

WESTERN METHODIST.

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

XXXIV

LITTLE ROCK, ARK, THURSDAY, SEPTEMBER 2, 1915

NO. 35

T THY BREAD UPON THE WATERS; FOR
 SHALT FIND IT AFTER MANY DAYS.
 A PORTION TO SEVEN, AND ALSO TO
 ; FOR THOU KNOWEST NOT WHAT
 SHALL BE UPON THE EARTH. IF THE
 S BE FULL OF RAIN, THEY EMPTY
 SELVES UPON THE EARTH. IN THE
 NG SOW THY SEED, AND IN THE EVEN-
 THHOLD NOT THINE HAND; FOR THOU
 EST NOT WHETHER SHALL PROSPER,
 R THIS OR THAT, OR WHETHER THEY
 SHALL BE ALIKE GOOD.—Ecclesiastes
 3.

WHICH COLLEGE?

hundred of our young readers will soon
 college. The choice of the college is of vital
 It practically determines destiny. Both
 intellectual and the spiritual life get such a
 college that the whole future of the life
 fixed by it. Colleges are for the im-
 port of the student primarily through the
 but his habits and manners and morals
 tly and indirectly shaped. If spiritual wel-
 would prevail, then the choice should be of a
 where spiritual currents are strong and
 the right direction. Certainly, without in-
 disparaging other schools, Methodist col-
 light pre-eminently to supply the environ-
 influences which Methodists prefer. If
 schools are otherwise good (and who ques-
 t?) surely our young people will choose
 colleges.

"AMERICA'S BAD MANNERS."

the above caption in *The Delineator*, William Andrew, associate superintendent of New York schools, writes an article that has long led. He says that his parents were fine but had no opportunity to learn the amenities, and he was a man before he realized the leap in growing up without training in them. He finds himself embarrassed and self-conscious on many occasions simply because he had learned in childhood things that should have been second nature to him. He thinks that thousands of Americans in the same predicament. There is urgent need for more attention to the subject. Our national heart is right, but it lacks expression in ways less crude. In refinement is inborn, but if one lacks inheritance, it should be so inculcated in childhood that it may become second nature. He thinks that the greatest need in public schools is to teach on good manners, and that it is vastly important for a child to learn how to enter a room, how to receive and make an announcement, and how to receive and leave guests, to stand, and walk, than to learn basketball or folk-dancing. He claims that colleges produce gentlemen as well as scholars, and that the worst exhibition of manners he has seen was by university students in a gymnasium. But he asks how can American colleges be expected to have good manners, unless they come from homes where manners are neglected. There is nothing in the curriculum of the daily routine of college life to cultivate private manners. The yelling and shouting is considered for others. The guffing on the field is coarse. The requirements at even in class room and chapel are lax. Bryce, an admirer of America, cites as a bad example of rudeness the conduct in the halls of a famous American law school. He says that our splendid system of education is not so substantiated any claim to having made a better nation. There was a time when one would expectorate almost anywhere. It is restrained now by sanitary requirements. It is intended to reduce friction and give

case and pleasure to social course. Business now breeds courtesy, because has been found to pay. The mannerly merchant makes money. The courteous clerk creates business. Certain business houses give their employees courses in courtesy. The shopgirl is becoming a model of politeness, because it pays. Our people are really hungry for refinement, but the home, in most instances, fails to teach it, and the school leaves it out of their requirements. Yet there is progress; for the Washington Irving High School in New York, which undertakes each year to train 6,000 girls to support themselves, has two classes of teachers whose duty it is to teach politeness. They insist that it is a business asset, and so the girls, from commercial motives, learn what they might otherwise neglect. Business and hygiene may yet improve our manners, but we have a long road to travel.

PROPER PLANS FOR CHURCH BUILDINGS.

Our preachers are deeply interested in having the best possible church buildings, but few of them have sufficient knowledge of architecture to plan wisely. Few building committees are any better qualified than are the preachers. As a result, buildings are often erected which are unsightly, inconvenient, and unnecessarily expensive. The styles of Romish and Episcopalian church architecture are practically settled by certain ritualistic necessities, hence there is variety only within well defined limits. Our Methodist churches are under no such limitations, hence we have everything from the plainness of a barn to the splendor of a temple, and from the churchly beauty of the Gothic to the imitation of a modern apartment house and theater combined. The demand for buildings adapted to departmental Sunday school work has modified church architecture, and it is proper that the needs of the Sunday school be considered. However, there is not one church in ten that is satisfactory. If it pleases the preacher who engineered it, the next preacher is not pleased. The pulpit is in the wrong place, or the platform is too high, or the lighting and ventilation are imperfect. It was natural that we should find trouble while plans were being worked out for modern uses; but after twenty years of experimenting and projecting, it is time that some standards should be reached. A Methodist church does not belong to the preacher who builds it; in fact, he usually moves about the time it is completed, and does not often have the privilege of preaching in it. Our houses do not even belong absolutely to the society that builds; the property is held in trust for the Methodist Episcopal Church, South. Usually Church Extension money is invested, and then, if properly built, they are to be used by many generations to come. All of these things should be taken into consideration, and particularly the possible needs of the future. The Free Methodist Church is small, but wise. Its last General Conference, saying that there are but few in their societies competent to plan churches embodying proper ideas of heating, lighting, ventilating, and seating, resolved that the executive committee be authorized to collect data touching these questions; also to secure drawings and plans of church buildings that conform to Free Methodist standards, and make such information and plans available for societies desiring to build; and that all societies intending to build be urgently requested to secure such information and use it as local conditions permit. Our own Church Extension Board has already done something in this direction, but more is needed. Most of their plans require much modification. This is due to the fact that most church plans are drawn by architects who have little knowledge of church needs. Often the architect belongs to another denomination and lives in a different section, and is not able to adapt his plans to local conditions. What we need is the

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employment of an architect who will prepare about fifty plans, ranging in cost from \$1,000 to \$100,000, submit these plans to leading architects and experienced pastors and laymen all over our connection, and, utilizing all available suggestions, present the plans with variations suited to different localities and involving different costs. It would probably require two years at an expense of \$10,000, but would result in vast saving thereafter. Then, if Church Extension money was desired, it might be granted only when plans approximated these standards. Thus accumulated wisdom would be concentrated in the erection of our houses of worship, and egregious, almost criminal blunders be avoided.

WHY BE A PREACHER?

In the Christian Advocate (New York), under the above caption, Bishop Quayle says in substance that he is not impressed with the argument that the Christian ministry is a vocation no more and no less sacred than any secular pursuit. Its primary importance is that it is a special call of the God of all service to put spiritual life at the head of this world's affairs. To listen to the holy call and then to be obedient to the heavenly vision is supreme wisdom peering into the future for the widest field for effective effort for the most virile powers of the most virile man. We give the wrong emphasis when we think that response to the call favors God, whereas the truth is that the divinely called man is unspeakably favored by God. What asks the world? The Scripture answer, "the profoundest thing that ails our race, crime, are the result." This allows the minister his very zenith of business, of industry full sway, an a sinless rhythm. He is uprooting the tree of evil fruits. This is radical and redemptive. The Christian minister has the only Saviour to present. The call is the most urgent and compelling that can be addressed to a man looking for God's invitation to a gigantic task worthy of all the vigor ever stored in human head and heart. It is to this task tremendous and the only utterly redemptive. God should call thee, haste to reply with gladness, "Thy servant heareth and gladly needeth." Why falter? Why delay, if assured that God calls?"

The slaughtering of hogs on a large scale in certain New York abattoirs on Sunday was justified as a work of necessity, but the Supreme Court has decided that the plea was simply a tubterfuge, and the real reason was the cost of refrigerating, and refused to allow the Sabbath work to continue. Thus hundreds of workmen were released from Sunday toil. The court maintained that individual or corporate interests must not conflict with public welfare, and that the Sunday privileges of many workmen are more important than the interests of a corporation. This is in harmony with many other court decisions. It is possible to protect the Sabbath for man.

When leaders of the Student Volunteer Movement have said that 20,000 students would be needed to evangelize the world in this generation, they were ridiculed. So many young people could not be spared. Already 45,000 German students have volunteered for service in the terrible war. ^{Where} would their service count for the mo-

To be genuine a
quires proper

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

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

PERSONAL AND OTHER ITEMS.

It is announced that Ohio Wesleyan University has adopted a plan to provide retiring allowances to its superannuated teachers.

Rev. A. E. Holloway, of Blytheville, and Rev. E. R. Steel of Pine Bluff are attending the Bible Conference at Winona Lake, Ind. They report a great conference.

Rev. Byron Harwell, pastor of Pulaski Heights Junior Church, preached on fourth Sunday for Brother H. H. Hunt at Judsonia, and reports favorable conditions.

Dr. Alonzo Monk is now traveling the Little Rock District in an automobile, and reports a long trip last week through mud and water without serious difficulty or accident.

Last Friday we had a pleasant call from Brother H. D. Wood, a layman of Concord Church, on Cato Circuit. He had many good things to say about Rev. J. D. Johnson.

Texas Advocate reports that three East Oklahoma preachers, R. C. Alexander, G. E. Holley and G. W. Martin, have been doing special work in the University of Chicago during the summer.

Giving notice of change of address, Prof. John Baumgartner, superintendent of Brinkley schools, reports his return from the University of Chicago, where he had spent the summer in delightful work.

Winfield, Ark., in the lake of Winfield, Ark., greatly rejoice.

Re. Little Rock, Ark., this week, and on his return. His family, who had spent several days with old friends.

Rev. A. C. Graham has returned from his vacation and reports that he was with Brother Robertson in a great meeting at Pleasant Valley Church, on Naylor Circuit. It reminded him of the "good old days."

Roger B. Weems, son of Rev. D. J. Weems, who took the B. A. degree at Hendrix College and A. M. degree at Columbia University, goes to Central College, Fayette, Mo., to fill the chair of Modern Languages.

We have just learned that the aged mother of Rev. S. L. Durham, of Fulton Circuit, passed away July 27, and was buried at Selma. Our sympathy is extended to our bereaved brother and other members of the family.

Rev. E. W. Faulkner is bringing things to pass at Berryville. He has had excellent meetings, both in the town and country. The Sunday school and Epworth Leagues are all doing well. Brother Faulkner is a great success.

Young women who contemplate careers as Christian workers in special lines would do well to read the announcement of the Scarritt Bible and Training School, and then correspond with the principal, Miss M. L. Gibson, Kansas City, Mo.

If any of our people or preachers want extra copies of last week's paper, containing Dr. John R. Mott's great address, they can be supplied in limited number on request. The reading of that address may create a crisis in many a Christian life.

preacher. He reads the best literature, and any congregation would find it a delight to sit under his ministry."

The Board of Directors of the Atlanta Chamber of Commerce, as quoted by the Wesleyan Christian Advocate, passed strong resolutions condemnatory of the late mob outrage in Georgia. They say: "We are dealing with anarchy in its most dangerous form."

Prof. T. S. Staples, who has been pursuing a graduate course at Columbia University for the past year, has just received the degree of Doctor of Philosophy. He has been at the head of the department of History at Hendrix College for seven years.

Last week the Wesleyan Christian Advocate, the organ of our Georgia Methodism, published at Atlanta, commented sanely and courageously on the recent mob outrage. In view of all the circumstances that good paper has shown mighty fine common sense.

Rev. W. H. Neal, of Green Forest, is in a fine gospel tent meeting. Large crowds attend. Much interest is manifested. Brother Neal is doing a great work in North Arkansas. He is charmed with this fine country, and his people are equally pleased with him.

It is announced by cable that Dr. Carrel of the Rockefeller Institute and Dr. Dakin of the Lister Institute, after much experimenting at the Compiegne Military Hospital, France, have discovered a new and practically ideal antiseptic, which will be of incalculable value in surgery.

Dr. S. J. Nichols, pastor of Second Presbyterian Church, St. Louis, died suddenly and unexpectedly in the Adirondacks last Thursday. He had been pastor of the same church for fifty years, and was regarded as one of the great men of the Presbyterian Church. He was seventy-seven years old.

The efforts of the Central Christian Advocate, of Kansas City, to relieve the Methodist Episcopal Church of responsibility for its possible failure to endorse the plan for unification of Methodism is both amusing and pitiful. The way to avoid all difficulty is to adopt the plan or submit a better one.

The Anti-Saloon League in New York has achieved a signal victory in forcing out of the Congressional race an avowed champion of the liquor traffic and in securing from the other candidates in that district explicit pledges to favor the submission of the prohibition amendment to the Federal Constitution.

A liquor dealer in West Virginia has offered to pay the entire debt of the State, \$12,393,829, with interest at 3 per cent in ten years, and in addition pay \$500,000 to the State for the sole privilege of selling intoxicants in that State. This indicates the tremendous profits of the saloon business, and what it costs the drinkers.

We have received from Tillar Sunday School, through Mr. W. H. Davidson, secretary, \$20.25 for flood sufferers, and have forwarded it for use at Newport and Jacksonport. This is a timely and generous offering, and will do much good. If others desire to help, we shall take pleasure in directing the donations.

Monday we had as visitors two of Conway Methodism's active laymen, Prof. W. N. Jones and Mr. A. M. Ledbetter, who were seeking helps to improve the work of the magnificent organized Men's Sunday School Class to which they belong and of which they are justly proud. It is taught by another stalwart layman, Prof. W. O. Wilson, of Hendrix College.

Rev. L. J. Ridling, of Bryant Circuit, has held two meetings this summer, resulting in several conversions and reclamations and nine accessions. He is now in a meeting at White Rock, with a good tent, but was forced by rains to close at Congo earlier than had been planned. He looks forward to a great revival at Salem Camp Meeting, beginning September 10.

The magnitude of the export trade of the United States at the present moment is illustrated by the fact that the exports from the port of New York during the week ending August 14 were \$31,800,000, against \$10,725,000 in the corresponding week of

last year, the percentage in gain in foodstuffs being greater than that of manufactures.

We are in receipt of the Berryville Methodist, Vol. 1, No. 1. It is the local church bulletin of our Berryville people. It is prepared in striking form, so that the principal things are emphasized in display type. The Christian Advocate, the Missionary Voice, and the Western Methodist are made prominent. Brother E. W. Faulkner, the pastor, deserves credit for such a live publication.

Dr. E. C. Wilm, with degrees from Southwestern, Vanderbilt, and Cornell, has been elected to the chair of philosophy in Boston University, which was long and ably filled by that prince of modern Methodist philosophers, Dr. Borden P. Bowne. Dr. Wilm comes now from Bryn Mawr, having held positions in Washburn College, Wells College, Radcliffe, and Wellesley, all except one being colleges for women.

Little red-headed, freckle-faced Joe Farrar's widowed mother sold her only milch cow to send him to Mississippi College. Dr. Joe Farrar became a noted physician and surgeon. When his elegant home was finished he carried his mother to it, saying, "I must pay you back for selling that cow and sending me to school. This is your home till you go to heaven." Wasn't that a wise mother?—Baptist Standard.

On August 20 died Dr. Carlos J. Finlay, who had done pioneer work in the etiology of yellow fever, thus preparing the way for the triumph of science over that dread disease. His experiments and others have crowned American medical science with true glory and honor. The devotion and fearless self-sacrifice of these men to discover the means of saving human life distinguish them as heroes of the noblest type.

A poor widow did without coffee to give \$1 to a Christian school, not thinking that it would benefit her personally. In the on-going of time her oldest son was educated in that school, and he educated his brothers and sisters. That widow's \$1 went far beyond anything she dreamed of, and is still working wonders. Certainly the poor ought to have the privilege of giving what they can to our schools.—Baptist Standard.

It is announced that Prof. R. E. Womack, who has been professor of History in our State Normal at Conway, will after January 1, 1916, become adjunct professor of History in the George Peabody College for Teachers at Nashville, Tenn. He has been teaching a great class in the Conway Methodist Sunday School. Arkansas will regret to lose him, but we congratulate him on his deserved promotion. He is one of our best and truest men.

John E. Gunckel, a noble Christian gentleman, the wisest leader of boys, the chieftain with clearest and broadest vision, the friend who ennobled the life of thousands of newsboys, the man with boundless sympathy, tireless patience, irrepressible cheer, whom all boys of Toledo loved and all citizens of Toledo appreciated, has gone to a reward that can not be too glorious, because every act of his life suffered all children to come unto him as though they were enrolled for the Kingdom of Heaven.—Journal of Education.

While Georgians remember the shame to their State, let not Americans, North and South, East and West, forget that this is a shame for the Nation. What has happened in Georgia may in a measure happen to any American community that allows the spirit of the mob any privileges. Every American community should take warning from this tragedy. If disaster comes to this country, it is as likely to come through this spirit of the mob, through this intolerance for lawlessness, as through any other cause.—The Outlook.

