having fewer students, will be less expensive and more efficient, better vocational opportunities may be offered, and students may be advanced according to ability. Conditions in Little Rock will soon require more high school facilities, and the time has come to introduce the new system if it is deemed desirable. The plan has been successfully tried elsewhere, and it is thought that our city is ready for it. We believe in developing the schools of a community according to its growth and ability. The time is coming when every large city, in addition to its high school, will have its college or technological school. New York City has its publicly maintained college. Cincinnati virtually has its municipal university. With no school of technology within easy reach, Little Rock will sooner or later establish and maintain such departments of a technological institution as are found necessary and feasible. By relieving the high school of congestion the "junior high school" may be the first step toward the ultimate enlargement of the real high school, so that it may adequately provide for the educational needs of our metropolis. Nothing is too good for the youth of Little Rock.

## PROHIBITION PROGRESS.

For more than a quarter of a century prohibition has made steady progress in Arkansas. It has never stopped. There has never been a retrograde movement. There was a time when the saloon was found in almost every village and cross-roads grocery. Local option laws were adopted to overcome state-wide license. At first saloons were voted out of towns and wards, and then out of whole counties. Then the three-mile petition law was passed permitting women over eighteen to sign, and soon many dry spots were found in wet counties. That the people approved was evidenced by the fact that every Legislature for thirty years has added to the force or scope of prohibition laws. No Legislature has receded a single step, but at every session some advance has been made. After almost all the counties had become dry the question of statewide prohibition was submitted to a vote of the people. This was defeated by a small

vote simply because the liquor people were shrewd enough to secure the submission of an amendment to disfranchise the negroes and joined forces with the latter, and secured in return the negro vote against prohibition. The next Legislature, fresh from the people who had voted on this question, adopted a still more stringent law which eliminated the negro from petitions. Under this law the State became so nearly dry that the Legislature, again fresh from the people, passed the present statewide prohibition law. Now the whiskeyites, knowing that they cannot hope for repeal by the Legislature, have initiated a repeal bill, believing that they can again secure the co-operation of the negro at the consolidated election. This time they will fail. The negro now has nothing to fear, but everything to gain, by voting for prohibition. The only hope of the whiskeyite is to corrupt the negro and get his vote and commit fraud at the election. But this will be a fair election, and many negroes will vote for prohibition and their votes will be counted as cast. The alliance of the saloon and the intimidated negro will cease. The white people of Arkansas have spoken through the Legislature and in county elections, and they have invariably demanded advance. It is inconceivable that they will now vote for a measure that has been brought down from Ohio, and which would not be the law even in Ohio if it were not for the beer-soaked politicians of Cincinnati. The people of the whole State of Arkansas rule, and will not accept what the boozers of Little Rock and Hot Springs, backed by the liquor traffic of Cincinnati, Chicago, Milwaukee, and St. Louis demand. Let the people of the whole State resent this insult and repel this foreign invasion.

## DR. IVEY AND "UNIFICATION."

In the last two issues of the Christian Advocate the editor, Dr. T. N. Ivey, has ably discussed "Unification" and defended himself against the aspersions and criticisms of his editorial policy. He says: "The saddest fact that we see in all the regrettable controversy which is now raging is that a spirit of distrust and suspicion has been consciously or unconsciously fostered until it has laid its dark veil over the Church. The distrust of the sincerity of the Northern General Conference seems to have spread so that it is now being fastened on Southern Methodists themselves, whose only crime seems to be a desire to perfect that which their General Conference endorsed and began." He then quotes the following from the New Orleans Christian Advocate: "Dr. Ivey's bland assurance that we may feel certain that the interests of our beloved Church will be safe in the hands of any commissioners who may be appointed is hardly adequate to quiet the apprehensions of loyal Southern Methodists in view of some things that have taken place. They cannot be blind to the fact that the power of naming these commissioners has been taken away from our College of Bishops, where all the precedents have lodged it. They cannot be oblivious of the fact, as we are showing elsewhere in this issue of the Advocate, that the Northern papers are repeatedly stating that 'leaders from the South' have been advising them contrary to our Oklahoma plan of unification, and the fair inference is that if such leaders have been at work they have not yet ceased to be active. So far from assuming an easy complacency as to what will happen, we think that if ever there was an occasion when the rank and file of our ministers and members needed to be on watchful guard and to demand open dealing, that time is now."

"The power of naming these commissioners" is in the following men: "Bishop A. W. Wilson, Bishop E. E. Hoss, Bishop Collins Denny, Rev. Frank M. Thomas, Rev. W. J. Young, Rev. John M. Moore, Mr. M. L. Walton, President H. N. Snyder, and Mr. P. D. Maddin. That these men would be-

tray the trust committed to them is practically unthinkable. If such men cannot be trusted, who can be? They will undoubtedly seek to carry out the purpose of the General Conference which appointed them. If any man cannot conscientiously proceed along the lines indicated by the General Conference, we believe that he will resign. These suspicions are unwarranted. We appreciate Dr. Ivey's frank statements and his manly position. So far as an expression of opinion has come from our Arkansas constituency it is unequivocally for "unification by reorganization." Every day men are heard rejoicing and expressing the hope that all clouds will be dissipated and a plan will be worked out that will harmonize all interests and enable a reorganized and strengthened Methodism to promote the interests of the kingdom of God. If we are brethren, we must and will find a solution that will please our Master.

## A GOOD PLACE TO INVEST MONEY.

In another column is a strong article by Bishop Mouzon on "Why Southern Methodist University Is a Good Place for Men of Wealth to Invest Their Money." A Christian college or university is always a good place for investment, because it provides for the culture of the only thing about man which is immortal—his character. Money so invested continues to do its work throughout the ages. Southern Methodist University is now a peculiarly good place for investment because it represents the united effort of our Church to replace the loss of Vanderbilt University and to establish a great institution west of the Mississippi. That we need a genuine university in the South goes without saying. The age demands technically and professionally trained men. The college alone is inadequate. The graduate and professional schools are now required to build on the foundation of collegiate preparation. Research work offers rich rewards in the South, but most of our men are forced to seek it in Northern institutions. The South can never meet its responsibilities until facilities are ample for her own youth and youth are attracted from other sections. Our institution at Dallas at present has only one genuine university department, the School of Theology, but that has made a splendid start and bids fair to become truly great. A graduate school of education is needed where teachers can be trained for work as superintendents and principals of high schools and as professors in colleges. In this department is the greatest opportunity for the institution to demonstrate its worth and establish helpful relations with the colleges and high schools. Such a department ought to have a million dollars and the School of Theology for our young preachers ought to be well endowed. In an editorial in the Texas Advocate last winter the editor gives reasons for maintaining an undergraduate department at Dallas, but gives assurance that the spheres of the colleges shall be respected. We are under the highest obligation to equip and maintain our colleges in Arkansas, but under no obligation to help equip the collegiate department of Southern Methodist University. However, it is our duty to cooperate in every possible way to strengthen and develop the School of Theology and any other graduate or professional schools of the University. We hope that our men of means will consider this opportunity and invest largely. It would please us to see some movement for special endowment to represent Arkansas, and we trust that at the conferences plans to that end may be formulated.

Thinking and talking about things that can not be done, one will suffer mental paralysis and fail to achieve.

A crumb or a crust with love is better than a fat feast with hate or envy.

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## PERSONAL AND OTHER ITEMS.

Last Sunday ex-Governor Donaghey delivered an address at the Y. M. C. A. in our city.

Bishop Hoss has changed the date of the Japan Mission Conference from November 17 to September 2.

Rev. C. N. Baker went last week to Junaluska, N. C., to attend the meeting of Sunday school secretaries.

"Education must be controlled by Catholic authorities even to war and bloodshed."—The Catholic World.

Rev. W. B. Hays, our pastor at Newport, will take his vacation holding meetings. He began last Sunday at Sidney.

The church element, as a whole, is supporting amendment No. 12. Education and religion ever were handmaidens.

Rev. R. L. Armour of Bellefonte writes that he has just closed a great meeting at Potts. Many have joined the church.

Rev. Bede Pickering of Umpire Circuit began his protracted meeting at Umpire last Sunday. He will hold meetings until October.

It may be that your school is one of those which will have to suspend unless amendment No. 12 is adopted. What are you going to do about it?

The question of establishing a University Church in close proximity to the State University at Norman is being discussed by our Oklahoma brethren.

Last Monday Rev. M. N. Waldrip of Lakeside Church, Pine Bluff, passed through Little Rock en route to Arcadia, Mo., to lecture at the Methodist Assembly.

Rev. Edgar L. Young of Maury City, Tenn., formerly of Oklahoma, is filling the Methodist pulpit in Russellville during the absence of the pastor, Rev. J. A. Womack.

Eighty-five per cent of the school children of Arkansas live in the rural districts. These are the children who will be most benefited by the adoption of amendment No. 12.

This war has saved us from moral age and physical decay; for we were slipping down with increasing velocity into the very abyss of degeneration.—Premier Hughes of Australia.

Why does the Texas Christian Advocate from time to time publish articles headed with the offensive title, "Slow Train Through Arkansas?" If it is expedient to call an article "Slow Train Through Texas," we shall not object.

Tennessee, Louisiana and Arkansas are now the largest producers of strawberries. The crop of 1916 is the largest on record, and amounted to more than 15,000 carloads. Tennessee heads the list. In 1900 Maryland headed the list.

The church and Sunday school at Charleston, Ark., of which the late Rev. Thomas Martin of Gravette was formerly the pastor, passed beautiful resolutions of sympathy for his wife and children and of appreciation of his character and work.

After two weeks under the care of a specialist in our city, Rev. L. W. Evans of Sheridan has fully recovered, and has gone to Shelbyville, Ill., where his wife is visiting. He hopes in a short time to return to his charge, refreshed and ready for work.

Opponents of educational amendment No. 12 are trying to mislead the voters by crying "increased taxes." If this measure is adopted, your community cannot raise the tax rate except by a deliberate, regular majority vote of your citizens. Don't forget this.

The startling announcement is made that among the 50,000 visitors and residents of the city who witnessed the preparedness parade in Little Rock on July 4, not a drunk man was seen. Prohibition always pays from the standpoint of decency.—Stephens News.

One of the greatest opportunities in America is that among the more than four thousand students from foreign countries, destined to be future leaders in their home lands, who are now studying in educational institutions in the United States.—S. M. News Bureau.

The Texas Christian Advocate is fearlessly and effectively leading in the fight for the submission of a prohibition amendment to the voters of Texas. The question is to be settled in the Democratic primary July 22. May the efforts be successful. We believe that Texas is headed the right way.

Mr. E. F. Edwards, state president of The Gideons, has ordered "The Gideon," their magazine, sent to some of our ministers in order that they may become more familiar with the work of this excellent Christian organization. One of the objects of the Gideons is to place a Bible in every hotel room.

In the St. Louis Conference every district has gone beyond the goal fixed for the number of new Sunday school scholars to be enrolled this Conference year. The goal was 11,300, and already 13,513 new scholars have been enrolled. Of 9,800 new church members to be secured, 4,703 had been received to July 1.

Nebraska levies 35 mills for school purposes, and Oklahoma 24, and yet some close-fisted tax-dodgers are opposing Amendment No. 12, which would only make it possible, by a majority vote, to increase our rate a maximum of 5 mills. The State which pursues a niggardly policy towards its schools can never march in the vanguard of progress.

The general assessments of the Methodist Episcopal Church for the ensuing year are: For Foreign Missions \$1,800,000, Home Missions \$1,650,000, Education \$510,000, Freedmen's Aid Society \$270,000, Sunday School Board \$210,000, American Bible Society \$100,000, Church Temperance Society \$100,000, Deaconess Board \$30,000; total \$4,670,000, an increase of \$170,000 over last year.

The greatest enemy of humanity is worldliness. It takes on many forms, but it grips the heart and holds people to the earth when they should be rising toward heaven. Any theory of life that puts the strongest emphasis upon the present life and upon material and physical comforts here may be unhesitatingly condemned as destructive to man's highest good.—Raleigh Christian Advocate.

Whereas the Executive Committee of Henderson-Brown College has authorized a campaign to raise one hundred thousand dollars (\$100,000) to pay the debts, and one hundred thousand dollars (\$100,000) endowment for the use of the college, be it resolved that we, the Monticello District, pledge our hearty support and promise our influence to this worthy movement.—J. L. Cannon, R. W. McKay.

One man always has a peaceful time in his toil, another has a turbulent time. One smoothes out the friction and wins the love of everybody; another gives folk a "piece of his mind" and kicks pine knots under a boiling pot. That the hot water sputters out sometimes and leaves blisters on his hands or face is about what would be expected. "Blessed are the peacemakers."—Midland Methodist.

Various methods of raising revenue to enable the public schools of Arkansas to continue to operate have been suggested, and nearly all of them are commendable. The fact is, however, that none of them are feasible or susceptible of being put into immediate application except amendment No. 12. This is the situation: Pass amendment No. 12 or hundreds of schools will not open their doors next year.

There are hundreds of districts in which the revenues are not sufficient to support the schools. These schools will have to close and the children be deprived of the opportunity to get an education if Amendment No. 12 is not adopted. Now, the question is, will you not be fair enough to vote for this measure and permit these districts to spend their own money as they please for the education of their children?

In the United States there is one ordained minister to every 594 people; in Africa one to every

82,152 people; in Korea one to every 123,711 people; in Japan one to every 172,538 people; in India one to every 321,448 people; in China one to every 476,462 people. There are 1,557 principal cities in China unoccupied by missionaries. The vastness of the call seems to be beyond our powers of comprehension.—Missionary Review.

Senator B. H. Greathouse of Washington county has a letter in the Texas Advocate recounting God's providential dealing with himself and prohibition in Arkansas, which we heartily approve. While it seems strange that a man who was called of God to preach should be prematurely superannuated, yet it is clear that the Senator is now answering God's call in politics. He is one of our real statesmen and is rendering great service.

We believe in civil liberty and the right of every man to worship God after the dictates of his own conscience. Inasmuch as these inalienable rights can be guaranteed only by an intelligent civil government, we stand for Free Schools, Free Speech and a Free Press, and pledge our unrelenting warfare on any and all such power as would undermine these vital sources of our liberty, even though its sinister purpose be covered with the sacred garb of religion.—The American Voter.

One gift which every human being possesses and for its use will be held responsible is the capacity to exercise influence on other lives. In fact, every one of us does exercise some kind of influence, either for good or ill. Some are capable of exerting wide influence. Some might exert much more than they do. The power of friendship, the power of relationship, the gift of speech, of eloquence, the talent for writing, the ability for leadership, all are channels of influence, talents which should be used in the service of God and his kingdom.—Congregationalist.

Seventy-five dollars per member for missions and other benevolences; six dollars and sixty-six cents per member for the work of the local church itself. This is the splendid record of St. Luke's Reformed Church of Trappe, Pa. The Laymen's Missionary Movement publishes a table of twenty-one other churches of the Reformed Church, which achieved the distinction during last year of giving more for outside purposes than for their own local work. Not all of them are large churches, either. Four have less than two hundred members and one less than one hundred.—S. M. News Bureau.

The Anderson (S. C.) District Conference, at its recent session, adopted by unanimous vote the following resolution concerning the Conference paper: "Resolved, That it is the sense of the Anderson District Conference that the time has come when the two Annual Conferences, the South Carolina and the Upper South Carolina, should own and publish their own organ, the Southern Christian Advocate, and put the paper free of charge into the home of every Methodist family in the bounds of the two Conferences, and that we hereby memorialize these bodies to take appropriate action."

