

WESTERN METHODIST.

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXIV

LITTLE

ARK, THURSDAY, SEPTEMBER 16, 1915

NO. 37

BUT THE SPIRIT OF THE LORD DEPARTED FROM SAUL, AND AN EVIL SPIRIT FROM THE LORD TROUBLED HIM.—1 Samuel 16:14.

PITIFUL POLITICS.

On the untimely death of the Attorney General of Arkansas it became the duty of the Governor to fill the vacancy. In the executive department the Attorney General stands next to the Governor in dignity, and his acts may often be of greater importance. His duties as defined by law in part are: Upon request, to give his opinion in writing to the chief magistrate and to the heads of the several executive departments, upon any constitutional or other legal question that may concern the official action of said officers; and, upon request, to transmit his written opinion to the prosecuting attorney of any circuit who may ask it, upon any legal question that concerns the financial interest of the State; to furnish to county boards of election commissioners an official opinion upon any inquiry submitted to him by them concerning the provisions of the election laws; to attend the several sittings of the Supreme Court, and maintain and defend the interests of the State in all matters before that tribunal; to institute and prosecute all suits in behalf of the State against officers of the State who may be indebted to the State; to collect penalties of railroads, and claims due the school fund, to bring suits against usurpers of office and franchises, to enforce the anti-trust act; and as a member ex-officio of many boards to discharge important functions. He may be required to represent the State in the Federal Courts, even in the Supreme Court of the United States, in cases involving the honor and dignity of the whole State. His capacity or incapacity may affect every citizen for generations. He may bring to the treasury or cost the State millions of dollars. He may meet in legal battle the greatest lawyers of his State or of the United States. The gravity and delicacy of his multifarious duties would suggest to the sane and unbiased mind that the Attorney General should be learned in the law, experienced, of sound judgment, and of sufficient age to compel confidence and respect. While the men elected to this important position have had faults and weaknesses, all former incumbents have in large measure possessed these qualifications. No one has ever had the effrontery, the impudence, the brazen egotism, to offer for the office unless he had most of the aforesaid qualities in some degree. It was to have been expected that some prosecuting attorney, or ex-prosecuting attorney, or some ex-circuit judge, or some distinguished practitioner would be appointed. There are many able lawyers, earning good incomes, who would have relinquished their private practice at a sacrifice to serve the State. The Governor, having himself been a circuit judge, is supposed to know something of the needs and responsibility of the great office, and to have an extensive acquaintance at the bar. He is also supposed to know that in making appointments of this kind he reveals his own capacity and his proclivities. Now, in spite of all these things, His Excellency selects a youth of twenty-seven, who had skipped from one school to another, who had avoided the court of his own county and had procured his license in the court where the Governor, as judge, was presiding, who had not been admitted to practice in the Supreme Court or the Federal Court, who probably had never tried a case independently of his law partners, and who, in short, was absolutely unknown except as the son of his famous father. Gratitude to the father does not justify the appointment. Gratitude is a noble virtue, but it does not require the betrayal of an official trust; it does not demand the placing of the legal responsibilities of the whole State in the hands of a tyro. President Cleveland, who carried

conscience into public life, declared that public
ce was a public trust. Can it be possible that
the appointment was made to win the followers of
the famous father? If so, the act should defeat
itself. Democracy is a political protest against the
principle of holding office by virtue of descent or
inheritance. In democracy every man stands on
his own merits, and claims no office nor privilege
because of heredity. The appointment of an abso-
lutely untried son on the merits of his father or
to honor the father is a desecration even of the
father's name and an affront to democracy itself.
There may be explanations for this appointment,
but there is no justification. Even if the over-
burdened youth succeeds, it is not a justification.
The fact that an untrained engineer may by good
fortune bring his train safely through does not
justify the risk when skilled engineers may be
had. This appointment is the act of an irrespon-
sible autocrat, who seems to seek his own ends
and not the people's good. If the Legislature
were in session it should impeach and remove an
executive who by his own folly has jeopardized
the highest interests of the people. While the
world is learning the value of efficiency, Arkansas
is the victim of inefficiency and weakness. It is
a good time to read the book of Kings in the Bible
to learn how God dealt with the Israelites on ac-
count of their rulers.

DEMOCRACY AND EFFICIENCY.

In a recent editorial on "A Lesson for Democracy" a digest was given of Dr. T. N. Ivey's excellent editorial on that subject, in which he instituted comparisons between results in Germany and in England and the United States. The conclusion was that Democracy had important lessons to learn from autocratic Germany. That is true, but it is possible also to learn lessons in efficiency from democratic France. Dr. F. H. Giddings, of Columbia University, a profound student of social institutions, questions Germany's supremacy. He claims that in proportion to population and wealth France has given a better account of herself than has Germany. He says: "There has been an elegance, a precision, an economy in all her efforts that have called forth the admiration of onlookers, as the artistic excellence of her manufactures, her books, her plays, her modes has called forth in years of peace. And these results France has achieved through the spontaneous co-operation of the individual with society, and of both individual and society with the government, which has no perfect parallel elsewhere. France has, in fact, practically solved, in a high degree, the problem of obtaining from democracy the working efficiency that Germany obtains by authority. Why, then, may not this be the way out for every nation? The answer is short and simple. The French scheme of social organization and functioning calls for intellect—intellect everywhere; not only in the academy, in the university, in the laboratory, but also in the Senate Chamber, in the Chamber of Deputies, in the business office, in the labor syndicate, in the shop, on the farm. And it calls for it in a certain peculiar way which Americans generally do not understand. It calls for intellect as something admired, honored, socially recognized, as something which offers to the humblest citizen both opportunity and distinction. In France the admiration of intellect is universal. America has intellect abundantly, but America does not as yet admire, recognize, and honor intellect in the French way. Beyond all things else, America admires business success, and next to that, political adroitness. These admirations make directly for a business control or a political control of the entire social fabric. The French socialized state is not workable by a population in which adroitness and success are supremely admired. They are workable only by a population in which the rewards of

admiration and respect go spontaneously to intellect as such."

Most of us know that the Germans are an educated people, and that their industrial and military efficiency are due to their education; but few people in America have realized the splendid results obtained through the still more admirable system of France. Illiteracy has been practically eliminated in Germany, and the universities as instruments of the state have dominated national life. The ruling classes in Germany have provided a system by which they may maintain their supremacy, and the lower classes may be well trained for the humbler places in society; but German education assumes that these lower classes will not seek to rise above their level. France provides for all the different steps from the elementary school to the university, and encourages every aspiring youth to go to the top. We need to be convinced through the example of Germany of both the value and the danger of efficiency when made subservient to certain ends; and then we should study republican France and discover how democracy also may become efficient. When all things are impartially considered, we must confess that the conduct of France in the present ordeal is more thoroughly creditable in all respects than that of any other of the embattled nations. Because we have been accustomed to judge France in terms of gay Paris, we have misjudged. In adversity the French command our admiration and respect. Their institutions and their methods deserve our study. Unless we do readjust our system to present needs, disaster may pursue and destroy us.

FRANCIS RELIGION.

A preacher in our city, who sometimes lectures to fifty people, and who shall be nameless, because he is not entitled to any advertising, is reported to have attacked the religion of "Billy" Sunday, because he alleges it is not the religion of Jesus Christ. He says that Sunday teaches us to be good because we will be burned in hell everlastingly if we are not, and that Christ taught us to be good because it is right, and further that the doctrine of hell fire was born to keep the people's minds in subjection. It might be profitable for this crass dogmatist to study the teachings of Christ, and when he finds the passage in which Christ teaches us to be good simply because it is right, to indicate the chapter and verse. Then let him read the many passages where Christ refers to rewards and punishments, and tell the people what such passages mean. This preacher is distressed because Sunday deadens people's minds by appealing only to their emotions. Rewards and punishments, through reason, which enables one to understand them, do appeal to the emotions. Both the Old and the New Testaments are full of such appeals. The being who is not properly susceptible to such appeals is abnormal. If Saint Paul should refer to winning the prize and the crown of righteousness in the presence of this hypercritical preacher, the good saint would be rebuked for having low motives. This amateur accomplished would doubtless rebuke the Methodist school this fall or praying: "And now, O Father, visit, Hermitage, Ark. with thine own self with the _____ cash payment of \$150, rather go to hell with Darwinite buyer. I have for sale ing men whom Sunday _____ our at DeWitt, and two at than to go to heaven _____ these houses myself within the talk." Well, as we _____ es reasonable.—W. W. Nelson, company both her _____ aristocrat _____ be embarrassed TO TRADE—Equity in good, well lo- and the thief-room residence in Muskogee, Okla., for If we miss _____ in Conway, Ark.—W. M. Wilson, 1414 from a hell _____ Street, Oklahoma City, Okla.

WESTERN METHODIST

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A. C. MILLAR.....Editor

D. J. WEEMS.....Field Editor

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

PERSONAL AND OTHER ITEMS.

The prospects of all the colleges which have opened this week are flattering.

All of the presiding elders of Texas are expected to meet at Dallas, September 21-22.

The opening of the Agricultural College at Monticello is considered unusually good.

According to the Mobile Register, prohibition in Alabama has reduced the police fines in that city one-half.

Alleghany College, Meadville, Pa., has conferred the degree of LL. D. upon President W. P. Few, of Trinity College.

Dr. Fielding Marvin, son of Bishop Marvin, was at the last session of Missouri Conference appointed to Fayette Circuit.

Rev. W. F. Evans gives a cheerful report of the Helena District. He is a first-class presiding elder and knows how to inspire his preachers to noble endeavors.

Rev. C. M. Aker, who was at one time principal of the Stuttgart Training School, was at the recent session of Missouri Conference appointed to Richmond Station.

At the University of Illinois, with 5,200 students, more than 1,200 are Methodists, hence there is a movement to raise \$200,000 to provide for adequate Methodist care of students.

The Kentucky Conference shows a gain of 1,220 for the year, as compared with a gain of less than 500 last year. Financial reports showed an increase over last year's figures.

On his way to Conway last Tuesday with his son, Van, who re-enters Hendrix College, Rev. J. W. Harrell, of Malvern, dropped into the office and rendered a good account of himself.

Dr. R. E. Goodrich, who is completing his quadrennium at St. Luke's Church, Oklahoma City, has been transferred to Missouri Conference and stationed at Francis Street, St. Joseph.

For the Conference year the Missouri Conference reports a net gain of 2,391, the total membership now being 50,231. In number of Sunday school scholars enrolled the gain was 8,929.

Prof. G. L. Harrell, formerly professor of Science at Hendrix College, now at Millsaps College, reports in the New Orleans Advocate that the prospect is bright for a good opening.

The Texas Advocate announces that "Billy" Sunday has been secured by the Dallas Pastors' Association to conduct a religious campaign in the fall and winter of 1916. Dallas is fortunate.

Texas Methodism has long maintained the Epworth Encampment at Corpus Christi, but the trustees have arranged to sell the property and will probably locate the Encampment elsewhere.

G. G. Davidson reports a good year on district, and expects to close out in has rebuilt the district parsonage of the best in the State.

College has just completed W. A. Rankin of Tarkio balance were raised, and of New Hampton gave

as appointed a com-
our Book Com-
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erected as early as the work can be done. The Law School building, another for the Theological School, and two dormitories will be the buildings first put up.

We have examined the Sunday School Records advertised by H. G. Pugh Printing Company, Little Rock, and recommend them for use in live, modern Sunday schools. They will help to increase attendance and interest.

Hon. George Thornburgh has returned from Potosi, Mo., where he and Mrs. Thornburgh have been spending some time with relatives on account of her health. Their many friends join in wishing for her a speedy recovery.

The Texas Christian Advocate, referring to Bishop Denny's sermon at Northfield, Mass., says: "Some of us remember this great sermon, delivered before a Texas Conference, when Bishop Denny was Book Editor." We wonder when that was.

The Montana Conference of our Church has two districts, but only one presiding elder, Rev. A. L. Thoroughman. Surely there are other brethren in that Conference who would be willing to make the sacrifice necessary to become a "beloved"!

Rev. W. K. Cantrell, son of Rev. J. M. Cantrell, of Sapulpa Station, Oklahoma, has been appointed to supply Oilton, in Tulsa District. His Arkansas friends will be glad to know that Kenner has entered the ministry, and wish him great success.

Rev. T. Y. Ramsey is having a great experience at Marianna. He has had a successful ministry. This will prove to be one of his best years. He has a beautiful new two-story parsonage, elegant new modern church, and an excellent people to serve.

Returning from visiting his children in Oklahoma Dr. T. C. Wier of North Mississippi Conference, with his son, resident in Little Rock, called at our office. He had enjoyed his trip. We hope he may come again, as we enjoy fellowship with the veterans.

Harvard University, after receiving a bequest of \$5,000,000 to establish a school of industrial arts and sciences, has turned the fund over to the Massachusetts Institute of Technology because the latter was considered more competent to fulfill the purpose of its donor.

According to the press dispatches, Dr. E. B. Craighead, former president of Tulane University, will no longer be the official head of the University of Montana, but will edit a paper in Missoula, Mont., the town in which that institution is situated.—New Orleans Christian Advocate.

One day last week we were indebted to Mr. D. W. Gordon for a pleasant call. He had just moved from Camden, and comes to our city to take the stewardship at the State Hospital for Nervous Diseases. It is always a good indication when a subscriber promptly arranges for change of address of his church paper.

Rev. R. E. L. Bearden, presiding elder of the Conway District, has one of the most interesting districts in the State. He is accepted as an excellent preacher, earnest and faithful worker, and wise counselor, which make him a good presiding elder. He reports about 700 professions and over 500 accessions.

Position Wanted—A Christian young woman, a member of the Methodist Church, desires a position as teacher in grades 1 to 4, public school. Has had six months' successful experience. Will be valuable help in Sunday school and religious work. For further information address Rev. J. F. Taylor, Patmos, Ark.

Rev. Jesse M. Williams, the sweet spirited pastor at Atkins, is having a most pleasant and profitable year. His daughter, Miss Lillian, will teach in Mansfield, and his son, Eugene, will be a student in Hendrix College this year. We have there a nice new parsonage and beautiful brick church, and an excellent membership.

Rev. G. E. Cameron, originally a Little Rock Conference boy, after holding important stations in Texas and Louisiana Conferences, has been transferred to Kentucky Conference and stationed at First Church, Lexington. Dr. E. G. B. Mann, one of the editors of the Central Methodist Advocate, is the presiding elder of Lexington District.

A remarkable situation exists in Conway. The income from assessments for the water works bonds is greater than the need, so that a surplus is now on hand, and one or two of the annual assessments may be omitted. Conway is always

doing something unusual. There is no other place like it. When its paying improvements now under way are completed no town of its size in the Southwest can compare with it in that respect.