Last Sunday was delightfully spent by the editor with our Lonoke church, preaching morning and night to fair audiences. Our sturdy, loyal, faithful pastor, Rev. J. H. Glass, and his active co-worker, Mrs. Glass, are giving time, thought, and energy to the work of the church with some appreciable results. The Sunday school has grown, the Epworth League has been resuscitated and seems vigorous, and the Woman's Society is strong and efficient. Plans are being considered

b, a bright young "theolog" from the Methodist Seminary, had arranged for with Rev. J. M. Cox of Philander the morning and Brother Glass at the editor yielded to the pressure to enjoy the singing and apparently appreciative and crowded along the railroad showed the wet weather.

who died in Germany August was one of the most notable world. Like Louis Pasteur, the scientist, he devoted himself to the betterment of humanity. Although he rendered inestimable service in improving the preparation of the en called "the greatest exponent in the civilized world." He was successful as due to his power of his "chemical imagination." He was the world's benefactors.

Christian Advocate (New York) has been charitably of the Georgia mob, remedy? It must be radical and must begin with the instruction of the child in school. It must be re-education in school and thundered from the newspapers must do more than preach; they must steadily in-crease of law observance. The whole society must be energetically in breach of law and its power-lessness and the social boycott must be the law-breaker."

Voice, Vol. 1, No. 1, has just been published. It is the organ of the Inner City, denominational, and seeks to be a dynamic of prayer. It is published by twelve persons, and a re-making fourteen, all of whom are church recognizing Jesus as the center. It is organized under the supervision of the official friend, Rev. J. M. Workman, now a Hendrix College man, now a Park Church, St. Louis, is a brilliant young man. The magazine is good. The price is \$1.00. It is published by Lafayette and Missouri.

D ADVICE.

the nominees. Don't permit "ing" and "wide-open town" for the State Senate or the House. Make every candidate at his past record is safe. Don't have with the last leged on several occasions to be used to "get even" Smith Herald. News has a few notes to be made before the March pri-ou the singing is going to words, some people have y voted for the race-track other similar vicious meas- the good people who sent news.

TTLE ROCK CONFER-CE.

the following Children's received by me and for Mr. R. E. Overman, Little y, Mt. Zion, Arkadelphia, Cabe, Kingsland, \$3.65; eet, Hot Springs, \$7.50; k Hill, \$2.75; C. R. Mann. new Superintendent, Mr. the bounds of our Confer-Field Secretary, Brother institutes, and this is a ist Sunday schools. Mr. d by our General Sunday al Field Secretary for ncludes Arkansas. Mr. e for a number of years Secretary of the Balti-y Rock, and Mr. Caughey of the great Winfield re also on the program. shed in another part of

the Methodist. We call the attention of our pas-tors and superintendents to the third Sunday in September as special Sunday School Field Day. Printed matter has been mailed to each of you.—J. M. Workman, Chairman.

TO THE PREACHERS AND LAYMEN OF THE TEXARKANA DISTRICT.

I start on the fourth round the second Sunday in September, and this is a very important round. All the work of the year to close up, and the elec-tion of all the officers of the church. I am very anxious to meet every official member at each quar-terly conference in his charge. Let the preachers urge the officials to be present in these places. This is your work, brethren. Do not let the work of the church suffer. I know you love the church and you will do your best. Hoping to see you soon, I am, very truly your servant.—J. A. Biggs.

HENDERSON-BROWN COLLEGE.

Members of the Little Rock Conference will be glad to know that their school at Arkadelphia has one of the brightest prospects for a large enroll-ment for a number of years. In spite of the recent rains and depressed financial condition, students are coming from every quarter, and new furniture has been ordered to accommodate the large num-ber of young ladies. The boys' dormitories are filled, and arrangements are being made for the overflow. There are ample accommodations in the city of Arkadelphia for all who may come.—J. M. Workman, President.

VALUABLE PAMPHLETS.

Rev. J. C. Weaver, of North Texas Conference, is the author of several valuable doctrinal pam-phlets, as follows: Immersion in Water for Re-mission of Sins, Justification of the Sinner by Faith Only, Judas, Born of God, the Holy Ghost Very and Eternal God, Christ the Eternal God, Communion, The Mode of Baptism, The Church and Its Membership. Order from Smith & Lamar, Dallas, Tex., or from Rev. J. C. Weaver, St. Jo, Tex.

LIQUOR LICENSES.

Since my last report in the Methodist, parties have taken out United States license to sell liquor in the following named places, to-wit: Banks, Cades, Fort Smith, Fulton, Fountain Hill, Harris-burg, Harford, Hughes, Jonesboro, McGehee, Poca-hontas, Pendleton, Round Pond, and Spadra.—Geo. Thornburgh, Pres. Arkansas Anti-Saloon League.

LIGHTS AND SHADOWS OF SEVENTY YEARS.

By J. E. Godbey, D. D. Born in a Methodist par-sonage, son of an itinerant who served the church fifty years, himself an itinerant for fifty-three years, Dr. Godbey has given us a book of historic lights, character sketches and personal experiences which will interest any reader. One dollar, post-paid. Order of J. E. Godbey, Kirkwood, Mo.

YOUNG MEN AND YOUNG WOMEN from your address have reserved their rooms at Henderson-Brown College. You should be in their number. Music, expression, art, business, literary and scien-tific courses, with athletics, literary society work, and spirited student life will be enjoyed by them. Do not wait, but write today.—J. M. Workman, President, Arkadelphia, Ark.

CHURCH DEDICATION.

Our church at New Edinburg, which was built four years ago, will be dedicated by Brother Sage on the fourth Sunday in September. All former pastors are invited to be present.—L. M. Powell, P. C.

BOOK REVIEWS.

The Liquor Problem in Russia; by W. E. Johnson; published by The American Issue Publishing Co., Westerville, Ohio.

This is a wonderful book on a vital subject. Its scope may be seen in the subjects of the chapters, as follows: The Romance of the Russian People, Political Organization of the Empire, Russian Char-ity, The Rise and Fall of Serfdom, The Story of Finland, The Baltic Provinces, The Vodka Monop-oly, Russian Drinking Conditions, The Great Fight for Reforms, The Overthrow of the Monopoly. The volume is not the result of the abolition of the vodka (whisky) monopoly, but of studies begun by the author in 1913. After reaching Russia, he got

a larger vision, and felt the powerful undertow which pointed to better things in prospect. The greatest men in Russia had recognized the vodka monopoly as a mistake and were thinking hard, and, as he says, "when a Russian begins to think, something is apt to break." Even Count Witte, who was responsible for the establishment of the monopoly, had decided that a change must be made. In the Council early in 1914 he stated that the monopoly had been introduced largely for the pur-pose of regulating the consumption of intoxicants, but it had failed. However, he claimed that it had been a great revenue producer, as during the war special stress was laid on deriving large profits. In spite of its revenue value he said: "But what have we done for the suppression of alcoholism, the great evil that corrupts and destroys the Rus-sian people? Absolutely nothing." Then suggest-ing a way out, he said: "If you really wish to combat the great national evil of alcoholism, and if you wish to pass measures not for momentary self-gratification, or as a matter of evasion, you should adopt the following measures." Some of the most influential men in official life and among the nobility were urging reform, and millions of the people, realizing their awful slavery to drink, were ready for prohibition. Then came the war and tem-porary prohibition as an aid to rapid and quiet mo-bilization of the army. The results were immedi-ately seen to be so satisfactory that appeals were made to the Czar to make the order permanent. He himself had been studying the question, and gladly responded with the following telegram to the Grand Duke Constantine: "I thank the Rus-sian Christian Labor Temperance Organization. I have already decided to abolish forever the gov-ernment sale of whisky in Russia." The feelings of the people are expressed in the following tele-gram: "The City Council of Moscow lays before the feet of Your Imperial Majesty the feelings of exquisite joy experienced by the representatives of the population of the ancient capital upon re-ceiving the intelligence to the effect that you have decided to discontinue forever the government sale of liquor. The city of Moscow expects that from now on the struggle against alcohol, the ancient foe of Russian life, will be carried on as a sacred duty by all the authorities and institutions that guard the life and the peaceful activities of the people, and that temperance will henceforth be the basis of our government and of our national life." Without the reading of such a book it is difficult to understand the problems of Russia and the magni-tude of the temperance victory. As we are in the midst of a similar national crisis, let us read, digest, apply the lessons, and win an even greater victory, that of a proud people exercising self-restraint for the attainment of the highest things.

The District Superintendent: Asset or Liability? by James A. Hensey; published by the Metho-dist Book Concern, New York, Cincinnati; price 50 cents.

This is an able, exhaustive, and dispassionate discussion of the demerits and merits of the Dis-trict Superintendency (Presiding Eldership) of the Methodist Episcopal Church. The author shows that the office had its origin in providential expe-diency. It was born in the stress of necessity. Its value in early Methodism can not be doubted, but the question arises whether, with the rapid changes in church life, the expediency still exists. A former necessity may be a present incumbrance. Present problems can not always be solved with yesterday's methods. After raising all of the ob-jections that have ever been made to the office, the author brings forward its uses and advantages and concludes that it is the right arm of the Metho-dist episcopacy, and that the district superinten-dent is "the key man" in Methodism. He argues that he is amply justified by his works, and to abolish the office would be seriously to weaken the effectiveness of the Church. However, he recog-nizes certain defects in the present conditions of the office, and suggests remedies. As the problem is practically the same in our own Church, any man among us who is dissatisfied with the Presiding Eldership or who seeks argument in its favor needs this book. By clarifying the relations of the su-perintendent to the episcopacy on the one hand, and to the preachers and the churches on the other, the author has rendered a valuable service to Methodist polity.

CONTRIBUTIONS.

A TRIBUTE TO PRESIDENT WILSON.

Resolute, thoughtful and brave he stands,
Upon him the eyes of the world;
Responses he sends to war-swept lands
From the Stars and Stripes unfurled.

Protests in earnest are not in vain;
Adhering to principles true,
He wishes but right to maintain,
Dark passions of men to subdue.

Of his poise affairs are the test,
While he safeguards Columbia's weal.
In our leader we truly are blest,
Who can to mankind so appeal.

His people with him are in line,
Assured he leaves nothing undone
In fellowship lands to combine,
Their love and their trust having won.

Human rights he hopes to maintain,
By notes diplomatic and grave;
And relations of peace to retain,
And the pride of his country to save.

Still hopeful and prayerful, alert,
A type of the highest and best,
Ever seeking vain war to avert—
Oh, may he be strengthened and blest.

—Sue Layton.

Yellville, Ark.

A MESSAGE FROM OUR BRITISH BRETHREN.

Wesleyan Methodist Conference,
New Central Hall, Birmingham.
To the Board of Bishops, Methodist Episcopal Church, South, United States of America.

Our Conference, now meeting in the city of Birmingham, desires us to convey to you and to the whole Methodist Episcopal Church, South, the assurance of its deep and continued affection and regard.

The ties that bind us to our brethren across the Atlantic have grown increasingly close and precious with the course of years, and the distinguished representatives whom from time to time you have sent over to our Conference have helped to knit us still more closely together. We rejoice in your continued growth in numbers and influence and in all that you have been permitted to do for God in your own country and in many mission fields. Despite the strain of the terrible war in which we are engaged, we are grateful for the blessings. God has vouchsafed to the labors of our Church during the year. We have finished our missionary centenary and have raised 260,000 pounds to equip and extend our missions; our ordinary missionary income has been more than maintained, and the debt on the society has been greatly reduced. Our home missions have been successfully carried on, and our work in the army and navy has been extraordinarily blessed. We have provided many camp homes for our soldiers, and our chaplains have done work amid constant peril and hardship, for which we give daily thanks to God. War has brought severe trials, but our sons have nobly responded to the call of the nation, and from all parts of the empire brave defenders have flocked to the colors. Both at home and on the fighting line our people have been brought into the presence of eternal

things as they never have been brought before, and "many have purified themselves and made themselves white and been refined." We trust that when peace is restored we shall see days of widespread revival and outpouring of the Spirit of God. We labor and pray unceasingly that out of this travail of nations a new day of grace and blessing may spring and a new earth may be born in which dwelleth righteousness.

It is matter for profound thankfulness to the Father of mercies that for more than a century peace has been maintained between the United States and Great Britain, and the good will founded upon ties of race and religion has broadened out and deepened. We trust that this concern may nevermore be broken, but that our countries and our Churches may be increasingly used by Divine Providence for the spread of purity and righteousness and for the conquest of all the earth for our Lord and Savior Jesus Christ.

That is the work to which Methodism is called, and by the grace of God we believe that she will not be disobedient to the heavenly vision.

Believe us, with the warmest fraternal greetings to yourselves, yours most sincerely,

R. W. Moss, President.

Simpson Johnson, Secretary.

ONE VIEW OF EDUCATION.

I have seen an indifferent piece of fallow ground that, left to itself, would produce only poverty grass and sumac bushes, tough, hard, unresponsive at first, brought by years of careful tilling and dressing to be a rich, black, friable soil that would grow anything. The farmer says: "I have brought it to a high state of cultivation."

What is true of soil and tilling is true of mind and education. Both soil and mind can be brought to a high state of cultivation. Both require intelligent, loving treatment through a series of years. Toil and time and tenderness will work a miracle of development. Nature does much for both soil and mind in the first gift of substance; but she gives the increase under cultivation with a much more lavish hand.

The babe has all the faculties of mind. The youth, through use of them in contact with nature, shows those same faculties strengthened according to the measure of his attention. His mother, his first and best teacher, has other cares and entrusts the future of her child to another. He is now ready for the educator. His possibilities, under proper direction, are boundless.

Truth is wider than the ocean, immenser than space, more boundless than the universe. It includes the infinite and is co-limitless with it. Its lights are prismatic, spectral. Its swiftness of change and multitudinous facets more than kaleidoscopic. Consider truth, then, under the figure of a boundless ocean, under the figure of all ether-filled space, with the solar distance as unit of measurement. Think of truth under what figure you will. But be sure you conceive its immensity. This infinite truth is the realm of conquest. Mind is the conqueror.

Conceive mind, too, as infinite, as including both human and divine, not different except in degree—all mind, one an image of the other. The thoughts of the divine mind find instant, immediate, concrete embodiment. "Let there be light, and there was light." The myriad millions of

things in a universe, swift as divine thought, sprang into being. The human mind is a mediate agent, and discovers means to embody and translate into objective being the intuitive flash. Give it time, time, time; and it will not create a world, but re-create it, and "think God's thoughts after Him." This is the glorious destiny of the race. To share in such an achievement is the privilege of the individual. To hasten this consummation is the high calling of the educator.

By watching the mental exercise of his pupil as he grows and gathers from the realm of knowledge, the true teacher will discover likings and aptitudes. If he is a wise teacher, he will now prescribe studies that give great activity to the discovered talent. All that men have learned and achieved in that department of knowledge will be skillfully presented until the pupil stands on the mental shoulders of his teacher, and is prepared to reach to greater heights. The individual is a mere polyp, but if he does his work, the total achievement of his kind, like the coral reef, may in time conquer the mighty element.

The total known is the base upon which an educated man begins his life-work in his chosen place in knowledge. So imitative is the human intelligence, so emulous of all that man can do, that the master needs only to display his art, the hocus-pocus of magic being replaced by honest elucidation, while the learner inspired acquires all his master's skill. This is the true philosophy of education. By this method human mind will fathom ultimately all the knowable, or else the end of time come too soon, will at a bound reach divine comprehension, by imitation still; "for we shall see Him as He is."—Boyd A. Wise.

Henderson-Brown College,
Arkadelphia, Ark.

SCARRITT BIBLE AND TRAINING SCHOOL, KANSAS CITY, MO.

Nearly a quarter century has passed since this school was added to the educational equipment of the M. E. Church, South, in order to test and train its young womanhood for the service of Christ and the Church. The results achieved through its trained workers in this country and in foreign mission fields prove the value and success of the investment.

The twenty-fourth session begins September 9 and the opening service will be held in the Memorial Chapel, now unusually attractive, as it has been newly painted and its beauty appeals to the esthetic sense. Bishop Hendrix, Senior Bishop of the Church and President of the Board of Managers, gives the opening message a most fitting introduction to the work of the year, as his messages are always inspiring and spiritual.

A new feature has been added. For several years a six weeks' course has been offered in January and February for the benefit of women who could not enter for the session or even for a term. This year another six weeks' course will be introduced beginning September 14 and closing November 1. This course will be more interesting than the midwinter course, as it will deal largely with beginnings in Bible history, and the foundation principles of Sociology, Teacher Training and other subjects. During this course a series of lectures in Sunday school methods will be given by Mr. E. E. French, Superintendent of

Sunday School Supplies, Nashville, which will be highly instructive as well as inspiring. Autumn weather in Kansas City is beautiful, and some who may be deterred from enrolling in the January course for fear of winter weather, may take advantage of the Fall Course.