At New Orleans, June 19, a meeting of nineteen ministers representing the two Methodisms was held. They effected an organization to be known as the Methodist Preachers' Union of New Orleans. Dr. W. W. Holmes, presiding elder of New Orleans District, Dr. S. H. Werlein and Dr. F. R. Hill of our own church were present, and Dr. Holmes presided. June 25 a joint meeting of congregations of the Methodist Churches, North and South, was held in our First Church. All the other churches suspended their services and attended. Dr. S. A. Steel of Columbia, S. C., delivered an address.

Responding to the call of Dr. A. O. Evans, who was actively engaged in the Henderson-Brown campaign, the editor went to Arkadelphia Saturday night and preached to a small congregation Sunday morning and to a large congregation at night. The latter service was out of doors with the grass for a carpet, and the lights swung far enough away to eliminate heat and bugs. It is an ideal arrangement for hot weather. The Sunday school, under the superintendency of Mr. R. W. Huie, Jr., is strong and aggressive and well attended in spite of heat. Opportunity was given to address a splendid class of men. This is a great church in a delightful community. All were looking eagerly to the reception Tuesday in honor of Bishop McCoy and Dr. S. Anderson, who are leading the endowment campaign. The foundations are being

laid for the new postoffice building, which will add much to the beauty of the business streets. Arkadelphia shows signs of continued progress.

Bishop Brent of the Protestant Episcopal Church, just returned from the Far East, says: "China today represents such an opportunity as I suppose the world has never seen before in a country that is not Christian. We were thrilled a few years ago as we heard reports from China after the republic was established. But let me tell you that the opportunities in China for Christianity today are tenfold more than they were six years ago. The opportunity is increasing by leaps and bounds. Again let me beg of you in the name of Christ and in the name of the Orient as a whole not to close the door of opportunity, but to think in the terms of the Kingdom of God first, and dollars and cents afterwards."

The Spirit's word through Paul is to "See that ye abound in this grace also." We make a great deal of dying grace and of forbearing grace—in other people, but God says much about this grace. I have come to feel very strongly that what Jesus asked of the rich young ruler is just what He asks of every one of us in effect. We are all asked to surrender all we have and henceforth regard it not as our own, but as the Lord's, to be administered as a sacred trust for Him. It may cost us more effort and patience to wisely administer it than it would have cost the rich young ruler to have given his all away, but it is no more really our own than his "much goods" would have been after he had given it away.—American Friend.

To date not a newspaper coming to our exchange desk has favored the repeal of the state-wide prohibition law. And we get papers from every section of the state, including what were formerly regarded as "whiskey sections." The prohibition law is a good one, and the people of Arkansas are satisfied with it. There does not appear to be any real danger of its repeal. However, the prohibition forces will have to get busy. There will be a fight and a determined one. Only the kind of a victory that will knock the breath out of the "whiskeyites" for years to come, only the kind that will be so decisive in its result as to prevent a continuous rehearsing of this fight, should satisfy the "drys." And it will take close organization to bring such a victory.—Fayetteville Democrat.

"This is the finest sight I have seen for many days. A school of this kind should have a good endowment of at least \$300,000. Then it would never die. It can't be killed. Give it money, sufficient to secure an income of \$15,000 or \$20,000 a year, and it will survive. There is something about a denominational college that always appeals to me. It is a character builder. I believe in keeping the boy in the religious path of his ancestors. Too many young people are sent to the non-sectarian schools. They begin to read books that they do not understand, no one is by to guide them, and they gather a great many ideas which lead them astray. In the denominational college they stay by the old precepts; and the foundations which were laid in the home are builded upon to the great benefit of the student."—Ex.

Every man needs the inspiration of personal work for the good of others. It is not enough to make eloquent pleas for charity or to give generous sums of money; what is needed is to keep the heart warm in personal contact with misfortune and suffering. Every community has its aged, its sick, and its poor, to whom a visit is often a better medicine than the doctor's prescription and more grateful than the gift of bank bills. Do you carry the sunshine of your prosperity or the brightness of your good spirits across these darkened thresholds? If you do not, you are missing the best way of making your own life rich, of preparing for your Sunday school lesson if you are a teacher, of fitting yourself for the giving of inspiration and sympathy, the best things that men bring to each other.—Church Union.

The Arkansas Gazette's statement of the prohibition situation in Arkansas is both prophetic and wholesome. That paper, before state-wide prohibition went into effect, was fair and conservative on the subject. When the prohibition law went into operation the Gazette declared it would not publish whiskey advertisements, and it has strictly kept its promise. This was an admirable spirit. That position bespoke an exalted attitude not common to daily journals. Now this same paper mag-

nifies its splendid positions hitherto assumed by coming out four-square in opposition to the local option measure initiated by the opponents of state-wide prohibition. It not only opposes the unwise and unworthy effort to substitute the whiskey measure (for that's what it is, in disguise, flimsy though it be), for state-wide prohibition, but also predicts its failure of adoption.—Ozark Democrat-Enterprise.

How can we pray with power? We hear this or that person spoken of as having great power in prayer. What is the secret? Perhaps above all else their secret lies in the fact that they know that they have no power in prayer. Henry W. Frost says, in the conclusion of his book, "Men Who Prayed," "We have learned this chiefest lesson, that the essential and most important factor in prayer is, not the saint upon his knees, but the God who is upon his throne." To pray with power is to recognize that the power is exclusively God's, and that God will exercise that power if we ask him to. Of course our life must be wholly his, but anyone can give his life to God who will. To pray with power is to confess our impotence, and to ask him who alone has power to act for us.—S. S. Times.

Leading scientists of the Pasteur Institute have discovered that cows' milk is one of the most powerful stimulants known. It keys up the human system without interfering with common sense and clear judgment. Milk has been the only "bracer" used for months by the French soldiers in the trenches, and it is said that a liberal use of it before going into battle has had such wonderful effect that the French government is urging its sale in preference to other soft drinks when the men are off duty. "As mild as milk" is a phrase now quite out of date. Tell it to soldier and civilian, to pugilist and pacifist, that their old friend, the cow, furnishes a stimulant as vitalizing as the product of distillery and brewery is devitalizing. The discovery will mean much to the farmer and the cattle-raiser, to the captain of industry, to the workingman, and to everybody who desires to conserve his personal liberty to health, safety, happiness and prosperity.—W. C. T. U. Bureau.

The editor spent two nights and a day last week at Hermitage attending the Montceto District Conference. The opening sermon was preached to a large congregation Thursday night by Rev. H. E. Van Camp. It was clear, forcible, and scriptural. Friday morning Rev. W. C. Davidson, the presiding elder, opened the session with a strong, logical, spiritual exposition of the Scripture involving the ambition of the sons of Zebedee. The sermon of the previous night and this exposition gave the right trend to the thought of the members. Dr. James Thomas presented our educational work in his striking way and preached a beautiful, helpful sermon. Committees were appointed the first day. The editor was then given ample time. On account of a Baptist meeting it was decided not to have night services. The presiding elder and the preachers are in fine spirits and the outlook for the year is very fine. Rev. J. C. Williams, the pastor, and his hospitable people entertained royally. The town is small, but beautifully located on a ridge. There are good stores, and our church is large and comfortable. Arrangements have been made to erect a \$10,000 school house. Although the weather was exceedingly hot, cool breezes made it endurable. To meet another engagement the editor left early Saturday morning, after enjoying the session thoroughly up to that time.

#### WHAT IS THE MATTER WITH THE TEXAS ADVOCATE?

Many of our readers are interested in the answers to the questions which we have propounded to the Texas editor. So far he has not replied, and we surmise that he will not answer, and for the same reason that a witness in court sometimes refuses to answer certain questions. However, as he has raised issues, he will be given opportunity to express himself on them or by refusing leave his readers to imagine what his answers would be if he had the courage to write frankly. In order to get frankness we submit another question. Since the Texas editor thinks that he has "uncovered the bottom facts," and since he insists on considering the Vanderbilt question the real issue, we desire more light on the Vanderbilt question. In the Texas Advocate, as quoted in our paper of February 3, is the following: "Does not the Arkansas

Methodist know that Dr. Stonewall Anderson and the editor of the Texas Christian Advocate occupied ends of the poles from each other at the late General Conference on the Vanderbilt matter? Dr. Anderson voted uniformly with the pro-Vanderbilt part of the Oklahoma City Conference and we spoke and voted as consistently with the majority of the Conference." Please to define accurately what you mean by "pro-Vanderbilt."

#### NORTH ARKANSAS LAYMEN.

Meet me for Conference at Lake Junaluska, August 1 to 6, 1916. All presiding elders and district lay leaders and as many as possible of the pastors and laymen are wanted. Board at Waynesville and Lake Junaluska, \$1 a day and up. Write to Dr. Rawlings, 810 Broadway, Nashville, Tenn., for your boarding place and see your railroad agent for special rates. The round trip fare from Memphis is \$17.70. The program is excellent. The scenery is beautiful. The air is full of ozone. The boating, fishing and swimming in the 250-acre lake are enjoyable. An ideal place for a summer outing, and, above all, God meets with his people there.—Your brother, F. M. Daniel, North Arkansas Conference Lay Leader.

#### AN URGENT CALL.

Rev. D. H. Colquette, who represents the American Bible Society in Arkansas, has just been called to Dallas, Texas, by Brother Morgan, District Agent, to prepare for Bible work among our soldiers on the Mexican border. Brother Morgan calls for ten men who are interested in the distribution of Bibles among the soldiers to give promptly \$50 apiece for the purchase of a Ford car to be used in this work. He expects at least two contributions from Arkansas. If any of our readers are interested in this worthy undertaking, let them communicate with Rev. J. J. Morgan, Agent American Bible Society, Dallas, Texas.

#### BOOK REVIEW.

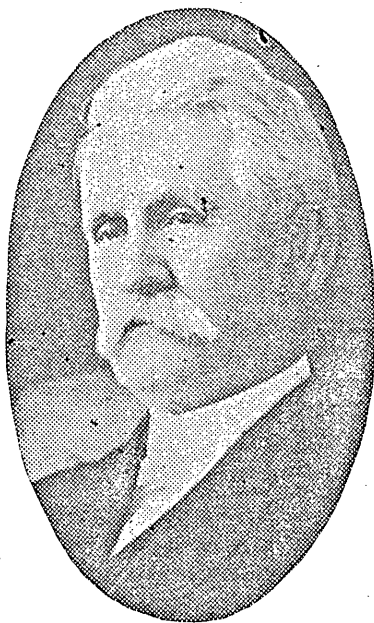
The Making of the Bible; by Samuel M. Vernon; published by The Abingdon Press, New York, Cincinnati; price, 75 cents.

This is a scholarly book, written so that the un-scholarly may understand. The discussions are profound, and yet couched in simple language. Difficult questions are not avoided, but the explanations appeal to common sense. It may be that one cannot agree with the writer in every particular, but approval of his method and spirit can hardly be withheld. It is recommended to those who seek to know the status of Biblical research and criticism. The chapters are: "The World Without a Bible; A Bible Becomes Necessary; Necessary Limitations to a Revelation; The Making of the Canon, The Old Testament, The New Testament; The New Testament Becoming Holy Scripture; The Apocrypha; The Present Standing of the Bible; The Bible the Creature of Experience; The Bible Tested by Experience; The Bible Amenable to Criticism; The Limitations of Criticism. The author makes the following suggestion: "It is important here to observe the distinction between the theological thinker and the theological scholar. The theological scholar is supposed to have a comprehensive knowledge of what other men have thought and taught in the realm of theology, and of the material which they brought to their support, while he may not in any true sense be a producer of theological thought. Such a mind, occupied with reviewing and estimating the productions of other minds, may find nothing in critical studies incongruous with its ordinary studies or habits of thought. They do not lie in the same field, but they face the same way toward religious life and literature, and their movement in the field of discussion is similar. The theological thinker glows, flames, and soars through vast fields of thought with an exhilaration and an uplift of soul that renders him impatient with the dry details of critical studies, and ill disposed toward them. The theologian has not a very high opinion of the critic's work, nor is the critic overburdened with admiration for theological thinking. They feel with reference to each other's achievements about as mathematicians and poets do toward each other: their realms are so unlike one cannot appreciate the other. The mind will not be theological and critical at the same time. Theology opens the greatest of all fields to the mind of man, and whatever infringes upon it must give way."

# Gospel Talks



By  
BISHOP H. C. MORRISON



## THOUGHT-FOOD.

Text:—"Finally brethren, whatsoever things are true, honest, just, pure, lovely, of good report; if there be any virtue, any praise, think on these things."—Phil. 4-8.

Many persons are more careful of their words than of their thoughts, while the thinking is more momentous than speech. "Thou preparest a table before me in the presence of mine enemies." Our worst enemies are within, in our own depraved nature. They lurk, as thieves with malintent, in the secret places and shaded corners of the inner being.

And here is the table, prepared of the Lord and set before us, loaded with food for the deathless nature. The viands are numbered and named. Here is the soul's bill of fare. "Whatsoever things are true." Truth heeds the list, followed by honesty, justice, purity, things lovely, of good report, virtuous, praiseworthy.

This list cannot be excelled. Nothing here that will intoxicate, poison or injure. Every item full of nourishment for the immortal nature. And the invitation is, "Come and dine." "Think on these things." Let the mental man feed at this table that he may be "strong in the Lord and in the power of his might." This soul-food will make moral muscle and moral manhood. Let the "babes in Christ" be propped up at this table, taught to partake of this food, that they may develop and "grow up into Christ their living head." The multitudes of moral dwarfs and midgets are the result of the poisonous thought-food of which they have fed.

**Thought is the Basis of Character.**—"As he thinketh in his heart so is he." Words and actions neither make nor color the character. They indicate their inner qualities—as the ashes and lava from the volcano tell of the miniature hell in its bosom—but it is the thinking that affects and moulds the inner life.

The very physiognomy will tell the manner of food on which the soul feeds. The face will tell whether the inner man is feeding on the fatted calves from virtue's stalls or the swine's husks from the hog-pens of hell. If the man is beastly in his thought, the beast will bloat itself out upon his features. If he is malicious in his thoughts, that malice will leer out through his eyes. If he be avaricious in thought, that avarice will pinch the face into its own like-

ness. If his thoughts are spiritual and true, that purity will sit in quiet sublimity upon his brow while he is not aware that it is seen. The character of one's thought will chisel itself into the facial features with a skill unknown to Raphael or Michael Angelo.

Satan knows these things, and hence he is more concerned in controlling the thought than the words and actions of men. He seeks to corrupt the thought of the young. He runs the secular press as far as he can in this interest; flooding the land and poisoning the homes with literature that is impure, false and demoralizing. The devil employs every agency. God never set any instrumentality to work that he has not tried to use. He has used every form, from an angel of light down to the serpent in its subtlety. He has used the fruits of Eden, the balmy air and the midnight darkness. He has used the Holy Scriptures and the Church of God. Under the name of the "Holy Church" he has used the Hierarchy of Rome to blight every land that ever came under its merciless dominion.

What the public press has done it will take eternity to tell. While Christianity is printing and pushing the Bible to the ends of the earth, Satan is, at the same time, using ink and type to flood the world with literature that will destroy the taste for the "bread of life," and eliminate the desire for such literature as will be helpful and saving.

**Thinking is the Cultivating Process.**—Cultivation is required in the agricultural world for development and success, and the attention and culture modify the size and excellence of the products. Many things if left in neglect and unattended will soon perish and become extinct.