Hon. Geo. R. Wendling, the distinguished lecturer, died at Charleston, W. Va., September 14. Some years ago he delivered his wonderful lectures on "Stonewall Jackson," "Saul of Tarsus," and "The Man of Galilee" at Hendrix College. For solid argument without humor his lectures have had no superiors on the American platform.

Rev. C. S. Rennison has been transferred from Little Rock to Missouri Conference and stationed at Glasgow, Mo., one of the oldest and best towns in Missouri, where Bishop Hendrix himself once served. Our people there are unusually cultured and refined, and will appreciate people of the training, experience, and character of Brother Rennison and his excellent family.

Dr. S. D. Gordon, author of several books called "Quiet Talks," who delivered a series of "Talks" at the Woman's Council in our city last spring, conducted the devotional services of the Kentucky Conference, using the periods from 8 to 9 and from 3 to 4 every day. To employ a man of another denomination for this purpose is an innovation, but the Kentucky brethren seem pleased.

Dallas, Texas, is in a campaign to raise in two weeks \$200,000 for Southern Methodist University. Bishop McCoy suggested that Texas Methodists join in prayer on September 12 for the success of the enterprise. A 1,000-plate banquet is to be tendered faculty, students, and visiting ministers, and others, on September 22, and they are exhorted to secure reservations at \$1 per plate.

According to the Texas Advocate, Rev. Abe Mulkey, the evangelist, has had in thirty years 57,081 conversions, 601 revivals, preached 18,030 sermons, built and paid debts on 85 churches and parsonages, helped 36 men answer the call to preach, and collected for all purposes \$833,320, of which he gave away one-third of the free-will offerings, used one-third for expenses, and kept the other one-third for his superannuation.

Returning from Danville Monday, it was the editor's good fortune to fall in with Dr. J. A. Anderson of Booneville District. He is bubbling over with enthusiasm and interest for the improvement of rural life in the beautiful and fertile country of his district. His preachers are heartily co-operating. Rev. H. A. Stroup of Gravelly was also on the train. He is aiding Dr. Anderson in carrying out his far-reaching plans.

It is announced that representatives of the Methodist Episcopal Church (North) have acquired title to the Sunnyside Sanatorium, at Silver City, N. M., and will maintain it for the benefit of those who are suffering from pulmonary troubles. It is in the most favored region for such an institution, and ought to render a great service to afflicted humanity. It is valued at \$45,000, but cost the church only about one-fourth that sum.

The World's Eighth Sunday School Convention, announced for October, 1916, at Tokyo, Japan, has been postponed to a date soon after the close of the war. This date is to be suggested by the Japanese committee, of which Count Okuma, prime minister of Japan, is chairman. The action postponing the convention was taken by the executive committee of the World's Sunday School Association in Philadelphia, September 3.

Prof. W. E. Laseter, a Hendrix College graduate, who has been superintendent of the England schools for several years, and has seen great progress under his management, has just arranged for automobiles to be used in conveying pupils from the rural districts. This is possible because a system of macadamized roads has been developed. A few years ago the town of England had notably poor schools. Today they are among the best in the State.

If Japan is Christianized, Asia will be evangelized within the century. If Japan remains pagan, Asia will be pagan. As Japan goes, so goes the Orient. The characteristic vivacity, vigor, purpose and persistence of the Japanese, shot through and through with the spirit of Christ, would make them the greatest evangelizing agency ever turned loose upon the millions of the Orient. The very solidarity of the Japanese would make them a tremendous power for Christ; and their spirit of self-sacrifice, which has made them the greatest soldiers on earth, would, if pervaded and inspired

by a vision of Christ, place them among the most effective missionaries the world has ever known.—Ed F. Cook.

Siloam Springs is the home of several Methodist evangelists—Revs. J. B. Andrews, J. E. Brown, C. P. Curry, Ed S. Phillips, L. P. Law, T. B. Price, and C. F. Stillman. They are Christian workers who are doing much to evangelize the world. Rev. J. L. Bryant is succeeding at Siloam Springs. A new and modern church is the talk, and is very much needed. With the co-operation of the seven evangelists and the zeal of the earnest pastor, this church can be built.

On his way to hold the German Mission Conference Bishop Morrison will spend a few days in Arkansas, arriving about September 24. Dr. James A. Anderson has arranged for his services for a few days in the upper Fourche valley, where he will preach and meet the people in furtherance of Dr. Anderson's "Get-Together" campaign for the uplift of rural life. The Bishop's interest in this work is gratifying. His presence among the farmers will be highly appreciated.

Dr. W. F. McMurry, Church Extension Secretary, has been authorized by the Executive and Finance Committee of the Board of Church Extension to offer a number of prizes for Church Extension messages in the form of sermons, addresses, stories, poems, etc. The prizes range in value from \$75 down to \$5, and the contest is open to all who wish to submit manuscripts. Particulars will be sent on application to Dr. W. F. McMurry, Corresponding Secretary, Louisville, Ky.

When the Board of Bishops of the United Brethren Church decided that it was not opportune to submit the proposition for union with the Methodist Protestant Church to a vote of the conferences, Dr. L. E. Davis, president of the Methodist Protestant General Conference, wired Bishop Wesley for an explanation, and on receiving his reply it was practically agreed that negotiations for union on the present plan were ended. It is doubtful if the question will soon be taken up again.

Rev. W. D. Wendel, of Como, Miss., who is a grandson of Bishop Robert Paine, has presented to Emory University a book of autograph sermon notes by his illustrious grandfather. This is another valuable addition to the Emory collection of autograph letters and manuscripts by Methodist regularities. In the collection are letters and papers of nearly all the famous leaders of Methodism, from John Wesley down to present-day leaders. The collection is probably the most valuable of its kind in America.

Dr. Alexander, in our judgment, had as incisive a mind as we have ever known. He surpassed in his knowledge of the New Testament Greek any other man whom we have ever known. He was a devout and a reverent student. His classes in New Testament Greek he always opened with prayer, usually leading the prayer himself. He had his moods, but his heart was usually in the right place. He enjoyed the respect and confidence of his students. They always felt that they were in the hands of a painstaking, accurate scholar.—Texas Christian Advocate.

In view of the fact that Spring River Circuit, the first organized Methodist circuit in Arkansas, was established in 1815, or one hundred years ago, we have asked Dr. Horace Jewell, the historian of Arkansas Methodism, to write the article found on another page. In considering the numerical increase it must be remembered that there was only one Methodism in Arkansas up to 1844. Now, in addition to the 104,000 members of our own Church, there are the Northern Methodists, the Methodist Protestants, the Free Methodists, and four colored Methodist bodies.

A few weeks ago an article appeared in the editorial department of this paper on the "Over-worked Superlative." A part of it was taken from the Western Methodist, but by mistake it was accredited to the Western Christian Advocate. It is only fair that this correction should appear. The Western Methodist is one of our sane and useful exchanges that we look for every week with interest, and often find it interesting to quote from. It has the courage of its convictions, and it has a very courteous and felicitous way of expressing them.—Methodist Protestant.

If there ever was an hour that should call for heroic self-sacrifice on the part of those who love our Lord, surely that hour has now struck. The

Board must face it without flinching. The cause demands it; the Church expects it; our missionaries and the native Church deserve it; and by every token of Providence our Lord is looking to us amid the gloom of this modern Gethsemane for proof that we are not hopelessly insensible to his agony, the sore need of his kingdom, and the call of a sorrowing and bleeding world.—General Missionary Secretary, in Annual Report.

Two men on a train in Mexico were captured by bandits. Mr. Edward Ledwidge, of El Paso, formerly of Little Rock, volunteered to take their place, as they had families and he had none. He was held for a ransom of \$10,000 gold. General Villa objected to the payment on the ground that it would encourage such conduct, sent a troop, and rescued Mr. Ledwidge without the ransom. It was a heroic deed, and Mr. Ledwidge deserves great honor for imperiling his life for others. His Little Rock relatives, Mr. Chris Ledwidge and Miss Annie Ledwidge, are justly proud of their brother's brave deed.

The butcher, the baker, the candlestick maker have all entered the ministry in the British Wesleyan body. Sixty-three men were received. Sixteen had been clerks, students were seven, teachers four. There were three bakers, three farmers, three engineers, two laborers, two shop assistants, two miners, two warehousemen, two grocers, two pattern-makers, one weaver, one marine engine fitter, one insurance agent, one draper, one draughtsman, one corn merchant's assistant, one iron molder, one confectioner, one metal worker, one printer, one cotton operative, one tool fitter, one footman, one policeman, one foreman.—Central Christian Advocate.

The largest peach orchard in the world under one management is said to be in Howard and Pike counties, in Arkansas. There are three hundred and fifty thousand trees on thirty-five hundred acres, and in the three weeks harvest season two thousand hands are employed picking and packing the crop, which fills six or seven hundred cars. The Western Methodist of Little Rock says that Bert Johnson, the manager, who has brought the enterprise to its present success, is a pillar of the local Methodist (South) church, and his reverence for the Lord's Day is responsible for the quiet Sabbaths in the great orchard, where no work is done on Sunday.—Christian Advocate (New York).

Last Sunday was spent by the editor at Danville. Fair congregations were in attendance both morning and night. Rev. J. Wilson Crichlow, the young pastor, is appreciated and is doing a remarkable work. He received three members into the church at the close of the Sunday school exercises. The attendance has almost doubled and interest is fine. The church building has been painted and many other improvements made and debts paid. The financial reports will show a large advance, and the people feel good over it. Brother Crichlow's practical optimism carries everything before it. Delightful entertainment and fellowship were enjoyed in the home of an old student, Hon. O. L. Clement, who is the efficient teacher of a strong men's Bible class. Prof. J. B. Stevenson, Jr., is principal of the high school, and will begin his second year with the esteem of his patrons. Hon. A. B. Priddy, recently nominated for circuit judge, is a member at Danville.

The Board of Missions, at its annual meeting last May, made provision for a Committee on Social Service to supervise and direct the social service work of the Church, subject to the approval of the Board. The members of the committee are: John M. Moore, Mrs. R. W. MacDonell, A. F. Watkins, O. E. Brown, W. A. Christian, Mrs. W. G. Piggott, and R. F. Burden. Dr. Moore, in a recent communication, says: "A meeting of the Social Service Committee will be held as soon as the proper preparations can be made. In the meantime, in view of the fact that social service committees have been appointed in all the Churches and in all the woman's missionary societies, it would be well for Annual Conference Boards of Missions to appoint a committee of five on social service, one of whom should be a member of the Woman's Missionary Society and one a layman officially related to the Laymen's Missionary Movement. With this committee the general committee will communicate in due time." The names and addresses of the members of the Conference Committees on Social Service should be sent to Dr. John M. Moore, 810 Broadway, Nashville, Tenn.

THE PROHIBITION SITUATION.

In another column appears a warning and an appeal to the temperance people from Senator T. C. White, of Pine Bluff, who has labored so faithfully for statutory prohibition and to whom much credit is due for securing our State-wide law. He is undoubtedly correct. The liquor forces may have abandoned the purpose, if they ever entertained it, to initiate a law to repeal the prohibition law, but they are undoubtedly planning to capture the next Legislature, and possibly the Governor. The question will be settled in the primary elections which will soon be held. Good citizens should secure pledges from all candidates for the Legislature, and then be sure to unite on men to win. If there are three or four prohibition candidates and only one for the saloon, the saloon man can be elected in a dry county. Let only one true and tried temperance man run for each office, and then let the good citizens unite on him. Do not let local issues cause you to overlook the dominant issue. It makes no difference what the saloon people say, we must be on our guard and act wisely.

BOOK REVIEWS.

John Ross and the Cherokee Indians; by Rachel Caroline Eaton, A. M.; published by George Banta Publishing Co., Menasha, Wis.

This modest volume is a worthy addition to the literature of an interesting and valuable subject which has not heretofore been exhaustively treated. The author has availed herself of ample authorities, Congressional and Departmental records, correspondence, and biographical and historical works and documents in the Cherokee archives, as well as personal interviews, to all of which continuous reference is so fully and freely made as to establish authenticity beyond a question. The style is pleasing, and the narrative fixes attention from the first paragraph to the end. There is a suggestion of idealism in the treatment of the subject character, Chief Ross, although his sterling worth and high attainments are patent to every reader. The stern arraignment of the United States government in its unjust dealings with the Cherokee Indians is a refreshing variation from the attitude of various apologists who seek to justify such conduct on the grounds of expediency. A careful study of this book gives a comprehensive view of Cherokee national life, as well as the career of John Ross, from the earliest authentic history to the close of the Civil War. It deserves wide recognition. There is a slight defect at page 94, caused by the omission of a few lines and the repetition of others. This is chargeable to the printer or proofreader. The book appeared just two months after the Cherokee nation as a legal entity had ceased to exist. It is peculiarly interesting to Arkansas readers, because part of the Cherokees settled temporarily in Arkansas, and they are now our western neighbors.

The Pioneer Boys of the Yellowstone; or, Lost in the Land of Wonders; by Harrison Adams, author of the Young Pioneer series, etc.; published by the Page Co., Boston; price \$1.25.

The Pioneer Boys of the Yellowstone tells of two boys who went in the company of Captains Lewis and Clark to explore the West. The boys have a contest with a French trapper for the right of their homesteads. On the trip they encounter wild beasts, glaciers, geysers, Indians, and many wonderful things that they had never before seen. In the end, they find the man they are hunting for and get him to sign the papers necessary so that they can keep their homes. We recommend this as a very interesting book for boys.

WANTED.—Anyone desiring an accomplished Christian young lady to teach school this fall or winter, write Rev. W. C. Lewis, Hermitage, Ark.

HOUSES FOR SALE on cash payment of \$150, balance by the month to suit buyer. I have for sale two houses at Lonoke, four at DeWitt, and two at Dermott. I built these houses myself within the past five years. Prices reasonable.—W. W. Nelson, Alpine, Tex.

WANTED TO TRADE.—Equity in good, well located seven-room residence in Muskogee, Okla., for residence in Conway, Ark.—W. M. Wilson, 1414 West Sixteenth Street, Oklahoma City, Okla.

CONTRIBUTIONS.

AS SOME SEE IT.

Pastors, you must feed the flock,
Every day,
Lean upon the living rock.
As you pray;
When you see the wolf draw near,
You must falter not nor fear,
In the way.

It is expected that you work,
Without stint,
Nor a single duty shirk,
Nor comment,
If your salaries are low,
And the pay is—O, so slow!
Be content.

Just what all the pastors do,
Every year,
For supplies to make it through—
Oh, my dear!
I don't understand at all,
I don't pay my dues till fall,
Very near.

Pastors should keep out of debt,
Is our view.
It would be a sad regret,
Were they due
Claims that they could never pay,
When they're called to move away.
What think you?

When our pastors take their leave,
Who's to blame,
If their hearts are made to grieve,
For the shame,
That the church refused to pay,
What she promised to defray
This just claim?

Is it what the pastors owe,
That is due?
Or a debt we did forego,
While untrue
To a great and sacred trust,
That we trampled in the dust,
Then withdrew—G. N. Cannon.