An attractive leaflet entitled, "Do You Know?" has lately been published, giving much valuable information about the school. It aims also to make clear a point which has perplexed some applicants, as it shows the distinction between the entrance requirements of the Training School and the requirements of the Woman's Missionary Council for students who are entered on scholarships to be trained for work under the Council at home or abroad. This leaflet will be sent free on application to the Principal. Women who enter at their own expense desiring self-improvement are not required to meet the Council requirements.

The Scarritt Bible and Training School combines the thorough instruction of a high grade school with the refining influences of a Christian home, and "her daughters rise up and call her blessed." Missionaries trained here are at work in the principal mission fields under our own Board and Boards of other denominations, while numbers of deaconesses, city missionaries, pastor's assistants, and Travelers' Aid are consecrating their trained powers to the service of Christ in this country. Still others are "the noble mistress of the manse" aiding their husbands in pastoral work that adds greatly to their ministerial efficiency. The Church and the world needs the ministry of trained, consecrated women. Knowledge of a need is a call to service, and this school devoted to the training of women for such service, affords the needed opportunity for preparation. Write to the Principal, Miss M. L. Gibson, for full information. Remember the date, September 9, and act quickly.

GALLOWAY COLLEGE.

Things to Remember: College opening days are near. The time for parents to decide definitely as to where they will send their daughters to school has come. Almost every girl who has contemplated going to college this year has received catalogues from various schools, and in many cases has been seen personally by college agents. No parents should select a school for their daughters because it is cheap. A girl has only one time in life to attend college. If she makes a mistake in the selection it is a life-long loss to her.

The time is worth far more than the money it costs to go to school. Every girl should have the privilege of spending her college days where it will mean most to her, where the advantages are the best, and where the character of the institution is highest.

Superior advantages are to be had at Galloway College. The character of the school is the very best. The high Christian character of the faculty is such as to give to the girls the very best and to bring out the best that is in them. Galloway College makes character.

Those who wish advantages in music will find at Galloway a conservatory that cannot be equaled within a long radius.

The highest of ideals are constantly kept before the students. One of the greatest educators of the country, who has traveled over all the South-

ern and Western States, speaking to me of colleges for girls, this summer said, "Galloway College is as good as any of them." Let all Methodists who send their daughters to college, send them to Galloway. No girl can go to a better school.—J. F. E. Bates.

PROGRAM OUTLINE FOR SERIES OF COMMUNITY MEETINGS HELD IN FOURCHE VALLEY, YELL COUNTY, ARK., AUGUST 17, 18, 19, 1915.

Arranged and Managed By Rev. Eli Meyers of Ola as Chairman.

The Community School: (a) Its Improvement (b) School Term (c) Teachers (d) Work of the School (e) School House and Grounds.

Are Our Farmers Co-operating as They Should?

Round Table: Some Vital Community Needs.

How Can We Best Encourage the Reading Habit Among Our People?

How Can We Develop a Richer Social Life and Recreation Facilities, a Greater "Get-Together Spirit Among Our People."

Round Table: What Our Country Most Needs.

Developing Our Agricultural Sections by Substituting Diversification for One Crop Methods, by Encouraging Home Ownership.

Closer Co-operation of All Church and Sunday School Forces for Moral and Spiritual Progress.

Sanitary Homes and Sentiment.

Plain Truths About Your County; Where It Stands and How It Is Moving.

The Food Producing Power of Arkansas.

The Gospel of Good Roads.

The Kind of Schools Needed for Our Rural Communities.

The Church and the Social Service.

The Country Press.

What and Where to Plant Around Arkansas Schoolhouses.

Living at Home.

Scientific Farming—Practical Farming.

The Canning Clubs.

The Relation of the Public School and College to the Kingdom of God.

The Relation of the Sunday School to the Social Service.

Steps Leading to Definite Action Along Different Lines.

A SPLENDIDLY MANAGED CAMPAIGN.

There were held within the bounds of the Booneville District on August 17, 18 and 19 a series of great community welfare or all-purpose meetings. The meetings were held in Yell County up the Fourche Valley, which is widely known for its beauty of situation, fertility of soil and splendid hospitable people.

The meetings were arranged by Revs. Eli Meyers of Ola, C. H. Bumpers of Rover and H. A. Stroup of Gravelly, and I truly believe that these meetings were the best of the kind that I have ever attended.

Brother Eli Meyers of Ola was appointed by Dr. J. A. Anderson, presiding elder of the Booneville District, to act as chairman at all the meetings, and his work along this line was par excellence and it was largely due to him and his management of these meetings that they were such a pronounced success in every respect. The program as arranged by Brother Meyers was most excellent, and under his direction the program was well carried out. Brother Meyers, together

with Brother Bumpers as Stroup as assistants in the campaign, deserve much credit for the campaign that was conducted in Fourche Valley—a campaign which has already resulted and will still further result in constructive planning for a general improvement and betterment of conditions in the communities visited.

The purpose in writing this brief word is to commend the excellent program and the splendid management of the campaign. Others will doubtless write more in detail of the meetings.—J. L. Bond.

A "WHITE PAPER."

A "white paper," issued recently in Great Britain, shows the steps taken in European countries to restrict the sale of intoxicating liquors because of the necessities of war.

Austria Hungary—Sale limited to between 9 a. m. and 5 p. m. On Sundays and holidays all liquor shops are closed.

Denmark—A more or less absolute prohibition of the sale of liquor to soldiers (and in some cases to civilians) has been issued in sixteen police districts.

France—The sale of absinthe has been forbidden.

Germany—Sale of spirits has been forbidden to soldiers in the district of Berlin and the province of Brandenburg. Local authorities are empowered to prohibit or restrict the sale of spirits. The production of alcohol has been restricted.

Norway—The sale of spirits was forbidden until October 13. Now the sale is permitted four days a week. The police can prohibit the sale of wine or beer if the public interest makes it desirable. An extensive system of local veto was in force before the war broke out.

Russia—The sale of all intoxicants is absolutely prohibited, except in first-class restaurants and hotels at meals.

Serbia—A decree was issued forbidding the proprietors of hotels and cafes to sell liquor in any large quantity to soldiers or persons addicted to drink.

Sweden—Although the restrictions in force and the powers possessed by local authorities were deemed sufficient to meet the conditions, a bill was passed giving extended powers to issue prohibitions "in times of distress and danger of war."

Switzerland—The sale of spirits made by the government is suspended. No licenses are at present granted for the distillation of spirits.

No special measures have been taken in Bulgaria, Greece, Holland, Italy, Montenegro, Portugal, Rumania and Spain.—Temperance Bulletin.

IN THE LAND OF THE SKY.

In the good company of my sister, Mrs. Robert O. Burton, and her daughters, the days are passing pleasantly for me at Black Mountain, N. C., in the region called the Land of the Sky.

Added to the permanent population of this town are many families from various parts of the country, who come here for the summer and we are fortunately domiciled with those who dwell in cottages dotted through the forest. Underneath the oaks, thickets of shining shrubbery remind us this is a land of earthly enchantment when azaleas, the laurel and rhododendron are in bloom.

Just beyond and all around us are the "everlasting hills" to lift us nearer the Creator of the Universe and the Redeemer of mankind.

The Blue Ridge mountains, clothed in fair verdure are always smiling as they allure us to "higher heights."

There are more birds here than I have seen elsewhere in the mountains of our own or foreign lands. I think this is probably due to the fact that for 15 or 20 years the birds have been protected at Biltmore, Mr. Vanderbilt's princely estate near Asheville, and about 15 miles from here.

It is said several species of birds thought to be extinct have returned and are now prospering in that safe and beautiful retreat provided by the rich man for "our little brothers of the air," as the tender-hearted St. Francis called the tiny creatures.

This is a good place to rest and recuperate. The atmosphere is invigorating. The nights and mornings are always cool, but I dare say it is rather unusual for the thermometer to register 58 degrees at 8 a. m. in August, as it did one morning last week.—Mrs. W. H. Pemberton.

WRONG METHODS.

In a recent issue of the Western Methodist Rev. J. A. Biggs calls attention to the fact that in reporting the results of their meetings many of our preachers report many more conversions than accessions to the church. He also gives some reasons why this is the case, which I fully endorse, but I wish to give what I believe to be the two main reasons for this difference.

First, in our efforts to secure conversions we use wrong methods. In many of our revival meetings our preachers preach what I call salvation made easy. Repentance, saving faith, and regeneration, if preached at all, are so reduced in meaning that they do not mean more than a superficial sorrow for sin, an historical faith, and a mere resolution to reform.

"If you are for a better life, hold up your hand," "sign this card," may not be out of place in getting people to reform, but if we report those who accede to those propositions as converts we will in most cases report more conversions than accessions. We are wrong in our counting, because wrong in our methods.

In the second place, I think we preachers do wrong and get in the way of people joining the church by repeatedly parading before the world weak and worldly church members. Some preachers spend half or more of their time during a revival "roasting" church members, "skinning" the church, etc., and do it in such a way that sinners lose confidence in the church, and instead of being drawn to it are driven from it. It is true we have to deal with the unfaithful church member, but in doing this we should be careful lest we put the church itself in a bad light before men. There will be tares among the wheat until the great harvest day, but with all her unfaithful members the Church of God is the one great institution in the world commissioned to teach men the way of life. "Ye are the salt of the earth and the light of the world," is what Christ said of it, and we should do all we can to magnify its glory and draw men to it. I believe we preachers are entirely wrong when we pose as church "skinners," but if it becomes necessary to handle without gloves some unfaithful church members, I think it would be no bad idea to have a special service for church members and exclude all others. Then let us deal lovingly with those we hope to help, always magnifying the church in every way

possible, emphasizing the fact that Christ loved the church and gave himself for it.—J. E. Waddell. Atlanta, Ark.

THE WORLD'S BIBLE CONGRESS.

The Bible Congress at the Panama Exposition, San Francisco, was a marked success and has called the attention of the country to Bible translation and circulation throughout the world and pointed forward to next May's observances celebrating the one hundredth anniversary of the founding of the American Bible Society. The greatest rally of the Congress took place in "The Court of the Universe," the center of the Exposition and a fit place for exalting the Bible as the center of human life and progress.

Fifteen or twenty thousand people attended this great Bible rally, held on a week-day afternoon. Its primary purpose was the presentation of a bronze plaque by the Exposition to the Congress. Dr. "Billy" Sunday preached a strong Biblical sermon in his characteristic way. He maintained the truth and power of the Bible as one rarely hears it done, not clothing his speech in fine phrases, but gripping the throng and causing all of it to remain to the end.

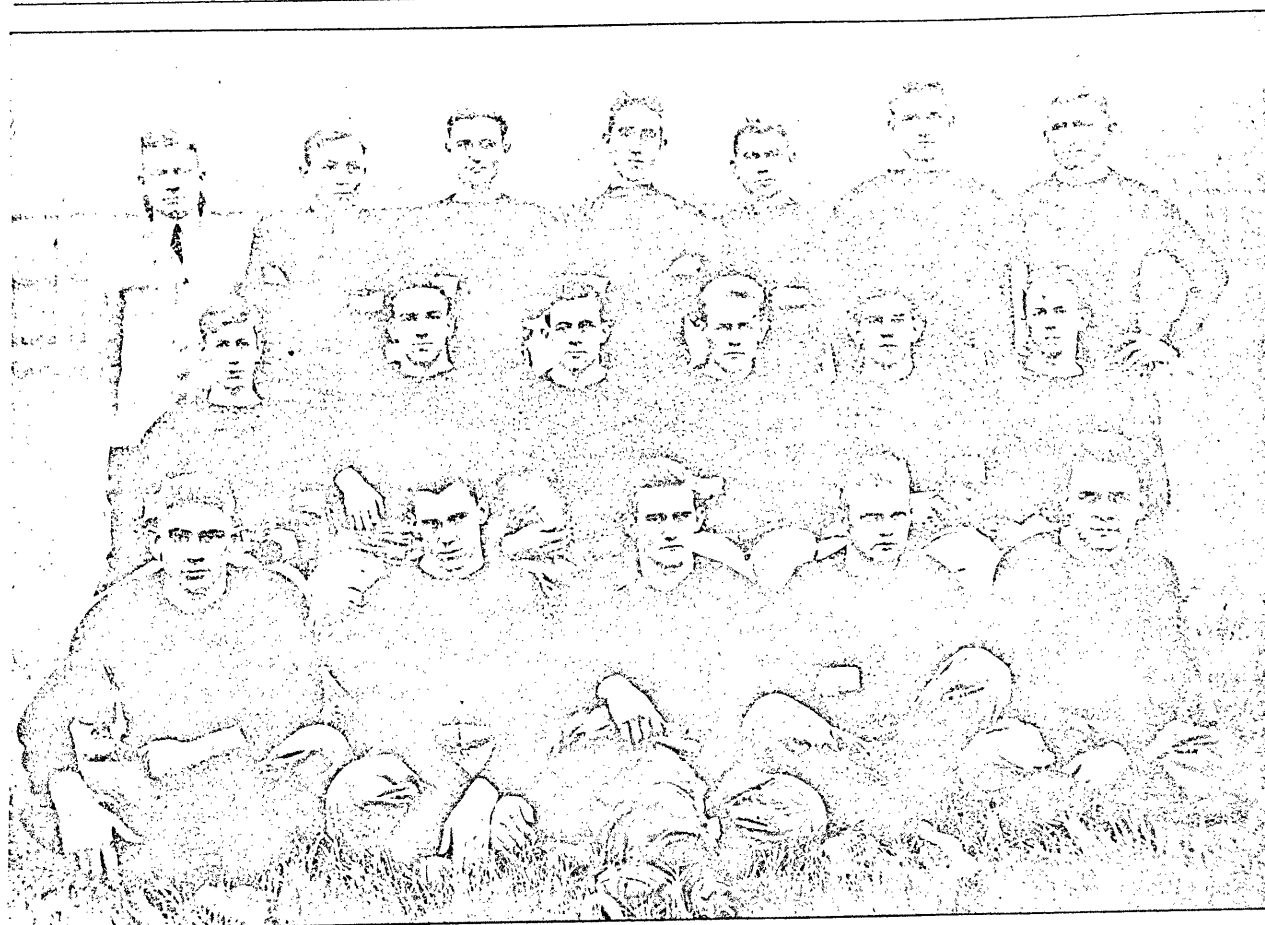
Interesting from a missionary and international point of view was the public ceremony of handing over to the Japanese Christians and their friends a copy of the Scriptures in English, prepared by the American Bible Society for presentation to the Emperor of Japan on the occasion of his approaching coronation. The Mikado has consented to receive it, and it is understood that the Japanese Christians in Japan will present at the same time a copy of the Bible printed in Japanese.

The war interfered not a little with the program of this Bible Congress, speakers being unable to cross the ocean. There were greetings from the British and Foreign, French, German and other Bible Societies, and papers by the Patriarch of Constantinople and his bishops, Dr. Kuyper, formerly Prime Minister, and now a Senator of Holland, Prof. Jean de Visme of the Reformed Church of France and others. Bible development in Europe, Asia and in America was brilliantly presented, the climax being reached with advance data from Dr. Henry Otis Dwight's forthcoming book on the Story of the American Bible Society for One Hundred Years.—The Secretaries.

THE TEACHINGS OF CHRIST.

Plutarch mentions it as a memorable proof of the extraordinary eloquence of Mark Antony that, when soldiers were sent to kill him, he pleaded for his life in such affecting language that he totally disarmed them of their resolutions and melted them into tears. It was said of Christ by officers sent to arrest him, when they heard once of his ordinary discourses: "Never man spake like this man."

All the great masterpieces were the offspring of great occasions—the orations of Demosthenes when Greece was battling for her liberty; of Cicero, when the free institutions of Rome were threatened; of Chatham, at the time of the American Revolution. When Christ appeared in human form, the world had reached its lowest ebb politically, intellectually, socially, morally. So Jesus had a great occasion because there was a great need and a lingering hope. The greatest



THE STATE FOOTBALL CHAMPIONS 1914.

This first team of Hendrix has in it some of the finest men in the college. The state is proud of the high stand taken by Hendrix and her students for clean athletics. The college has remained steadfast in its support of clean athletics in spite of the fact that practically all other colleges withdrew from the Arkansas Athletic Association. Hendrix has stood firmly with the high schools in the fight to remove professionalism from Arkansas athletics. It is a record of which the friends of the college and the church may be proud.

craters, with the greatest opportunity before them, have broken down because they have ranged themselves on the wrong side and failed to rise to the occasion with a great message. The Great Teacher, on the other hand, proclaimed a message of hope, and one which called men with a trumpet call to battle.