The same is true in human life with all its varied experience. The thinking is the cultivating process. Troubles in the life are like potatoes in the field; they grow and multiply in proportion to the attention we give them. If we would have our tribulations grow, we have but to continue thinking of them. Keep the mental plough-share cutting about the roots of your troubles and they will grow and flourish. Meet a little coolness from a friend; then think about it for a while and it will get more and more momentous until it assumes the magnitude of mal-treatment and demands an apology. Think much about a loss, and that loss becomes so great as to be oppressive. Have a slight pain or unusual sensation; then think about

it for a time, and you can have all the ailments in the catalogue.

What a crop of tribulations we can raise with a little thought-culture. And we can even raise two crops in a season. Many people produce next year's troubles in advance. Many a good soul has overcropped and killed himself by adding the burdens of tomorrow to those of today.

**Troubles Die From Neglect.**—They grow by culture and wither and die from neglect. Only leave your misfortunes alone and quit thinking of them entirely, and how soon they perish; while their very shadow passes from the countenance and heart. These things cannot live without attention. God did not spread the sky to be always clouded nor make the soul to be ever dark with troubles. If we will but feed the soul on the fare which he has here spread before us—"truth, honesty, purity, patience, and whatsoever things are lovely;" then will sunny days be the rule and clouds the exception.

The same is true in matters of religion; while it is an implantation from heaven; yet is it a thing of culture; and thinking is the cultivating process. After fifty years experience as a minister of the gospel, I know nothing better to say to one in trouble than to tell them to "think of Christ." You will not think of him very long until you will begin to think trustingly. And when you begin to trust then will you begin to rest. A frequent quiet thinking of Christ will cause our faith to increase and hasten our heavenward speed. An hour of devout thought of Christ, and somehow the air becomes heavenly and the joy becomes full. It is this that fills the life with "all the fullness of God."

**The Vase.**—I have seen a modest vine, planted in a vase and set in the sunlight; and with care and attention it soon grew and ran over the rim of the vase and fell down over it, and wrapped it about until the vase was entirely covered, and you saw nothing but the vine, with its beauty, flowers and fragrance.

When God imparts to the soul the divine life, this heavenly implantation has to be kept in the sunlight, cultivated and cared for; and soon it fills the heart, and runs over the rim of the life, falls down over the character on every side, and wraps the person so completely that "the life is hid with Christ in God." There stands the saint—like the vine-covered vase—himself out of sight, a body of graces and holy influences, "The beauty of the Lord our God upon him."

But cease to think and care for the vine, and soon it has perished. The vase is left bare and barren, and the soil within it hard and repulsive. See the vases as they lie neglected about the forsaken home. Once in them the beauties flourished; while now they are but pictures of the neglected soul. How much depends upon our thinking! "Cleanse thou the thoughts of our hearts by the inspiration of thy Spirit," and help us constantly to "Think on these things."

## THE FOURTH ANNUAL BIBLE CONFERENCE, SILOAM SPRINGS, ARK.

(The Winona of the Southwest).

A special feast has been prepared by the Executive committee in charge of the Siloam Springs (Arkansas) Bible Conference for this year.

Some of the greatest Bible teachers and preachers of the nation have been

engaged for the full period, August 6th to 20th, while other prominent men will be heard on special occasions.

Amongst the regular speakers for the fifteen day period are Dr. R. A. Torrey, Dean of the Bible Institute, Los Angeles; Dr. J. C. Page, official representative of the Moody Institute, Chicago; Evangelist Bob Jones, Montgomery, Alabama; Dr. French E. Oliver, Kansas City, Missouri; Eddie M. Young, official representative of the Christian Endeavor Society; and Rev. Edwin L. Bowyer, of Cleveland, Ohio.

Six sessions a day will be held, and all will be free.

The morning hours will be devoted to Bible study, and the afternoons and evenings to evangelism. The whole program has been built with a special reference to the pastor, and pastors of all denominations are cordially invited to attend, and to send or bring their people.

Siloam Springs, the City of Fountains, is located high in the beautiful Ozarks, and with its springs, parks, lake, and great steel auditorium, is the ideal place for the tired pastor, or the people, to rest and recuperate.

Great crowds are expected, and special attention will be shown to those who come from the pastorate, and it is desired by the committee that those who plan to spend time in the Fountain City during these red-letter days, should write the committee early.

For program, rates, entertainment, etc., address Evangelist John Edward Brown, Siloam Springs, Arkansas.

## WHY SOUTHERN METHODIST UNIVERSITY IS A GOOD PLACE FOR MEN OF WEALTH TO INVEST THEIR MONEY.

By Bishop Edwin D. Mouzon.

This communication is addressed primarily to men of means—to those whom God has intrusted with more than enough to make life barely comfortable, and who are asking where they can best invest for the glory of God the wealth which Providence has placed in their hands.

Southern Methodist University is the outgrowth of a popular movement. The great foundation which has been laid here and the great work which has been begun under such auspicious circumstances, owe their inception not to any one man, but to many. With the exception of \$200,000 from the General Board of Education, no gift larger than \$25,000 has come to the University, and only two so large as that. Most of the gifts have been comparatively small, and have come out of the prayers and self-sacrifice of men and women who love God and his church. No holier offerings have ever been made to God's kingdom than to Southern Methodist University. More than 15,000 individuals have made contributions. The Church has never seen anything like this.

Henceforth the University must depend more on those of larger means. The time has come when we are able to come with confidence to wealthy men and offer Southern Methodist University as an institution offering large returns for large investments. I desire to set down briefly why Southern Methodist University is a good place to invest money.

1. Southern Methodist University is the one connectional university for the Methodist Episcopal Church, South, west of the Mississippi River—made such by action of the General Conference. Its claims and opportuni-

ties are thus guaranteed by the whole church.

2. Its attendance during the first year of its history was 706—the largest attendance ever enrolled by any university in America during its first year. Henceforth our problem is not the problem of getting students, but of getting money for dormitories to house the students who wish to come, and endowment that our professors may be adequately supported.

3. The financial management of the University is such as to commend it to men of means. We are happy to announce that the university has met all current expenses this first year. Every teacher has been paid in full and all overhead expenses have been paid.

**But note this:** Many of our teachers having faith in the Church and Southern Methodist University, are working for salaries entirely too small. I appeal to men who are stewards of God's money to come to the assistance of these men who for love of God are serving the Church and the cause of Christian education.

4. There are no school buildings in the South equal to those on our campus. A visit to the University and a sight of these imposing buildings will reveal the fact that we have built and are building for the centuries. There is no place where one may be surer that one's money will go on bearing thirty fold and sixty fold, and a hundred fold long years after his body has gone back to dust.

5. Just before our recent commencement the executive committee employed expert assistance, and went into the minutest examination of the financial condition of the University, just as the government examines into the affairs of a national bank. Two gratifying facts were revealed: (1) No mortgage or lien lies against the campus, the buildings, the equipment, or the endowment. (Let the significance of this fact be not overlooked). (2) The assets of the University exceed the liabilities by \$2,602,935.00. (And let it be carefully observed that such liabilities as we have do not lie against the University proper, but against certain property that has been improved and against certain notes held by the corporation). This is the strongest point in this communication. Our trust has been administered in such a way as commends the University to men of means.

6. The University directly determines the character of teaching done in the small college and the public school. We must have the school and the small college. They bring education down to the people in a close and personal way. But men who teach in these schools have been trained in the university; and what is taught in the university comes directly to the small college and the school. Exactly in this way Chicago and Columbia are giving character to what is taught and to methods used in our colleges throughout the South and West. The point of this paragraph is just this: If Methodism is to influence those who attend smaller institutions, she must have her universities; else we shall turn over the training of our teachers to others.

7. This brings us to another fact. In all the South there is not one great

#### LIGHTS AND SHADOWS OF SEVENTY YEARS.

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

J. E. Godbey,  
Kirkwood, Mo.

university. In no list of, say, the fifteen great universities in the United States, would one find named one single Southern university. I find that there are twenty-two universities having membership in The Association of American Universities. Only one of these is in the South, namely, the University of Virginia. The University of Missouri is also one of these; but Missouri can hardly be called "the South," being rather the Middle West. Surely the time has come when the South ought to have her proper part in the educational forces of America. And surely the time has come when Methodism ought to have her proper influence. Certainly there is no finer field to be found in the world. Look at the map of the United States. See what the future holds for this part of our land. Men of means, for love of land as well as for love of church, do something that is worth while!

8. And once more, consider that it takes large money to build a university. We have barely made a beginning at Southern Methodist University. Two million five hundred dollars is just a good, hopeful start. When we write the word "university," we are not thinking in terms of thousands, but in terms of millions of dollars. A university is a big concern, and cannot be built and maintained without big money. Take, for example, a few figures, which are only approximately correct: Columbia University is represented by \$38,000,000; Leland Stanford, by \$30,000,000; the University of Chicago, by \$26,000,000; Cornell, by \$15,000,000; Yale, by \$13,000,000.

These figures ought not to discourage us. They should call us to larger consecration. Heretofore the South has been poor. We are poor no longer. We also have now our men of large means. These great institutions were not made by popular subscription. They were made great by great gifts from wealthy individuals. Emory University in Atlanta has been made possible by the princely gift of a wealthy and liberal layman who loves his church and his country and his God. If Southern Methodist University is to be made the great institution which it ought to become, it will be made such by the gifts of the rich as well as by the sacrifice of the poor. In view of the fact here presented, I submit that there is no place within the bounds of our church, and none in America, where large money will bring greater returns than here in Dallas, at Southern Methodist University.

After the manner of the preachers, let me say, "finally," that our church has certain educational standards which must be measured up to. No institution in our church can be classified as a University unless it has at least \$1,000,000 in productive endowment. While our buildings, our equipment, and our endowment is much more than is necessary to a college in the "A" class, we are not building a college here, but a University. The potential assets of the University make it certain that we shall later have a liberal endowment. But our present need of endowment is urgent, and the opportunity is inspiring. Not that we have set before us the minimum of one million dollars endowment as a goal. We shall go far beyond that. We must take our place with the great universities of the country. But let us first reach the minimum. We invite the closest scrutiny into all the business affairs of the University. Dallas, Texas.

#### A NATION-WIDE CAMPAIGN FOR BETTER RURAL SCHOOLS.

From the day Dr. P. P. Claxton assumed his duties as United States Commissioner of Education, a nation-wide campaign has been waged for better rural schools. Commissioner Claxton is now in his fifth year of service, and every year during his administration he has insisted on advanced steps being taken by the Bureau itself for rural school progress, as well as to urge upon administrative school officers, teachers and patrons throughout the nation the imperative necessity for improving the rural schools.

Secretary Lane of the Department of the Interior, in his annual report for 1915 to the President of the United States, sounds a clarion call for a nation-wide campaign for better rural schools. He urges upon Congress the appropriation of \$100,000 for two or three years, with which to wage this campaign. For a cabinet officer to take such a bold stand for the long-neglected rural school gives new hope to the friends of rural education throughout the country.

In educational opportunity the city boy and girl have privileges far superior to those of the farm boy and farm girl. In funds, in length of term, in equipment, in buildings, in administration and supervision, in courses of study, in efficiency of the teaching force, and in salaries paid, the superiority of the city schools is so far above that of the rural schools as to make the situation in many sections of the country deplorable. It has been so desperate in many instances during the past twenty-five years, when contrasted with the splendid opportunities of the city school, that it is given more times than any other reason by fathers and mothers for moving from the farm to the city. For, as Secretary Lane declares: "An ambitious people will go where education can be had for their children. There is no sense in talking of the charms of country life and the independence and dignity of producing from the soil if the schools at command are no more modern than a wooden plow."

Therefore, let every agency of State and nation be organized and put in motion for the purpose of giving the rural schools a square deal.—J. L. McBrien, School Extension Agent, U. S. Bureau of Education.

#### Y. M. C. A. AT WORK AMONG TROOPS ON THE MEXICAN BORDER.

The Army and Navy Department of the International Committee of Young Men's Christian Association is carrying out comprehensive plans for work among the troops on the Mexican border. A peaceful settlement of the dispute with Mexico will not decrease the opportunities for effective work. With thousands of troops stationed along the border in large garrisons or camps, even if for the summer only, conditions will exist which will call for a supreme effort on the part of the Association.

Army camps are always surrounded by a class of camp followers whose influences are for evil. George A. Reeder, the secretary of the Army and Navy Department, who is in charge of the border work, investigated the border conditions in June and reported that the moral risks of the troops are greater than the Association has ever faced before. Under the monotony of military camp life, in a most

trying climate, the temptations to which thousands of young men away from home will be subjected are very great.

At least twenty-five fully equipped Association branches are to be established at camps where there are brigades or single regiments of troops. Plans are to be developed later for battalion branches and among even smaller troop units, so far as conditions will permit. Up to July 14 thirty-eight secretaries will be employed altogether, and experienced Association men are being hurried to the border as rapidly as they can be released from other work.

The outfit for an Association branch comprises a frame building of simple construction, in charge of a secretary and assistants. It is the business of the secretaries to make the Association building a social headquarters for the men and a cheer-up spot in the tiresome monotony of camp life. The equipment consists of tables, chairs, benches, with free writing materials, books, magazines, newspapers from the home towns of the troops, a graphophone with records, and generally a motion picture machine. Games are provided also, such as chess, checkers, and dominoes, and a popular feature of every branch is the ice water barrel. Included always in the equipment is a folding organ for religious services. Entertainments, lectures and concerts are part of the program. Basket and volley ball will be organized, as well as other outdoor games. Where the routine of the camp will permit, baseball nines will be formed and a league started, using teams out of the various companies or regiments for the series of games.

The religious feature will be provided for by a series of gospel meetings and by Bible classes. The Association building will be available for religious services conducted by the chaplains or by visiting ministers of any denomination. Every secretary is expected to conduct a steady program of personal work. Their instructions are to be a big brother to every man in the camp and to help them by counsel and advice.

Fresh supplies of reading matter are always needed. Periodicals like the Saturday Evening Post and the popular monthly magazines are especially liked by the men. Relatives and friends of the troops who desire to co-operate in furnishing literature should forward it in large packages, charges prepaid, addressed to the Army and Navy Department, Y. M. C. A., 120 East Twenty-eighth street, New York. At New York the material is sorted and distributed to the camps on the border in accordance with their needs.

The average cost of the army branch building, including full equipment, is about \$2,000. At least one man who has a son in the militia has given that amount for the equipment of a branch unit, and it is purposed to name the branch after the donor. It is estimated that \$5,000 will not only provide the building and equipment, but pay the running expenses of a branch for six months. The present prospects are that the State troops will not remain on the border for a longer period. Suggestions have been made that committees in cities and towns from which troops have been sent to the border shall finance the erection and equipment of an army Association branch, and, if possible, provide the running expenses for six months.—Correspondent.

**PROGRAM OF THE TRIENNIAL CONFERENCE OF METHODIST MEN.**

Things are about ready for the Laymen's Conference, Lake Junaluska, N. C., August 1-6. Three hotels will be finished and ready for occupancy, including the big Junaluska Inn, and the program is complete with only a few spaces vacant. That program is unique and unusually strong—carefully planned to meet the needs of our men.

Following is the program:

**Tuesday Evening, August 1.**

Mr. John R. Pepper, President of the Laymen's Missionary Movement and President of the Board of Missions, M. E. Church, South, who will be in official charge of all platform meetings, presiding.

8:00 P. M.—Opening Word; Devotional; Preliminary Statements.