FRIENDS OF PROHIBITION,
AWAKE!

The recent interview given to the "Democrat" and "Gazette" by the liquor forces purporting to convey the information that they have abandoned their intention of initiating a bill to repeal our State-wide Prohibition Law at the next general election, is intended as a hypodermic to quiet the prohibition forces, while the Democratic primaries are being held throughout the state during the next few months, beginning the 28th of this month.

If their statement "that they have abandoned their plans to initiate a bill" be true, then the organization work of the Anti-Saloon League throughout the state in forestalling their efforts, has saved the prohibitionists many thousands of dollars, which would have been the cost of a bitter state-wide fight.

Prohibitionists beware! They did not say that they would not attempt to repeal our state-wide law at the next session of the Legislature, but when questioned by the reporter relative to such a course, said that that was too far off. Listen! You who think that we have no fight on are badly mistaken. Awake thou that sleepest! To arms! The battle has already begun! Campaigns are being made, some of the primary dates named, and soon some of the men who will vote to decide this question either for or against us, will have been named. The fate of the state-wide bill will be decided months before the Legislature meets—not afterwards. I know whereof I speak.

Listen! Be ye not deceived. The liquor people expect to elect the governor and a majority of the members of the House and Senate and repeal our State-wide Law. They have changed from the people to the Legislature, because they have decided it is the easiest route.

A statement made by a party some thirty days ago led me to anticipate such changes, but it has come much earlier than I expected. This change of the liquor forces from the people to the Legislature is what the doctors in practice of medicine call a metastasis, meaning "a change of disease from one part of the body to another," which is always regarded as a bad symptom, as the trained physician knows that the disease has not altogether abandoned the parts first attacked, or if it has, it is liable to return at any time.

During the past few months many of our friends have told me that they believe the liquor forces to be dead in this state, and that they would make no effort to initiate a bill. It has been hard to convince some that they were badly mistaken, but the statement given out last week proves that the Anti-Saloon League's information was correct, and that our work thus far has accomplished much.

If you are in favor of prohibition and want our state-wide bill maintained, see that no man is elected to the House or Senate, or for governor who will not agree to oppose its repeal.

Safety first!—Thomas C. White.

WALDRIP AT "EPWORTH-BY-THE-SEA."

Eleven years ago our brethren of the several Texas Conferences located an Epworth Assembly at Corpus Christi, Texas, on the Bay. From year to year, our Methodist people, and especially our young people, have gathered there in the summer time for ten days or two weeks and have had the privilege of a good program. Distinguished men and women from all over our Methodism have been brought there to give private instruction in League, Mission and General Church Work, and to deliver sermons and addresses from the platform. A number of our bishops have occupied the platform at various times, and our young people have been treated to a feast of fat things—the best in the land.

This year, the dean, after looking over the entire field, decided that Rev. M. N. Waldrip of Arkansas was the man to occupy the most important and conspicuous place on the program. While there was a feast of good things, Waldrip enriched the program all the way through. When some celebrity who was to occupy the platform, failed to put in his appearance, the dean would put Dr. Waldrip up. He captured the crowd on his first introduction and held them tighter to the close. When it was announced that Dr. Waldrip would occupy the platform a round of cheers came from the audience.

His final climax came the last Sunday at 11 o'clock. His subject was "The Missionary Urge." His sermon was a great masterpiece. I heard it said by good judges that it was the greatest missionary sermon they had ever heard. It was commonly remarked that no man had ever occupied the platform with greater satisfaction than Brother Waldrip did, and that was putting it strong, for a number of our bishops and strongest men have preceded him.

Personally, I was greatly pleased with his work. I see that he is still growing and enlarging. As he came from old Arkansas, I felt special pride in his great success. He has been a constant surprise even to his best friends, and to those who expected most of him. His fine Christian manhood gives value to his splendid platform genius. Arkansas has reason to be proud of her son from the mountains.—His Friend, S. F. Goddard.

\$250 IN GOLD—ATTENTION, ORATORS AND SCRIBES!

Where God erects a house of prayer,
The Devil builds a chapel there.
—DeFoe.

The Executive and Finance Committee of the Board of Church Extension of the Methodist Episcopal Church, South, has authorized me to offer in prizes for Church Extension messages, in the form of sermons, addresses experiences, stories, poems, etc., \$250 in gold as follows:

1st prize	\$75.00
2nd prize	50.00
3rd prize	25.00
4th prize	17.50
5th prize	12.50
6th prize	10.00
7th prize	10.00
8th prize	10.00
9th prize	10.00
10th prize	5.00
11th prize	5.00
12th prize	5.00
13th prize	5.00
14th prize	5.00
15th prize	5.00

The principal ends sought by the committee are three, namely:

First—A more general study of the subject of Church Extension on the part of our preachers and people.

Second—A more universal presentation of the subject to our congregations.

Third—The creation of a literature especially adapted to the needs of preachers and laymen whose duty it is to speak on Church Extension, and for which call is made upon the office almost every day in the year.

CONDITIONS.

1. The messages may be upon any phase of the work of church or parsonage building, including such as are suitable for use at the dedication of churches, or calculated to arouse interest in a congregation to build a needed house, or to pay a debt on one already built, or in the interest of full collections on the Church Extension assessment, or on the increase and work of the Loan Fund Capital, or the place of Church Extension in the evangelization of the world, or the message of the church house, or the relation of the church house to the community, etc., and may be in the form of a sermon, address, lecture, story, poem or experience.

2. Every message submitted must first have been delivered to one or more of the 19,735 congregations of the Methodist Episcopal Church, South.

3. The manuscript must not contain more than 3,000 words, and may contain as few as 250—the fewer the better—provided the message is clearly stated.

4. Discretion is left to the author as to whether the message shall be in full, or in the form of outline, analysis, syllabus or resume.

5. All itinerant ministers, local preachers laymen and lay women are eligible to enter this contest.

6. The manuscripts must be sent to the office of the Board of Church

Extension at Louisville, Kentucky, not later than January 31st, 1916.

7. The Executive and Finance Committee of the Board reserves the right to use all manuscripts as it may think best, including those to which no prizes are awarded, in the interest of the work of Church Extension.

NOTES.

1. It will be a great accommodation to the office if the manuscripts are submitted in typewriting, and on one side of the paper, leaving no room for doubt as to spelling, punctuation, arrangement, etc., in multiplying the manuscripts for use of the judges.

2. Rev. A. F. Watkins, D. D., Jackson, Miss., Secretary of the last General Conference, and Rev. T. N. Ivey, D. D., Nashville, Tenn., Editor of The Christian Advocate, have agreed to name three or five judges, as they may think best.

3. Copies of all manuscripts will be submitted without information as to the author and the judges will be requested to render their decisions before the Annual Meeting of 1916.

4. The judges will be requested to give special consideration to the effectiveness of the message.

5. The award of prizes will be announced at the Annual Meeting in 1916 in connection with the dedication of the new office building. Prizes will be sent to the successful competitors immediately following the announcement of the decision of the judges.

6. The office has been instructed to furnish upon request without charge copies of the Board's publications and any other data in its possession that may be desired.

7. Copies of publications containing the manuscripts submitted will be sent free of charge to all competitors.

8. Do not forget that "A bold attempt is half success."

W. F. McMurry,
Corresponding Secretary,
Louisville, Ky.

THE PROGRESS OF METHODISM
IN ARKANSAS.

It has been the custom in all ages and among all people to call special attention in some form to important events that have occurred in the past. In some cases there are certain days set apart to be observed in memory of great events. We have the Fourth of July that we celebrate in memory of an event very dear to the American people. That event occurred July 4, 1776. One hundred years from that date, July 4, 1876, was held in sacred memory by the American people. We had one of the remarkable illustrations of this fact in the celebration of the centennial of the existence of Methodism as an ecclesiastical organization in the year 1839. Dr. Stevens in his "History of Methodism," says:

"In the ensuing October the whole Methodist world united in the celebration. It was an occasion which had never been equaled by any Protestants in the extent and interests of its observance, or in the munificence of its liberality. The aggregate sum contributed by the various Methodist bodies was more than seventeen hundred thousand dollars, and without interfering with their stated collections. Some of the most important financial foundations and public edifices of Wesleyan Methodism were erected and endowed forever by it. But these were secondary results; the moral influence of the occasion was incalculably more important. The almost incredible liberality of the denomina-

tion during a year of almost unparalleled commercial depression demonstrated its resources. The affection of the people for their great cause was shown to be profound and universal." The intense feeling of devotion that we should have for our country and our church is beautifully expressed by the psalmist in these words: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth."

As a citizen of the State of Arkansas, and a member of the Methodist Church, I can say: If I forget my state and my church, let my right hand forget her cunning and let my tongue cleave to the roof of my mouth.

The first Methodist Church was organized in Arkansas July 4, 1815. One hundred year ago. I have been requested to write an article on the progress of Methodism in Arkansas during this century. Nothing could afford me greater comfort than to know that I had been able to do something to advance the interest of my state and my church by creating a greater interest in the minds of those who may read these lines. In my attempt to describe the progress of Methodism in Arkansas during the hundred years of its existence in the state, from papers in my possession, I make this statement:

At the Tennessee Conference which met at Bethlehem, Wilson County, Tennessee, October 20, 1815, Spring River Circuit was made a part of the Missouri District and left to be supplied. This was the first regular work laid off by the Conference in the Territory of Arkansas. While there had been occasional preaching by the preachers from the Missouri District within this territory, this was the first regular appointment. As that work was left by the Conference to be supplied this was done by Eli Lindsay, a local preacher who lived on the Strawberry River, near the mouth of Big Creek.

In order that we may have a better understanding of the conditions that existed at the organization of this appointment in Arkansas, we must remember that it was before the organization of the Arkansas Territory and was embraced in what was known as the Missouri Territory. The Tennessee Conference at that time embraced all the territory of what is now known as the states of Missouri and Arkansas. I find this statement in an old manuscript in my possession: "Their first preacher was named Lindsay and he preached on White River and Little Red River."

The name of the first circuit in Arkansas was Spring River Circuit, and it embraced all the territory of the state. At the close of the year 1815 they reported a membership of ninety-five.

That portion of the Tennessee Conference lying west of Ohio and Mississippi Rivers was organized into the Missouri Conference in the year 1816. Two of the circuits embraced all the territory of Arkansas. The appointments for the year were Spring River Circuit, Philip Davis; Hot Springs Circuit, Wm. Stephenson. At the close of the year they reported one hundred and ninety members. The Hot Springs Circuit embraced all the territory of Arkansas south of the Arkansas River. Arkansas was admitted as a Territory in 1819, and the seat of government was the Arkansas Post. James Miller was appointed governor

of the Territory. The population of the Territory was about 14,000. The first presiding elder's district for the Territory was formed in 1818. The appointments for that year were Black River District, Wm. Stephenson; Spring River Circuit, John Shroder; Arkansas Circuit, Thomas Tennant; Hot Springs Circuit, Washington Orr; Mt. Prairie Circuit, James Lowry.

The total membership reported for the year was 475. The statistical reports for the year 1820 were 712 church members.

At the present day we would regard this as a very small increase for the time and labor expended. But we must remember the difficulties under which they labored. Fortunately for the church in Arkansas many of these old pioneers were men of the most sublime courage and unwavering faith. We have a number of the names of these noble old pioneers, who laid the foundation for our future Methodism in Arkansas. Eli Lindsay, John Travis, Wm. Stephenson, Alexander McAlister, John Harris, John Henry, and other noble characters.

How closely the history of our state and our church are united is seen in the fact that the Arkansas Territory was admitted as a State into the Union in 1836. The Arkansas Conference was organized the same year, and held its first session at Batesville, Ark. The Conference was composed of 27 members. Among the number received on trial that year was Andrew Hunter, one of the noblest characters that ever adorned the history of our state and church. The Arkansas Conference at that time embraced the whole state and two districts in Louisiana. The statistical reports were 2,733 white members, 599 colored members, and 1,225 Indian members.

There were six Districts. A comparison of the growth of the state and church will show that the church has grown a little more rapidly than the state. An examination of the list of the members of that Conference will show a number of names familiar to the older members of the church and Conference of the present day. We have the names of William Ratcliffe, Burwell Lee, Robert Gregory, Fountain Brown, A. W. McKensie, Andrew Hunter, and others of precious memory.

The statistical reports for 1836 were 3,332 members. The organization of the Annual Conference in Arkansas marked a new era in the progress of Methodism in Arkansas. An examination of the condition of Methodism in Arkansas for the year 1860 will show that the church made substantial progress along all lines of church work during the past twenty years of its history.

The statistical reports show that the total membership in the state was 29,802. A comparison of the growth in the population of the state and membership of the church will show that the church grew more rapidly in membership than the state in population.

In the year 1836 there was one Methodist in the state to every 29 of the population. In the year 1860 there was one Methodist to every 14 of the population. The same improvement existed along all lines of church work. An examination of the Conference reports will show that there has been a steady increase in the membership of the church through all the years of the past until the present time. As an illustration of the wonderful progress of our church in the cities and

towns of our state we will compare the statistics of 1866 with the statistics of 1913. We will take cities of Little Rock, Pine Bluff and Camden. In 1866 the reports were Camden, 115; Pine Bluff, 130; Little Rock, 109 members. In 1913 the reports were: Camden, 479; Pine Bluff, 1,251, and Little Rock, 4,227 members. These figures represent the membership of all the Methodist churches of these cities. It will be seen from these comparisons that I have made that our church has been making steady progress through all the years of its existence in our state. No loyal citizen of our state or true member of our church has any cause to be ashamed of the fact that he lives in Arkansas and is a member of the Methodist Church. As I now look back over the 60 years of my ministry, fifty-six years in Arkansas, and remember my association with such noble characters as Wm. Ratcliffe, A. R. Winfield, B. G. Johnson, and many others of equal ability who have accomplished so much for the progress of our church in Arkansas, I rejoice.—Horace Jewell.

THE SOUTHERN SOCIOLOGICAL CONGRESS TO THE CHURCHES.

[It is the hope of the Sociological Congress that this address may be read from every pulpit and in every Sunday school in America.]

The Southern Sociological Congress, assembled in its fourth annual session at Houston, Texas, made up of delegates from every Southern State and of guests and workers from many Northern States, and from Canada, Mexico and Guatemala, begs leave in the sympathy of a common impulse and obligation to send greetings both grateful and hopeful to all the churches.

The members of the Southern Sociological Congress are members of the churches, and it is mainly through the churches that they have received their social impulse and training.

A hundred years before modern fraternal and humanitarian organizations had recognized their obligation to provide against physical ills, the churches had set what is, and will remain, the sublimest of all examples of brotherhood and social service in their missionary undertakings at home and abroad—undertakings in which sanitarium, hospital, orphanage, and other social institutions are and have been an integral element.