The first distinguishing feature in the teachings of Jesus is their simplicity. If we examine the Talmud, or the discourses of the ancient orators, or the religious literature of the ancient world, or the muddy phraseology of "Science and Health," by Mrs. Eddy, and then turn to the Sermon on the Mount or the high priestly prayer recorded in the seventeenth chapter of John, we shall find that there is no greater contrast in all the literature of the world. The simplicity of Christ's words is what constitutes their perfection. His figures and illustrations were drawn from the book of nature which the unlettered could read and the simple could understand. Speaking just after the visit of John's messengers, he exclaimed: "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding and didst reveal them unto babes." As a further proof of this fact, we are told that the common people heard him gladly.

Another feature of Christ's teaching is its profound revelation. He opened the vast continents of truth which had been hid from the foundation of the world, and astonished the wise with the originality and the superiority of his doctrines. The reality of the unseen world, the awards of the general judgment, the eternity of the future state of the saved and the lost were but dimly and indis-

SAMPLE CATHECHI MS.

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.

tinctly set forth in the Old Testament; Christ brought life and immortality to light through the gospel. He presents to our wondering gaze the splendid panorama of human destiny, teaching that

"Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home."

And looking across the reach of the revolving years, he wings our imagination with celestial pinions till we soar beyond the dark and troubled tragedy of the apocalypse, and, outstripping the highest of unfallen creatures, make our final abode with Christ upon the throne of universal dominion. Such knowledge is too wonderful for us; it is so high that we cannot attain unto it in our present limitations.

So Christ gave to the world new and original ideas of life—its scope and meaning, its opportunities, its responsibilities, its far-reaching significance. The greatest of all poets tells us beautifully, but not truly:

"We are such stuff as dreams are made of,
And our little life is rounded by a sleep."

The Son of God said: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you * * * that where I am, there ye may be also."

The teachings of Christ set forth in grandest outlines and fullest significance the great scheme of recovering mercy, and present to us the mysteries of wisdom and benevolence which the angels desire to look into. The plan of salvation has the divine approbation, and appeals to the universal conscience of mankind, flinging the inspiration of hope to every member of Adam's apostate race. Modern missionaries, in all their wanderings among the lost and sinful tribes of men, have never found a people who

did not approve and respond to the gospel message.

Finally, this teaching is the language of authority. The weight and impressiveness of a man's words largely depend upon his air, his atmosphere, the mysterious efflux and exhalation of his personality, the moral aroma of his character. Enter the assembly of the saints when a Whitefield or a Wesley is speaking, and there is upon you a power which it is the highest luxury and the greatest blessing to feel. There is incense here, and the smell of sacrifice. And what shall we imagine concerning the atmosphere of that wonderful Being who spoke as never man spoke? The sacred exhalation of his quality, the aroma, the auroral glory of his person, invested him with an unimpeachable authority, lent to his words spirit and life, and gave to his doctrine its astonishing power. He assumed human nature to exhale an atmosphere of God that should fill and finally renew the creation, bathing all the climes and times and ages with its dateless, ineradicable power.

The authority of Jesus Christ has been gaining power and momentum for two thousand years. The calendars of all civilized nations converge to the manger at Bethlehem. Two and a half centuries pass, and a Roman emperor has torn the cage from his standard to set there the cross, and the mistress of the world is at the feet of Him she crucified. A thousand years have passed, and the power of this name has subdued the wildness of German forests, leaped the English Channel, and raised the hewn timber of the tree of Calvary against the wild Druids' oak. And today, when all civilization is at its height and the world is quivering with fresh powers and measureless hopes, there is no other teaching which rivals for a moment the teachings of our risen Lord.—Theodore Copeland. Hot Springs, Ark.

THE CALL OF THE COLLEGE.

Again cometh August and again, therefore, cometh the summons of the college to the youth of the land to begin their preparations for the college year. The summons comes to those who have been dreaming for years of the hour when they would stand in the college president's office and enroll their names in the college directory. Happy hour! Never-to-be-forgotten hour! That hour when with timidity, but with resolve, the young person first steps across the threshold of the college and enters the charmed life of the college world.

The summons will come also to those who have scarcely given the college a thought. Circumstances are against them. The golden spoon has never been theirs. They have known only work, work; no door of opportunity has swung open; no spirit of opportunity has beckoned, for them. They have found life hard, a fight, a blockade. The college is calling them—you, dear fellow. You have learned to fight—fight your way through college. You have found life hard—then you are prepared to endure hard knocks that you may get an education. Don't you know that it is the young fellows who have to eat sawdust now that get the peaches and cream later on? Yea, verily. And the opposite also is true. Just endure the knocks now. The peach orchard awaits you a little further on.

Listen to the call of the college! It is the call of opportunity! It is the call of Life! Go to college!—Central Christian Advocate.

A TOWN CREED.

I believe in Conway.

I believe in its past, in the men and women who lived before me, whose toil made the land productive, whose common sense laid out the town, whose foresight founded our schools, whose devotion built our churches, whose love raised up children to serve God and their country.

I believe in its present, in the men and women and children about us whose working together in courage and perseverance has wrought results of which I am proud. A public school well equipped, a State Normal whose influence is reaching out throughout the state; in our colleges which are making men and women of sterling worth; in the spirit of good will that brought them into being.

I believe in its future, in men and women who will come after me. I believe that what has been done is but the beginning of a greater work that will be done, that the next generation will be better and nobler than this, that out of our hopes and labors now will give a community democratic, progressive and strong, and an honor to America and to God.—Conway Log Cabin Democrat.

LIQUOR LEAGUE PUBLICITY.

A number of letters have reached the editor's desk making inquiries concerning a certain reverend gentleman by the name of Frederic E. J. Lloyd, D. D., LL. D., whose pronouncement upon "The Prohibition Movement and the Country Church" has been published in leaflet form and sent broadcast over the country. Most all the pastors in the Middle West have received a copy of this tract, especially those in the rural districts. The writer seeks to open the eyes of the farmers and land owners on the peril to their interests of the prohibition movement. The sophistry of it is so manifest that the pastors are wild

with resentment that a man in ministerial orders should attempt to defend the saloon and the liquor traffic. They want to know who he is and what was his motive.

We have been able to trace the tract, but so far have not ascertained the identity of the Rev. F. E. J. Lloyd, D. D., LL.D. The publicity department of the National Liquor Dealers' Association, which has its headquarters in Cincinnati, Ohio, is responsible for the distribution of the tract through the mails. This publicity bureau is made up of a number of bright newspaper men and young lawyers, we are told, who have sold their brains to the liquor traffic to help fight its battles by the use of the pen during these strenuous times. They have no other interest in it than that of the money they get out of it, and in commercializing their intellectual activities they have small scruples as to what they produce for the public as long as it keeps the subject agitated on the side of the "Wet" interests. It is talked among them that the finish of the work can be seen within the next ten years. When money stops they will quit. If all our readers will bear this news in mind, they will not need to worry about anything sent out to the world from Cincinnati supporting the liquor traffic.—Western Christian Advocate.

THE SOUTHERN COAST HURRICANE.

There are no words that can adequately describe the fears, horrors and subsequent troubles of the storm that swept the sea and shore August 16-17, lasting twenty-four hours and much of the time blowing at the rate of 90 miles an hour. Galveston suffered awful destruction of property, as the water was from six to ten feet deep in the streets. A fair estimate of homes either destroyed or wrecked would be from 300 to 500.

The city officials and daily paper report not more than 75 or 100 lives lost. In the main the storm warning was heeded and the people either fled the city or hastened to the business district to the large buildings, where they found some kind of refuge. The great and noted sea-wall broke the billows that piled like mountains, but could not keep the water out of the city. But for the sea wall, doubtless, most all the inhabitants would have drowned. Almost every town, a distance of 150 miles or more, along the coast, some as far as 25 miles inland, is comparatively a mass of ruins. Only some 500 people are reported lost, but many are missing, and of course can never be accounted for. The year's crops are about all gone. Rice has stood it better than any other crop. Thousands of dead animals are along the shores and it is impossible to bury or burn them. The birds were all killed or blown away; except a few sea birds. A man found 1,000 dead birds in one community. Not a crow, owl, hawk nor huzzard has been sighted. A few doves have returned and their occasional coo sounds good. Much of Louisiana suffered the loss of property and a number of lives. Throughout the storm belt, almost every summer resort with its place of Sunday desecration and every other evil, are completely destroyed. Some parsonages and churches are damaged, but only a few are destroyed. A kind and loving providence keeps watch over us still. The people are brave and courageous and are getting things together to begin again. Fall

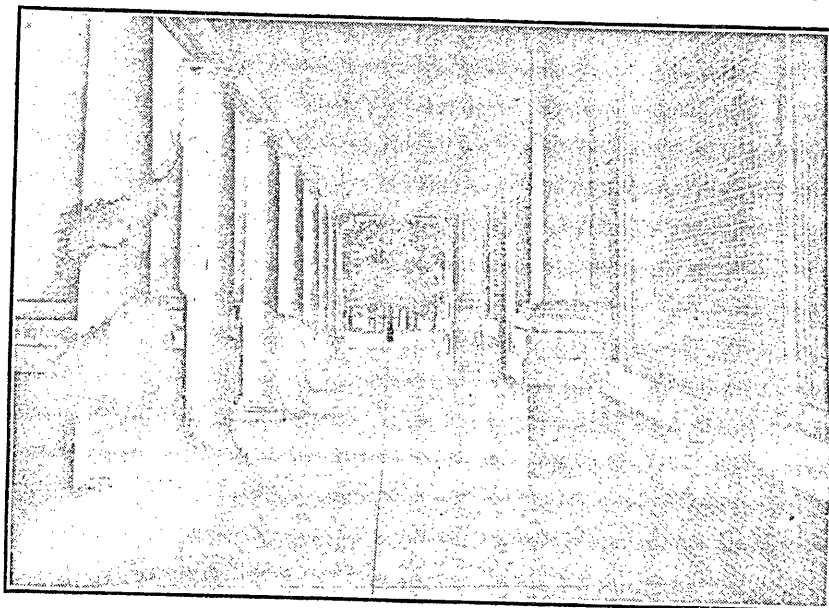
and winter gardens can be grown, if the Lord wills.—I. B. Manly. Cedar Bayou, Texas.

JACKSONPORT AND THE FLOOD.

The most terrible disaster I have ever witnessed occurred on Sunday, August 22, at 6 o'clock. The levee around Jacksonport broke and the town was covered by 11 o'clock several feet deep and every house in town, except the county hospital, was in the water, and household goods were lost. Wife and myself were in the parsonage and all our household goods were covered with water, and our people are left destitute, with no hope of our salary being paid. I have seen many dark days, but nothing to compare with this. How we are to live and pay a small grocery bill is more than I can tell at this time, but the Lord will provide. As we walked back home after seeing the levee give way, I said to my wife, "Well, I may be drowned tonight, but bless the Lord I am ready." The water is now falling, and I am writing this at home and have not so much as one dry cover

the dump on the Iron Mountain road, as the result of the great rush of water coming in.

The work of rescuing the people began on Saturday, when most of the people were moved from the lowlands outside of the levee. By Sunday night nearly every family had been moved into town. By heroic work the levees were kept intact until the breaking of the railroad north of the city Monday morning. Although there was a large basin east of the town to be filled, within about two hours and a half the town was flooded. Men, women and children were on the levee watching the great onrush of water when the break came. In twenty minutes the town was in six feet of water, later rising to fifteen and twenty feet in sections. Many people did not have time to scaffold up their furniture until the water was several feet deep in their houses. Some who were driving in autos in the streets were forced to abandon them and leave them standing in the water to ruin. The most remarkable feature of it all is there was not a



Front Porch of Our Methodist Orphanage, Looking Lengthwise.
—Compliments of Lenon Engraving Co.

to sleep under. Every book and everything else we have are gone or badly damaged.—J. M. Thrasher.

NEWPORT AND THE FLOOD.

None except those who were in the midst of it can tell anything about the flood which is now sweeping over this part of Arkansas. The finest crops ever known in the history of this state have been destroyed. It is estimated that more than 400 square miles have been inundated, affecting all classes of people alike.

The farmers, of course, have lost all that they have in crops and many of them lost all live stock, while others were able to save some.

The merchants who furnished the farmers last year and were unable to collect because of the drought and the low price of cotton were also carrying the farmers this year, so they have not only lost because of these things, but have sustained a complete loss in many cases this year.

Most of the White River territory has suffered. A few of the levees by hard work on the part of the people kept back the flood.

Newport was completely covered. All the business houses and residences were overflowed in the lower story, except the very few of the residences that were built with the first floor five or six feet above the street level.

The city could have been saved but for the breaking of the levee above Jacksonport and also the breaking of

single life lost. It is reported that some were drowned on farms. The water flooded the basement of the church, but did not come up inside. A number of families took refuge there and are still making it their home.

People who were in one-story buildings were forced to move out and those who had two-story houses took their neighbors in. All large buildings, the court house, compresses and other public building were occupied by these people whose homes were in deep water, and though crowded to the limit there was little or no disorder even among the negroes.

The Front street is now clear and the health of the people is being safeguarded by rapid cleaning as fast as the water recedes.

Water had never before entered the parsonage as it is high, but this time we had a foot of water down stairs and could enter our boat at the foot of the stairway. It proved a refuge for five families beside our own, and was so situated that it was not in the swift current, though near both the river and the lake. That Monday was one day when the pastor had plenty of company. In fact, our home was somewhat like a hospital as we had several sick brought in and are now entertaining three sick children who were brought from a farm down the river.

The mayor, Mr. A. T. Hubly, our Sunday school superintendent, was untiring for days before and after the

flood came. He met the situation bravely and was host today to 1,900 people who dined with him at the court house, most of them homeless. His councilmen and the county officers have been equally solicitous for the people, while the physicians have not thought of their own comfort while ministering to those who were sick, some hardly taking time to eat.

In rowing over the city I could not help being impressed with the good cheer which everywhere prevailed. Few, if any, have left town and all are agreed upon rebuilding and making Newport a bigger and a better town. Hundreds of boats and gasoline launches lined the streets and people lived in bathing suits and enjoyed the water as if it had been a picnic until today when they are wading in the shallow water like children just dismissed from school. Even those who have lost heavily have not spent the time in useless complaining, but have busied themselves in making others comfortable.

Our church people are heavy losers. This, of course, will greatly affect our collections; not, however, if our people can possibly prevent it, for they are very determined and heroic. Some have lost everything—even the clothing which was in their homes and the stock which they owned. They are in debt yet for the church.

Every one is so thankful to have their lives spared that they are not grieving over material things, for if the flood had reached us in the night thousands of people would have lost their lives. "All things work together for good to them that love God," while these "afflictions" fill us with sorrow for a season, they show us the inadequacy of all temporal things and will ultimately work out for us a "far more exceeding and eternal weight of glory."—W. B. Hays.

THE CHURCH EXTENSION HAND BOOK.

In spite of the fact that this is a day of "the making of many books" not a few of which find their way to the desk of the Methodist preacher, some of them at a price far beyond their worth and some of them "free-gratis-for-nothing," it does not often fall out that one arrives which is as worthy a place and a careful study as the one recently published and distributed free to Methodists by the Board of Church Extension, the Church Extension Hand Book for the year 1915. If anything is lacking to make it a model report, that lack is not apparent to this writer.

Whether it be the work of the large gentleman of expansive smile who sometimes visits the office between visits to many other places, or whether it is the product of the "bright young lady who does the work for the men of the office," or whether it be the result of the "prentice hand" of that "young Lochinvar" who has recently "come out of the West," I cannot tell. Such occult matters are usually disclosed in the "Foreword," but this book has no foreword (and herein, amongst other matters, it shows the good sense of its makers). But in any event, it is a fine job well done. In fact, it is a whole library in itself. It ranges over the whole Methodist pasture and puts forth provender by many streams.

For instance. Here is history at its fountain head; history in the making and in the raw—the work of the Federal Council of Methodism, the history of Methodism on the Pacific Coast, Arizona, New Mexico,

Texas, Oklahoma, Arkansas, Florida, Washington, D. C., and all the way between. And, it is not history with dust upon it, but history that pulses with action, suffering, heroism and hope.

How can one read the record here given of the heroic struggles and the fine sacrifices made by "our people" to build an house unto the Lord without being stirred to the depths in sympathy, in love, and in longing hope?