8:45 P. M.—"America and the Far East," Mr. F. S. Brockman, Associate General Secretary of the Young Men's Christian Association, New York City.

**Wednesday Morning, August 2.**

9:00-9:40 A. M.—Devotional Address, "The Man for the Hour," Mr. W. E. Doughty, Educational Secretary of the Laymen's Missionary Movement of the United States and Canada, New York City.

9:40-10:20 P. M.—"A Continent That Has Never Had a Chance—What Brazil Needs Now," Rev. H. C. Tucker, Agent American Bible Society, Rio de Janeiro, Brazil.

10:20-11:00 A. M.—"Preparedness in Church Organization," Mr. T. S. Southgate, Conference Lay Leader, Virginia Conference, Norfolk, Va.

11:00-11:10.—Intermission.

11:10 A. M.—"The Present World Situation a Challenge to the Church," Mr. F. S. Brockman.

**Wednesday afternoon.**

3:00 P. M.—Prayer; The Every-Member Canvass Demonstrated. (The canvass of a family actually made on the platform)—Dr. George R. Stuart and others. General discussion of canvass by the Conference, conducted by Dr. W. W. Pinson, General Secretary Board of Missions, M. E. Church, South.

**Wednesday Evening.**

8:10-8:25 P. M.—Song and Announcements.

8:30 P. M.—Address, Speaker to be announced later.

**Thursday Morning, August 3.**

9:00-9:40 A. M.—Devotional Address, "The Most Powerful Method of Working," Mr. W. E. Doughty.

9:40-10:20 A. M.—"Hypocrites Versus Shin Nung" "or The Passing of Chinese Medicine," Dr. F. P. Manget, Medical Missionary M. E. Church, South, Huchow, China.

10:20-11:00 A. M.—"Mobilizing Militant Methodism," The Hon. Josephus Daniels, Secretary of the Navy, Washington, D. C.

11:00-11:10 A. M.—Intermission.

11:10 A. M.—"Greetings From Asia," Bishop W. S. Lewis, D. D., Resident Bishop of the Methodist Episcopal Church, Foochow, China.

**Thursday Afternoon.**

Session Beginning at 3 P. M.

Preachers and Laymen Mutually Dependent; Mutually Helpful; A Symposium.

"The Kind of Church Leader I Would Like to Have,"—Rev. C. C. Jarrell, Commissioner of Education, Emory University, Atlanta, Ga.

"The Kind of Pastor I Would Like to Have," Mr. J. E. Edgerton, Con-

ference Lay Leader, Tennessee Conference, Lebanon, Tenn.

"The Kind of District Leader I Would Like to Have," Rev. Wm. Court, Presiding Elder De Soto District, St. Louis Conference, Kirkwood, Mo.

"The Kind of Presiding Elder I Would Like to Have," Mr. W. S. Holmes, Conference Lay Leader, Louisiana Conference, Baton Rouge, La.

General Discussion, in charge of Rev. John M. Moore, D. D., Secretary of the Home Department, Board of Missions, M. E. Church, South.

**Thursday Evening.**

8:25-9:00 P. M.—"Some Missionary Heroes I Have Met on the Firing Line," Rev. W. E. Geil, D. D., F. R. G. S., eminent traveler, author, and orator.

9:00 P. M.—"Responsibility of Columbia for Cathay," Bishop W. S. Lewis, D. D.

**Friday Morning, August 4.**

9:00-9:40 A. M.—"The Redemptive Principle in Democratic Society," Mr. Raymond Robins, Chicago, Ill. The Layman's Tryout—Can He Accomplish in Church as He Can in Business? A Symposium.

9:40-10:10 A. M.—"Can Laymen Help in Evangelizing the World?" W. T. Ellis, LL.D., Editor Afield of "The Continent", Traveler, Lecturer and Publicist, Swathmore, Pa.

10:10-10:40 A. M.—"Can Laymen Do the Business of the Church?" Mr. John R. Pepper.

10:40-11:10 A. M.—"The Laymen's Job For the Hour", Bishop James Atkins, D. D., President Southern Methodist Assembly, Waynesville, N. C.

11:10 A. M.—"Can He Do It?" Rev. George R. Stuart, Evangelist, Pastor, Popular Lecturer, Knoxville, Tenn.

**Friday Afternoon.**

Session Beginning at 3 P. M.

Consecration of Outgoing Africa Missionaries. Service in charge of Rev. Edmund F. Cook, D. D.

**Friday Evening.**

8:25-9:00 P. M.—"Stewardship and Property," Rev. Harvey Reeves Calkins, D. D., Stewardship Secretary Methodist Episcopal Church; author of "A Man and His Money," and for many years a missionary to India, Evanston, Ill.

9:00 P. M.—"The Ascent of Man", Rev. W. E. Geil, D. D.

**Saturday Morning, August 5.**

9:00-9:40 A. M.—"Christian Citizenship", Mr. Raymond Robins.

9:40-10:20 A. M.—"Mexico", Mr. R. Mallen, Secretary of the Friendly Relations Committee of the International Y. M. C. A. for Work With Foreign Students.

10:20-11:00 A. M.—"The Call of the Country Church", Mr. W. K. Tate, Professor of Rural Education, George Peabody College for Teachers, Nashville, Tenn.

11:00-11:10 A. M.—Intermission.

11:10 A. M.—"Stewardship and Life," Rev. Harvey Reeves Calkins, D. D.

**Saturday Afternoon.**

3:00 P. M.—"Stewardship and the Tithe", Rev. Harvey Reeves Calkins, D. D. Discussion of stewardship by the Conference, in charge of Mr. John Pepper.

**Saturday Evening.**

8:25 P. M.—"Centenary of American Methodism for 1919", Rev. W. W. Pinson, D. D. "The American For the New Hour", Mr. W. T. Ellis.

**Sunday Morning, August 6.**

9:00-9:55 A. M.—"Christianity's Social Challenge", Mr. Raymond Robins.

10:00-10:50 A. M.—"The Laymen's

Movement and the Organized Bible Class." Rally in charge of Rev. C. D. Bulla, D. D., Superintendent of Wesley Adult Bible Class Department, M. E. Church, South.

11:00 A. M.—Sermon, Bishop E. D. Mouzon, D. D., LL.D.

**Sunday Afternoon.**

Session Beginning at 3 P. M.

Address, Rev. D. Clay Lilly, D. D., Field Secretary, Laymen's Missionary Movement of the United States and Canada.

Our Platform—Declaration of purpose in two-minute addresses, in charge of Rev. E. H. Rawlings, D. D., Educational Secretary Board of Missions, and Field Secretary Laymen's Missionary Movement, M. E. Church, South, Nashville, Tenn.

**Sunday Evening.**

8:30 P. M.—"The Conquering Drive For Christ", Bishop E. R. Hendrix, D. D., LL.D., Senior Bishop of the M. E. Church, South. Closing Words, Mr. John R. Pepper. Consecration Prayer.

It looks like we are to have a record-breaking attendance. In one Conference, they say, every presiding elder will attend. In another provision has been made for sending every presiding elder, and in still another they are sending all their presiding elders and district lay leaders. And these are remote Conferences. Already over five hundred inquiries have come to our office about the Conference, largely from laymen. May we have the greatest attendance in our history, and may the spiritual power of the Conference justify the attendance.

John R. Pepper, President, E. H. Rawlings, Field Sec., Laymen's Missionary Movement, M. E. Church, South.

**SIX MONTHS OF PROHIBITION.**

At the end of the first half year of statewide prohibition in Arkansas, from every part of the state comes information of the most gratifying character as to the successful enforcement of the statewide law and of its good effects upon the social and financial interests of the people.

I quote from the Arkansas Gazette of May 1, which says: "Excellent business conditions prevail in Federal Bank Reserve District No. 8, in which Little Rock is located, according to a report issued by the Board of Federal Reserve. The present prosperity of the district is indicated by the increase in shipments and in collections, the complement of which is a smaller volume of past accounts. On the whole business and agricultural conditions are as good as we have ever had in this state. Conditions are very much better than last year. In the district the total liabilities of business failures during the first quarter of 1916 amounted to \$9,452,464, as compared with \$35,185,675 in 1915. In Arkansas during this quarter there were 60 failures, compared with 133 in 1915."

Little Rock is as good for an illustration as any city in the state, as there were more saloons and a larger revenue from them here than anywhere else. There was also a greater cry here that business would be seriously and injuriously affected by the closing of saloons. Bank deposits are an index to commercial prosperity or depression more clearly than any other line.

I have this from W. E. Lenon, assistant manager Little Rock Clearing House Association: "The total amount of deposits in the banks of Little Rock on June 23, 1915, was \$11,626,

\$76.21, and the deposits on June 30, 1916, was \$15,294,458.31. These were the dates of the call made by the state bank commissioner, and the figures are taken from the reports of the banks made in accordance with that call." This was an increase of over \$3,500,000.

Real estate conditions are good indicators. Recently the Holman Real Estate Company, one of the leading firms or that line in Little Rock, answered me as follows: "A number of the buildings made vacant by prohibition have been filled and I believe it will only be a short while until the owners of properties thus vacated will be getting normal revenues. As to the effect of prohibition on the residential sections of the city, I don't think there is any question but what rental conditions have been greatly improved. One gratifying difference has been in the improvement of all collections of rental accounts. I have recently conferred with a number of rental agencies, and this statement is in keeping with the facts as shown by the records of these various agencies."

Another gratifying statement is that contained in the Gazette in regard to increased enrollment and attendance of pupils in the Little Rock schools. It says "the February report of Supt. R. C. Hall says 'enrollment of white and negro pupils in February of this year is 9,189 as against 8,732 in February, 1915.'" It was urged against the statewide law that the lack of the saloon revenue would prevent any increase in the salaries of the public school teachers, and would probably cause a decrease in their salaries and shorten the school terms. But contrary to this prediction the School Board, at its meeting in June, upon the recommendation of Superintendent Hall, raised salaries and the terms have not been shortened.

If any business might be expected to suffer by prohibition it is the electric light company. The saloons were very liberal users of electricity and the loss of their trade must have been considerable, but I am authorized to say that the earnings of the electric light company for the first five months of 1916 show an increase of more than 4 per cent over the corresponding time in 1915.

The general effect of the law on other lines of business has been even more beneficial. Money that would have gone for liquor now goes for groceries, dry goods, clothing, lumber, payments on little homes, books and clothing for school children who could not go to school before because the money went for liquor. Inquiry among merchants reveals the fact that collections are much better than during the saloons.

The best of all, however, is the vast reduction in the amount of liquor consumed and the improved conditions of so many families where the women and children bore the brunt of all the

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sacrifices and hardships chargeable to the saloon.

On July 1, 1916, Capt. W. G. McDaniel of the Little Rock police said: "In reply to your favor in regard to the comparisons of the criminal docket for the first half of 1915 and 1916, I beg to state that our records show that from January 1, to July 1, 1915, there were 3,740 arrests made, of which 310 were of drunkenness; from January 1 to July 1, 1916, there were 2,655 arrests, of which 114 were for drunkenness."

Let every man who has any sympathy at all for his fellow man and especially any compassion for wives and children take these figures to heart and consider thoughtfully what it means to have nearly 1,100 fewer men arrested in six months in one city in Arkansas, and only 114 of them for drunkenness.

The indictments of the Grand Juries tell a tale of woe and the fewer required, the happier the country. The Grand Jury, beginning March, 1915, held 47 days and returned 189 indictments. The Grand Jury beginning in September, 1915, held 49 days and returned 224 indictments. The Grand Jury beginning March, 1916, held 27 days, taking frequent recesses until July 14, and returned 124 indictments, just 100 indictments less than the one before it. This Grand Jury, of which W. W. Dickinson, one of the leading business men of the city, was foreman, and Gordon Peay, the banker, was the clerk, said in its final report that this body held the shortest number of days, found the fewest indictments and cost the country the least of any Grand Jury for many years past, and they attributed this to the improved moral conditions and the enforcement of the law.

One year ago there were 80 prisoners on the county farm; now only 45. One year ago there were 167 prisoners in the county jail from June 1 to July 1. This year for the same period there were only 65.

In the Gazette of March 9, 1916, it was said of Argenta: "Unless business picks up in police circles in Argenta, there will be little or no use for the jail. Since the prohibition law went into effect the number of arrests has decreased nearly 90 per cent. Since January 1, 68 arrests have been made by the police. Three-fourths of these were vagrants and loiterers, of whom the officers have been seeking to rid the city. Four arrests for drunkenness and two negroes for alleged sale of liquor; eight of the arrests were boys locked up for malicious mischief. Constable George S. Scott says that business is unusually light in his department, the arrests being less than one-half the number made during the same time of last year. The police patrol has not been in service since the beginning of the year. Mayor Roberts has decided to convert it into an auto fire truck, to be used as a scout car on small fires.

"On being asked for the information, Captain McDaniel of the Little Rock police force, says:

"The arrests made by this department on July 4, 1916, were 10; two of them were drunks. On July 4, 1914, there were 33 arrests made, of which 11 were for drunkenness. The Fourth of July, 1915, was on Sunday, and the saloons were not open."

He surely is a heartless man who desires the repeal of this law which has increased business and encouraged prosperity; that has decreased crime and increased happiness; that

has made tender husbands and kind fathers of abusive and neglectful drunkards; and that is closing the jails and enlarging the schools.—Geo. Thornburgh, President of Arkansas Anti-Saloon League.

#### MISSION STUDY FOR WOMEN.

Why should we have a Mission Study Class? Is there a need for it? Most decidedly so if there is a need for Missions, and the point is indisputable.

Missions constitute the primary work of the Church, the work for which the Church was commissioned by our Lord.

This greatest movement for the social betterment and moral and religious elevation of the world is the reason for the existence of the church, and should be made the controlling purpose in the life of each of its members.

Every Christian therefore should be made intelligent concerning the principal work of the church.

Bishop Taylor Smith in his terse summary of the needs of the church—"to know, to grow, to glow and to go"—makes knowledge the foundation—knowledge of God and of his work. Can we conscientiously pray, "Thy kingdom come," when we are not interested enough in its coming to study its advancement?

Besides being our duty, Mission study will broaden our sympathies and keep us from selfishness and narrowness. Nothing can arouse our enthusiasm or make us desire to be of use in the world like the mighty works of God in heathen lands.

Mission Study also calls forth the right kind of prayer, for much of our prayer is valueless because of ignorance of what to pray for.

Mission study will insure right giving, giving from conviction and in the right spirit.

From a purely selfish standpoint the study of Missions is necessary for its cultural value.

To study the Mission work of this or any other country you must learn something of its geography, its physical features, its life, manner, customs, literature, education, religion, government, etc. Into the history of every country is woven the life and works of its missionaries, and these men have lived longer in the hearts and minds of the people than the rulers, writers, warriors or scientists.

England is mentioned. You think of Wesley and Wycliffe before William the Conqueror or Henry VIII. Africa and Livingston are so indissolubly bound together that we can hardly think of one without the other. So Germany has Luther; France, Calvin; United States, Edwards and the Puritans; and so we might go down the roll call of nations.

Granted that Mission study is necessary for the development of the highest type of a cultured Christian womanhood, there are also certain valuable features gained from studying in classes.

1. There is the stimulation resulting from the presence of others.

2. We get information and our sympathies are broadened from hearing the views of others.

3. We learn to express ourselves before others.

It seems useless to discuss the question as to who shall be in these classes. The ideal class will, of course, be composed of all the women of the church and this is the end we should work for.