Such a mission has the sanction and even the command of both the Old and the New Testament. The protection and recovery of human health filled a large place in the Mosaic legislation, and were a distinguishing phase of the work and teaching of Jesus. To the continuation of his own healing ministry Jesus committed his disciples and followers; he even announced that the simplest service to the physical needs of others would be accounted as rendered to him: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

In the assurance, therefore, of the cordial sympathy of all the churches, the Southern Sociological Congress brings to their consideration the public health campaign upon which, for the year now beginning, its endeavors are to be concentrated. As the task of the churches is larger than any program of social service, so the task of the Congress is larger than that of public health. The Congress will not forget its wider obligations, nor would it have the churches turn aside from

theirs; yet it has determined for the time to focalize its energies in an active health crusade. Our purpose is:

1. To fight disease; to reduce the use of the drugs which destroy individual health; and to set up barriers against the plagues which spread through the social body.

2. To create a public conscience in regard to health where it does not exist, and to quicken and enlighten it where it does exist.

3. To rally everywhere moral purpose and intelligence to the support of local and national health agencies.

4. By means of a quick, decisive, and continuous campaign to establish effectively and permanently in the public mind the sanctity and obligation of personal health and, in the social structure, to promote and strengthen efficient agencies for healing and preventing disease.

We believe that the church will recognize such a campaign as an opportunity and that, in public utterances, in teaching services with constructive programs, and in co-operating with local hygienic surveys, and in direct ministries of healing, they will bring to bear, with especial emphasis during the coming year, their unparalleled influence upon this sphere of human brotherhood, in which they have already long operated.

Southern Sociological Congress,

—By Special Commission appointed at Houston.

Dean J. L. Kesler, Chairman;

Dr. Peter Gray Sears,

President Samuel P. Brooks,

Dr. W. D. Weatherford,

Dr. W. L. Poteat,

Rev. C. A. Waterfield,

Mrs. Anna Russell Cole,

Dr. Samuel Zane Batten,

Rabbi Henry Barnstein,

Mr. J. E. McCulloch.

"As ye go, Preach * * * Heal * * * Cleanse." (Jesus.)

SOME FACTS CONCERNING UNITARIANISM.

First, a comprehensive term including all who believe the Deity subsists in one person only. The chief article in the religious system of the Unitarians is that Christ was a mere man. But they consider him as the great instrument in the hands of God of reversing all the effects of the fall; as the object of all the prophecies from Moses to his own time; as the great bond of union to virtuous and good men who as Christians make one body in a peculiar sense. The Socinian creed was reduced to what Dr. Priestly calls Humanitarianism by denying the miraculous conception, the infallibility and the impeccability of the Savior, and consequently his right to any divine honors or religious worship. As to those texts which declare that Jesus Christ "knew no sin," etc., his followers explain them in the sense in which it is said of believers, "whosoever is born of God doth not commit sin." (1 John 3:9). or if this be not satisfactory, Dr. Priestly refers us to the Theological Repository, in which he says, "I think I have shown that the Apostle Paul often reasons inconclusively, and therefore that he wrote as any other person of his turn of mind or thinking, and in his situation would have written, without any particular inspiration. Facts, such as I think I have there alleged are stubborn things, and all hypothesis must be accommodated to him." Nor is this sentiment peculiar to Dr. Priestly. Mr. Belsham says, "The Unitarian doctrine is that Jesus of Nazareth was a man constituted in

all respects like other men, subject to the same infirmities, the same ignorance, prejudices and frailties; descended from the family of David, the son of Joseph and Mary, though some indeed still adhere to the popular opinion of the miraculous conception; that he was born in low circumstances, having no peculiar advantages of education or learning, but that he was a man of exemplary character, and that in conformity to ancient prophecy he was chosen and appointed by God to introduce a new moral dispensation into the world, the design of which was to abolish Jewish economy and to place believing Gentiles upon a ground of privilege and favor with the posterity of Adam; in other words he was authorized to reveal to all mankind, without distinction the great doctrine of a future life in which men shall be rewarded according to their works." Mr. Belsham goes on to state the Unitarian opinion to be that Jesus was not conscious of his high character till after his baptism; that he afterward spent some time in the wilderness, where he was invested with miraculous powers, and favored with heavenly visions like St. Paul (2 Cor. 12) in which he supposed himself taken up into heaven, and in consequence of which he speaks of his descent from heaven, that he exercised his ministry on earth for the space of a year or more and then suffered death upon the cross, not to exhibit the evil of sin or in any sense to make atonement for it, but as a martyr to the truth, and as a necessary preliminary to his resurrection, which they consider as a pledge of the resurrection of mankind. Many also believe that Jesus maintained some personal and sensible connection with the church during the apostolic age and the continuance of miraculous powers in the church. They further believe that he is appointed to revisit the earth and to judge the world—a difficult task one would suppose, if he be constituted as said above, "in all respects like other men, subject to the same ignorance, prejudices, frailties, etc. So this blasphemous system contains in this respect and in almost every other, its own refutation. The creed which the celebrated Council of Nice established, says Grier, in his "Epitome of General Councils," is that which Christians now profess; the errors and impieties which it condemned are those which, according to the refinements of Socinus, his followers of the present day have moulded into their anti-Christian system. Arius, a presbyter in the church of Alexandria, a man of consummate talent and address, but of a cold and speculative mind, impiously maintained that there had been a time when the Son of God was not; that he was capable of virtue and vice, and that he was a creature and mutable as creatures are! It is true that Arius held a qualified pre-existence when he said that God created the son from nothing before he created the world, in other words, that the son was the first of created beings; but such pre-existence does not imply co-existence or co-eternity with the Father. Seduced by the pride of reasoning no less than by his fondness for novelty, did he likewise reject the tenet of the son being of the same substance with the Father. The blasphemies of Arius consisted in the denial of Christ's being either coeternal or consubstantial with God. After a lapse of twelve centuries Socinus lowered him another step by declaring his inferiority to the Father; for that he, as well as all other things was subject to the su-

preme creator of the universe; and although he held his mere humanity, yet inconsistently enough he would offer him divine worship.

Inconsistently, it may be said, because the Socinian on his own principles thereby incurs the guilt of idolatry as much as the Roman Catholics who worship the Virgin Mary, a mere created being. The Unitarian or Humanitarian sinks the character of the Savior still lower by withholding all worship from him; and while he considers him as a mere man and therefore as not possessing the attributes of the Deity with an inconsistency as singular as that of Socinus, he acknowledges his divinity so as to call him God, as if the terms deity and divinity bore different significations, or as if the principle which constituted the essence of the godhead were separable from the godhead itself. It should be observed that the lowest denomination of unbelievers in the descending scale, namely the modern Unitarian, combines with his own peculiar errors and implies all the errors and impieties of both Arius and Socinus together with an absolute denial of the Holy Ghost's being a divine person. The shades of difference which exist between the followers of Arius and Socinus having been touched, a more minute detail of the division and subdivision of the classes into which they may be ranged may not be unacceptable to the reader. Arians and semi-Arians constituted the original distinction, that of a subsequent day was high and low Arians. The high Arians entertain the highest views of the mediatorial influence of Christ, and believe in the entire Scriptures; the low Arians run into the opposite extreme, yet neither high nor low Arians consider Christ to be truly God. The old Socinians admitted the miraculous conception and the worship of the son; the modern Socinians do not, a circumstance that identifies the modern Socinian with the Unitarian. Some high Arians such as Dr. Samuel Clarke, etc., thought that Christ might be worshipped, others of them affect to have no distinct notion of what the Holy Ghost meant, and to believe that worship is not to be addressed to Christ, but through Christ. These variations in the Unitarian creed have been deduced from the evidence of Unitarians themselves; given before the commissioners of education inquiry in Ireland in 1826 as detailed in their report to Parliament. A circumstance that renders them the more valuable, as it imparts to them a living speaking authority. It must, however, be observed that, motley as they are, they all terminate in one point, the rejection of Christ's divinity; and that, diversified as the distinctions appear to be, they all will be ultimately found to be without a shadow of difference. In short Arians, Socinians, Unitarians not only agree with each other in their anti-Christian scheme, but can scarcely be said to differ from the infidels who are taught by their Koran to regard Christ as a great prophet, and the forerunner of their own. With deism doubtless Unitarianism has an intimate alliance, for Deists reject all the doctrine of the Christian revelation, while Unitarians reject all its peculiar doctrines: First, the trinity of persons in the godhead; second, the divinity of Christ; third, the personality of the Holy Spirit; fourth, the miraculous birth of Christ; fifth, the atonement of Christ; sixth, the sanctification of the Spirit; seventh, the existence of angels and spirits; eighth, and therefore

of the devil and his angels. Unitarianism rejects the Christian revelation by denying all its peculiar and essential doctrines.—Alonzo McKelvey.

A LESSON IN TITHING.

The statistics of the Seventh Day Adventists are interesting. This church has grown from a body of 5,440 people in 1870 to one (at home and abroad) of 104,526 in 1910.

They are tithers and the result of their faithful giving is worth noting. In 1870 this amounted to \$2,182.46; in 1913, to \$1,771,989.60. This represents a total per capita gift of \$23.42 (in America alone of \$28.93).

One of the most striking developments in this church has been its ministry through sanatoria. In 1910 Seventh Day Adventists operated seventy-four such with 1,989 employees. Two-thirds of these are in the United States. Besides doing a uniquely useful work for the sick these sanatoria provide employment for the young people of the church, who find the keeping of the Sabbath (Saturday) a bar to employment elsewhere.—S. M. Miss. News Bureau.

WARM THOUGHTS.

Since commencing these letters, I have received quite a number of requests from Christian mothers, several of them personally unknown to me, to write one or more to the children.

I want to do so, but one very serious consideration, as I see it, deters me, and that is the general, if not universal low state of parental moral government.

What God said of Abraham can be said, I fear, of but few fathers these days: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Some fears along this line must have been entertained by our General Conference of 1866, when it said, "We do in the most solemn manner urge upon the fathers and mothers in the Church, the duty of personal attention to the religious instruction of their own children."

We magnify the value of our Sunday schools and that of the literature adapted to efficiency in teaching teachers to do their best in imparting religious instruction, and let us hope, too, that these teachers mix their instructions with "all prayer and supplication in the Spirit. We have a Sunday school mass meeting, get some lecturer or preacher to bring out the very best they have in them in the way of addresses, and Oh such sweet music and singing. One could hardly keep from quoting, "Out of the mouth of babes and sucklings thou hast perfected praise." All this and more is not one whit too much for the interests involved.

Is this all that can be done to teach our children and "make them wise unto salvation through faith which is in Christ Jesus?" Nay, verily. Without one syllable of disparagement of our Sunday schools, teachers, preachers, colleges, with all earnestness we ask, Where are the fathers? What is the influence of the home? May the Spirit of God help every father and mother who may read here to put this question on their conscience and keep it there until they obtain a good answer, thus averting the evil of having their children to say, "My father never cared for my soul." We want a generation of young men and young women who get their ideal of life from the Bible, and who will, God helping them, maintain that ideal. And next

to the help of the Lord is the "precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little," and that too by "ye fathers." If this be so, all God's promises, exceeding great in number and preciousness are yea and in him amen unto the glory of God."

Co-operate you may with every good agency in this matter, but you must not, you cannot transfer your responsibility to any other source whatever. Alas! alas! that after all the teaching, preaching, suffering, and even willingness to die for children, thousands of young men and young women go down annually and bring down father's and mother's gray hairs with sorrow to the grave." The highest office on this earth, I verily believe is the dual office of parents. The Father of Spirits gives them children with the solemn charge, "Train up a child in the way he should go." That is your part, act it well, and then and only then can you claim the promise, "when he is old he will not depart from it."

Though almost a volume of "thoughts that breathe and words that burn," press at my pencil point for utterance, I lay my pencil down, begging every father who may read these humble, but earnestly written lines, to take this most weighty matter into wise, prayerful consideration, and resolve, the Lord helping you, to be a first factor in the present and eternal welfare of your children. So may it be, for the sake of Him who took little children up in his arms and blessed them.—James E. Caldwell.

Tulip, Ark.

TEACHER TRAINING ANNOUNCEMENT.

By John W. Shackford, Superintendent of the Department of Teacher Training.

New Course of Study.

The General Sunday School Board at its annual meeting at Lake Junaluska, July 22-24, ordered the selection of a new course of study for the Teacher Training Circles. For months prior to this action the whole question of a new Teacher Training Course and of textbooks for the new course had been under consideration by a special committee of the board. The report of this committee to the board recommending a new course of study was adopted and the recommendations of the committee regarding the textbooks of the new course were referred to another special committee composed of the Sunday school editor, the Superintendent of the Wesley Bible Class Department, and the Superintendent of the Department of Teacher Training.

The new Superintendent of the Teacher Training Department did not enter upon the duties of his office until September. The consequent lateness of the hour, together with the absence of other members of the committee at the Annual Conference, makes an early announcement of the complete course impossible. But in order that no circles may be delayed in beginning their work we are announcing at this time the first book of the First Year Course. Circles planning to begin Teacher Training Studies should order this at once and begin work. The full course with all particulars will be announced as soon as possible, and before circles beginning now will have need of the second book.

"The Pupil, the Teacher and the School."—Barclay.

The above is the title of the first

book of the First Year Course. The other book in our First Year Course will be on the Bible, but the committee is not yet ready to announce the text on the Bible.

The price of "The Pupil the Teacher and the School" is thirty-five cents, or forty-two cents postpaid. The book should be ordered from our agents, Smith & Lamar, Nashville, Tenn., Dallas, Tex., or Richmond, Va.

Point of View.

It will be noted that the new course of study begins with the pupil, and not with the Bible as have former courses. The new course begins with the pupil and will center about the pupil. The teacher and the Sunday school exist for the pupil. Even the Bible in the school is not an end in itself. It, too, is a means to an end, and that end is the religious development of the pupils until they all "attain unto the unity of the faith and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ."

The teacher who has gained this point of view and who has arrived at some understanding of the developing mind and of the needs of the pupil will have a new vision of Sunday school responsibility and of the vast opportunities afforded to the Sunday school of fashioning the character of the pupil after the stature of Christ.

The study of the pupil, therefore, constitutes the proper introduction to that course of training that later is to deal with the teacher in relation to the pupil and then of the school in relation to both and, finally, of the Bible as a source of moral and spiritual truth. This truth is to be used by the teacher as a means of inspiration and nourishment to the pupil and as the material for the building up within each of a character after the divine ideal. And this ideal is increasingly unfolded in the Bible, and, at last is set forth in its perfect beauty and fullness in Christ Jesus. The Bible, therefore, we believe, will be studied with a new interest by the student who has caught a vision of the high calling of the Sunday school teacher.

Serious Work.

The entire course of the First Year will contain about fifty lessons. These lessons will be longer and will call for more work than did those in previous courses. But this is as it should be. Sunday school work is becoming more serious and the ideals for the Sunday school leader and for the Sunday school teacher are far in advance of what they were a very few years ago. Likewise, the vocation of the Sunday school teacher is a more honored and a more important one than ever before.