Then, there are figures; rows and rows of them. But these figures differ from the usual in that they have a soul in them. They do not conceal what one deeply wishes to have revealed; they disclose glowing facts in light clear as crystal. "The wayfarer man, though a fool, may read as he runs"; and, reading, he needs not "some man to guide" him. It is really a symphony in statistics—the song of the hammer and trowel.

But there is more, much more, than rows of figures. There is a Directory of the Conferences by Districts with the names of the sub-bishops who reign over them, lists of churches and parsonages built and abuilding, names of devoted men and women into whose life we get intimate glimpses from what they have placed on God's altar, places where great things are being enterprised for God, wide-open mission fields surveyed and their needs disclosed.

And, if one so wishes, here is a sort of manual on civil law—charters, mortgages, refunding bonds, titles, transfers, etc. In this is much value to preachers and trustees.

It is also a sort of manual in parliamentary usage, as one can readily gather from the procedure in the Annual Meeting of the Board.

Builders may find here an architectural guide; very useful, especially to those who are not near a competent architect.

And as if the catalog were not already long enough, it is a book of devotions. The prayers offered at the opening sessions are models in brevity and directness.

And the abounding fullness of the author is not yet exhausted. He must needs quote poetry at us—despite the warning of his faithful friend of the Pacific Coast who once advised him that his sermons would be very good if he would not "gorme them up with poetry." But the author has good taste—the poetry is well chosen. And so are the sermon outlines he gives us "younger brethren" whose "pump-priming" he seems to think could be bettered—and it could, generally.

The simple fact is The Church Extension Hand Book is a great book. It out-iveys the Hand Book of Ivey in some ways, and that is "going some." How in the world can we get our people to read this wonderful and indispensable book? Or, how can we get the preachers and Sunday school superintendents and Epworth League presidents and presidents of Missionary Societies to study it? Here is heroism as heroic as the Crusades, sacrifices as fine as ever were, faith like unto that which "subdued kingdoms and wrought righteousness," records of hope that "never faileth," stories of progress that read like romance, calls of need that ring the heart and stir the soul; and through it all runs a quiet stream of patient toil that puts the idler to shame and makes the "do-nothing" blush as an Elberta peach.

If only this book could be gotten into the hands and heads of our people! Then would our "barns be full and

Woman's Missionary Department

Edited by
MRS. W. H. PEMBERTON
303 E. Sixth St., Little Rock, Ark.

PRESS SUPERINTENDENTS.
North Arkansas Conference
MRS. L. K. McKINNEY
Marvell, Ark.
Little Rock Conference
MRS. H. C. RULE
Crossett, Ark.

Communications should reach
us Friday for publication next
week.

ATTENTION!

This is the last month of the third quarter. Every year our Council treasurer, Mrs. Ross, has to borrow money during the first months of the year, and this costs us from \$1,500 to \$2,000 per annum in interest. Fifteen hundred dollars will keep two missionaries in the field for a year. Thus by our unbusinesslike methods we fail to use the services of those two missionaries.

WEEK OF PRAYER.

Begin now to think of the Week of Prayer. The collection this year will go to our new work in Japan.

We would be so glad if the Publicity Superintendents, District Secretaries, or any others interested in our work would send us information as to the progress of things in their departments. Let us hear from the Young

our presses burst out with new wine." How shall it be done?

Blessings on the Board; a double portion on its great Secretary.—W. F. Dunkle.

St. Petersburg, Fla.

A CALL TO PRAYER.

Believing in the power of old-fashioned prayer, the leaders of the Laymen's Missionary Movement are asking thousands of men and women to pray for the National Missionary Campaign, which opens the first of its seventy-five great conventions for men, in Chicago, October 14. Individuals in private, families at their family altars, pastors in their pulpits, attendants at church prayer meetings, and groups specially organized are requested to offer persistent prayer for the campaign and all who participate in it. The call to prayer which has been issued says the opportunities as well as the difficulties of so great an undertaking as the projected campaign of missionary inspiration and education, including the organization of seventy-five conventions in the leading cities of the United States, constitute an unusual challenge to the faith of Christian men. Therefore prayer is regarded as the most important means of preparation for the hard work of the campaign. Seven subjects for prayer are suggested and they include the campaign as a whole, the mission boards participating, cities in which conventions are to be held, and the committees appointed to organize the conventions, the convention speakers and the delegates to the convention. An effort is to be made to get written pledges from large numbers of men in each of the seventy-five convention cities, as well as men in other parts of the country, to pray daily for the success of the campaign. A promise to pray, which is to be signed in duplicate, is part of the call to prayer which has been issued, the duplicate to be returned to the mission board with which the signer is affiliated or to the Laymen's Missionary Movement.—Secretary.

People and the Juniors. The hot weather is nearly over; our people are returning from their outings, and we should hear of awakenings along all lines.

Mrs. F. S. Overton,
Editor Pro Tem.

LISTEN! NORTH ARKANSAS CONFERENCE WOMEN!

The Crying Need—More Auxiliaries. More members.

One woman out of 15 can not do the Missionary work for the North Arkansas Conference. During the campaign for new organizations and members from September 15 to October 31 every missionary woman is to gain at least one new missionary member.

Let's systematically plan to urge every woman in every community to join the Missionary Society at this time.

Plan Special Visiting, Programs, Announcements, Newspaper Articles, Invitations, Posters, Bulletin Board Statements, Mottoes, Streamers.

Make much of Woman's Day when the Woman's Missionary Work will be presented in every pulpit in the Conference, October 10.

Ask your pastor to do his best in picturing the needs of the fields and a cry for help.

Assist him in every way, announcing, inviting, sending conveyances, decorating and praying.

Explain the marvelous growth of the work, crying need on the fields, pitiful handful of women at work.

Above all pray for a burden on each member's heart, a vision of possibilities, new members and organizations, surrendered lives and money, success in the work.

Mrs. F. M. Tolleson,
Mrs. J. M. Hawley,
Miss Nellie Denton,
Committee.

A CALL TO THE YOUNG WOMEN OF THE M. E. CHURCH, SOUTH.

"It was the good pleasure of God * * * who called me through his grace to reveal his Son in me that I might preach him among Gentiles. * * * Called me to be an apostle * * * unto the gospel of God * * * through even Jesus Christ our Lord * * * unto faith among all the nations." (St. Paul.)

When Christ came in person to redeem the world, he made the supreme sacrifice of giving his mortal life for the same. To complete the work of redemption, he honored humanity by calling it to make the same sacrifice. This glorious commission lifts man out of the ordinary things of life into the sphere of a Redeemed, a Saviour. This commission given more than two thousand years ago holds today, as the world still is far off from him.

Robert Watchorn has said that "God would perform a miracle with the human race here in the salvation of the multiplied nationalities which call America home." To perform this miracle he needs human lives to help

him. The call to the young women of the Church today is as distinct as it was when he singled out the disciple as he sat fishing or at the seat of customs.

God Calls. Through the dependent girls of America, who have had no chance but that which you can give; through the wayward, delinquent girl, who needs to be reclaimed; through the ignorance and error of the mountain fastnesses; through the multiplied foreign peoples who come to our shores; through our cotton mills, where the boys and girls need to be given a chance; through our mining sections, where men and boys work for your comfort and mine; through our factories, which grind the human life into machinery for human comfort.

The Work. The Church in its effort to do His will calls you. What is the work to which you are called? Jesus said: "Go and show John that the blind receive their sight; the lame walk; the deaf are made to hear; and the poor have the gospel preached to them." Expressed in modern words, the work to which you are called is:

1. Ministering to the poor.
2. Caring for the sick.
3. Comforting the sorrowing.
4. Providing for the orphan.
5. Seeking the wandering and sinful.

Any religious or teaching work to which the Church may assign you. To do this one must relinquish all other pursuits and devote herself to that form of service to which she may be found adapted.

Requirements. And what are the requirements for such work? In the Southern Methodist Church the woman who is accepted for service must be not less than twenty-three years of age nor more than fifty. She must be a single woman or widow, without dependents for support. She must have shown a fitness for this work by active

Do You Want to Know

1. How to determine the efficiency of a high school system?
2. The library problems in American universities?
3. The education of youth for democracy?
4. The place and function of the denominational college?
5. The case system of teaching hygiene and preventive medicine in the upper grades?

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service in some line of Christian work in her home Church. She must have good health, she must have some executive ability, and she must have a high school education and two years of college work or its equivalent. The equivalent may be a diploma from a nurse-training school or a kindergarten school or a business college, with two years of practical experience at a normal school or four years of teaching.

Preparation. When a young woman is thus primarily equipped, she must have specific training to do these lines of work. This training calls for two years of study at a Bible training school. The course covers a study of the Bible, Church history, sociology, and domestic science. Time spent in this preparation may be counted as service, as God needs skilled workmen.

Cost. The deaconesses and city missionaries of the Methodist Episcopal Church, South, are generally trained at the Scarritt Bible and Training School, Kansas City, Mo. The cost of tuition and board is \$200 a year. Surely a young woman who wants to serve wisely would be able to give two years to this preparation.

Scholarships. It sometimes happens that a young woman is financially unable to meet this cost of training or she does not have the enthusiastic backing of her family, which could help her through. To help meet the demand for workers some Conference Societies have arranged for deaconess scholarships. These scholarships cover only board and tuition. They do not include clothes, travel, books, or incidentals.

How Secured.—The applicant for a scholarship is furnished through the Conference officer or the general office in Nashville, Tenn., with three blank forms: (1) One in which she makes her own application; (2) the indorsement of her pastor; (3) the recommendation of her doctor after careful medical examination.

A personal letter written by the candidate, telling something of her call to this work and of what she has done in the past, should accompany these formal statements.

She also furnishes the name of persons to whom reference may be made concerning her adaptability to the work. These papers are sent to her Conference Secretary, who submits them to the Executive Committee; and if they indorse them, they are forwarded to the Administrative Secretary of the Home Work.

Obligations Incurred. In accepting home mission scholarships the candidate binds herself to serve two years for every year of study unless she is providentially prevented. If the candidate is found not adapted to the work after several months at the training school, she is notified by the management of the school and given the privilege of retiring without refund of money.

Remuneration. It must be understood that those who enter into this work come because of the constraining love of the Master. She is not paid a salary which would induce any woman to come. It may be easily seen that profitable remuneration may be interpreted as a call to some who are looking about for life work. None should enter this work who are not constrained by love of the Christ. The deaconess is given a stipend of twenty dollars, her board and laundry, a summer vacation fund of twenty-five dollars, and travel from her last appointment to her new. The missionary

THE SUNDAY SCHOOL.

SUNDAY SCHOOL LESSON, SEPTEMBER 12.

By Rev. C. W. Lester.

Elijah's Flight and Return; 1 Kings 19.

Golden Text: "Be still and know that I am God." Psalm 56:10.

Time: About 875-853 B. C.; during Ahab's reign, shortly after the events of the last lesson.

Let the whole of the chapter from which the lesson is taken be read; in fact the entire chapter is the lesson text.

The events of the lesson today follow closely upon those of last Sunday's. Only a few hours intervened perhaps. The connecting link may be found in the words with which this chapter opens: "An Ahab told Jezebel all that Elijah had done." When the information reached the ears of this devilish who was the real king, things began to stir. She sent Elijah this message emphasized by a solemn oath: "As sure as you are Elijah and I am Jezebel, so help me my gods, I will make your life like the life of my murdered priests by this time tomorrow." It was a solemn oath from the throne of Israel to a humanly defenseless man. What could or should he do?

He could and would flee from her and lose no time in doing so. On the same night in which the message was issued and received, he arose and went for his life. He did not stop until he felt that he was well away from the fury of such an outraged queen. His temporary destination was Beersheba on the southern extremity of Judah, while his final goal, as he would find, was a hundred and seventy-five miles or more further south at Horeb the mount of God. He rested and was refreshed on the way. But in some recess of this sacred mountain God would hide him away until the fury of the storm in the capital of the Kingdom of Israel was spent in part at least. This act was one of prudence and not cowardice. It is paralleled in the life of our Lord. (See Matt. 12:14-15; Mk. 3:6-7). God intended that Elijah should be cautious and prudent in taking care of his life. It was not necessary for him to stay and recklessly and foolishly court the danger of Jezebel when another course was plainly and easily open to him. It would have been fanatical folly for Elijah to have stayed in Jezebel tempting the furious rage of Jezebel when another course was plainly open. God expects a man never to play the coward, but to always use his common sense in the emergencies of life. God led him on in his flight and never once upbraided him for it.

Another thing that enters largely into this story is the despondency of Elijah. These days are for him days of dark despondency. This is strongly stated in his own words to God in the wilderness when he requested for himself that he might die, saying: "It is enough; now O Lord, take away my

has no stated salary. The payments are arranged between herself and the Board that employs her.

In that wonderful call to service the Christ said, "If any man serve me, him will my Father honor," and that is the inducement that the Church offers to its daughters to come into this service.

If you are interested in this call to service, address Mrs. R. W. MacDonell, 810 Broadway, Nashville, Tenn.

life." Why this? How explain this mood in such a man? It can be explained better than excused. His very nature laid him liable to it. He had a stormy yet a very tender nature. In him there was the possibility of recoil of large measure. The strain of the last few days was tremendous. The greatest conflict of his life had been waged. He had been wrought up to the highest pitch. Now it was over. He must relax. In his relaxation he would necessarily swing to the other extreme of his nature. He did so and dropped down into this despondency. He was suffering also from an enforced inactivity. He had done his job and now nothing more seemed to be at hand for him to do. Doubtless he felt that his special mission in life was completed. If so, why live any longer? The religion of Jehovah had been vindicated as the true religion and the prophets of Baal had been killed. What more was there for him to do? This was his special task. Now it was done. And not only did he feel that his work was largely done, but that what he had done was in a considerable measure a failure. What profit had come out of the strenuous efforts he had put forth? To have proved this point so decidedly and then to have the queen and perhaps the king also to stoutly refuse to concede the victory and to continue the policy of persecution, was to him very unsatisfactory. Was it not to him evidence of a partial victory only? Then he has lost some of his faith in God. He did not now seem to be the strong man of faith in spite of what others might say or do, that he was a few days ago when he challenged the foes of the Jehovah religion to put the two religions to a severe and final test. His faith was waning. Also he was human. He was a man of like passions as we are. He had all the frailties of human flesh. He was weak like other men, notwithstanding the fact that he had done so valorously for God only a few days ago.

But how did God deal with such a man? Did He despise him? Did He condemn him? Or did He pity and help him? Could God help a man out of such a mood as this man was in? If God could and did, can He not help men now in such times of need? Happy indeed for Elijah, if he can get the friendly help at this critical time of need. What was the course God pursued with Elijah during this period and was it effective? The course followed is plainly laid out in the narrative and by the method followed God helped his prophet out of his despondency. It was a very simple plan. (1) God gave him rest. He needed this because he had been through a very strenuous campaign. The days at Carmel and during the first part of the flight, had afforded little or no time for real rest. The juniper tree with its rest in sleep and substantial food afforded just what he needed and must have. Then during the further days at Horeb the best opportunity for unbroken rest would be given. He must have time to fully relax and recover from the hard trying period through which he had just passed. Exhausted mentally and physically he needed the unmixed quiet and stimulant which the mountains would give him in abundance. (2) God gave him a new vision of Himself. He needed this, a fresh vision of God. The quiet of the mountain fastnesses afforded the best place to receive such a vision. In the vision which God gave him, Elijah got the lesson that gen-

teness is more powerful than even the stormy methods which he had just been using against the foes of Jehovah. Elijah did not know this. The still small voice is more convincing, he learned in the vision, than the manifestations of power in storm and earthquake and fire. The help which he and the world needed was not that power which could manifest itself in storm and earthquake and fire, so much as that which revealed itself in the speaking, counseling, guiding, comforting presence of the Lord within his own heart. To know of the nearness and willingness of God to help him, was the vision needed and granted. (3) God gave him a new program of work. Elijah had finished the particular task assigned him and he perhaps mistakenly thought there was nothing else for him to do. But he would be restless and discontented without something to do. And so God outlined a program that would keep him busy the rest of his life. And it was a very important work too. God said to him instead of ending your life as you suggested, I have a very important work for you yet. So He sent him to anoint a new king over Syria, a new king over Israel, and a prophet in his stead. He filled the future of Elijah's life so full of work that he had little or no time left on his hands with which to get into trouble. (4) Lastly God gave him a fellow-helper and companion in the young man who was to wear his mantle after he was gone, namely Elisha. It would be harder than ever to become despondent with a youthful buoyant companion and fellow-worker.

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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, 300 East Sixth St., Little Rock. *tt*

EPWORTH LEAGUE.

By Rev. H. C. Hoy.

September 12 Epworth League Study Courses.