The frequency with which the class

is to meet will have to be controlled by local conditions, but classes should meet as often as possible, for interest will be better if periods between lessons are not too long.

The books of the Mission Study course usually have six to eight chapters and some of those who have studied the question say it is far better to have the class meet every week until a book is finished and then rest for several weeks before beginning another, than to take one lesson a month for six or eight months.

Now who shall lead the Mission study class? Shall we have a single leader or the members take turns as leader? There are arguments on both sides. One plan may work well with one class and fail with another. This can only be determined by trying it out.

But Dr. H. H. Home of Harvard University gives some valuable qualifications every leader of a study class should have whether she serves for a lesson, a quarter or a year:

1. A body strong enough to maintain a good nerve, and to suggest some physical magnetism;
2. Studious and capable enough to master thoroughly the material taught;
3. Independent enough to profit by any helps available without being bound to them;
4. Good enough to practice in private and public personal life what she teaches;
5. With resolution and versatility enough to overcome numerous obstacles in the way of a successful Mission Study class;
6. With belief enough in the work to make sacrifices to win successful leadership.

Having the best leader possible, which of three methods of conducting the class should be used?

1. The conference or discussion method is probably the best because it allows each one to take part, but it

also calls for more skill on the part of the leader or her class may run away with her.

2. The question and answer method will probably keep your class wider awake, for every member is made to think by the questions.

3. The lecture method requires less skill on the part of the leader, but is considered of less value to the class.

But under no consideration should the leader read or lecture while the rest crochet. Such a method will kill not only a Mission Study Class, but any other class.

With a good class, an ideal leader, and the meeting at just the proper time, what shall they study?

As you know there is a most excellent course laid out for each year by the Mission Board, but if for good reasons you do not find these books practical for your class, by all means select another that will suit the conditions under which you are working. You will have no trouble finding good books on Missions, but you may have in deciding what one to study—hence the value of having the course selected for us by those who know the needs and conditions of the average class and who also know the mission work.

One thing that should be insisted upon is that each member, if possible, have her own book, and the price is another point you will have to consider in making your selection. But all of these things will come right if we will but follow diligently the motto selected for us this year: "Study to show thyself approved of God; a workman that needeth not to be ashamed."—Mrs. G. A. Simmons, Conway, Ark.

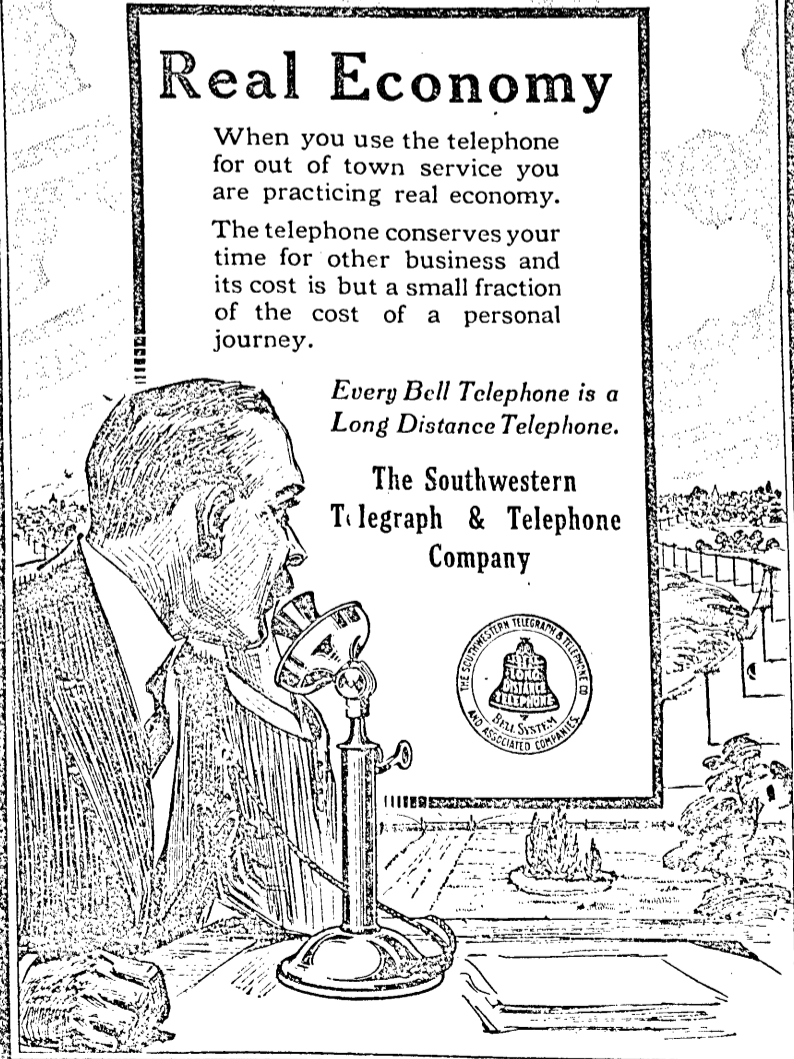
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OUR COLLEGE PROBLEM.

It is becoming more and more apparent that something heroic must be done to help, if not actually to save, our Church colleges. That something will have to be fundamental, constitutional, abiding. Court-plaster will not do for a broken bone; witch-hazel will not fix a dislocated shoulder; a hair cut will not remedy a fractured cranium. Money to paint a college, or to repaper rooms, or to exchange old furniture for new may be desirable, but it is not permanent. Money to pay debts may be a pressing necessity, but it is evanescent since school debts come again and again.

Economy of administration is important. A distinction between necessity and near-luxury can, sometimes, save something. Discriminating judgment in the purchase of supplies may help. Doing without what we cannot afford to have is a lesson everybody needs to learn. Consultation before contracts might effect reforms. Close collection of assets calls for tact and persistence. But it is not to be overlooked. Of course the line of economy can be drawn too taut. A table with little to eat on it will drive students away. Retrenchment in the employment of cheap teachers may be carried to such an extent as to cheapen the curriculum and the school standard. But economic care everywhere becomes a necessity to a debt-burdened institution. Chronic liabilities wear to weariness.

Church colleges are not meant to be money-makers. Their design is to furnish a Christian atmosphere for students and such educational facilities as will appeal to our people who want to be loyal to our institutions. This is no easy task. The State has resources which the Church cannot command. Unless Church resources are increased, she is doomed to be distanced in the race. The question then arises, Do we really need Christian colleges? It seems to us that there can be but one answer to this question. As surely as the National Government needs her West Point and Annapolis, so surely does the Church need her own peculiar institutions to impress the spirit of devotion to a cause and to instruct in the principles of Church protection and individual character.

The world needs Christian men and women more than it needs anything else. Their Christianity must be of the pronounced type that will stand all sorts of tests and wield an aggressive influence for righteousness. A Christian school helps in the formation of such character. Read the records and find out where Christian preachers, missionaries, teachers, deaconesses, medical missionaries, and home workers come from. Most of the Christian teachers in State and primary schools come out of Christian schools. What will become of this source of supply if the Church relinquishes all hold on the educational situation? There is a tenderness of sentiment about one's alma mater that endears the institution for life. Can the Church think of letting go of these manufacturing centers of Christian tenderness and loyalty?

If the Church is not going out of the educational business, then she must go into it with new determination and new support. She has the resources to adequately endow her colleges, if she can only be induced to consecrate such resources to this high and holy aim. With endowed Christian colleges, the wolf would be

driven from our educational door. Since Church people have the ability to do this strategic thing, should our leaders not put the matter on their consciences and press for a consummation which would solve the difficulties?

In the meantime a campaign of loyalty on the part of Christian parents in the matter of patronage is sorely needed. Too many Methodist boys and girls are going off to alien schools. True, that this is the "land of the free," but even freedom may be carried too far. If Methodism is not to surrender her forts (schools and college), then her constituency must put their boys and girls in her colleges, and must endow those colleges to the point of liberation from the nightmare of suffocation.—Midland Methodist.

A GOOD WORK.

Too much credit cannot be given to the Gideons, the organization of the traveling men of the state, for the excellent work which they are doing. They have chosen as their special field of work the placing of Bibles in all the hotels of the state. They have 4,700 Bibles already in 114 hotels in 44 towns and cities of the state.

At their annual meeting only several weeks ago, Mr. E. F. Edwards, of Conway, was elected president of the organization and through his efforts the organization is taking on new life and vigor. Bibles are now being placed in the hotels of Hot Springs through his efforts.

Their's is a work which should have the heartiest sympathy and co-operation of all right-thinking men and women.—F. S. H. Johnston.

ANTI-SALOON LEAGUE CONVENTION.

The National Convention of the Anti-Saloon League of America, in session at Indianapolis, adopted a declaration of principles which made appeal to Congress for legislation providing prohibition for the District of Columbia and for the territories and islands under the jurisdiction of the Federal government, for excluding from the mails liquor-advertising matter, and for submission to the States of the national prohibition amendment.

The declaration of principles stated that the need of the hour was not for any change of methods in the warfare against the saloon, but for greater aggression in the use of the same methods employed by the Anti-Saloon League in the past. There should be agitation of the question of prohibition through the various methods of publicity so successfully used; there was given the pledge of co-operation of the League's forces with the people who are fighting for state-wide prohibition in their states this year—in Michigan, South Dakota, Nebraska, Montana, and California—the pledge of aid in the law-enforcement campaigns throughout the country, both in "dry" and "wet" territory. The Anti-Saloon League's political policy was again declared to be "omnipartisan"—to avoid affiliation with any political party as such, to support such candidates, regardless of party, as are friendly to prohibition. The principle of woman's suffrage was "unqualifiedly indorsed."

At the closing session of the convention the following resolution was adopted by unanimous vote:

"Resolved, That it is the sense of this convention that the Executive Committee of the Anti-Saloon League

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.

The light that shines farthest shines brightest at home.

Just one hundred years ago the first New Testament in Chinese was issued from a press in Canton. Last year the American Bible Society and the British and Foreign Society circulated in China more than a quarter million copies of the Bible.—S. M. News Bureau.

PERSONAL MENTION.

On invitation, Mrs. R. M. Briant, secretary of Prescott District, will spend the fifth Sunday in July at Center Point, where the women will organize a Missionary Auxiliary.

Mrs. A. B. Haltom, superintendent of Publicity and Mission Study of the North Arkansas Conference W. M. Society, will soon leave for a visit in Oklahoma. We trust that she will be refreshed and made strong for her labor of love.

Mrs. W. A. Anderson has been benefited by a sojourn in Hot Springs, and we hope for her speedy restoration to health.

While Mrs. H. M. Harper enjoys the wonders of the golden West, Mrs. Florence S. Ragland, a well beloved co-laborer, kindly serves as secretary of Texarkana District.

Mrs. Moffett Rhodes, second vice president of Little Rock Conference W. M. Society, delights in "perfect weather," as she visits her mother in Paxton, Mass. She is not far from

of America be requested to take such action as may be deemed necessary to bring together representatives of the nations of the civilized world to confer simultaneously in the same city in which the peace envoys of the countries now at war meet, at the close of hostilities, with a view of bringing about world-wide and universal sobriety among the people of the earth.—Christian Advocate.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Northfield, and doubtless she will again bring us inspiration gained from association with world-wide workers in the cause of missions.

During August and September this department in the Arkansas Methodist will be edited by our faithful and capable friend, Mrs. F. B. Overton, 1311 Welch street, Little Rock. All contributions should be sent direct to her.

LITTLE ROCK CONFERENCE.

Report of Mrs. S. W. C. Smith, treasurer, for quarter ending June 30, 1916:

Table with financial data: Amounts received during quarter: Dues \$1,030.89, Pledge 1,122.12, Relief and Retirement 17.22, Scarritt School 10.40, Week of Prayer 5.00, Specials 79.50, Hotchkiss Scholarship Fund 21.60, Conference Expense Fund 171.16

Total \$2,457.89  
Amount remitted to Council  
Treasurer \$2,265.13

NOTES FROM THE TREASURER'S BOOKS.

Our specials for this quarter are: Scholarship in Japan, supported by Mrs. B. R. Donelson, Lakeside, Pine Bluff, \$50.00.

Contribution to Miss King's school in China, by Melvin Smith, Carlisle, \$5.00.

On scholarship supported by auxiliary of First Church, Little Rock, in China, \$19.50.

For Korean rural schools, Winfield Memorial Juniors, \$5.00.

Every adult auxiliary in the Pine Bluff and Texarkana districts sent reports.

Our pledge this quarter is \$166.31 less than the first quarter.

The total amount expended on local work reported is \$2,348.49.

Value of supplies, \$161.41.—Mrs. S. W. C. Smith, Treas., L. R. Conf. W. M. S.

Something for Nothing?

Not quite, but near it. On account of the lateness of the season we have decided to offer a full course in our

COTTON SCHOOL

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LITTLE ROCK, ARK.

**NORTH ARKANSAS CONFERENCE.**

Report of Mrs. A. B. Haltom, Conference superintendent of Study and Publicity for quarter ending June 30:  
 Number of auxiliaries, adult, young people's and junior reporting, 70.  
 Number of new adult mission study classes reported, 13.  
 Number of members enrolled, 204.  
 Number of new young people's mission study classes reported, 3.  
 Number of members enrolled, 28.  
 New junior mission study classes reported, 9.  
 Number of members enrolled, 160.  
 Number of reading circles reported, 4.  
 Number of mission libraries reported, 6.  
 Number of adult auxiliaries reporting organized Bible study classes, 17.  
 Number of members enrolled, 323.  
 Number of Junior divisions reporting organized Bible study classes, 3.  
 Number of members enrolled, 113.  
 Number of auxiliaries using Bulletins in monthly meetings, 49.  
 Number of auxiliaries sending missionary news to secular papers regularly, 8.  
 Number of prayer circles reported, 14.  
 Three adult reports were received too late to be included in my report to Mrs. Steele. If these had come on time our report would have read: Number of mission study classes, 14; number of members, 218; number using Bulletins regularly, 52.

Mrs. Trimble reports a circulating missionary library for Helena District.

North Arkansas Conference had news items in every week's issue of the Arkansas Methodist for the past quarter. Let us keep up this good work during the year.

The Bulletins have been sent out as soon as received to every auxiliary in the Conference. If any of the auxiliaries do not receive their Bulletins, please let me know.

I have written 59 personal letters and cards and sent out two circular letters. I have attended two of the district meetings where I presented mission and Bible study and our publicity work.

I expected a better report for this quarter. Let us begin now to make possible a much better report for the third quarter.—Mrs. A. B. Haltom, Conference Supt.

**LITTLE ROCK CONFERENCE.**

Report of Conference Corresponding Secretary, Mrs. W. H. Pemberton, for the quarter ending June 30, 1916:  
 Number adult auxiliaries reported by district secretaries, 97.  
 Number of members in adult auxiliaries, 3,115.  
 Number of new members this quarter, 115.

**HELP IN MEETINGS.**

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

**EDUCATIONAL.**

We want a good man or woman, School Directors, Teachers or Preachers preferred, to represent us in every School District in Arkansas with a high class Educational Work that is recommended by leading educators, and which deserves a place in every school and home. The price is only \$1.50, with a valuable premium. Commission allowed 50 per cent. For further information address Parker & Robertson, 408 West Markham St., Little Rock, Ark.

Number of young people's auxiliaries reported by first vice president, 25.

Number of members in young people's auxiliaries, 269.

Number of baby divisions reported by second vice president, 26.

Number of members in baby divisions, 250.

Number of junior divisions, 61; number of members, about 1,200.