It follows then that those who are offering themselves for service in the Sunday school ought to covet the opportunity of taking a course of study that will afford them the best possible equipment for their great task.

The lessons are longer, but for that reason we believe this course will be more interesting, more thorough-going, and more vital than the mere outline courses could possibly be. This method of more mature and fuller treatment of the subject matter is approved by the foremost leaders in religious education and teacher training

MERIDIAN COLLEGE

Special Offer to suit the "hard times." For particulars, write President J. W. Beeson, Meridian, Miss.

work. In announcing this new course we are confident that those who master it will receive a new vision of their vocation in the Sunday school and will desire to continue the course of study in further preparation for their greater efficiency and a larger service within the Sunday school and for the kingdom.

METHODISM'S UNUSED ASSET.

The largest unused spiritual asset in Methodism is the quarterly conference. Here are the select men and women in Methodism, recognized by the church as being the natural leaders of our local societies. A local church will invariably follow the quarterly conference in any worthy enterprise from debt-paying to rival triumphs. There is no trouble in having a soul-winning church if you have a soul-winning quarterly conference. This, then, is the pastor's task: To make his quarterly conference definitely and daringly spiritual in purpose and program. The world can never be won to Christ by ministers for two reasons: (1) There are not enough of them; (2) it was not Jesus Christ's plan. Men of business ability and heavy professional responsibilities, men of intellectual alertness, men of untarnished personal integrity, men of unquestioned loyalty to Christ and the church should be definitely enlisted to capture their entire local community.—Bishop Theodore S. Henderson.

THE STRANGLING OF EDUCATION BY SCHOLARSHIP.

Standards are essential as laws, and as vital as books of pedigree.

The significant feature of standardization is knowing what is significant in standardization. There is no education that is not standardized; but over-standardization leads to collapse as surely as does overtraining for a college crew; and false standardization leads to disgrace and crime as definitely and in much the same way as buncoing weak, rich women into paying tens of thousands of dollars for de luxe books merely worth dollars on the promise that they can resell them at a fabulous advance.

The danger, and it is a great danger, is that men who are standardizing, with millions behind them, are trying to strangle education with scholarship. These men have never seen that scholarship is no more education than a manikin is a man.

Education is a thing of life and scholarship is lifeless. Scholarship deals only with what has been; education deals wholly with what is and is to be. Scholarship faces our grandfathers; education faces our grandchildren.

These modern standardizers are afraid of education because it is alive. It may be uncomfortable. They do not like life because there are all sorts of dangers in anything alive. For instance, a manikin never has blood poison, fever, pneumonia or any other ailment. It can be kept in a closet without danger of petrification. It is a beautiful thing to look at, illustrates delightfully, lasts forever.

Scholarship is standardized to death because it deals with the dead. Standardizers have opposed every new idea, and they always will. Standardizers tried to prevent any one's believing that the earth rotated.

They crucified Jesus, imprisoned Paul, and they drove Sammelweis to insanity in Venice less than sixty years ago because he reduced the death rate in childbirth from twelve

in one hundred to three in one hundred by insisting that the physician should wash his hands before he attended the patient. Standardized physicians insisted that this was a reflection upon the standardization.

They positively refused to do so simple a thing as that because it was new. Sammelweis and his school reduced the death rate so low that they persecuted him to insanity. There was nothing in their scholarship that suggested clean hands.

They fought Pasteur like fiends incarnate because he was conquering hydrophobia, and they fiercely assailed Lister because his theory of treatment was not of their standards.

But all the standardizers of the past were harmless as compared with those of today, because they merely had the gravitation of human nature and inherited prejudices to overcome, while today limitless millions are put in the hands of men for use in strangling every new idea that breathes in an educational institution.

A professor who prefers education to scholarship realizes that the almshouse threatens him while a luxurious old age might await him. An institution that prefers live education to dead scholarship sees its doom.

The standardization of today is a wolf in sheep's clothing. It is using every art and device of bribery to deceive the public. Under the pretence that they are protecting the public from youthful inconstancy the advocates of standardization are infusing germs of senility.

To standardize in the right direction, standardize nothing backward, but standardize everything forward and upward.—A. E. Winship in Journal of Education.

TRIBUTE TO REV. W. T. LOCKE.

The Rev. W. T. Locke, son of the Rev. H. C. and Pauline Locke, was born in Fayette County, Tenn., December 25, 1850; was converted and joined the M. E. Church, South, in 1862; was licensed to preach at Bethel, his home church, Springdale Circuit, Memphis District, 1875. By the same Quarterly Conference he was recommended for admission on trial in the Memphis Conference, which met one week later at Paducah, Ky. He was received and assigned to Shelby Mission. In 1876 Shelby Mission was consolidated with Macon Circuit, and he went forth joyously as junior preacher the remainder of the year with Thos. L. Boswell as preacher in charge. He served some important charges while he was in Tennessee—Bolivar, Lexington and Milan Station. While at Bolivar on November 26, 1884, he was married to Miss Fannie Mitchell, who stood by him through all these subsequent years and proved a helpmeet indeed and in truth. Two children, Frank and Willie, came into this home. The daughter is now Mrs. Cary of Parkin, Ark., and the son's home is in Batesville. In 1889 he answered the bishop's call for volunteer preachers for Arkansas. Since which time he had gone to every charge to which he had been assigned without murmur or complaint, until the trouble Bright's Disease had so fastened upon him that he could go in and out no more in his loved employ. His was a successful ministry, numbers being brought to Christ thereby. The writer knew him as a member of the Conference when he first came in, but in 1904 our charges lay adjoining and he came over and helped me in a protracted meeting. Then after he was placed on the retired list we lived here with just

the streets between us, and I learned not only to know him but to love him as a brother. He quietly fell on sleep at his home in Batesville, Ark., June 29, 1915. He is not lost, but only gone before. I confidently expect to see him again where sickness, sorrow, pain and death are felt and feared no more. I would say to the sorrowing relatives and friends he will be waiting to welcome you at your coming.—F. M. Smith.

A SELF-SUPPORTING KOREAN CHURCH.

Chong Kyo is our largest church in Seoul. For a number of years it has been entirely self-supporting, and now supports an assistant pastor as well as its regular Korean pastor. This church has two Sunday schools. The morning school is composed largely of adult church members, numbering about 250. The afternoon school of 150 is composed almost entirely of children from non-Christian homes. We feel that this afternoon school means much to the church of the future as the morning school means much to the church of the present. Our church services are well attended both morning and evening, and about 200 attend the Wednesday evening prayer service. On Christmas day we received into the church by baptism a class of 21 adults, and baptized five infants; we also received one by vows from the Catholic church, and one from the Presbyterian and one from the Congregational church by letter. The suggestion to receive members into the church on Christmas morning came from the Koreans, and seemed to us especially appropriate. One of those received by baptism is a younger brother of our beloved Brother Yun, who has become a Christian since his brother's unjust imprisonment.—J. L. Gerdine, Seoul, Korea.

REVIVAL TIME EVERYWHERE!

Billy Sunday hasn't done it. Billy is a symptom, not a cause. The Methodists haven't done it. Methodism has furnished a lot of pickets and skirmishers, and is, all told, a mighty army corps, but it is not the whole thing, by a long way. Many causes have been at work. For ten years a new conscience has been stirring in America. We have new conceptions of social duty, new ideals of industrial obligation, new notions of business honor, a new code of personal conduct. We have sent missionaries into all the world, and part of the world is turning to God in a way to amaze us. Read the news that comes out of China and India and Korea! And the outcome of it all is a wide and deep sense of spiritual need, which in turn is producing such symptoms of revival as this generation has not seen before. The most thorough-going work of the Holy Spirit in our day is being done before our eyes. The cloud no bigger than a man's hand is spreading across the face of the sky, and there is a sound as of abundance of rain. And so it happens that religion, as one Lyceum manager puts it, "is in the spotlight." It is more generally discussed than the war. Men talk of it as freely as they talk of business or baseball. This is the Church's day of testing. Can we put all our forces into this revival that is upon us, caring only to make Christ real to men? Or shall we flounder in a fussy labyrinth of figures and reports and finances? Can we, having all these reinforcements, come up out of the trenches

for a charge along the whole line? Or shall we elect to stay on the defensive, never knowing when a mine of evil will explode under our most secure positions, or panic born of inaction fall on our rank and file? To the Epworth League, as to the scouting force of our Methodist army, this question is of supreme importance. We must "win our chum," but not to increase our membership. We must help the Church, but only for Christ's sake, and not for any other gain. We have learned long ago to suffer the going out of strength to other causes; it is part of our service. And it does not weaken us more than we should endure. Let the League's work this spring be chosen and carried on in the presence of the largest fact in our Christian world—that it is Revival Time Everywhere! We dare not see it and have no part in it! He that would save his life shall lose it!—Epworth Herald.

SOUTHERN METHODIST UNWISDOM.

Christian Advocate (Nashville) in a recent number calls attention to what it regards as one of the greatest exhibitions of Southern Methodism's lack of wisdom, in the following words:

"In Southern Methodism today we have the spectacle of a great Church relegating to a place in the list of secondary things a thing which is intensely primary and forms the real blood-driving power of the Church. Read through your Discipline, watch the proceedings of your Conferences, study the programs, consider the messages which come from the various leadership centers of the Church, and you will find yourselves looking squarely into the face of the fact that in the mind of the Church our journalism is a secondary thing.

"Yet we sometimes wonder why our thinking and praying and preaching and exhorting and building and marching and shouting have not counted for more. How can they count for more when we are making secondary that which is primary? How can we build up a robust ecclesiastical physique when we pay no attention to the source of the life supply? About the only time when we possess a pessimism of the real indigo variety is when, carrying the heavy conviction that Methodism revivification must begin at the point of her journalism, we seem to see her stubbornly determined not to recognize that truth."

Our Church cannot without serious results continue to put as "secondary that which is primary" in the promotion of her interests. The sooner our people realize that the Church press must be maintained the better will it be for them and for all the interests their Church seeks to promote. And the burden of the circulation of the Church paper must rest where all the burdens of the Church finally fall—upon the pastors. Because papers have men in the office to manage and make the papers, the pastors cannot on this account conclude that they have no interest or responsibility in getting the paper into the homes of their people. Such a conclusion by any pastor, if acted on will not only hinder the work he wishes to do and which he is sent to do among his people, but it is in the teeth of his own interests. The pastor's best and strongest ally and most constant friend is the paper of the Church to which he belongs and the interests of which he is solemnly commissioned to promote.

And the truth might as well be told

out, namely, that so far as Georgia Methodism is concerned, even two men in the office cannot make such a paper as the Wesleyan is, and at the same time by personal appeal and effort keep the circulation up, or increase it. And it isn't worth while to talk of a cheaper paper the size of the Wesleyan Advocate with less than twenty-five or thirty thousand subscribers.

We cannot believe that Southern Methodism has "stubbornly determined not to recognize" the truth that her press is vital to the well-being of the Church. But there needs to be an intense and vivid realization of the fact that we cannot get along without the Church paper.—Wesleyan Christian Advocate.

A SLANDER.

The South is half-educated. It is a region of illiteracy, blatant self-righteousness, cruelty, and violence. Until it is improved by the invasion of better blood and better ideas, it will remain a reproach and a danger to the American Republic.—Chicago Tribune.

This is the mobbing of a people. Coming from Chicago, with its dreadful Maymarket record, its hotbed of unspeakable vices, and its struggle with a lawless element, the slander is the more dangerous. But it would be unfair to judge Chicago by Halsted street, or New York by Chinatown. Lawless elements are everywhere. The South must suffer for her mobs. With Tom Watson using the public prints to incite mobocracy, and Cole Blease declaring at a governors' conference that "when mobs are no longer possible, liberty is dead," no wonder our good name is dragged in the hog-wallow. But the South does not indorse Tom Watson, nor Cole Blease, nor the Georgia mob that lawlessly executed Leo Frank. Some Southerners do, but not all Southerners, nor most Southerners.

Before we put the Chicago Tribune on a spit for its unfair and untruthful arraignment of the best blood in the land, let us acknowledge that the mob element in our sunny South has lent color to the slanderous accusation. There is only one way to redeem our good name, and that is by a repudiation of all lawless acts, and a removal of all flabby officials who look on while law is outraged. Chicago is a poor model, but we can find a model. The Tribune has no more right to mob the good name of the South than that band of automobile-goggled men had to put Frank to death. The Tribune was wrong, and the Georgia vigilance committee was wrong, and Cole Blease is wrong. Let the lovers of right stand by the right through mobocracy and incendiary ravings at home and abroad.—Midland Methodist.

SOLDIERS WHO REFUSE FURLONGS.

"Of the more than eleven hundred missionaries now in the field not one has asked to come home because of disturbed conditions due to the war, and of the missionaries at home on furlough not one has refused to go back when the board has so requested, and now the board is importuned by the furloughed missionaries from Mexico, China and India and other places asking that they might be permitted to return." The foregoing information concerning Presbyterian missions comes to the Christian Herald in a report from Dr. A. W. Halsey, secretary of the board. Speaking of the missions and the war, Dr.

Woman's Missionary Department

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LITTLE ROCK CONFERENCE SOCIETY.

Usually September sounds the call to work, but few members of the Little Rock Conference Society relaxed in service for the summer, as our membership campaign was on, and continued labors face the faithful.

I hope good results will follow the campaign. I know our district secretaries have been faithful, but if any auxiliary has not presented the woman's work in their pulpits, don't fail to ask the pastor for the privilege and show your congregation what we are doing, and solicit new members. Our work has been so successful that we must have more members at home to sustain what we have established. Although we have rejoiced over many blessings, our hearts have been deeply grieved over the continued illness of two of our faithful co-workers, our first vice president, Mrs. Thornburgh, and our treasurer, Mrs. Floyd.

It is with deep regret that we accepted Mrs. Thornburgh's resignation, but her physician demanded release from all labors a while. We are trying to supply her place, and will announce the result of the executive committee's efforts as early as heard from. Let us pray for their speedy recovery, and each one lift a little more to make the burden as light as possible for the one who does their work.

Just a little more than three months and our year's record will be closed. There are many things before us, and we must work hard to accomplish what is expected of us. Let us who have not suffered from disaster give for those who cannot, that our dues and pledge at least be not lacking.