No one can study a subject as well himself as in a class. The class gives touch of mind to mind. It furnishes points of view. It makes the member a helper of others. The study class stimulates a taste for higher reading. Hence, the importance of studying together is great.

First, why should we have study classes?

The study classes prepare a body of efficient and intelligent workers for Christ and the Church. We can do nothing without intelligence. People should know the why, as well as the way of accomplishment. The study classes are well suited to the end mentioned. People need to know something of missions that they might become enthusiastic missionary workers. This knowledge may be gained in the mission study class. The students also become enamored with the zeal of those previously interested.

Students of the Bible study class also gain a knowledge of the Scriptures which enables them to become partakers of the spiritual truths causing them to live better consecrated Christian lives. So it is with the social study class. They bring out the needs of the communities in which the Leaguers live. Remedies are suggested, and inspiration is given for the undertaking of civic betterment.

They learn to do with organized intelligent efforts things they could never have done without the knowledge gained in the study class.

Second. Some suggestion as to how to make the study courses interesting.

1. Study the local needs. Determine what will appeal to the Leaguers as well as what they need. This can be done by consulting with the Leaguers, asking them to express themselves on various points. The Leaguers should be approached in private as much as possible. Appoint a committee for the purpose of sounding out the league members. This committee should make suggestions to the Leaguers so as to determine what is the most needed as well as desired. Again, let the committee do a little educative work as to which is the best and why. The committee should then meet and discuss what they have

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learned and make an intelligent decision as to the courses to be taken up.

2. Appoint the teachers most suitable for the various classes. Divide the members into classes most suitable to all concerned. Do not allow the classes to be too large. Better have a number of classes than too many in a class. Where there are a small number, the students and the teacher get a great deal more out of the course than they would otherwise.

3. Socialize the class. Let the class meeting be a time when all may come together with freedom and ease. Let every one see that the other is made welcome. A spirit of good fellowship should prevail. Study the lesson well and discuss it thoroughly and let each member bring out some point in the lesson. Sometimes it would be well to have a regular class social where the entire time will be given up to a social hour, or the time might be divided between class discussions and the social hour. Such efforts will help to keep up the class interest.

CHILDREN'S DEPARTMENT.

A BOY WITH TWO FACES.

I've heard about the queerest boy,
A boy that has two faces;
One face is round and full of joy,
As out of doors he races,
But when his mother calls him in
He changes to the other,
And that is long and sour and thin—
I'm sorry for his mother.

—Carrie B. Sanborn, in Little Folks.

THE LION OUTWITTED.

(An African Folk-Lore Story.)

With us the fox is credited with being the most cunning animal, but in Africa the natives always think the little rabbit, besides being really wise, has this quality. As "Brer Rabbit" he has been immortalized.

I will give one of the many stories about him told among the Winamwanga, a Central African tribe.

A certain Master Bunny had been busy finding food for himself and his little family, moving about here and there the whole of one morning.

As the day wore on and the sun had risen high, it became too hot to be pleasant, especially as he was not able to change his beautiful fur coat for something lighter. Just at this juncture he spied a cave which looked both cool and inviting. He made for it and was soon inside enjoying the refreshing shade.

A lion chanced to pass that same way, and, feeling the oppressive heat too much for him, walked into the very same cave as Master Bunny had done. The poor rabbit, stretched full length on the rock inside, saw him coming, and, as can be imagined, nearly died of fright.

He thought to himself, "Oh, dear! Oh, dear! I'm done for now; I've never been boxed so tightly before. I can lose nothing, but perhaps gain something by being polite to him and gain a little more time to think."

So, jumping up, he bounded across to where the lion had settled, and, throwing himself backward flat on the ground in front of him, he clapped his forepaws together (the usual native way of greeting a chief) and said:

"Good morning, grandfather."

The lion was evidently pleased, and responded to his salutation graciously, bowing and clapping his paws together, at the same time saying, "Good morning, my child."

The rabbit was meanwhile thinking desperately what he could do to save

his life. His usual ready resource was hard put to this time, but, quick as thought, what turned out to be a happy solution of his difficulty came to him. Running in desperate earnest to the low entrance of the cave, he stood on his back legs, and putting his front paws against the projecting rock, he called out excitedly, "Grandfather! Grandfather! The cave is tumbling down! Come quickly and help me hold it up!"

The lion, with a scared look, jumped up at once and was instantly at the rabbit's side, helping him with all his might to avert such a terrible disaster.

Master Bunny, so far successful, said as soon as he was there, "Keep on holding, grandfather, I'll run to fetch a prop. Don't leave go, mind, till I come back or you'll be killed for certain."

"All right," said Mr. Lion, "I'll hold on until you come." The kind and thoughtful rabbit bounded away, chuckling to himself at the complete success of his clever ruse.

Poor Mr. Lion, tired and hungry, kept on for hours supporting the cave, as he imagined, wondering whether it was better to remain where he was or risk letting go and perhaps be crushed to death.

At last, feeling he could stand the strain no longer, cramped as he was, and saying to himself, "I can meet death but once anyhow," he let go and rushed outside, fearing the worst.

To his surprise and chagrin he found, on looking around, that the rock overhead had been quite firm and strong all the time. The "king of the forest," muttered to himself, "Ah! I ought to have known that rascally rabbit better; I deserve this for my sheer stupidity."—Emmeline E. Dewar, in The Southern Workman.

NEWS OF THE CHURCHES.

HAMBURG CIRCUIT.

With the assistance of Brother Grover Cleveland at two appointments, the rivals were good with a marked difference of results at the first appointment. The members had not kept up a Sunday school or prayer meeting. The result of the meeting was two accessions, one of them by letter. At the other place a Sunday school and prayer meeting had been kept up. The results of the meeting were 19 accessions, 15 on profession of faith; four others joined the Baptist Church. At another church we held another revival where a Sunday school and prayer meeting had been kept up and the results were 11 additions by faith, one to the Baptist Church. We were assisted in this meeting by Brother Dinnard, a local preacher of the Protestant Methodist Church. At another church where no Sunday school or prayer meeting had been kept up we held a meeting with only two accessions, one by letter. I hope every reader will notice the contrast, for I believe God was with us in every meeting, but the law of cause and effect in saving and reaping is as necessary in the kingdom of God as in farming or building or education. No farmer expects a harvest who does not sow. No mechanic expects a completed building without first laying a foundation. No young man can expect to wake up with an education who has neglected his early advantages. No church can expect an ingathering of souls whose membership is too lukewarm in spirit to meet together in prayer and in Sunday school work in teaching the young lives of

the community in the ways of God and righteousness. Here are the results of two small country churches with Sunday schools and prayer meeting, 31, 90 per cent coming from the Sunday school and prayer meeting, and here are also results of two other churches equally as strong in membership, results 4.

The Lord says, "To them that hath shall be given and to them that hath not shall be taken away that which he seemeth to have." A luke-warm church is tolling the bell for its own funeral. God says, "he will spew it out of His mouth." So let every church, weak or strong, be up and going while it is day.

I suppose every pastor has had similar experiences to the above, but it is enough to convince every laymen who reads of the importance of the church helping to sow the seed of God's word for the revival, for I know there was as earnest preaching and praying on the part of the pastor and helper at every one of these points as another. The point I wish to emphasize is that if we ever see the kingdom of God on earth as in heaven it must be by co-operation of all Christian laymen in the spiritual interests and educational interests of the church. Some seemingly good men act as though they think if they have paid a little toward the finances of the church to keep the preacher from starving to death and keep the roof from falling in at the local church their duty ends then and there. But God forbid that I should murmur at our laymen, for many of them are better in many respects than the writer. But with a holy zeal for God let every Christian heart gladly recognize that they have a charge to keep in edifying and perfecting the church of God on earth.

We have three more meetings to hold on this work before Conference and by the help of God we expect to make even a better report than the above. Remember to pray for us.—J. H. Ross, Pastor.

SOCIAL HILL.

Returning from a ten days' sojourn at Social Hill, in Hot Spring county, I feel like dropping a line to our paper. This was my first visit to this delightful community, except to spend one night there several years ago. Three of my personal friends sprang from this place into the Conference, namely, C. W. Drake, J. W. Vantrease



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and J. J. Colson. For this, and other reasons, I have long since desired to visit the place. W. H. Huguen, the pastor, engaged me to assist in a meeting there, and I had the great pleasure of preaching ten days, including two Sundays. There were some 15 or 20 conversions. Some of them were among the mature, noble men of the community. I am sure many of the older members were sincere in stating in public testimonies that it was the "best meeting for many years." Can't say how many accessions, as the pastor expected to continue a day or two after I was compelled to return home. He thought several others would be received after I left, but the big rains set in and I fear he suffered a disappointment. I attribute the great meeting largely to the untiring efforts of the pastor, Brother Huguen. He was almost unceasing in his visitations and earnest work in the homes and in private with his people. I so stated in my parting message, urging them to take care of the faithful pastor who had worked so earnestly to bring happiness to their homes. We may never hear of Huguen's big sermons, but many will rise up to call him "blessed" because of his good work.—O. H. Keadle.

HOT SPRINGS METHODISM.

Present: Steel, Copeland, Robertson, Holland, Fizer, Farr and Mann.

Malvern—(Fizer). We had good service yesterday with a fairly good congregation. Sunday school was small and has been for some time. Have just returned from a good meeting at Dalark. There were large crowds, good interest, several reclamations, some additions, and several conversions.

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Park Avenue—(Robertson). Our congregation about as usual. Sunday school about 100 in attendance. Very interesting service in the League and a good crowd. Our service at eleven was encouraging and the night service was still better.

Central Avenue—(Copeland). We had very fine Sunday school yesterday. Our school is well officered and our teachers are fine. At eleven o'clock there was very large congregation; the service was fine. In the afternoon I preached to the Negroes and had a good service. These people for whom we preachers ought to preach more often are greatly appreciative. Our night service at Central was crowded. People could not get seats and had to return home. It was a very large congregation and the service was delightful.

Oaklawn and Tigert—(Farr). Had a very fine service yesterday with Brother Steel occupying the pulpit. Both people and pastor enjoyed the service greatly. The sacrament was given by Brother Steel. Sunday school was good and the attendance the best we have had. At Tigert in the evening we had a good service, good congregation, and one gave his hand for prayer.

Third Street—(Holland). Service about as usual, a good congregation in the morning and a still better one at night. Sunday school slightly off in attendance, but the Epworth League well attended. Pastor given fine attention at both services. Have just returned from the camp meeting at Princeton. Had a great meeting and on Sunday morning I preached to the largest crowd in the history of my ministry. This was the seventeenth camp meeting and conducted by a great and noble people. There was no rowdiness or misbehavior during the entire service. It was one of the most orderly conducted services I ever attended. Many demonstrations of joy and gratitude were given and the people responded readily and gladly throughout the meeting. Money was raised on Sunday morning for a new shed which will be completed by the next meeting. Revs. Holland, Steel, Workman, Leonard, Hughes and Hansford attended the meeting, some staying longer than others. I began with the beginning and ended with the ending.

Hot Springs Circuit—(Mann). Have been engaged in a meeting at New Salem with good results. The crowds were so large the church could not

hold them. Up to date 26 have been added to the church. Had five conversions and two additions last night. One infant was baptized. I really have but two appointments with two fairly good Sunday schools. We are doing very nicely. Will begin a camp meeting at the McClendon Springs Saturday, September 11. Pray for us that we may have a great meeting.—R. M. Holland, Secretary.

NAYLOR REVIVAL.

We have just closed one of the greatest meetings of our work this year. As we stated before, we began here the night of August 11 and closed at 11 o'clock the 29th. We had been praying for a great revival and that we have had. There were several things against us seemingly, rained us out two different times, but with all this the Lord was with us in saving power. There were 50 conversions, 22 accessions, and the church greatly revived. There were eight conversions at the last service. One great good resulting from the meeting was: a great number of family altars were erected. Old people tell us in that it has been the greatest meeting that has been here for 15 or 20 years. We are so glad we serve a God that can save people in their homes or any place they seek Him. Rev. A. C. Graham of Little Rock preached two or three times for us while he was here, and Prof. Vaughter of Conway preached one time for us. They are both able men and were a great help while here. We are rejoiced over the success of the meeting.

We are glad to say to our readers that the good people of Bethesda, one of our points, and a country point, too, have formed a school board and are going to have a high school so they can keep their young people at home and educate them. This is a great move in the right direction.

The Lord has blessed our efforts thus far, and we feel that He will continue to bless us.—B. E. Robertson, P. C.

FORREST CITY.

Last Sunday was a red letter day with us as we were fortunate enough to have with us Mr. Jeff Marmon of Memphis, who occupied the pulpit both morning and evening. Brother Marmon is the Memphis Conference Lay Leader, and he is a splendid man for the place, full of energy, zeal and consecration. He impresses you with the fact that he is terribly in earnest,

and if he fails to make men think, it is no fault of his, but is simply because the ones who hear him are lacking in a proper amount of gray matter in their craniums or are deliberately determined not to think.

Brother Marmon is one of the big business men of Memphis, being district manager of the Mutual Life Insurance Company of New York, and when a man of his character, and of his caliber turns himself loose in the work of the Kingdom, it is time for men of small business to sit up and take notice. Both of his addresses were full of force and truth, backed by the Spirit's power, and the church will be better off for his having come to us for the day. The pastor is being congratulated by his people in having secured him and the earnest wish is for him to come again.—F. W. Gee.

WOOD'S CHAPEL.

In a recent issue of the Western Methodist I saw a Field Note from Wood's Chapel, written by Rev. J. F. Jernigan. We were indeed glad to have him assist us in the work. Under the leadership of God through such men as he much can be accomplished in the cause of righteousness. His influence, his integrity, his sincerity and devoutness together with his able sermons, both in word and song, served to stimulate to activity the seemingly dormant spirits of Christian men and women. The worth of such men can not be estimated and we would that his influence with God and men shall continue to grow, until like the tiny brook that leaves its mountain home and winds its way to the great sea ever widening and deepening as it moves on, so may it be with his influence and spirit of progress, until the results are made known on the shores of eternity.

We, too, congratulate our beloved pastor, Rev. H. E. May, in securing the services of such men as Brother Jernigan, for we know that it was through his efforts that he came to serve us. We trust that with new determination we will all strive to play our one part in life's drama as faithfully as he has performed his for us.—Sam McDaniel.

FULTON CIRCUIT.

In July we were blessed with a grand meeting at Old Liberty Camp Ground which resulted in 20 conversions and seven additions to the church. Rev. J. A. Hall of Oklahoma was with us and did most of the preaching, also Brother Gold of Washington was with us. We had a real Holy Ghost time, many of the members claiming to have been wonderfully blessed and the country at large seemed to be benefited by the meeting.—S. F. Durham, P. C.

LITTLE PRAIRIE CAMP MEETING.

We had a fairly good meeting, considering conditions it was very good. We had only a few campers, but the interest was good and the people came long distances and spent the day.

Brothers Christie, Sage and Jacobs spent several days with us. Brother Doak was with us the first Sunday of the meeting and gave us a fine sermon. The preaching was good and the appeals were to the point. A day and a half of rain interfered somewhat, but we quickly rallied from that and continued the meeting the next Sunday.

There were 35 clamations that came into the faith. The c

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J. M. WORKMAN,

President

are pressing forward toward better things.

This is one of the most ideal spots for a camp ground I have seen, and we hope to have it in good shape for the next year. Around this charge lies a prairie enclosed by bayous and rivers which will afford a great opportunity for community effort. These people desire a pastor who can give his whole time to this little prairie, and they are able to support him well if each does his part. This is truly a great opportunity.—Jas. R. Rhodes, P. C.

CAMP MEETING.

Our annual meeting at the Ben Few Camp Ground was held according to announcement, beginning August 17 with a full force of preachers. It was in some respects a very successful meeting. It will be remembered by those who were at the meeting last year that Dr. Monk raised \$300 which to secure a title for twenty acres of land. This year Rev. R. M. Holland took a collection for a new tabernacle, receiving something near \$500. A plan has been duly adopted by a duly elected building committee for a tabernacle which will cost us about \$750, and it has been resolved that the work begin at once.

We had several of the brethren with us, Rev. W. A. Steel and wife, Rev. J. H. Hansford, Rev. J. L. Leonard, Rev. T. F. Hughes, Dr. Workman and Rev. R. M. Holland. All these men rendered valuable service while they were with us. Our only regret was that they could not remain longer. Brother Holland was the only man who remained until the close of the meeting, and his stay was expressive of a joyous service. He enjoyed himself, yet he was busy at the

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HAD PELLAGRA; IS NOW CURED

Hillsboro, Ala.—J. W. Turner, of this place, says: "I ought to have written you two weeks ago, but failed to do so. I got well and then forgot to write you. I can get about like a 10-year-old boy; you ought to see me run around and tend to my farm. I can go all day just like I used to. I am so thankful to know there is such a good remedy to cure people of pellagra.