Number of subscribers to the Young Christian Worker, 141; to the Missionary Voice, 936.

Monthly and quarterly leaflets used in 73 auxiliaries; Bulletins in 71.

Mission study classes this quarter, 61, with 1,040 members. Christian stewardship presented in 39 auxiliaries; 51 social service, and same number local committees reported.

New adult auxiliaries reported, 3 in Prescott District, 4 in Camden District, and 1 in Arkadelphia District; in Little Rock District, 1 baby division and 2 junior auxiliaries.

Number of scholarships supported, 2 in China, 1 in Japan.

Number of Bible women supported, 1 in China.

Number of schools aided, rural school in Korea, by Winfield Juniors.

One missionary supported in China and a deaconess in Arkansas.

Reported on honor roll: Adults of Lonoke, DeVal's Bluff, First Church, Texarkana; Warren, Wilmar, First Church and Pulaski Heights of Little Rock, young people at Warren and Juniors of Winfield Memorial. Some auxiliaries failed to report, causing their district to fall below in statistics. This is deeply regretted for every reason.—Mrs. W. H. Pemberton, Cor Sec.

**LITTLE ROCK CONFERENCE.**

Report for quarter ending June 30 from First Vice President Mrs. C. F. Elza, Benton, Ark:

Number of young people's auxiliaries, 25.

Number reporting this quarter, 11.

Number of members in entire Conference, 269.

Number of members added during quarter, 46.

Subscribers to Missionary Voice, 31.

Number of mission study classes this quarter, 7.

Books used, "Comrades in Service," "The King's Highway and "Light and Life in China."

Number auxiliaries presenting Christian stewardship, 6.

Number auxiliaries having committee on social service, 6.

Number auxiliaries presenting social service topic, 4.

Number of auxiliaries using press, 5.

**Financial Report.**

Membership offering for quarter

Relief and Retirement Fund for quarter

Pledge paid during quarter (Korea and Sue Bennett)

Total for missions

Conference Expense Fund

Total reported by auxiliaries sent to Conference Treasurer

Local Work and Social Service.

Amount expended in giving relief

Amount expended on Hotchkiss Memorial

Amount expended on church

Delegate's expenses

Total

Mrs. C. F. Elza,

First Vice President.

**ITEMS FROM AUXILIARIES.**

**First Church, Little Rock.**

Mrs. W. P. Field, Superintendent of Publicity and Mission Study, First Church, Little Rock, reports as follows:

"During the month of June we had two very interesting meetings. On the second Monday we finished "The King's Highway," and the class was unanimous in voting it the very finest of the studies so far. We studied "Home Missions in Action" the first quarter. On the fourth Monday there was a meeting of the circles at which reports were made of local work and money raised for local purposes. After the meeting there were light and cooling refreshments and socialibility."

**Mena.**

Mena Auxiliary reports a very interesting Bible Study Class. Rev. H. L. Simpson writes that the auxiliary recently organized at Snyder is composed of a band of capable and religious women who need only information to make them a strong society.

**Lewisville.**

At their last meeting the Lewisville Auxiliary held an interesting "Convention," at which they made the study of our work in China very real, Mrs. H. C. Stewart being leader. Each member represented a missionary from one of our schools in China and each wore a picture of the missionary she represented pinned upon her. Miss Emma Lester of McTyeire, Miss Irene King of the Susan B. Wilson School, Miss Lochie Rankin of the Memphis School, told of their work, while Dr. Margaret Polk talked of the hospital, and Mary Culler White told of the "Out Stations." Those impersonating these characters made short, bright and instructive talks. All were so much interested that they will continue the study of China and other fields.

**Juniors of Arkadelphia.**

For quarter ending June 30:  
 Number of members in Junior Division, 25.

Number of subscribers to Young Christian Worker, about 20.

Have you a mission study class? Yes.

How many members in the class? Twenty.

Has the subject of Christian stewardship been presented this quarter? Yes.

Is social service included in the programs and plans of work for the Junior Division? Yes.

Amount of membership offering, \$2.50.

Amount of pledge, \$3.90.

Total amount sent to Conference Treasurer, \$6.40.

Katherine Evans, Cor. Sec.

**Thornton.**

The Woman's Missionary Society of the M. E. Church, South, met June 26 at the church. The meeting was opened with a song service. The subject for this meeting was "Social Service Work," with following program: Scripture Reading and Prayer by Brother Dedman.

Song, "One More Day's Work For Jesus."

Miss Morgan gave a report from Porto Alegre.

Mrs. Taylor read Gleanings from the Panama Congress.

Mrs. J. W. Meador sang, "Bring Them In."

A call to Prayer, by Mrs. Stafford.

Solo, by Mrs. J. W. Meador.

"The Mexicans in the United States," Mrs. Dilling.

"Evangelistic Work Among the Korean Women," Mrs. Jones.

The rest of the time was spent in planning for a reception for our new church members to be given the second week in July. The meeting was then closed with a prayer by Mrs. Dedman.—Mrs. J. W. Meador, Acting Secretary.

**CHAPTER II OF THE SOCIAL SERVICE STORY.**

By Miss Nell Denton.

The story opens this quarter with (to the superintendent) a most exciting time, and it's hot weather, too, chasing down the mail carrier to relieve him of personal property (reports). The results of this chase are as follows: One report each from Batesville, Booneville, Searcy and Paragould districts; Conway and Fayetteville districts, 2 reports each; Ft. Smith District 3, Helena District 8, and Jonesboro District 6 reports.

The story continues with interest centering around the activities of the various auxiliaries reporting.

Batesville has begun visiting regularly the county poor house, and has set aside a fund to be used in charity work. Their Y. P.'s and children's societies use the Social Service programs.

Booneville visited the sanatorium and held a meeting on Christian Stewardship, which was greatly appreciated by the patients. They have appointed a committee to co-operate with the club women in securing Friday night educational films at the picture shows.

Clarksville has been renovating their parsonage.

Conway co-operated with other organizations in securing civic improvements.

Visiting and sewing have been the chief occupations of the Fayetteville committee.

Fort Smith (Central) has sent petitions to Congress in behalf of child labor and prohibition laws, held weekly prayer meetings at the Refuge Home during June, arranged for a special service on anti-cigarette Sunday in the Sunday school, and held a meeting with the colored women to help them in their work.

Mansfield secures positions for the unemployed and provides for poor and infirm people.

**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 Baughan'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.

Brinkley distributes literature through their sub-committee on negro work.

Marianna is planning to do extra canning of fruit to send a supply to the Methodist Orphanage.

La Grange reports this quarter they are keeping their church in good order.

Jonesboro is organizing among the Negro women. The committee on laws is busy helping to enforce local laws. Other work done is: Observance of clean-up day and co-operation with the Civic League.

Harrisburg conducts the Social Service study.

Marion is doing a good work in connection with the Board of Health.

Nettleton and Jonesboro Y. P. were the only Y. P. societies reporting this quarter. This was Nettleton's first report.

Blytheville sent a petition to Congress in behalf of the Smith-Hughes bill. Helped the Civic League financially for civic improvement work. The colored women's club continues to do good work through a study of child training. This club has contributed also to the Civic League, and is making the care of the school grounds their special charge.

Imboden is looking after the enforcement of the compulsory school law.

Eureka Springs had a splendid meeting this month. Some visitors from other places contributed to the program to make it especially helpful.

Thus endeth the second chapter of the North Arkansas Social Service story.

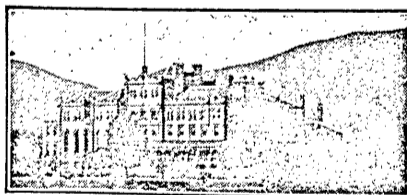
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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

## Sunday School Department

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### SUNDAY SCHOOL NOTES FOR JULY 30.

By G. A. Simmons.

Subject: The Word of the Cross.

Text: Corinthians 1:1-31 and 2:1-5.

Golden Text: "Far be it from me to glory, save in the cross of our Lord Jesus Christ," Ga. 6:14. (Revised Version).

Time: The spring of 56 A. D., about four years after Paul left Corinth.

Place: This epistle was written in Greek by Sosthenes as emanuensis at Ephesus, where Paul had lived during the past three years, and had exchanged letters with certain members of the church at Corinth.

Historical Background: Paul spent 18 months in establishing the church at Corinth, the chief work of his Second Missionary Journey. He was succeeded in the pastorate by Apollos, an accomplished Jew of Alexandria, eloquent, "mighty in the Scriptures," and instructed in theology by Priscilla and Aquila. After him came other teachers with leaning toward Judaism. The church was composed mostly of the lower orders of society, partly Jews, but mostly Roman freedmen and slaves and idolatrous Greeks. The natural jealousy between these classes was repressed during Paul's presence, but burst forth with fury after his departure, and divided the church into four factions—one professing fidelity to Paul, another (probably Jews) to Peter, another caught by the charm of his eloquence to Apollos, and a fourth to Christ. The Gentile faction freely joined in heathen feasts, and even made a festive banquet out of the Holy Communion; women discarded the Eastern veil of modest dress; Greek intellectual speculation ran riot on sacred subjects; and even Pagan morality was scandalized by incestuous intercourse. Rumors of alarming disputes reached Paul, then came a letter, brought by freedmen, full of puzzling and practical questions on procedure and morality—for example as to celibacy or marriage; whether men ought to worship with covered heads, like Jews, or uncovered, like Greeks; whether they should eat meat offered to idols; about lawsuits before heathen, the factions in the church, the resurrection of the dead, etc. Paul had sent Timothy to Corinth, so instead of going himself as he had intended he wrote this First Epistle to the Corinthians.

1. Salutation (1:1-4) and Thanksgiving (1:5-9). Note Paul's method of correcting the weakness and errors of the church of Corinth. He does not, after the usual words of greeting, commence criticising—that chills, hardens and drives away—but he wins their attention and good will by recognizing and approving the good in them, for faulty as they were, they were far superior to their surroundings, or to what they had been before becoming Christians. Paul knew that even at best man is but an imperfect instrument for the Master to use, and that the church at Corinth was weak and subject to many trials and temptations, but he was confident of their future. So he is thankful that the grace of God has been given them by

Jesus, that they are enriched by him in all utterance and knowledge, that they come behind in no gift, and that they are waiting for the coming of Christ.

II. An Entreaty Against the Spirit of Faction: (1:10-17), Paul now gently hints at a lack of unity, a difference of opinion among them, and beseeches them that they agree in their speech, be of the same mind, and be "perfected together." Then he speaks more strongly and frankly, saying that he has heard, even tells through whom he has heard of their contentions. Chloe was probably a member of the church at Ephesus, and some of her "house" had doubtless been on a visit to Corinth and had learned about the troubles of that church. Paul rebukes their partisan spirit by asking, "Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?" and then thanks God that he had baptized but two men, "lest any man should say that ye were baptized in my name. For Christ sent me not to baptize, but to preach the gospel."

III. God's Method of Salvation (1:18-25). What is the wisdom to some seems foolishness to others. To a soul steeped in sin the preaching of the cross seems foolishness. Many men today ridicule and reject many doctrines and teachings of the Testament, as the doctrine of the atonement, of substitution, etc. But if the doctrine of the cross seems foolish-

ness to any one, it only shows that he belongs to "those that perish." For "unto us who are saved" the preaching of the cross is the power of God, the power that shapes our lives.

The wisdom of God makes the wisdom of the world insignificant indeed. God is constantly making foolish the power and wisdom of this world. Scientists discover a thing true one day and untrue the next; philosophers invent a system of philosophy, to be followed soon by another. So the wisdom of the scientist and of the philosopher fails, but to the simple God reveals the path of life. The world by wisdom knows not God and philosophy fails to find him. The cravings of the human heart are not satisfied by any philosophy. "It pleased God by the foolishness of preaching to save them that believe." As the preaching of a crucified Christ was a stumbling block to a sign-seeking Jew, and foolishness to the world-wise Greek, so it is with many men today, especially the self-wise who pride themselves upon their philosophy. But "unto those who are called" Christ is "the power of God and the wisdom of God." Man's wisdom is worthless compared to God's wisdom, and man's power impotent compared with God's omnipotence. "The foolishness of God is wiser than men, and the weakness of God is stronger than men."

IV. Whom God Chooses (1:26-31). God frequently chooses just those whom the world scorns and rejects. Not many worldly wise, not many mighty in power and authority, not many noble-born are called. This is rather gloomy for the proud and powerful, but glorious for the humble and weak. Why does God choose the foolish and weak? To put to shame the wise and mighty. If we had wisdom, wealth, intellectual strength and personal power, and God should choose

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us, we would take all the credit to ourselves. But being "weak, foolish and despised" if we accomplish anything, it is evident that it is God working through us, and not we who did it, and we give God the glory. There is then no room for glorying in ourselves because of what we are or have done. No one, whatever his advantages and privileges, ought to boast that to his own wisdom, rank, or power he owed his salvation. "No flesh should glory before God," for the Lord thy God is a jealous God."

V. The Character of Paul's Preaching to the Corinthians (2:1-5): Paul practiced neither rhetoric nor philosophical argument to convict and convert men. He gave attention to the truth of his message rather than to the eloquence of his utterance. He was resolved to preach but one thing in this center of culture, art, wealth and pride, and that was "Jesus Christ and Him crucified." Eloquence might attract, and philosophy convince, but they could not save men. His business was to save men, and only a crucified Christ could do that.

The Lesson For Us. Has God chosen us? Are we aware of our weakness and ignorance? Have we found in Christ the power of God and the wisdom of God that orders our daily life? Do we proclaim Christ, or seek to charm the crowd? Ponder over these things.

**REPORT OF TREASURER LITTLE ROCK CONFERENCE SUNDAY SCHOOL BOARD.**

On Apportionments and Specials.

Previously reported	\$600.58
Caney S. S., Ussery Charge	1.50
Roe Sunday School	1.50
Fordyce Sunday School	10.00
Total	\$613.58

Children's Day Receipts.

Previously reported	\$690.43
Des Arc Sunday School	5.82
Leola Sunday School	5.00
Umpire Sunday School	1.50
Egger Sunday School	12.50
Pine Bluff Charge	24.15
DeWitt Sunday School	8.10
Mt. Pleasant S. S., Monticello	18.00
Roe Sunday School	4.44
Huttig Sunday School	5.50
Mt. Pisgah S. S., Arkadelphia	2.60
Total	\$778.04

R. E. Overman, Treasurer.

**JUNE'S TEACHER-TRAINING ENROLLMENT.**

The Teacher Training Department at Nashville reports the following enrollment for the Gulf Division for the month of June:

Alabama Conference—Two classes, at Mobile (Government Street and St. Francis Street), with eighteen students; Little Rock Conference, one class, at Pine Bluff (Hawley Memorial) with eighteen students; North Alabama Conference, twelve classes, at Owen's Cross Roads (Oak Grove); Birmingham Circuit, (Mt. Chapel, Oxmore, Patton's Chapel); Bridgeport Circuit (Mt. Carmel), Bridgeport, Cedar Bluff, New Hope, New Market, Oneonta and St. Joseph, with 142 students; North Mississippi Conference, two classes, Holcomb and Oxford, with thirty-three students. Total enrollment for the Division, seventeen classes and 211 students; aggregate for the whole church, forty-six classes, 540 students—the latter figure including fifteen individual students.—A. L. Dietrich.

**EPWORTH LEAGUE.**

**THE EPWORTH LEAGUE LESSON FOR JULY 30.**

By Rev. H. C. Hoy.  
How Missions Bless Our Nation.  
Scripture References. Luke 19:41-48.