I hope every auxiliary will observe the week of prayer this year. We cannot afford to neglect this season set apart for the study of our work, for prayer and self-denial. At the regular meeting following the week of prayer, or at the Sunday evening service, hold your Hotchkiss Scholarship memorial and present the work of the Scarritt Bible and Training School. Let us pray that some of our rich people, who hold the wealth of Arkansas in their hands, may give largely this year to supply any lack that might result from the financial strain that has been about us. My sisters, we have a goodly heritage in this gos-

Halsey writes: "Great missions, such as the one in Africa, the Shantung Mission in China, the Syria Missions and the Persia Mission, have been directly in the war zone. Much property has been lost, suffering endured, and many lives lost. In the Persia Mission alone, for weeks the board's missionaries have cared for 15,000 refugees, giving out some three tons of bread per day, ministering to many in sickness; day by day burying at least forty who have succumbed to disease or to cruel treatment, and in many instances, through timely intervention, saving the life of persecuted Armenians or Syrians.—The Christian Herald.

pel land. Shall we not give of our store to those who are starving, spiritually? May we truly be workmen that need not be ashamed when asked, have we done whatever we could?—Sincerely your co-laborer, Mrs. F. M. Williams.

Hot Springs, Ark.

Mrs. Reaves sends us the following splendid news from Malvern:

"There has never been anything within the realm of special service to our Lord and Savior Jesus Christ that has aroused such missionary interest in our church at Malvern as the taking up of a scholarship this year in Sue Bennett Memorial School by our Sunday school. The beneficiary is Miss Nellie Brooks, a young girl of sixteen years, who, left without father or mother, has had to depend solely upon her own meager earnings for a livelihood. Since she is one of our own girls, this has been indeed a service of love, and gives us a vital touch with the missionary work. We are convinced that the training obtained at one of our missionary industrial schools is such that could never be realized at home; also that we are rendering a good service that will endure. At these schools the young girl helps in educating herself, bringing down expenses greatly. Every Sunday school in the state of at least 150 pupils should not deprive themselves of the blessing and joy of supporting a special, the cost of which ranges from \$100 down to \$50, and some demanding even less. This Sunday school is distinctly missionary in spirit. Four years ago we took up a scholarship in Korea, where we now have three pupils. With force comes the meaning of the Savior's words: 'I came that they might have life, and that they might have life more abundantly.'—Mrs. J. H. Reeves, District Secretary, Arkadelphia District.

HELENA DISTRICT.

The women of Helena District will hold their district meeting at Cotton Plant, Ark., September 22-24, Mrs. H. B. Trimble presiding. Mrs. Harris will attend, and we are looking forward to a season of much spiritual refreshing and information. A cordial invitation from local auxiliaries to all who will come.—Mrs. L. J. McKinney, Conference Superintendent of Study and Publicity.

In today's mail comes some interesting news from Mrs. W. B. Hays, Newport, Ark. A newspaper clipping tells of work that is being done by the Mothers' Club of East Newport, in spite of the recent flood calamity. One of our Methodist women, Mrs. A. B. Drummond, has recently organized a class of girls from eight to fourteen into a Needlecraft Club. They meet every Tuesday afternoon and are instructed in sewing. She has also planned a number of social service clubs for her neighborhood, playground, School Improvement Association and Sunday school visiting committees. This work is going on in spite of the fact that the East Side

is practically marooned by the destruction of the causeway across the lake. Some time ago Mrs. A. T. Hubby, the Social Service Superintendent, started a movement which provided Newport school with playground equipment. Mrs. O. E. Jones is superintendent of a mission Sunday school for children who live on and near the river. She is assisted in this work by Misses Mabel Stayton and Lily Bandy. They also conduct a story hour on Tuesdays, which is well attended. The workers are planning for a settlement house in this section soon. The negroes of Newport have asked for direction in Social Service work among their own people. There is an opportunity to have two Bible classes for negro women, with teachers from the negro churches ready to take up the work. The negro Methodist church is built with a view of doing Social Service work, having eleven rooms—dining room, kitchen, rooms for clubs and classes. They started this building on the neat sum of forty-five cents. Within eight months they had paid \$10,000, kept up their furnished parsonage and paid their preacher \$800 salary, leaving now a debt of only \$4,000. They are planning to add a domestic science and industrial teacher to the public school next year.—Miss Nellie Denton, Conference Superintendent Social Service.

WOMAN'S MISSIONARY SOCIETY, NORTH ARKANSAS CONFERENCE.

There is "peace talk" in the air, but we women must fight a battle just now with our own selfish natures, and put this campaign for our Master's cause before every other wish or desire we may have. Let us take for our motto, "Sine Cera," and be very prayerful and sincere, and success will be ours, I am sure, and will crown our efforts to enlist women, young people and juniors in the work of missions.—Mrs. L. J. McKinney, North Arkansas Conference Supt. S. & P.

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THE SUNDAY SCHOOL.

THE SUNDAY SCHOOL LESSON SEPTEMBER 26.

By Rev. C. W. Lester.

A Great Revival. Acts 11:37-47.
Read the entire chapter.

Golden Text: "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

This lesson comes at a time when many of our churches will have just passed through a revival. It should be the more interesting for this reason. Fresh from the thing itself, the study of it should be keenly relished. The revival is an intense evangelistic effort, and should be engaged in by every church. The whole subject of the revival should be studied carefully. At this particular time with us, it can be studied at first hand. The condition of the church before and after the revival both as to its needs and as to the accomplishment of its work in the community; the preaching of the revival, both as to its subject matter and method; the singing, the praying, the personal effort put forth by the membership of the church and the results of the revival both as to the church itself and to the converts; these things can be studied at first hand.

A brief survey of the occasion and a study of the chapter will show:

1. The time was ripe for a revival. There are some times that are better suited to revival efforts than others. "There are circumstances, epochs, conditions, which, for reasons partly or wholly beyond our control, are specially propitious for the revelation of the truth and the power of God. With him, indeed, the Father of lights, there is no variableness. His word is always equally true—"Ask and ye shall receive." But men are not always the same. Their theories and pursuits, their beliefs and unbeliefs, the spirit of a community or of a whole nation—these conditions may vary significantly from time to time. And herein oftentimes lies the ripeness or unripeness of the community for revival effort. Very favorable conditions obtained in Jerusalem now. The atmosphere was electric with the thrilling facts of the wonderful life, the tragic death, and the marvelous resurrection of Jesus Christ. The minds of the people were receptive. They would eagerly listen to a man who had a message concerning this one. It was an opportune time to present the great flaming truth of Jesus and salvation through His name.

2. The people were there. "The multitude came together." This is necessary in the successful revival then and now. You must get the people. People from almost everywhere were in Jerusalem at this time. They were attracted to this meeting place. The special attraction was the presence and power of the Holy Spirit. Now it is not always necessary to have great multitudes in order to have great revivals. It is quite necessary to have the people for whom the meeting is planned and for whom the church is working. Without these the effort will of course be largely a failure.

3. The preaching was of the right kind. It was evangelistic. There is a time to do other kinds of preaching, but the revival is the time when the aim of the preaching is to get people to decide for Christ. This then must

determine the character of the preaching. The church is working and praying for conversions. The days are devoted especially to this end. The preaching must have this one thing in view also. The preaching at Pentecost as presented in the fragment of the sermon preserved in this chapter is simple with nothing marvelous or even striking about it. In its make-up, it is easily noticeable that it has much of the very words of Scripture in it. The preacher evidently valued the Scriptures highly. He used the Scriptures to explain the wonderful phenomenon of the hour, the baptism of the Holy Spirit, quoting at some length from the words of Joel. In presenting the claims of Jesus to the multitude, he argued His divine Messiahship from the undeniable fact of His resurrection, and this fact was not only founded upon the testimony of reliable eye-witnesses, but was in full accord with the Scriptures. He cited the words of David in proof of the resurrection of Jesus. In giving instruction to the inquirers in the altar service, the preacher referred them to "the promise." It was Scriptural preaching and had Jesus for the theme. He did not lecture them on some theme of general interest, but like the great apostle Paul, Peter preached Jesus and him crucified. In method he was direct, simple, understandable, and straight to the conscience. If an evangelistic sermon is "one that is out after a soul" and is preached with the evident desire that men should turn to Christ and live, then Peter's sermon was evangelistic.

4. The preacher had the sympathetic co-operation of his church. They all had the same kind of preparation, preacher and church, for "they were filled with the Holy Ghost," and they were of the same mind as to the needs of the people. The week's preaching to the church to get them ready was not necessary. This had been done in the prayer meeting which preceded this effort. The responsibility rested not upon the shoulders of the preacher, but equally upon his and theirs. The prayers of the church helped to win the victories of that day as evidently as did the preaching of the preacher. The one supplemented the other. They are always complementary. "It should be remembered," says Dr. Chapman, the great evangelist, "that there are pulpits where even St. Paul would fail to preach with power, and where Jesus could do no mighty works." The church must help the preacher. The members must be filled with the Holy Spirit; they must prevail with God in prayer; they must assist in the work of leading the unsaved to Christ, by testimony, by song, by instruction in the way of life to penitents.

5. The power of the Holy Spirit was present. This was quite evident. It was His power and not the voice of the preacher that "pricked the heart" of the multitude who listened to the preacher. This same power wrought in them the feeling, strong and pungent, that they were sinners and in need of the salvation of which the preacher spoke. They were stricken in conscience. They were well-nigh overwhelmed with a sense of their sins. They cried out in the anguish of their spirits. They were pungently convicted of their sins. This was the work of the Holy Spirit. Then the same Spirit, when they had repented and believed on the name of Jesus wrought in them the sweet and powerful work of regeneration. As

many as repented and believed in Jesus received remission of sins and the gift of the Holy Spirit.

6. Those who were converted joined the church. "Then they that gladly received his word were baptized * * * And the Lord added to the church daily such as should be saved." They meant business. They wanted to go the whole way. They were unwilling to stop at the half-way station. They believed in the helpfulness of church membership to young Christians. The help they needed was to be found in the church. There was blessing for them in its communion, its fellowship, its teaching, its obligations, its triumphant work. The church had come to these men "blinded by sin and alienated from God, with a message of love, of redemption, of forgiveness, and of cleansing." And receiving these so great blessings through the church, they appreciated what the church had done for them and showed their appreciation in no unmistakable way. They joined the church. I believe we can say that they joined the church and went to work. Would they not have strongly discredited the genuineness of their profession of religion, had they failed to do so? It certainly would have been a serious mistake.

REPORTING MONEY RAISED FOR MISSIONS IN THE SUNDAY SCHOOL.

The joint committee appointed by the Sunday School Board and the Board of Missions for the purpose of securing correct reporting of Missionary money raised in the Sunday school, met in Nashville, August 20, and after a full discussion decided to issue a statement for the pastors of the church about the method of reporting, and, in order that this statement might reach the pastors immediately and in time to guide them in making up their reports for the ensuing Annual Conferences, it was decided to publish the statement in all our Church papers, and, further, to send it to the presiding elders, asking that they emphasize the matters set forth in the last round of appointments.

It was felt that the most important factor in carrying out our splendid plan for Missions in the Sunday school was careful and accurate reporting of missionary money raised in the Sunday school, of which the Sunday School Board is to receive the tenth.

1. Attention is called to the explicit terms of the Discipline in paragraph 264, which, defining the method of reporting, says: "and let the entire missionary offering of this day, together with all other missionary offerings, regular and special, made in the Sunday school, be a separate fund, and, designated 'Missionary Offering in the Sunday School,' let it be sent through the Conference Treasurer, handled and forwarded by him as a separate fund, to the Board of Missions for use in its general work; and let the amount raised for missions in the Sunday school be reported by the pastor in cash or voucher to the Annual Conference, appearing as a distinct item in the Conference journal."

Manifestly two kinds of reports are here provided for, viz., (1) the report that accompanies the remittance to the Conference Treasurer and (2) the report in the statistical blank that must appear in the Conference journal.

(1) In the pastor's report to the Conference Treasurer he must keep

separate Sunday School missionary money that goes to the General Board of Missions at Nashville. This fund, clearly designated "Missionary Offering in the Sunday School," and sent separately to the Conference Treasurer, must not include such funds as offerings for local missionary enterprises. All the money of this separate fund must go through the Conference Treasurer to the General Board at Nashville and for use in its general work.

(2) In the pastor's statistical report intended for the Conference Journal, he will find in the Sunday school section only two missionary items. They are "Amount Raised For Missions (Assessment)" and "Amount Raised for Mission (Special)." As the Conference statistical blank provides only these two items, in these items must be reported only what is actually "Missions." Monies raised for local benevolent objects, even if called "Missionary," must under the law be reported "For Other Objects."

In a correct reporting of missionary money raised in the Sunday school is involved the proper distribution of thousands of dollars, and we, therefore, urge every pastor to read over this statement carefully, and by following it to the letter, to do for the Sunday School Board and the Board of Missions a great service.—E. B. Chappell, Chairman; J. J. Stowe, Secretary.

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EPWORTH LEAGUE.

EPWORTH LEAGUE LESSON NOTES.

By Rev. H. C. Hoy.

September 26—What Constitutes the Call to Be a Missionary?

Scripture References—Acts 9:1-18; 16:9-11.

The call to be a missionary is similar to any other call to special work. It means that the person must consecrate himself to God and be willing to go and be anything that the Spirit points out.

First. God calls missionaries by a direct appeal.

1. What I mean by a direct appeal is that the person is stirred by an inner voice to dedicate himself to God for special work. He may not even know the need of the foreign field, yet he feels urged to go. Such a one cries out, "Woe am I if I preach not the gospel to the heathen." The call to be a missionary comes just as distinctly as the call to be a minister in the home land.

2. People often feel a call to go to a certain field; a call to give their lives to the work of the Lord in a special manner. Perhaps they feel distinctly the call, saying, "Go over to China as a teacher, physician, or preacher." Paul received such a call when told to go over into Macedonia. There are a number of Scriptural examples where people were called to special fields. Paul had been laboring as a missionary in Asia Minor, but he was needed in a field he had never touched. A field that had a future for the gospel and the uplift of the race. Paul obeyed the voice, and history has shown the wisdom of the call in the westward trend of the gospel.

Again, the call of Paul as an apostle was for the purpose of carrying the word to the Gentiles. We find that Jesus laid his hands on Paul because he was specially fitted to be a messenger to the Gentile world. His equipment and personality fitted him for the efficient service in that peculiar field. He was the strongest man of his age, and the Lord needed a person of that sort to win the heathen world to Christ. Also, Jonah of the Old Testament received a special call to go as a missionary. The call came so strongly that he had no doubt as to its purport. He tried to flee from the voice, but there was no escape. When the call comes directly to a person it is always very urgent. The person must respond or have no

peace of mind. John R. Mott seems to have had a special call to be a missionary. These special calls are numerous and many missionaries of today would testify to the experience of a direct appeal from God to become a missionary to the field in which they are now located. There are many who are failures in life, and they are not happy because they refused to hear the voice of the Lord when young. If you have a direct call, do not doubt it. Do not be afraid to trust the Lord, for He will care for you. Do not be ashamed of the call; it is an honor to be singled out for special work.

Second. The call may come to a person because he feels the need.