There is no longer any doubt that pellagra can be cured. Don't delay until it is too late. It is your duty to consult the resourceful Baughn.

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.

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How to Keep the Skin. If the good income. Dark or torpid, the skin of Western Methodists. Hood's Sarsaparilla for outfit, white and stimulates turned if unsatisfactory. The complexion. R. Robertson, care of Western Methodist, 200 E Sixth street, La.

Masters work. He held two Quarterly Conferences, took collections, and did a good part of the preaching, and the last day or two he preached four times a day. His preaching was clear and forceful. In fact, he is one of our strongest young men. It was with regret on the part of our people that Brother Steel and his wife had to leave us when they did.

But the conviction with our best people is that taken as a whole we had a good meeting. We had several conversions and reclamations. A few were added to the church and some more to follow.—M. K. Rogers, P. C.

OAK HILL CIRCUIT.

I have just closed a fine revival at Paran. It was a great meeting. We received 10 members, all fine young ladies and men, and they went to work. We have received 31 new members and several backsliders came back to the church. Our work is going to pay out. We have fine people to preach to on the Oak Hill Circuit. We are coming to the front. Our congregations are larger every Sunday. We have five Sunday schools now and they are doing a fine work. We had a fine Quarterly Conference at Spring Valley. Dr. Monk preached a fine sermon. Everybody seemed to enjoy it. They said it was the best they ever heard. We have a revival to begin at Pleasant Hill on the first Sunday in September. Rev. S. B. Mann will preach for us. We are working to build a parsonage, then we can do better. We close, asking the prayers of our brethren.—C. R. Mann, P. C.

MEETINGS IN POPE COUNTY.

A very successful meeting has just closed at Pleasant Grove, Pope County. Brother R. F. Shinn delivered the messages and Brother W. A. Hearn assisted in personal work. The meeting began August 7 and continued through August 22. Unfortunately Brother C. H. Sherman, the pastor, was unable to lend his assistance owing to the poor condition of his health. A local member of the church led the singing in a very able way.

In spite of unfavorable weather at times, the spirit of the meeting was uplifting and proved to be a blessing to all. There were several reclamations, about 60 conversions and 35 applicants for membership in the Methodist Church. The pastor not being there, the class will be admitted later. There were others who desired to join other churches and will do so as soon as possible. The campaign had a wholesome effect on the entire community, and again demonstrated the power of the gospel.

Brother Shinn and Brother Hearn are now holding a meeting on Crow Mountain, near Russellville, and will return to Hendrix College to resume their studies September 15.—Reporter.

KENSETT.

Have closed a great meeting at Kensett, 46 additions to the church, 40 conversions and several reclaimed and the church greatly revived. Brother Morehead was with us part of the time. He preached two days and I did the other with the help of the good people at Kensett and the Lord. Have received at Kensett this year 71 members.

At Judsonia we have taken in several members. When we came on the work there was no parsonage. I told the people at Judsonia they ought to buy a parsonage for their preacher. They took me at my word and bought a seven-room parsonage, and one of

the prettiest locations in the town, consisting of two lots 150x150 feet. We have it all paid for but \$113. By Conference I think it will be in the clear.—H. H. Hunt.

SALEM CAMP MEETING.

Our annual camp meeting at the old Salem Camp Ground will begin Friday night, September 10, and continue for six or seven days. Many people know about this dear old place. We want everybody who possibly can to attend this camp meeting. Come and tent if you can. If you have no tent-home bring a cloth tent along. If you do not yourselves care to cook, there will be an eating place on the ground where you can get your meals at small cost. Let everyone come praying for a great meeting. Come, Christians, and get your spiritual selves renewed. Come sinners and get salvation for your souls. We hereby give a most cordial invitation to all preachers to attend.

All who will come get the meeting on their hearts and who will help by preaching, praying and working for the salvation of souls will be entertained free and their expenses will be paid.

We want you to come brethren, not to rest or to have an outing, but to labor for souls.—L. J. Ridling, P. C.

DEQUEEN.

The Rev. Francis N. Brewer is being greeted by large congregations. On last Sunday morning he preached to a crowded house on the subject, "The Night Time and Its Lessons." In the presentation of this theme, the speaker was especially forceful and the congregation gave earnest attention.

The official board report the finances to be in advance of any previous year in the history of the church. This is not only gratifying to the pastor, but to his host of friends in our city who are not members of his congregation.—DeQueen Bee.

OBITUARY.

GIBSON.—Vida Augusta, daughter of Rev. W. W. and Lacy L. Gibson, was born March 28, 1901, and was called from her earthly to her heavenly home August 10, 1915. Vida was a bright and sweet-spirited Christian girl. She professed religion and joined the Methodist Church in 1914, and became one of its most loyal members. Her presence will be sadly missed in the Sunday school and the Epworth League. Oh, how sad to see one so promising of usefulness taken so early in life. But our Heavenly Father knoweth and doeth all things best. Her illness was of only a few weeks' duration and she bore her affliction without complaining or murmuring, and when the summons came she was ready to go. We feel that her spirit has gone to join the loving kind mother who preceded her to the better world about two years ago. Her funeral was held in the church in the presence of a large gathering of friends. The sobs of the children and young people that gathered about her told how she was loved and how she will be missed. A father, two brothers and three little sisters remain to mourn her loss. May God bless the bereaved ones.—Her Pastor, J. B. Stewart.

THOMPSON.—G. C. Thompson was born in North Carolina, some 65 years ago, and died April 11, 1915. The last year of his life was full of suffering and trials—one long, hard battle for life. Having moved to Lonoke County, Ark., he was married to Mary Ella Duke in 1878, and we can safely say that their union was one of congenial natures, a union of hearts which nothing but death could disturb. They were in their characters eminently pure and guileless; fitted beyond most people to retain the affections they had won, and to make and enjoy the happiness of home. Therefore his beloved companion did not have to battle alone



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very long, having followed him in death July 14, 1915, aged 55 years. Her illness was typhoid fever. She was very patient during her illness, as only a child of God could be. They were consistent members of the M. E. Church, South, ever ready and willing to do anything in their power in the service of the Lord.

Uncle Cab and Aunt Ella, as they were familiarly known, were loved and highly respected by all who knew them. Their kindness and considerations drew many friends who will always cherish their memory, but greatly miss their presence, but their loved ones realize that God's will and not our's must be done, also that our loss is heaven's eternal gain.

Their remains were laid to rest in Oak Grove Cemetery, funeral services conducted by Revs. Lassiter and Nethercutt.—Their nieces, Ira and Isabella McShan.

EDNEY.—Dr. William Francis Asbury Edney was born near Alamo, in Haywood County, Tenn., April 5, 1849. He received the education possible to the young men of his day, after which he attended the University of Louisville, where he took his medical course. He began the practice of medicine at Beebe, Ark., in 1874, and practiced for about forty years.

He was married to Miss Sallie Simons, in Kenton, Tenn., December 30, 1875. Shortly after his marriage they came back to Arkansas, where he spent most of his professional life.

Two sons were born to them, Clifford McKendree and Albert Earl. The former became an invalid early in life, and died at the age of eighteen. Earl lived longer, graduated from Hendrix College, became a minister, with promise of great usefulness, but died at the early age of twenty-seven.

Dr. Edney professed religion soon after his marriage, and being of old Methodist stock, named for two Methodist bishops, it was natural for him to join the Methodist Episcopal Church, South, which he did, and where he remained until he went to join the church above. His health declined some two years before his final going from us. The end came peacefully at his home in Abbott, Ark., July 14, 1915, leaving his dear faithful companion of nearly forty years, all alone in the world.

Dr. Edney was a manly man, a conscientious Christian, a devoted husband, a tender, loving father, a faithful physician, a friend to suffering humanity wherever he came in contact with the human family. His life was wrapped up in his son, Earl, and he never was quite able to overcome the shock of his early death. Still he toiled on at his profession, going in the darkness of the night and the heat of the day, answering calls, when, sometimes, he was worse off physically than the patient he was called to see. Dr. Edney was one of the old fraternity of physicians to whom the world owes a debt of gratitude, which has never been fully paid.

The deceased was ready and anxious to go. He expressed only one regret, that was leaving his faithful wife alone. The parting will not be long. The messenger will return again soon; each nightfall brings the lonely companion one day nearer her loved ones, who have gone before. Look up and be faithful. May His grace sustain you.—D. Harrington Colquette.

CARGILE.—Ruth Daves Cargile, daughter of W. L. Daves and beloved wife of Olin Cargile, has "fought a

good fight, finished her course, kept the faith; henceforth there is laid up for her a crown of righteousness, which the righteous judge shall give unto her."

Sister Cargile was born in Arkansas and had lived most of her life in Quitman. At an early age she was converted and joined the Methodist Episcopal Church, South. She was a regular attendant at church and Sunday school and was interested in all of the work of the church. She had a beautiful voice and for years was a faithful member of the choir. On February 5, 1914, she was happily married to Olin Cargile, son of D. S. Cargile of near Quitman. A few days after her marriage she and her husband went to Oklahoma, where Mr. Cargile was engaged in business. She assured her pastor that they would live devoted Christian lives in their new home. God blessed their union with a sweet little girl. In writing to friends about her child, she called her "Her little blue-eyed Wanda." Shortly after the birth of the child, tuberculosis developed in both mother and babe. Little Wanda only lived five months. After her death Sister Cargile wrote, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." She cannot come back to us, but we can go to her. After the death of her baby she came to Quitman to visit her parents in the hope of building up her health. While at Quitman she received a letter from her husband in which he spoke of the death of their baby, and one sentence she prized very highly, and was as follows:

"There is a reaper whose name is death
Who with his sickle keen,
Reaps the bearded grain with a breath
And the flowers that grow between."

After coming to Quitman she gradually grew weaker, and on May 1, 1915, she peacefully passed to her "Wanda" and her reward. She was perfectly resigned. In a conversation with her pastor shortly before she died, she assured him that "all was well." She was buried in the Quitman Cemetery, the funeral services being conducted by the pastor, and attended by one of the largest congregations ever assembled at the cemetery. She leaves a husband, father, mother and six brothers and sisters. "Blessed are the dead who die in the Lord."—J. W. Campbell.

GARNER.—The infant son of Mr. and Mrs. Ollie Garner was laid to rest in the Hickory Grove cemetery, July 25. This treasure that God had given them was two years old at the time of its death—just old enough to cause the hearts of these bereaved parents to feel the pain of separation more severely. They have the sympathy of God and the angels and all Christian hearts. A flower has been taken from their lives, but God doeth all things well. He has transplanted it to a better world to bloom forever. As these parents are Christians, they need not despair as those who have no hope. May their hearts be drawn closer to Christ in humble submissiveness. Take it as the providence of God.—Their Pastor, J. H. Ross.

GAULT.—Jefferson L. Gault was born at Bluffton, Yell county, Ark., in 1855, and died at Dardanelle, Ark., April 24, 1915. In the passing of our deceased brother, the church and community sustained a sad and serious loss. He was a man of such amil-

able and sunshiny temperament as to win the affection of all who knew him—a friend to all, an enemy to none. In business he was diligent, his integrity and uprightness unquestioned; as a friend he was faithful and constant; as a Christian, it may be said of him, as the Master said of Nathaniel, "Behold an Israelite indeed in whom is no guile." By virtue of the life he led, presenting an every-day example of sincere, humble, earnest and devoted piety, "he being dead, yet speaketh." The writer had the privilege of visiting him often during his protracted and painful illness. He bore his intense sufferings with patience and Christian courage. "He endured as seeing Him who is invisible." Life surely is worth the living when one can leave behind, written in imperishable characters on human hearts, such tender and sweet memories of kind words and loving deeds, the fruit of a Spirit- pervaded life such as that of our ascended brother, "Jeff" Gault. Entered into that rest for which he so ardently longed, we shall know where to find him "when the saints are gathered home."—H. Hanesworth.

SMART.—Sister Harriet Smart, nee Carter, was born March 4, 1841; departed this life October 25, 1914. Was married to James T. Smart October, 1866. From this union there were eight children, three of whom went before her. Five remain. Sister Smart came of one of the oldest and most honored Methodist families of this country, some of whom filled high stations in church and state. She professed faith in Christ in early life, joined the Methodist Episcopal Church, South, and lived a consecrated Christian life. She was faithful

to her God, her church and her pastor. Her husband died when her children were small, but by industry and economy she raised them to be industrious gentlemen and ladies, and useful members of the Methodist church. Though she is dead, yet her beautiful life is still seen in the lives of her children and neighbors. May God bless her children, and may they follow her holy example and meet her in the home of the good.—Z. T. G.


MADDOX.—Little Allen came to bless the home of Brother and Sister Maddox June 21, 1914. He was a sweet and affectionate little fellow, making the home happy, but God, in His wisdom, saw fit to call him from this home to that home on high, July 21, 1915. This we cannot understand, but we shall understand it better by and by. Parents, may we be submissive to the will of God and say, "Thy will be done?" You have one more tie in yonder world to draw you closer. May we live faithful to the end.—Their pastor, B. E. Robertson.

BLAKEMORE.—Miss Winnie Blakemore was born near Springdale, Ark., June 5, 1893. She grew to be one of the flowers of a beautiful farm home, being highly esteemed by all, and a favorite of her class. In 1915 she was converted at Old Zion and

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If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Users report immediate relief and speedy cures. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 205, South Bend, Ind.

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P. O.

joined the M. E. Church, South. In February, 1913, Miss Winnie showed signs of tuberculosis. Her father sent her to Booneville for treatment, but she gradually grew worse, then went to Missouri for some months, but still got no relief, and for the past year she has been living with her sister, Mrs. Dixon, in Oklahoma. The end came July 15, and the body was shipped back for burial in the family cemetery. The mother and one brother preceded her to the world beyond. She leaves an aged father, three sisters, five brothers, and a host of friends. May the good Lord lead them all in the right way until all are again united in the world beyond.—A. L. Cline.

McLAUGHLIN.—On Sunday, July 25, 1915, death visited the home of Brother G. B. McLaughlin and took away the wife and mother, a most consistent Christian, and one of the most loyal and consecrated members of St. John's Church. Sister McLaughlin was born in northern Arkansas, moved to Texas with her father some twenty years ago, was married to G. B. McLaughlin June 29, 1897, from which union were born a boy and girl, who, with their father, survive their mother. She moved to Stamford some eight years ago, and was one of the most active members of the Methodist church. She was the daughter of W. E. Barnes and a sister of Rev. S. A. Barnes, now pastor of Ervay Street Church, Dallas, Texas. She was converted when about six years of age, and never departed from her vow to God to be His. When Brother Robert Goodrich projected the St. John's Church she was the teacher of the Philathea class, and obligated the class to pay \$1,000, which was paid to the last cent. Soon after her health gave way, and she had not been able to do active work for the Master since, but her prayers and best wishes for the success of the church remained to the day of her death. She was sick for quite a while, but never murmured nor complained. Just before leaving for a stay in the Plainview country her pastor told her that, inasmuch as we did not know what might happen, he would be glad to know just her feelings regarding her relation to God. She replied that she had tried for years to be a faithful child of God, but felt at times that she had not measured up to the standard of a true Christian, but felt then that she was ready to go if her Father should call her. The pastor preach-

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

ed her funeral from Mark 14:9 to a large congregation of loved ones and friends. He felt that in all candor and sincerity he could say of her, in the language of the text, that "she hath done what she could." She had been a dutiful child, a true wife, devoted, painstaking and faithful mother, a loyal and unceasing worker in the church, and a most devoutly consistent follower of Christ. What more could she do? Sister McLaughlin will not be a stranger in heaven, for many loved ones and friends have preceded her. Her precious mother had gone before, and no doubt met her at the threshold. At the close of the funeral sermon some sixty women, members of the Missionary Society of St. John's Church, formed a circle around the bier and sang most beautifully and touchingly "In the Sweet By and By." Most of them were women with whom she had labored for the glory of the Master in forwarding the interests of St. John's Church. They had loved each other and labored together in love. They will miss her, as will the great number of loved ones and friends that she left behind. But we all know where to find her. The dear and faithful husband and bright and loving children will be sad and lonely with their loved one gone, but they are all seeking to meet her above.—G. S. Wyatt, Pastor.

KELL.—The death angel entered our home Wednesday, July 15, 1915, and took from us our loving baby, Hershal, aged one year, eleven months, and eighteen days.

His bright eyes grew dim—still dimmer,

'Till the spark of life had fled,
And with breaking hearts we kissed him

Down beside his little bed.