The nation that neglects missions will soon become selfish and narrow. The death knell of any people is exclusiveness, while the life of a nation is world-wide vision with the will to assist those in need. Truth cannot be confined to any one people without becoming warped. Truth shines brighter for the giving out, so it is with Christianity, it grows in strength and power as it is carried to the utmost parts of the earth, and the sender gets a blessing.

First, Missions bless a nation by making it unselfish.

1. Selfishness leads to sin. Selfishness is the tap root of all sin. Selfishness makes people neglect God. It generates a cruel heart, clogs the wheels of progress. Selfishness has killed all nations in the past. It killed Rome and Greece, and will kill this nation if we allow it to grip us.

People who live for themselves only soon become miserable. I know of no greater source of unhappiness than that of merely wishing to be the center of all things and to hold onto what you get regardless of how it may affect the world around. Money nor possessions never make any one happy unless they know how to share it. Many rich people are invalids today because they are unhappy amidst plenty, and have become bored with life, whereas if they would try the task of making others happy by sharing their blessings, the result would be a restored health and interest in life. Life increases in proportion as people give, for such a course prevents stagnation.

People who refuse to share their blessings become arrogant and intolerant. They shut out the viewpoint of others, and soon become narrowed in their view of life, believing that all who do not believe as they do are fools. Arrogance and intolerance soon bring their fruit. The individual who is haughty and narrow soon finds that he has no friends, since he has no points of contact. The nation that shuts itself off from the world with its views of superiority wakes up to find itself behind the other nations of the earth in the race of civilization, being cut off from the other nations. A nation that is practically friendless among the nations of the earth because of Prussian arrogance. The Prussians imagined they were the only people of the earth and sought to build up a civilization for themselves only with the result that they have been caught in their own folly.

2. Missions leads to unselfishness by cultivating a spirit of helpfulness and sympathy. The nation that has a great truth and is fired with the desire to give it out will soon awaken to the fact that the blessings it has sought to give out will draw the world unto it. The people who look out upon people that are suffering and then answer that call with a helpful hand have found a connecting link between all peoples, and they will return the act, since all people can understand kindness prompted by the great principle of humanity behind which stands Christianity as the great propelling force. When America returned the indemnity money to China it made this

nation a lasting friend as well as an example of future unselfishness. And we shall be rewarded in the future with a large commercial and spiritual intercourse. The missionaries have paved the way everywhere for the deals of America and for its immense manufacturing interests.

The American people through missions will learn that there are other people in the world as well as here and that they are the Lord's people. Again the very fact of missions causes us to realize that people of other climes have the same desires and hopes as we, and that after all human nature is about the same everywhere. We are all God's children and should so live. This unselfishness promoted by missions tends to lessen natural friction and it brings people together in national harmony; for when all nations really believe in Jesus Christ they will then become alike.

Second, Missions sharpen the nation's interest in Christianity.

1. The keys of the kingdom are in the hands of men with a vision. It was because Peter had the first vision yonder on the slopes of Hermon that the Lord put first of all in his hands the keys after the resurrection. It is this vision that can open the doors to every one else in the world. This vision makes men intensely in earnest about the Christian religion and causes the Church that is alive to missions to be the most progressive as well as the most prosperous Church. The men of missions that remain at home are the men that keep this nation from stagnating, and hold it true to a purpose in life, by giving it an ideal to work to, the giving of the gospel to every creature. People must have some incentive to keep them at work and missions is a great incentive. The harder people work the greater is their interest in that work, and the more they give to missions the more will they enjoy the work of missions in the world.

Christianity says, know thy God, and to know thy God means to obey His command, which is to carry the gospel to every creature. The gospel of Jesus is universal in scope and cannot be confined to any one people. Our civilization of today is essentially Christian. We must maintain this in all the world in order to maintain it at home. America must seek to save the world in order that she may save herself. Missions means a passion for souls not only in foreign fields but at home. It is the nation that forgets itself that shall live forever. The nation that has mastered itself is the one that is fitted to master the world, and the world will be mastered by spiritual truth. Nations have ever failed to master the world with force. It is ideals that will succeed, and the Christian ideal is the one ideal that is fitted for the task.

The passion of the day is the study of the human race and its needs. Men are seeking to prevent the corruption of the youth and the white slave traffic. They are studying vital statistics and all that threatens human life and its morals. Now, the crown of this human altruism is found in the spirit of missions. It is the God of good will whom we worship that makes us men of good will towards our fellow men. It is the vision of God's love that makes the true missionary spirit of human brotherhood.

2. Missions sharpens interest at home because it brings missionary living. The true missionary preparation is not accomplished by merely

knowing, but by living. Missions means that the people at the home base must have a daily experience of missionary discipline, which comes as a result of freely giving oneself into the hands of God to be directed by Him into all things. So, and so only, will He enter and take full possession, and mold you after the likeness of His Son. He will speak through you against sin and indifference; for no one can be entirely in the hands of God and be otherwise. Missions saves the people at home, because they have His spirit, since God and Jesus are intensely missionary. "As many as are led by the Spirit, they are the sons of God." Christian faith means missions.

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## CHILDREN'S DEPARTMENT.

## THE SAME BOOK.

When grandma went to Sunday school,  
So very long ago,  
She didn't look a bit like me  
Or like the girls I know.  
Her ruffled dress, her plain, smooth  
hair,  
Her bonnet, were so queer,  
That if she went with me, the class  
Would stare and laugh, I fear.

But grandma says if I had gone  
With her, my pretty clothes  
Would have seemed queer to all her  
friends,  
And that's true, I suppose.  
But the texts and Bible stories  
My teacher tells us now  
Are just the same that grandma  
learned  
In her school long ago.

—Sunbeam.

## A FRENCH BOY'S SERVICE.

"Speed boldly, Jean; the safety of God's elect depends on thy fleetness and courage," said a French peasant woman, as, standing at the door of a hut perched over a gorge in the Cevennes mountains, she bade farewell to her young son. He, mounted on a small white pony, looked fearlessly out of his bright blue eyes, and, tossing back his abundant tresses of fair hair, bent to kiss the mother's hand; then descending a steep, winding path, over which his intelligent animal picked a slow, sure footing, the young rider disappeared in the dark aisles of a pine forest.

Jean Cavalier was ten years old; his cradle had been rocked to the howl of mountain storm; he was accustomed to scale heights with fearless agility, being sure-footed on paths that only the mountain-born could safely tread, and he now dauntlessly faced a hazardous ride and the peril of imprisonment to save the lives of five hundred Christian men and women. It was nearly noon; all the huts, sheepcotes, and cottages in the lower adjoining valleys were deserted by their inhabitants, who had started at dawn for the secluded mountain of Bourges,



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there to seek consolation and strength in the worship of God.

This was the period of that so-called "religious" war in France, which lasted twenty years, and in which the king, Louis XIV., employed sixty thousand soldiers to exterminate three thousand Protestants, because they persisted in worshipping their Maker in their own fashion. Through the upper valleys, for some weeks previous to the time of this story, there had been found, in rock cavities and hollow trees, bits of wood carved with the words, "Manna in the desert," and with certain symbolic marks whereby all the faithful knew that the great pastor, Brousson, emerging from his secret cavern dwelling, would meet and minister to his persecuted flock in the afternoon of the first day of the year 1703, at the Bourges Mountains.

Notwithstanding all precaution, news of the intended convocation had reached the town of Hais, and Captain Daiguirrier with six hundred men, was coming up from the plain, eager to surprise and butcher the innocent congregation—a kind of achievement not unfrequent in those tragic years.

Just before noon today, Jean, when climbing the rock back of his father's hut in search of a missing goat, spied the red bonnets of the cavalcade, traversing a defile far below; he knew well their terrible purpose, and hurrying down said to his mother:

"I have seen the king's troops going up; there's none to give warning but me."

Twenty minutes later, Jean was riding along through the dim forest, intently counting the net-work of paths so familiar to him, and trying to choose one by which he could elude and outstrip the assassins. Issuing at length from the woods he paused hesitating between two routes—one smoother, though longer—by which, trusting to his nimble pony, he might speedily arrive, unless overtaken by the troops; the other led through ravines and over rocks into the very heart of the mountains, and was a hazardous path, even for a skillful climber. If he took the latter, he must abandon his horse and trust his own speed and agility. Finally deciding on the smoother road, he was turning toward it when he heard the sound of a conchshell, and, on the instant, a flash of scarlet streamed around a spur of the forest. Quickwitted Jean rode at once to meet the advancing soldiers.

"Whither you go?" asked the captain.

"To the upper hills to seek my father," replied Jean.

"This is not a safe country for youngsters like you to travel in alone," said the officer.

"I have confidence in God. Those who do no ill need fear none," returned the child, calmly.

"You shall come with me," continued the captain, suspiciously: "so fine a boy must not grow up a rebel. I shall dedicate you to the service of the king and the church."

Jean made no answer, riding on with his captors, apparently in submissive composure; but the vigilant little fellow, quick in expedients, contrived to fall back gradually, till, when the dismounted troops, painfully climbing, were half way up a steep ascent, Jean was among the hindmost. A brook wound round the base of the hill, and Jean knew that near the stream was one of those caverns, common in a country of volcanic formation, the entrance to which was concealed by thick, clustering bushes.

Seizing an opportune moment the active boy turned his pony, dashed down into the brook, leaped from his steed and ran into the cavern. Some minutes elapsed before the more clumsy soldiers could descend; when they reached the stream, the pony was scrambling homeward over the rocks, and no trace of the rider was visible. Little Jean tremblingly crouched in his covert during their brief, vain search; but soon, eager for a larger prey, the pursuers returned to join the rest of the band.

When the last echos had died away, and only the brook's gurgle was audible in the stillness, Jean ventured from his retreat, aware that the distance had been increased, and the time for rescue lessened by his capture; but his childhood's steadfast faith never dreamed of failure; prayer and act were one, as lightly leaping from boulder to boulder, by intricate windings about pinnacle and crest—here following the bed of the mountain stream, there swinging himself by gnarled roots over deep chasms—the intrepid boy hastened breathlessly on.

Not far away, some hundreds of resolute men and women were assembled on a rocky platform amid the desolate hills. Muskets stood near, ready for a sudden call to arms. Around the worshipers was a chestnut forest, through which enormous trunks and leafless boughs the wind moaned in melancholy cadence accompanying their psalmody and supplication. On a flat, smooth stone, at the base of a precipitous rock, stood the minister who, while little Jean sped toward them, was thus addressing the congregation:

"What fear you? Did not God nourish His people in the wilderness? Did He not send the ravens to feed His prophet, and will He not again work miracles? Has not His Holy Spirit comforted His afflicted children? He consoles—He strengthens us. Will He not in time of need cause His angel to go before us?"

Concluding thus, the preacher advanced to a natural stone slab serving as a sacramental altar, and the assembly in reverential stillness, to which peril added a solemn awe, came forward two by two, bareheaded. A cry startled them.

"Fly! the enemy comes!" rang in shrill childish treble from above the kneeling multitude, and looking up they saw, on the rocky summit before the pastor, a little figure, whose white goat-skin coat and locks of gold gleamed in the mellow sunset, as the rocks and caverns re-echoed his vibrating cry.

"Fly! the enemy comes!"

The startled throng, gazing up knew not the son of their neighbor and friend, Roland Cavalier. The solemnity of the place and the danger always near their worship had infused their exalted minds with a sense of the immediate presence of the supernatural, and the simple-hearted peasants thought the child Jean a veritable messenger of Heaven.

They quickly dispersed through pass and defile, and when the troops arrived, the early stars shone down on the deserted rocks and lonely forest.

Jean joined a party of fugitives, and lived to be a valiant and famous defender of the Protestant faith. While the commander cursed him as a treacherous little rascal, most of the congregation always maintained that God sent an angel to save them.—Christian Intelligencer

## NEWS OF THE CHURCHES.

## A GOOD MEETING AT NETTLETON

We have just closed a great meeting at this place. There were in conversions and reclamations 112 or 114. We have received 48 into our church, with a promise of quite a number to follow, and a number of others have gone to other churches. Brother W. C. Swope, one of our fifteen selected evangelists, assisted by his singer, Mr. L. H. Harper, conducted the meeting. We had but one week of regular day services, but during the week we had five and six services per day—that is, including prayer meetings. Our business houses closed promptly for the regular preaching hour, and the mill hands voted to suspend work and attend the day service. We paid the price for a good revival and God gave it to us.

Brother Swope is an "A No. 1" gospel preacher. He preaches the old, old story with the unction and power of the spirit. He believes in scriptural repentance and conversion, and preaches it in unmistakable terms. He made no attempt to play the spectacular, and hews to the mark, holding up a standard that will stand the dull grind of the ages. He preaches more gospel in less time and in prettier language than any evangelist I've ever heard. He also "exhorts and rebukes withal."

The most striking feature of the meeting was that it began among the older people and then reached the younger ones. There was one man converted and received into the church who is 73 years of age, and

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shows that I stand it real well. I took the Compound when my ten year old daughter came and it helped me a lot. I have also had my oldest girl take it and it did her lots of good. I keep it in the house all the time and recommend it."—Mrs. DEWITT SINCEBAUGH, West Danby, N. Y.

Sleeplessness, nervousness, irritability, backache, headaches, dragging sensations, all point to female derangements which may be overcome by Lydia E. Pinkham's Vegetable Compound.

This famous remedy, the medicinal ingredients of which are derived from native roots and herbs, has for forty years proved to be a most valuable tonic and invigorator of the female organism. Women everywhere bear willing testimony to the wonderful virtue of Lydia E. Pinkham's Vegetable Compound.

## ARKANSAS SONG LEAFLET.

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

the greater part of the conversions and reclamations were of age. We believe in Brother Swope's preaching, because he did not have on exhibition a large catalogue of touching incidents (supposed and purposed to play on the emotions), with an occasional gospel sandwich to make it sound like preaching, but rather because he appealed to the soul through the intellect for the worth of the soul and the betterment of life. Our town is better and our churches are more alive, and religious sentiment is stronger.—O. L. Cole, P. C.

#### ROLAND.

This splendid town is situated on the Rock Island Railroad about thirty miles out from Little Rock. Beautiful stretches of fertile lowlands reaching far back from the Arkansas river lie close up to the town, while on other sides long stretches of hills and mountains, conspicuous among which rises Pinnacle Mountain, like a lonely sentinel reaching far above the level of the little hamlet, form a most inspiring and exhilarating scene for visitors and residents. The people are kind and hospitable in a way that one feels extremely "at home" among them. My mission there was to assist the pastor Rev. C. R. Mann in a revival. I found him overburdened with the cares of that large circuit and deeply grieved because he did not have time to do the detail work so much needed to be done on his charge. I have never worked with a man who was more highly respected and more deeply loved than he. He is indeed unselfish and heroic in expressing his interest and love for his people. At Roland I found this situation, a little church barely existing and with a very small membership. I have never seen a greater opportunity for our church. Under the present arrangement it will be impossible for us ever to accomplish the task ahead of us. If it could be made the center of a small circuit with the pastor living there so that he could be among those splendid young people (about twenty-five in all) it would be no trouble to get them interested in every department of our church. To me it is a tragic situation and we hold the key to it. There are four families there who could and would pay fifty dollars each to the support of the right man. Other appointments would supplement this gladly.—L. E. N. Hundley.