1. A person may look upon all work as divine. His life is the Lord's, and he desires to invest it where it will count the most for man and God. Such a one casts about to see where his talents will fit in to the best advantage. All is consecrated to God. There is urgent need of consecrated men and women in the mission fields, and the need appeals to him. He makes up his mind to invest his life in that work. The need of a great work, and the realization of talents adapted to that work is sufficient call for anyone to enter into special work for the cause of Christ and humanity. We should regard any calling from

that viewpoint. We should be following the various calls of life as a part of God's work, and should be just as conscientious as the preacher or missionary.

2. Christ came to this world because of the world's need of Him. So is with us; we should do that which we are equipped in order that we do more effective work for God. Cast out all selfishness. Be a man of God and if the mission fields need you that is sufficient call, providing you know that you can do the work. If not, the call is to remain at home and take up some other line of work and furnish means for the support of those who are fitted to go. You must have to keep the work going by your finances and personal efforts as a man or woman at home.

3. It would be a good idea for every young person to analyze their reasons for following their present vocation or the one anticipated. Are you doing your work from an unselfish motive? Do you anticipate your life work with unselfish motives? Are you hoping to help the world to be better and to enlarge the kingdom of Christ on earth? If not, your life will be a failure. Be unselfish enough to be honest with yourself and God. Perhaps some of you will feel the need of the mission fields, and if suited to the work, prepare for it.

CHILDREN'S DEPARTMENT.

DADDY KNOWS.

Let us dry our tears, now, laddie,

Let us put aside our woes;

Let us go and talk to daddy,

For I'm sure that daddy knows.

Let us take him what we've broken,

Be it heart or hope or toy,

And the tale may bide unspoken,

For he used to be a boy.

He has been through all the sorrows
Of a lad at nine or ten;

He has seen the dawn of morrows

When the sun shone bright again;

His own heart has been near breaking,

O, more times than I can tell,

And has often known the aching

That a boy's heart knows so well.

I am sure he well remembers

In his calendar of days,

When the boy-heart was December's,

Though the sun and flowers were
May's.

He has lived a boy's life, laddie,

And he knows just how it goes;

Let us go and talk to daddy,

For I'm sure that daddy knows.

Let us tell him all about it,

How the sting of it is there,

And I have not any doubt it

Will be easier to bear;

For he's trodden every byway,

He has fathomed every joy,

He has traveled every highway

In the wide world of a boy.

He will put aside the worries

That his day may follow through,

For the great heart of him hurries

At the call of help from you.

He will help us mend the broken

Heart of ours, or hope or toy,

And the tale may bide unspoken,

For he used to be a boy.

—Youth's Companion.

THE KITTEN'S THANKS.

"Why, Kitty, what are you running around so for?" asked Ethel. "Do you want me to let you out? O, I see; your mother has brought you a mouse."

The little girl opened the screen door for the excited gray kitten to rush out. On the doorstep sat the

mother puss with a mouse beside her. The kitten snatched the mouse eagerly, but dropped it again and rubbed her head caressingly against her mother cat. Then she once more caught up the mouse and ran off a delicious feast.

"You stopped to thank your mother, didn't you?" Ethel addressed the kitten. "You are a good kitty." Her conscience pricked her a little, for she was constantly forgetting to express thanks.

That afternoon Ethel's mother was shopping. When she returned she brought the little girl some pretzels and a new dress. Ethel was about to receive it in the old manner of course way, but remembered the kitten's show of gratitude.

"Thank you, mamma, for my pretty dress," she cried. She was rewarded by the pleased expression which came over her mother's face.

At night her father brought her a basket of grapes, of which she was very fond. She reached eagerly for one of the large, purple clusters, then stopped. "Thank you, ever so much, papa. It was so good of you to bring me the grapes."

That evening she thanked her grandmother, who opened the door for her when her arms were full of packages, and she freely expressed her appreciation when Uncle Ben brought her a big, sweet apple. For the next few weeks she continued to surprise her parents by her ready thanks for any favor done her.

"What a change has come over you!" her mother remarked one day. "I have not had to remind you to say 'Thank you,' for a long time."

Ethel was silent for a moment. "I did it," she replied. Then she related the incident of the kitten and the mouse. "I wasn't going to let the kitten be more polite than I was." The Child's Hour.

THE TRUTH-TELLING HABIT.

A well known publisher told me the other day about an interesting boy. The peculiarity about this boy was that it seemed he could not tell a lie. He grew up to young manhood with

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out anyone's ever knowing him guilty of an untruth.

My friend, the publisher, whom we will call Thurman, watched this boy carefully and appreciatively from the time he was born until he was grown up, and when he left school he volunteered to help him secure a place. Accordingly, he went to the president of a large paper concern and asked if he wanted to make an investment.

"Now, Thurman," declared the manufacturer, "you aren't trying to get me into one of those get-rich-quick schemes, where I am to double my money in three years?"

"No, Regan," said Mr. Thurman, "this is not a get-rich-quick scheme, but you will be sure to double your investment in about ten years.

"Well, that is better. What is the investment?"

"I want you to invest in a boy," said Mr. Thurman, and he gave an account of his young friend and spoke especially of his one peculiarity.

"If you give him a good trial, you will want to come to me in a few years and thank me for doing you the greatest favor I ever did to your business," said he in conclusion.

The boy went to work. In a few days the vice president of the company came to Mr. Regan and said, "I want that boy fired."

"Why?" asked the president.

"He won't obey orders."

"What did you order him to do?"

"I told him to substitute a 50-pound Sunburst paper for sixty."

"What did the boy say?"

"He said he couldn't do it because that would not be telling the truth. I told him nobody would ever know the difference."

"What did he reply?"

"He said he would."

"We can't fire him," said Mr. Regan. "We are too much indebted to Mr. Thurman. Besides, I promised to invest in that boy, and I don't know that it would be fair to take out my investment so soon. Let's try him a while longer."

"Well, if he stays here," growled the vice president, "we shall have to alter our way of doing business."

The boy stayed and as he grew that big firm did gradually alter its way of doing business. When one young man in charge of a department always insists on telling the truth, either the company has to get rid of that individual, or else run other departments on the same plan. Strange to say the company found that truth-telling pays.

"How about the boy now?" I asked my friend.

"He has been there ten years," replied Mr. Thurman; "and the other day I went down to their warehouse and inquired about him. The vice president told me he couldn't get along without him. And when I asked the president, Mr. Regan answered quietly, 'He is going to be the president of the company some day.'"—William Byron Forbush, in *Youth's World*.

NEWS OF THE CHURCHES.

AMONG THE CHURCHES—BOONEVILLE DISTRICT.

The Booneville District, North Arkansas Conference, has gone on record the third time in a great Get-Together Campaign. Truly can we refer to the oft-repeated phrase, "the third time is the charm."

This campaign was made in Scott County, at Mt. Pleasant, Birdview and Cauthron, September 4, 5, and 7, with an extra meeting on the sixth at Waldron, the county seat.

This entire campaign for general uplift of community life in these three sections of the county was under the leadership of Rev. E. T. Wayland, the faithful and beloved pastor of the Waldron Station, backed up by his faithful official board. Brother Wayland having no interest in the communities where the great meetings were held, except his love for the people in general and a belief that the preacher belongs to all humanity, threw himself in the battle front for a great get-together campaign throughout the county. The pastors of the Waldron and Cauthron Circuits, not being able to contribute much aid to the campaign, because of sickness and other unavoidable hindrances, the success rested almost entirely on him. He, therefore, went out to the communities and preached to the people, then visited them in their homes, inspiring them with a desire to make the meetings a grand success, as the program will show.

The report of this campaign will not be complete without a gracious remembrance of the efficient part played by Mrs. Wayland. This good wife is a veritable dynamo in every capacity of church and community work.

It is also worthy of note that the good and progressive business men of Waldron, having caught the spirit of the contemplated meetings, championed the move by paying all ex-

penses, including transportation of the speakers from their homes to the scene of action and back again, as well as elsewhere about the county.

The Speaking Program:

Prof. T. O. Abbott, of Waldron, "The Conservation of Our Resources." Hon. C. A. Zweng, attorney, of Mena, "Our Workers, Home Builders, and the Relation of Economy Thereto."

Dr. Jas. A. Anderson, P. C., "Better Churches and Their Proper Place in Community Life."

Judge A. F. Smith, of Waldron, "The Gospel of Good Roads."

President J. H. Reynolds, of Conway, "Educational Problems and How to Solve Them."

Prof. N. O. Taff, of Waldron, "The Opportunities of Today For Higher Education."

Rev. E. T. Wayland, "The Spirit of Unity in Community Life."

Rev. Eli Myers, of Ola, "The Country Church, Past, Present and Future."

Each speaker was happy in expression as well as potential in thought. Hear them as they speak, "Let us conserve our resources of land and water for the people and not for great corporations," Abbott. "Set up ideals. Set them out far beyond you. March up to them. Climb to their heights. Behold the fields. Enter and possess them," Zweng. "The Gospel is good spell. Then good roads will beget good spells in the people when they ride thereon," Smith. "We are the transmitters of the things born, good or bad, from this generation to the

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next," Reynolds. "Education is the knowledge of knowing how to use one's self fully," Taff. "If a condition obtains in your community, not the best and the highest; it is as good and high as you want it to be, if you do not seek to change it. You can have just what you want," Wayland.

Sunday was a great day in Zion at Birdview. A new church was to be dedicated. A great crowd gathered early. The meeting was held under a tent and the shade of the oaks, because the house was too small to hold the people. Everybody seemed inspired with the occasion and joined heartily in the services, and well they might, for the most beautiful country church the writer has seen for years in the South, stood within a hundred feet, which was soon to be dedicated to the worship of Almighty God as the result of their devotion. The sermon was preached by Eli Myers, of Ola, using as a text, Psalm 48:12-13. After the sermon the great congregation filed into the house, standing with bowed heads, while Dr. Jas. A. Anderson, P. E., repeated the dedicatory service.

The people, throughout the full four days, were happy in the performing of their part of the program. A great spirit pervaded the whole campaign. At the conclusion of the four days' work, when the results of the efforts were to be gathered up and put into digestible form, Dr. Jas. A. Anderson took the floor, and in his unique and masterful way, picked up the wheat that had been scattered along the way, handed it out to the people to enrich their lives, and carried both speakers and people with accelerated speed to higher and better things.

After singing, "God Be With You Till We Meet Again," the benediction was pronounced and the great meetings closed.—Reported by Eli Myers, Pastor of Ola.

STEPHENS.

I must tell you about the great meeting that closed last Sunday night. We began the fourth Sunday in August in the church and on Monday following moved out under the district tent, this having been previously secured and raised on Saturday. We started in to run two weeks and so announced it from the first. During the first week the rains interfered with our plans somewhat, but our brethren of the Baptist Church kindly tendered us the use of their building in case of rain, so after having one service rained out, we announced that thereafter in case of rain we should hold the service in the house. We held one night service in the house so kindly offered us, and notwithstanding the thunders rolled and the lightnings flashed, and torrents of rain poured down, the house was comfortably filled with eager listeners to the gospel message.

Rev. Luther C. Beasley of Lockesburg came to us on Monday of the first week. From the first service he was master of the situation. In spite of the rains the people came. When the weather did clear up they came for miles around. Every available space under the tent was filled with seats, rows of seats were placed around the tent on the outside, and still they came. Deep seriousness seemed to take hold of the people. I have never before seen a community so moved. Surely it was the power of God working on the hearts and consciences of the people. Brother Beasley showed himself a master work-

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man in organizing and directing the forces. His preaching was simple, direct, forceful. Thank God for sending him to us. He had to leave us on Friday of the second week. Brother Mellard of Waldo was already here and took up the work Friday and Friday night, preaching two heart-searching sermons. After he left us on Saturday morning, the pastor, aided by his brother, G. N. Cannon, took up the work and carried it on till Sunday night. There were conversions and reclamations at every service, more or less, during the last week of the meeting and on until the close, two noble young men being converted and joining the church at the last service on Sunday night.

The visible results may be summarized as follows: Church greatly revived and strengthened spiritually. Additions, Methodist, by letter, 2; on profession of faith, 68; total received on Sunday, the last day of meeting, 70; received since Sunday, by letter, 5; grand total, 75. Of those received on Sunday 45 were baptized. Seven gave their names for membership in the Baptist Church and two for membership in the Church of the Disciples. Total to date for all the churches, 84. We devoutly give God all the praise and pray for guidance and strength to conserve the fruits of the meeting for the kingdom of God. Hoping to have a full report on all lines at Conference, brethren, pray for us.—R. H. Cannon, P. C.

WARREN MILL CAMPS.

We are moving along nicely here. Have held an eight day meeting in each of our camps, with good results, and several have joined the church since our meetings at our regular services. The Sunday schools are growing rapidly now, and our Junior Epworth League in Arkansas camps is doing splendid work.

We are having new interest manifested in all lines of church activities. We had Brother McKay with us to do the preaching in our meeting in Arkansas camps. He preached with his usual ease, the fundamental principles of religion, and the cause was

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greatly helped by his stay among us. I was privileged to help Brother Meneff on the Lacey Circuit last week in a meeting at Magnolia Church. It rained a great deal, but we had large congregations at all services. The Lord was with us, and we had a good meeting. At our children's service on Thursday at 11 a. m. 27 children pledged their lives for Christ. Magnolia is in the neighborhood where I spent my boyhood and young manhood days, and it seemed so homelike for the people to be calling me Clarence, it made me think of days gone by.—W. C. Lewis, P. C.

PARALOMA.

The summer is past, autumn is here; another Conference year will soon go down in history. What shall we say? We have held four protracted meetings, beginning at Paroloma July 1 and continuing eight days, our presiding elder doing preaching from Saturday 11 o'clock until Tuesday night. Result, two additions on profession of faith. Next we went to Ben Lomond, an inland town of 500 or 600 population, and commenced our meeting the fourth Sunday in July, and continued until first Sunday in August, Brother Doak of Ashdown doing the preaching from Monday night until Friday night. The preacher in charge did the preaching the remainder of the time. Results: Four were added to the church by vows and baptism. Everybody said they were much benefited by the meeting. We went next to Hicks' School House and began preaching Saturday night before second Sunday in August. Sunday night Brother Ewing of Richmond came to our assistance and did the preaching until Friday night. From the first he proved his ability as a forceful, sound and logical preacher. Results, no accessions, but most everybody that attended said they were benefited by having attended. I don't believe that the good Lord is going to let the year pass away and not a single addition at that point. From Hicks we went to help Brother Ewing, but the rains which caused so much damage everywhere prevented us from accomplishing much. Next we came to Wright's Chapel and preached for eight days—no help. Result, two additions, one by vows, the other by baptism. At this point, as at some other places, the people have listened to so many doctrines that they scarcely know what to do. One preacher says, "once in grace always in grace," and that if you don't belong to the church he represents "you will be lost."