Then they brought the cruel casket,
And our hearts did seem to break,
But God gave us grace to bear it
For our blessed Savior's sake.

Kind friends shrouded our dear baby,
Bore him to the silent tomb,
Oh, how lonely and how sorry
Seemed this dark as midnight gloom!

No baby now to soothe our sorrow,
Vacant is his little chair,
Vacant is our home without him,
No Hershal's joy with us to share.

How I miss you, oh, my baby!
With your love and smile each day,
Leads us on and up to Jesus
In that bright and glorious way.

We did weep that we were parted,
Loved ones have no way but this,
To fill the vacant place departed,
In such hour of seeming bliss.

Written by the lost baby's parents,
Mr. and Mrs. Hatcher Kell, in honor
of Hershal, the deceased child.

HIGGINS.—Mrs. Martha Higgins died at her home near Ada, Ark., July 22, 1915. Sister Higgins was about seventy-seven years old and had been a member of the Methodist Episcopal Church, South, for about forty years. She leaves four children to mourn her going, her husband and three children having preceded her. The writer held funeral services at the Higgins burying place, near Ada, and the mortal part of Sister Higgins was given back to the dust, her spirit having passed to God, who gave it. The blessings of a loving Father upon the bereaved.—J. F. Glover, P. C.

WHY MEAT KEEPS CHILDREN AWAKE.

Almost every one is familiar with the fact that infants and very young children should not be allowed fresh meat for supper. We have all noted that it disturbs their sleep, but few of us, probably, have stopped to inquire the physiological reason.

According to scientific authorities, the explanation lies in the fact that fresh meats contain a stimulating or refreshing substance known as xanthin (pronounced zan-thin), which is the refreshing principle of tea and the meat extracts that we sometimes use to relieve fatigue. The bodies of young children and of all young animals also contain a large proportion of this xanthin and when more is added in the form of meat for supper the rest of the child is disturbed and dreams come to break the restfulness of sleep. The bodies of older children and of adults also contain more or less xanthin, but as age advances the quantity grows smaller and in old age there is little xanthin left. This interesting information in regard to xanthin also explains the characteristic vivacity, alertness and energy of childhood and the soberness or moroseness of old age. Metaphorically speaking, xanthin is the fire of youth and as we grow older we gradually lose our vivacity with our xanthin.

This leads to another explanation,

viz: why infants and very young children should not be allowed coffee, tea and Coca-Cola, for these beverages contain a form of xanthin known as caffeine, which refreshes the tired nerves and muscles and, therefore, keeps the child awake. Like meat, they are good for adults and are the most efficient and wholesome means of refreshing mind and body, but like meat they disturb the rest of children, for the body of the child already possesses a sufficient supply of xanthin.

This, in turn, leads to still another explanation for we can now understand why beef tea, coffee, tea and Coca-Cola have the same effect in the relief of fatigue, though they differ so widely in flavor and appearance. We can understand why the human race has come to depend upon these refreshing beverages as the most wholesome and efficient means of combating the injurious effects of physical and mental fatigue.

Desiring that the public shall fully understand the composition and character of their product, The Coca-Cola Company has issued a booklet containing the expert opinions of the world's leading scientists, explaining the wholesomeness and refreshing qualities of this popular temperance drink. A copy may be had by addressing the Advertising Managers of this paper, Messrs. Jacobs & Company, Clinton, S. C.

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Board of Church Extension

1. *Its Aim*

- (1) An adequate church building for every congregation.
- (2) A comfortable parsonage for every itinerant preacher.

2. *Its Achievements*

- (1) Aided in housing 9,235 of our 19,735 congregations.
- (2) Aided in building parsonages for 2,458 itinerant preachers.

3. *Its Present Task*

- (1) A roof over 2,593 homeless congregations and modern buildings for thousands inadequately housed.
- (2) Parsonages for 1,155 homeless itinerant preachers and better homes for thousands of others.

4. *Its Resources*

- (1) Annual assessment on the Church of \$300,000.00.
- (2) Loan Fund Capital of \$671,436.19.

5. *Its Appeal*

- (1) That pastors and churches everywhere make special effort to secure the Conference Collections in full, and that in case of failure to secure full payment on total connectional claims, the Church Extension assessment and all others be given a "square deal" in the division of receipts.
- (2) That borrowers from the Loan Fund Capital of the Board pay installments of interest and principal promptly when due, that others may receive needed and promised aid.
- (3) That pastors, presiding elders, lay leaders, and others be on the lookout for contributions of money, land, notes, or other securities to the Loan Fund Capital of the Board, either as absolute gifts or on the annuity plan, and to be used in creating Memorial or other Loan Funds.

6. *"Finally, Brethren"*

- (1) Appropriations already made cannot be paid in full if there is a decrease in receipts on assessments.
- (2) In almost every community may be found those willing to increase the efficiency of the Board and their own income by the purchase of the Annuity Bonds of the Board. The security is absolute. The office wants their names.
- (2) Send for six-page folder describing more than three score free publications, and pick out what you want for personal use, Sunday school, Epworth League and congregation.
- (4) Is your Sunday school using the Birthday Sunday School Loan Fund Jar? If not, why not? Write for booklet.

Board of Church Extension
OF THE
Methodist Episcopal Church, South
(Incorporated)

Address W. F. McMURRY,
Corresponding Secretary,
Louisville, Kentucky.

QUARTERLY CONFERENCES LITTLE ROCK.

ARKADELPHIA DISTRICT. (Fourth Round.)

Malvern Ct., Ebenezer.....Sept. 11-12
Malvern Sta.Sept. 12
Arkadelphia Ct.Sept. 13
Arkadelphia Sta.Sept. 13
Lono Ct., WillowSept. 25-26
Hot Springs Ct., New Salem.....Oct. 2-3
Tigert and Oaklawn.....Oct. 3
Ussery Ct., PeareyOct. 9-10
Cedar GladesOct. 16-17
Central Ave.Oct. 24
Third St.Oct. 24
Princeton Ct.Oct. 30
Leola, LeolaOct. 31
Friendship, MidwayNov. 6-7
Dalark Ct.Nov. 13-14
Malvern Ave.Nov. 21
Park Ave.Nov. 21
Holly Springs Ct.Nov. 27-28
A. O. EVANS, P. E.

CAMDEN DISTRICT. (Third Round.)

Stephens, at Mt. Prospect.....Sept. 11-12
Magnolia Ct., at Philadelphia.....Sept. 18-19
Magnolia Sta.Sept. 20
Chidester, at Pleas. Grove.....Sept. 25-26
Waldo, at McNeill.....Oct. 2-3
CamdenOct. 10-11
Special attention will be given to Questions 1, 9, 10 and 11, and any others postponed from your former C. C.
W. P. WHALEY, P. E.

LITTLE ROCK DISTRICT. (Fourth Round.)

Bryant Ct., at Salem.....Sept. 11-12
Mabelvale Ct., at Primrose.....Sept. 18-19

WATCH YOUR HEART IF YOU WISH HEALTH.

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

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

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

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

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Bauxite Ct., at Ebenezer.....Sept. 25-26
Austin Ct., at Concord.....Oct. 2-3
Lonoke, p. m.Oct. 3
Hickory Pl. Ct., at Walter's C. Oct. 9-10
Carlisle, p. m.Oct. 10
Tomberlin Ct., at Hundley's C.Oct. 16-17

England, p. m.Oct. 17
Oak Hill Ct., at Oak Hill.....Oct. 23-24
DeVall's Bluff and Hazen, at H.Oct. 30-31
Des Arc, p. m.Oct. 31
Asbury, a. m.Nov. 7
Keo, 3 p. m.Nov. 7
First Church, a. m.Nov. 14
Forest Park, 3 p. m.Nov. 14
Winfield Memorial, p. m.Nov. 14
Henderson's Chapel, a. m.Nov. 21
Highland, p. m.Nov. 21
Capitol View, p. m.Nov. 23
Twenty-eighth Street, p. m.Nov. 24
Pulaski Heights, a. m.Nov. 28
Hunter Memorial, p. m.Nov. 28

Pastors will please see that the trustees are ready with their reports on all church property. Be ready for all necessary nominations. Push all claims. Waive all excuses. Go in for victory. Let no one say "It cannot be done" until he has exhausted himself in trying. Earnest, honest and persistent endeavor is ours. We have put off many things; now the aggregation is going to be heavy. With much prayer and consecration let us get well under the job and push it to the victorious end. Yours to help,
ALONZO MONK, P. E.

MONTICELLO DISTRICT. (Fourth Round.)

Ark. City and Lake Village, at Ark. CitySept. 12-13
Eudora Ct., at Eudora.....Sept. 18-19
DermottSept. 19-20
Tillar and Dumas, at D.Sept. 25-26
McGeheeSept. 26-27
Mt. Pleasant Ct., at Rock Spgs. Oct. 2-3
MonticelloOct. 3-4
Lacy Ct., at Fountain Hill.....Oct. 9-10
Hermitage Ct., at H.Oct. 16-17
Warren Mill Camps, at Southern CampOct. 17-18
Collins Ct., at Collins.....Oct. 23-24
WilmarOct. 24-25
Hamburg Ct., at Workman's. Oct. 30-31
CrossettOct. 31-Nov. 1
Snyder and Montrose, at Prairie GroveNov. 6-7
HamburgNov. 7-8
Parkdale and Wilmot, at W. Nov. 13-14
Portland and Blissville, at P.Nov. 20-21
WarrenNov. 28-29
W. C. DAVIDSON, P. E.

PINE BLUFF DISTRICT. (Third Round.)

Wabbaseka11 a. m., Sept. 12
Pine Bluff, Lakeside.....8 p. m., Sept. 12
Roe Ct.Sept. 18-19
J. A. SAGE, P. E.

PRESCOTT DISTRICT. (Fourth Round.)

Mt. Ida (Mt. Ida).....Sept. 11-12
Caddo Gap (C. Gap).....Sept. 12-13
Bingen (Doyle)Sept. 18-19
NashvilleSept. 25-26
Orchard ViewSept. 26-27
Amity (Rosboro)Oct. 2-3
Shawmut (Cedar Bluff)Oct. 3-4
Hope StationOct. 9-10
FultonOct. 10-11
Delight (Delight)Oct. 16-17
MurfreesboroOct. 23-24
Washington, at Washington. Oct. 30-31
Columbus, at Saratoga.....Oct. 31-Nov. 1
Mineral Spgs., at Bluff Spgs.Nov. 6-7
Okolona, at Okolona.....Nov. 13-14
Harmony (Caney)Nov. 20-21
Blevins (Midway)Nov. 27-28
Prescott StationNov. 28-29
Dear Brethren—God has been good to us. Bountiful crops are in hand. Now let us honor our God by bringing His tithes into His storehouse. Brother pastors, I feel very sure that the stewards are going to raise the preachers' salaries. Shall we be as faithful and raise every dollar of the Conference claims? Be ready to answer all the questions of the fourth round. God bless you.
W. M. HAYES, P. E.

TEXARKANA DISTRICT. (Fourth Round.)

Vandervoort, at Hatfield.....Sept. 11-12
Mena, at night.....Sept. 12
Gillham, at Mt. Ida.....Sept. 18-19
De Queen, at night.....Sept. 19
Bradley, at Bradley.....Sept. 25-26
Lewisville, at Lewisville, at night.....Sept. 26
Richmond, at Oak Hill.....Oct. 2-3
Umpire, at Camp Ground.....Oct. 11-12
Paraloma, at Ben Lomond.....Oct. 9-10
Patmos, at Patmos.....Oct. 16-17
Stamps, at night.....Oct. 17
ForemanOct. 23-24
AshdownOct. 24
FairviewOct. 30-31
College HillOct. 30-31
Horatio and Wilton, at Mount Rose.....Nov. 6-7
Lockesburg, at Lockesburg, at night.....Nov. 7
Cherry HillNov. 13-14
Bright StarNov. 20-21
FoukeNov. 21
First Church, Texarkana.....Nov. 28
J. A. BIGGS, P. E.

NORTH ARKANSAS.

BATESVILLE DISTRICT. (Third Round.)

Marcella and Guion.....Sept. 11-12
Batesville, First Church.....Sept. 13

Cave City Ct.Sept. 19-20
B. L. WILFORD, P. E.

CONWAY DISTRICT. (Third Round.)

Dover Ct., at Shady Grove.....Sept. 11-12
Lamar Ct., at Bell Grove.....Sept. 18-19
Clarksville, at 8 p. m.Sept. 19
London Ct., at Madden's Chapel.....Sept. 25-26
R. E. L. BEARDEN, P. E.

FAYETTEVILLE DISTRICT. (Third Round.)

WinslowSept. 11-12
G. G. DAVIDSON, P. E.

FORT SMITH DISTRICT. (Fourth Round.)

Ft. Smith Ct., at Steephill.....Sept. 11-12
Midland Hts. (Ft. Smith).....Sept. 12
Hackett Ct., at Hackett.....Sept. 18-19
Dodson Ave. (Ft. Smith).....Sept. 26
Van Buren Station.....Oct. 3
South Fort Smith.....Oct. 3
Kibler Ct., at Newberry.....Oct. 9-10
Mulberry Ct., at Dyer.....Oct. 10-11
Central Church (Ft. Smith).....Oct. 17
Van Buren Ct., at East V. B.Oct. 17
Greenwood StationOct. 23-24
Ozark Ct., at Mt. Vernon.....Oct. 30-31
Ozark StationOct. 31
Beech Grove Ct.Nov. 1-2
Hartford and Mansfield, at H. Nov. 6-7
Huntington and Midland, at H. Nov. 7-8

Alma StationNov. 14-15
WILLIAM SHERMAN, P. E.

HELENA DISTRICT. (Third Round.)

LagrangeSept. 4-5
W. F. EVANS, P. E.

JONESBORO DISTRICT. (Fourth Round.)

Bardstown and Heifer.....Sept. 11-12
MarionSept. 12-13
Jonesboro, First Church.....Sept. 18-19
BlythevilleSept. 25-26
Manila and Dell.....Sept. 26-27
Harrisburg Ct.Oct. 2-3
HarrisburgOct. 3-4
Barfield Ct.Oct. 8
Blytheville Ct.Oct. 9-10
WilsonOct. 10-11
Luxora and Rozelle.....Oct. 16-17
OsceolaOct. 17-18
Vandale Ct.Oct. 23-24
EarleOct. 30-31
Crawfordsville and Vincent.....Oct. 31-Nov. 1
W. L. OLIVER, P. E.

SEARCY DISTRICT.

(Third Round—Concluded.)
Pangburn Ct., at Cross Rds.Sept. 6-8
Bald Knob and Bradford, at B. K.Sept. 11-12
Searcy Ct., at Gum Springs.....Sept. 18-19
Searcy, First Church.....Sept. 19-20
R. C. MOREHEAD, P. E.

A Great Prize

We have secured a number of The Illustrated Bible Stories, written by "Ian Maclaren" (Rev. John Watson), author of "Beside the Bonnie Briar Bush," and Rev. J. W. Buel, and illustrated with 500 Text Pictures and sixteen Color Plates from the famous Tissot Collection, considered by authorities the most important contribution to Scriptural illustration ever produced. The book relates all the Bible events in beautiful and simple language, in chronological order. It greatly simplifies Bible history. It contains 800 pages, printed in large, clear type on supercalendared paper, and is bound in green vellum with illuminated cover. It sold originally at \$3.00, and was worth it. We have secured a number at a bargain, and propose to use them to stimulate our friends to send us

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"If it's Gold Plume Coffee, a cup with my dinner and one after—please."

No coffee unless it be perfectly roasted and blended, then packed and sealed while warm, to preserve its original qualities, can have the exquisite taste and aroma of

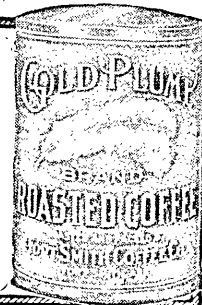
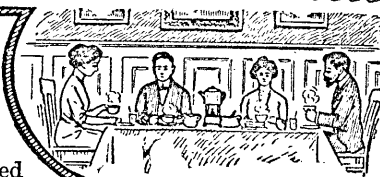
GOLD PLUME COFFEE

The hostess who serves it displays her taste for good coffee. Roasted with infinite care in order to retain all the goodness of the high grade coffees used.

A Superior Cup

Ask your grocer for Gold Plume Coffee. In tins, Whole Bean or Steel Cut.

FORT SMITH COFFEE CO., Fort Smith, Ark.



You Look Prematurely Old

Because of those ugly, grizzly, gray hairs. Use "LA CREOLE" HAIR DRESSING. PRICE, \$1.00, retail.