#### CEDAR GLADES MISSION.

Our third quarterly meeting was held with the people of Gladstone Church and Brother Few, our lovable Presiding Elder, was there and preached two great sermons which were gladly received by a large concourse of people from eight miles distant. His sermon Saturday was delivered with great power and demonstration of the Spirit of God and was enjoyed by all, and at night we met with the Literary Society at that place, and the young people asked Brother Few to make a temperance speech, which he did, and let me tell you he certainly delivered a great message, and everybody was delighted.

#### A WOMAN'S APPEAL

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

On Sunday morning when we got to the little schoolhouse there was a great crowd of people waiting. We held Sunday school at 10 o'clock while Brother Few was cleaning up and loading his big gospel gun and when 11 o'clock came he was ready to shoot. I believe that if our government could send a hundred or two soldiers like Brother Few to Mexico and let him get a few shots at those Mexicans, or the Germans, that it would beat all the cannons and big guns we have, and we could do it so much cheaper. But the trouble is we do not know how to spend our money. We have the right kind of men, and if the president and Congress would make an appropriation to the M. E. Church of a few million dollars to help us, we could send some artillery over there that would settle the matter for time and eternity and God's kingdom would come on earth as it is in heaven. But until we learn how to pay and to pray we need not expect God's kingdom to come on earth as it is in heaven. Well, after preaching these people went to their wagons and began carrying out boxes to the grove and pretty soon we received a summons to come that way and I must say that was the greatest dinner in all my life. I can't tell you all they had, but they had chicken, stew, pie, mutton, kid and vegetables and the finest tomatoes I ever saw, and it is needless to say what Brother Few and I did. I am very much delighted with the people at Gladstone. The most of the Christian people up there are Baptists, but they are a fine, generous, lovable people, and some of the finest young people. They are anxious to make their community the best, and I ask the prayers and co-operation of every one to help me to be helpful to those people. I am expecting great things on Cedar Glades Mission this year and everything looks hopeful now.—G. M. Gentry, P. C.

#### PERRYVILLE.

We began a meeting at New Tennessee Church June 28, and ran nine days. Brother W. E. Hall of Prairie View was with us and did the preaching. The Lord was with us and we had a great meeting. The last night of the meeting ten professed faith in Christ. Brother Hall is a spirit-filled man and a strong preacher. He did some fine preaching and left us feeling that we had been in company with a man of God. Both myself and the people were much helped by his preaching. He left a host of friends, who are anxious for him to hold another meeting. We will begin our meeting at Pleasant Grove July 15.—H. K. Steward.

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

Dr. Monk lead the devotional service.

The reports of the preachers were gratifying, as a whole, considering the extremely warm weather last week.

Dr. Richardson reports a very good day at Asbury, congregations very good. Fine League service, and Sunday school about up to normal.

Services were very well attended at Henderson's Chapel as reported by Brother Fitzhugh. Good attendance at Sunday school. Three additions. Brother Goodman preached at night in the absence of Brother Fitzhugh.

Brother Rodgers reports a good prayer meeting at Highland; small congregation at 11 o'clock Sunday, but fine crowd at night, very good day all around.

Hunter had a good Sunday. Brother Fizer reports small congregation Sunday morning, better Sunday night. Good League service.

Brother Hundley reports forty odd at prayer meeting at Pulaski Heights. Good congregations Sunday at both hours; splendid League service.

Small congregations at Twenty-eighth Street at both hours Sunday; Sunday school about up to normal; thirty-five at prayer meeting.

Brother Fitzhugh kindly consented to preach for the pastor, who is nursing an eye that is about to go back on him. One addition to church. Fine League service, with a large number present.

Dr. Gee reports a good day at Capitol View. The evening congregations increasing in numbers, many strangers being attracted to the services. About 130 in Sunday school. He reports the Capitol View Church now out of debt except \$3,500 the Church Extension Board is to take up. We all rejoice with this energetic pastor and his people in this, an almost superhuman task, that has been accomplished.

Brother Hammons reports very good services Sunday at Winfield. Sunday school off some, also the attendance of the congregations. Splendid League service. The League held services at the Confederate Home last week. They have resolved to hold services at different institutions from time to time.

Brother Hutchinson reports a gratifying day at First Church. Services well attended Sunday. Baptized two babies and three joined the church. Good League service.

Dr. Monk reports being on Benton Circuit Saturday and Sunday; preached to large congregations. Brother W. C. Watson is helping pastor in meeting at Sardis; meeting progressing nicely. They have a good Sunday school at this place.—J. D. Baker, Secretary.

#### HOT SPRINGS METHODISM.

Present: Robertson, Steele, Spruce and Duckworth.

Spruce—(Tigert). Found things in bad condition at Tigert. Have had good congregations the past week. Good interest; fifteen of the most wicked people in the community pledged themselves to support the church. Took collection for the purpose of repairing the church and the work is going on today. We are hopeful that things will pick up at Tigert.

Robertson—(Park Avenue). Congregation was better than usual for day service; two accessions. Good League; very fine leader. Quite a fine service last night. Sister Robertson is on gaining ground. She is steadily improving.

Steele—(Third Church). Preached for Brother Holland in his absence from the city. Had good congregation and enjoyed the service very much. Brother Dorey preached last night.

Duckworth—(Oaklawn). Services about as usual yesterday. Good congregation at both services. "Wild Bill" Evans preached for me last night. His sermon was enthusiastically received. "Wild Bill" is a dandy. Prayer meeting was well attended last week and a fine service was enjoyed. Very fine League service. Finances all up to date.—R. L. Duckworth, Secretary.

#### CENTRAL AVENUE, BATESVILLE.

We have just closed a great revival at Central Avenue. Brother W. J. LeRoy and wife of Earl assisted in the meeting. Brother LeRoy did some

solid preaching which brought good results. We had forty-two conversions and twenty-five additions to the church. The church has been strengthened wonderfully. Pray that we may continue to win souls for Christ and that His work here may be built up.—F. L. Glisson, P. C.

#### SEARCY DISTRICT CONFERENCE.

The Searcy District Conference convened at Heber Springs on July 12, with practically all of the preachers present, and a large number of lay delegates. The Conference was preceded by a meeting of the laymen on the 11th, presided over by District Lay Leader O. H. Davis of Cabot. This was a very interesting and profitable meeting in which was discussed how the laymen of the church might help the pastors in reaching unsaved people. Mr. T. B. King of Memphis addressed the meeting, reading and discussing the laws of our church as to privileges that the laity now enjoy. The discussion of the topic, "The Unoccupied Territory in Our District and How to Occupy It," will no doubt result in much good throughout the district. At the night session President J. M. Williams of Galloway College delivered a helpful and interesting address on "Stewardship."

The Conference was opened on Wednesday morning with a strong sermon by Rev. C. F. Hively of Gardner Memorial Church, Argenta.

The report of the pastors showed marked improvement over the district, many of whom reported an increased interest in the attendance and Sunday schools. Nearly 400 accessions to the church were reported, while only a few meetings have been held, most of the pastors stating that they were making preparations to begin their meeting at once. A gratifying statement from the preachers of the district was that the cause of temperance was strong in their respective charges. On Wednesday night Mr. King delivered a strong sermon, using as a basis for his talk two passages, first, "Go ye into all the world and preach the gospel," and "Wherefore brethren look ye out among you, seven

## FRECKLES

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

There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

#### SAMPLE CATECHISMS.

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

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

#### 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.

odist Protestant Church and he was continued by that church as a preacher. In 1884 he was ordained elder and continued as a minister in the Methodist Protestant Church until the date of his death. He served throughout the Civil War in the Confederate army and was also a good soldier of the cross of Jesus Christ. Peace to his memory and peace to his posterity.—C. F. Messer, P. C.

THOMAS.—Mrs. Emma Thomas (nee Fontaine) was born in Hempstead County, Arkansas, August 26, 1858; was converted and joined the M. E. Church, South, at St. Paul, near Ozan, Ark., when quite young, under the ministry of Rev. R. M. T aylor, and lived a devoted Christian till death claimed her June 18, 1916. Sister Thomas died at the home of her daughter, Mrs. J. W. Taffe, near Idabel, Okla. She was brought back to St. Paul, her old home, and buried. A husband and three children, an aged mother and two sisters survive her. A short time before she was stricken with disease, a Sunday school was organized near her home, and she volunteered to take the superintendency of the Sunday school, and was doing a great work, but God said, "It is enough, come up higher, your work is done." She is dead, yet she lives in the hearts and minds of the many friends and relatives left behind. We would say to them, "look up, cheer up, for it will not be long until we shall meet her on the other shore, where parting will be no more."—B. E. Williams.

BEASLEY.—W. P. Beasley was born in Darlington District, South Carolina, in 1857, and moved with his parents to Central Arkansas about 1870, afterwards locating near where the little town of Cato now stands. In 1881 he was happily married to Miss Mary Spann. In 1899 she took her departure for the Home of the Blessed, leaving him with nine children, seven girls and two boys, to care for. He moved with his family in 1902, to Lamar County, Texas, where he resided until his death.

Brother Beasley gave his life to God in early manhood and became an active member in the M. E. Church, South, in which he remained until his death, not attempting to ride to heaven on flowery beds of ease, but assuming the great responsibilities placed upon him by the church as a fearless soldier, while his health would permit. For several years he has been afflicted. On June 28, 1916, in the presence of his seven surviving children, at his home in Paris, Texas, his spirit took its everlasting flight to the God who gave it, and his body was laid to rest on the 29th at the Pleasant Hill Cemetery. During his last afflictions, as the lamp of life grew dim, the light of God's love so shone upon his pathway from shores of sweet deliverance that he longed for the City of God. May his mantle fall upon those who sur-

vive him is the prayer of his brother and friend.—H. C. Park, High Tower, Texas.

McCULLY.—Asa Arthur Alonzo McCulley, son of Mr. and Mrs. Arthur McCulley, was born September 18, 1914, in Dallas County, Ark., and departed this life June 22, 1916, in Milan, Tenn. He leaves to mourn his death, father, mother and two brothers, a number of relatives and friends. All that loving hands could do was done to relieve him. The Lord hath need of little Asa, a bud of earth to blossom in heaven. The Lord gave and the Lord hath taken away. Funeral services were held at the Cumberland Presbyterian Church at Double Springs by Rev. J. E. Hicks and Rev. N. W. Lee.

SOUTER.—W. W. Souter was born March 9, 1851, and lived in Columbia County until his death, June 26, 1916. His life was given to Christ and the Methodist Church. He joined the church when he was thirteen years old. For more than twenty-five years he has been steward at Harmony on the Magnolia Circuit. There the writer knew him and learned to love him twenty-five years ago. His home was the preacher's home. He was both enthusiastic and constant in his religious life. He had the confidence and esteem of his community, and an immense throng at his funeral testified to their sense of loss. He has been the church and community leader, and who can take his place? He leaves a wife and three daughters. We shall all miss Brother Souter until we see him again. May God bless his community, his church, and his family.—W. P. Whaley.

EASLEY.—Minerva M. Hasting was born in Henry County, Tenn., December 11, 1873; married to Oscar Easley January 10, 1894; to which union eight children were born, five of which are living. She died July 4, 1916. They came to Arkansas in 1904 and settled on a farm south of Texarkana, about eight miles, later moving into town. She has been in ill health for some time, gradually getting weaker until the end came. At one time she was our close neighbor, and we found her to be a patient sufferer, bearing bravely the burdens of a mother and the sorrows of losing her three children. When about 16 years of age she was converted and joined the Baptist Church in which church she lived until her death. Just a few days before the end, she called the family into her room one at a time and made known to them her wishes about raising the smaller children and the duty of the older ones to join the church and meet her in heaven. We laid her body to rest under the beautiful cedar trees, eight miles south of town, to await the judgment day. We are glad of the gospel of Christ which assures us that she is at rest, that her suffering is at an end. May the promises of God be comfort to the broken-hearted father and orphaned children.—S. T. Baugh.

BELL.—George W. Bell was born September 27, 1841; married to Mary Christian September 10, 1869; joined Baptist Church 1875, later joining the Methodist Church; died June 27, 1916. He leaves a wife and five children, and a host of friends. As a husband and father he was kind and gentle. He did not make much fuss over his family, but he loved his home. And no man ever received bet-

ter attention by his people than did Brother Bell. As a neighbor he was loved by all who knew him. During his last days the ministry of his friends and neighbors, especially the older men who had known him for many years, was very touching and beautiful. They stayed with him to the last. I have never yet found a person who will say anything but the best about Brother Bell. As a Christian he was firm and solid. Soon after my arrival in Texarkana some one asked me if I had met Brother Bell, and said, "He is one of the best men you have," and I have found it to be true. Being shut in a great deal of the time he could not attend church regularly, but as often as he could get out he was present, and always told me how much he enjoyed the services. I was with him a few hours after he was stricken with his last illness, and every day until he went from us. We miss him. His place here cannot be filled, but we know where to find him. He is through with suffering and is with his Lord. Many of his grandchildren are Christians and are following in the footsteps of their grandfather. May the blessings of God be upon them, healing the wounded hearts and comforting them in the assurance of a meeting on the other side.—S. T. Baugh, Pastor.

THEIR HOSPITALITY.

"I never enjoyed a meal so much in my life," said a woman who was telling of her visit to a celebrated author. "I didn't expect to stay to lunch, but his wife asked me so cordially that I accepted. They are the most delightful couple, friendly and hospitable, and made me feel entirely at home."

"What did you have for lunch?" asked the one to whom she was telling her experience.

"What did we have? Why I don't know—oh, yes, I remember. We had cold mutton and currant jelly and baked potatoes, and ginger-cake and tea."

"Was that all!" said her companion. "I wouldn't ask any guest to sit down to such a meal!"

"No, you wouldn't!" said the other, looking frankly at her, "and neither would I have done it before this, and there's where we make a mistake. I have seen true hospitality, and enjoyed it, now, and I mean to try it. I felt so much at home, so much accepted as a friend—I can't tell you! Their hospitality wasn't cumbersome, but perfectly genuine and simple. It's what you think and feel, not what you eat, that makes a meal joyous after all."

That is Christian hospitality; and, by the way, the host and his wife were enthusiastic workers for young people in the church. They always brought some lonely boy or girl home from church to dinner on Sunday. They had the habit of hospitality.

which many Christians leave out of their lives. The household that only "entertains" with troublesome fuss, now and then, does not know real hospitality, that brotherhood toward the stranger, that kindness toward the lonely, that friendliness to all within its gates, which expresses the spirit of Christ even in the homely terms of food and drink.—Forward.

HOME MISSIONS IN LOUISIANA.

Houma Mission is located in the most densely populated rural territory of the United States. There are one hundred thousand white people living in the section served by the Houma Mission, and there are less than one thousand Protestants of all denominations among the one hundred thousand. Our church placed a man on the ground six years ago, and now we have three hundred members and about \$7,000 worth of property. This year there have been fifty-two accessions, and there is a one-to-win-one campaign on just now to run the accessions up to seventy-five. There are all the difficulties to be contended with here that are to be found in any place where the population runs 99 per cent Romanist.—C. V. Breithaupt, Houma, La.

FAYETTEVILLE DISTRICT. (Third Round.)

Table listing locations and dates for Fayetteville District: Bentonville July 23, Farmington July 28-29, Marble Ct. Aug. 5-6, Prairie Grove Aug. 12-13, Vine 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.)

Table listing locations and dates for Camden District: Thornton, at Providence July 22-23, Hampton, at Postina 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.

Table listing train schedules for 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, Ar. DeWitt 6:15 p.m., Ar. Gillett 7:20 p.m., 7:55 p.m.

Returning.

Table listing train schedules for 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.)

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

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