Another comes along and preaches "entire sanctification," but from what we learn never explains what "entire sanctification" is. Probably another comes along urging the doctrine, but never stresses the importance of uniting with some body of Christian workers. Much could be said along this line, but space and time forbids. However, will say this, the devil makes use of just such work to keep the young people out of the church. We have two more meetings yet to hold. Brother Doak will help us in one and Brother Baugh in the other. We are having a hard pull trying to raise our finances. Many of our people along the rivers have nothing. Those on Red River have suffered from four overflows this year, which have ruined the crop. Along Little River, corn which bid fair a month ago to yield 50 bushels per acre, won't make a single grain. Much cotton is a total loss. Many have lost entire crops; some three-fourths; some not

so much. Some of our best people have gone to the Texas cotton fields to get work. But "the Lord giveth and the Lord taketh away—blessed be the name of the Lord."

Oh if we would only have that sample of faith of the old darkey we met the other day. We approached him and asked him, "Uncle, are you like the other people going to starve next year?" He replied, "No, sir, Reverend, I ain't. The Lord's gwine to take care ob dis nigger." We interrogated him about his crop. With a wave of the hand he said, "See out dar." We said, "Uncle it seems that your cotton weed is not more than half full of fruit." He said, "I ain't 'sponsible for dat, I done my best and de Lawd can do what he pleases wid it." He then carried us over his crop, and we found that he has corn, cane, potatoes, peanuts, in fact, most anything that will grow in this part of the state. Oh, if we would "only trust Him as that old negro. I don't believe God would send any calamities upon the people. The good Lord helping us we will succeed.—Bede Pickering, P. C.

BINGEN REVIVAL.

We have just closed a very fine meeting at this place. We had an old-time Methodist revival. Sinners came to the altar and stayed there until God saved them. Our meeting was a great victory for Christ and our church. There were some 30 or more saved. There were 33 that joined the Methodist Church, six by letter, the others by baptism and vows. Brother W. W. Christie of Murfreesboro was with us two days and did some fine preaching. The writer did all the other preaching so to God be all the glory. Pray for us. We have one more meeting to hold this month God's blessing upon the Western Methodist.—T. M. Armstrong, Pastor.

VALLEY SPRINGS.

Brother J. H. Gholson of Higden Circuit has been helping me in two meetings at Olvey and Valley Springs, Ark. We had 15 conversions and six accessions. The people were very much pleased with Brother Gholson, and the church was greatly helped by him. We feel sure that the meetings would have been much better, but we were rained out two or three days. Brother Gholson is a great revivalist, and great things are in store for him in the future.

We began another revival at Charles Chapel, better known by some of the preachers as Cross Roads, about five miles from Harrison, with Brother C. W. Lester assisting, but we were rained out again. We will try again this month.

This is my third year on this work, and it is my first work. Most of the preachers are familiar with the conditions that hinder the progress of the church here. Come-out-ism, and Campbellite-ism in its non-progressive form and other forms are quite formidable. However, there is no question about our church doing the work of evangelization in a progressive manner, throughout this country.

I was a Sunday school worker before entering the ministry, and was very successful, down in the Mississippi Conference, but had only had experience in the large towns and cities; never had any experience in the rural work before. Therefore I find it a little hard to get diversions and progressive ideas started in the Sunday school and among church workers. We are progressing somewhat, however,

and have some good workers and some splendid Sunday schools.—Percy Vaughan, P. C.

MEETING AT FAITH.

We commenced our meeting at Faith the fifth Sunday in August and closed the following Friday night. Brother A. O. Graydon of the Sherrill Charge came to us Monday evening and did nearly all of the preaching. There was not a dull service from start to finish. Brother Graydon's preaching was well done, being clear and forceful, and appreciated very much by myself as well as by the splendid people of Faith. Graydon is one of our coming men. The meeting resulted in a number of conversions a number of backsliders reclaimed and 12 accessions to the church on profession of faith. This was an unusually fine class of young men and young ladies all coming from the Sunday school. So much for Sunday schools. Good revivals and Sunday schools go hand in hand. We expect others to join the church later as a result of the meeting. Let all give God all the praise.—C. W. Drake.

GREAT REVIVAL AT BEECH GROVE.

We have just closed one of the most successful revivals of the season on the Lake City Charge. From the night the first call was made to the sinners, they continued to come to the altar and be saved up to the last night of the meeting, our old friends and brother, Riley Jones, had charge of the devotional part of the service, while the pastor did the preaching. Brother Jones, as always, showed his skill in leading men to Christ.

In this meeting both old and young were reached. Many old men and women, heads of families, were brought into the fold and united with the church. One hundred and thirty-three were saved, and fifty-one joined the church, with six to be received later. Glad to be able to report 397 conversions for this season, with a number of meetings yet to hold and 234 belong to this charge. We are still expecting the Lord to bless us with other great meetings.—N. Greer, Pastor.

SHERIDAN.

Brother J. B. Andrews, evangelist, came down here and held two weeks; 121 conversions and renewals; 89 new conversions, 25 up to this time additions to the Methodist Church, and hope and pray all the rest of the new converts will get them a church home. Brother Andrews did a great work among church members and all other churches here.—Oliver Johnson.

Invigorating to the Pale and Sickly. The Old Standard general strengthening tonic, GROVE'S TASTELESS Chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children, 50c.

GREGORY'S ANTISEPTIC OIL

Guaranteed prompt and soothing relief for Sprains, Bruises, Cuts, Burns, Wounds, Lumbago, Neuralgia, Rheumatism, Inflammation, sore or tired feet, bites and stings of insects; its prompt use prevents blood poisoning; also used internally for Cramps, Colic, Diarrhoea, Colds. 25c and 50c Bottles—ASK YOUR DEALER. BRINGS SOOTHING RELIEF RIGHT NOW.

WHEN WRITING OUR ADVERSISERS PLEASE MENTION THIS PUBLICATION

OBITUARY.

HARDY.—Mrs. Elizabeth Ann Hardy (nee Coker) was born in Alabama April 29, 1834, and died at the home of her son, P. T. Hardy, in Amity, Ark., July 16, 1915. Sister Hardy was twice married, her first husband being William Robertson of Alabama. To this union two children were born, both of whom died in their early childhood. Her second marriage was to Gallant Hardy, October 15, 1865. Five children were given to bless this happy union, three of whom survive to mourn the loss of their sainted mother. These are P. T. Hardy and Mrs. Fannie E. Matthews of Amity, Ark., and Charles C. Hardy of Wilburton, Okla. Sister Hardy had been a member of the M. E. Church, South, for more than sixty years, having joined the church in her early girlhood. She belonged to the old type of Methodists who had seen and done service in many of the old-time revivals, both in Alabama and Arkansas. She would often refer to the great meetings she had enjoyed in Arkansas since her removal to this state in 1874. Often she would ride on horseback a distance of eight or ten miles to the night services of a good country meeting, and return home after the service had closed. She delighted in reviewing the happy scenes and recounting the rich blessings that so often filled and thrilled the people of those days of yore. "Grandma," as we all called her, was a great sufferer, especially the last year or two of her life, but she bore it all with great patience and Christian fortitude. She seemed to be more concerned about suffering the will of God than to be relieved from her afflictions. Her heart's deepest hunger was for conscious communion with her Lord. She craved an abiding as-

REV. A. B. MOWERS ADVOCATES NERVE REMEDY.

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

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

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

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

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

MILES MEDICAL CO., Elkhart, Ind.

surance of His presence and the certainty of an entrance through its portals into the house not made with hands. In this she was not disappointed during the last days and hours of her passage of the dark river. The writer was present at one time when she seemed to catch a gleam from the splendors of the glory world, and with her fast fleeting breath shouted, "Glory to God." She was soon too far out to be heard any more, but her last whispered praises on earth soon were lost amid the matchless scenes and sounds that thrilled her enraptured soul as it was welcomed by the blood-washed throng that watch and wait for loved ones in their Father's house on high.—Her Pastor, W. R. Harrison.

LAVESQUE.—Sister Nannie Willis Lavesque was born near Bolivar, Tenn., October 2, 1837. At an early age she was converted and joined the Methodist church. She married J. M. Lavesque September 21, 1854, and they soon moved to what is now this county (Cross). In the long journey of life five children blessed their home, but four have gone on to man's long home. Only one child, Mrs. Bettie Smith, of Bird's Eye, Ark., also her companion, Capt. J. M. Lavesque, survive her and mourn their loss. She died after a few hours' illness, August 23, 1915, and the next day the funeral services were conducted by her pastor, and she now sleeps in the Vannale graveyard to await the resurrection morn. It was a real pleasure to be in her home as she was waiting for the call to come up higher. Her Christian faith was clear and unfaltering. Her character was strong and true, and her whole life was as the summer sky. She was always gentle and kind, tender and considerate, and she will be missed greatly in the coming years. We shall cherish her memory as one of the privileges of life. The pure and unselfish life which she lived among the people of Vannale will be a real benediction of love.—Her Pastor, C. F. Wilson.

GREEN.—Young Brother Britian Ethridge Green died at the home of his parents near Gainesville, Ark., September 3, 1915, after a short illness. Only 23 years old, but a licensed preacher, and at the Paragould District Conference last May, when licensed, he was also recommended to the North Arkansas Conference for admission on trial, and was preparing himself by taking the correspondence course. He leaves a wife and babe to mourn their loss, also a father and mother who feel keenly the sad bereavement that has befallen them. Britian was a good boy, for so we considered him, loved by all who knew him. He was looking forward to a life of service in the church and for his lord, but alas! how uncertain is human life! He was ready when the time for him to go had come; did not get to join conference here, but he joins the great host of the redeemed on the other shore. There we will meet him again.—M. M. Smith.

We shall ask what we will, because His will is our will. We shall not ask obedient to some sudden impulse, some caprice, or self seeking, or even a high bounding zeal for others. But the life will prepare us to ask for just what the Father is preparing to give. We shall not bring Him our plans for adjustment, but His plans for us will meet our every longing.—Rev. R. Mackenzie.

PROHIBITION IN KANSAS.

I do not believe that the prohibitory law of our state is violated to any greater extent than any other misdemeanor law. Prohibition is a fact in Kansas, and the prohibitory law is more rigidly enforced than ever before. Bounded upon three sides by states where there are open saloons, we are subjected to temptations. It is a significant fact, however, that in the first four months of the present fiscal year there were only 305 revenue stamps issued in Kansas, and a large part of these were taken out by our best druggists to guard against any seeming violation of the Federal sta-

tutes when they sell patent medicines, whose compounding includes alcohol or spirituous liquor. Every phase of violation of our liquor law is intended to be covered; and if there should be an omission, we have not found it. Public sentiment will warrant the assertion that any enactment that will make it easier for an officer to catch an offender or for an officer to prosecute a bootlegger may be had by asking for it at the next session of the Legislature.

We attribute our per capita wealth of \$1,765 and an average of \$132 on deposit in our banks for every person in the state to the fact that ours is a



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If you are a subscriber to the Western Methodist, you get one new subscriber and send his name and \$1.75 (the extra 25 cents is for packing and mailing). Then in a separate package, securely wrapped with name and address on back, send photograph to be enlarged. In about ten days you will receive the enlarged picture and photograph. If the original is good, satisfaction is guaranteed.

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prohibition state—that we have no open saloons.

We have less than one and three-quarter million population, but we have an enrollment of over six thousand in the Kansas University and the Agricultural College; while our good sister state, Missouri, with three and a half million population, has less than three thousand five hundred enrollment in the same schools.

We have but one insane person to every five hundred and sixty inhabitants, while New York has a proportion of one to every two hundred and seventy-six. We had less than seven hundred paupers in the state last year. Only one out of 20 of the inhabitants of our insane asylum are insane by reason of the excessive use of alcohol, while in New York and Massachusetts the proportion is one out of three.

Prohibition prohibits in Kansas. The state is going forward by leaps and bounds. I have lived in Kansas for forty-five years, and facts warrant me in saying that our progressiveness, our morality, our great per capita wealth and evenly distributed wealth, our splendid schools, multitude of churches, and the intelligence of our citizenship are occasioned by the fact that we have not had a licensed saloon in Kansas for thirty years. We spend less than \$1.25 per capita per year for alcoholic liquor in this state. We base these findings on the liquor reports filed by the common carriers with the county clerks. The average consumption of liquor in the United States is \$21 per capita. This difference of \$19.75 pays for the common school education of our boys and girls and will buy them a dress or a suit of clothes, besides buying their textbooks.

Eighty per cent of the population of Kansas believes in the strict enforcement of the prohibitory law. They are arrayed as one man against the open saloon and will not countenance temporizing or dereliction of duty in an officer. Whenever the resolution that prohibits the sale and manufacture for sale of alcoholic liquors in these United States passes Congress, Kansas will be the first state to ratify the amendment.—George H. Hodges, Governor.

THE NEED FOR COTTON WAREHOUSES.

Government Survey of Conditions Reveals Defects in Existing Systems.

Washington, D. C.—The cotton warehouses already in existence are ample in aggregate storage capacity, according to a recent survey made by the U. S. Department of Agriculture, to store as much of the crop as there is any need for, but they are poorly distributed. The best are not available to the farmer, and the charges of the others are higher than

he is disposed to pay. These facts complicate the financing of the crop, and are largely responsible for keeping so many cotton farmers under the blight of the credit system. A better system of warehouses would do much to help the situation.

Cotton, according to the government specialists, is considered the best collateral, and bankers and business men in general are willing to lend money on it at lower interest than on real estate. An essential condition is, however, that the cotton be properly stored and insured. At the present, however, this is very rarely done. The farmers are accustomed to dispose of their crop at the earliest possible moment, and in the nearest town. Much of the crop, if not all of it, is frequently pledged in advance, in order to obtain supplies for the farmer. Even when the price drops as low as it did in the fall of 1914, the need for immediate cash induces the farmer to depress the market still further by throwing all of his cotton upon it. If this is not done, much of the crop is left insufficiently protected and suffers what is known to the trade as "country damage."

On the other hand, it is pointed out in a new publication of the U. S. Department of Agriculture, Bulletin 216, "Cotton Warehouses," that an adequate warehouse system would enable the farmers to store their cotton at prices lower than those charged for the same service now, because the insurance rates on cotton stored in a standard warehouse would be much lower than at the present time. Since cotton is regarded as such a safe collateral, the merchant would be willing to extend time to the farmer if warehouse receipts were deposited with him as collateral. The local bank would take these receipts from the merchant as further accommodation, and the larger bank, from which the local bank has in all probability obtained the loan, would also extend time. In this way the crop could be marketed gradually and prices stabilized in consequence.

Moreover, such a system would tend to free the farmers, especially those of the tenant class, from the endless chain of debt. It would not, of course, end at once or completely the credit system by which the supply merchant sometimes obtains interest of from 25 to 35 cents on a dollar's worth of supplies. If, however, such cotton as was not absolutely necessary to settle accounts was stored and economy in living practiced, many of the more determined growers should in the course of two or three years be able to place themselves on a cash basis.

At the present time the best warehouses have been put up by factories and mills for their own uses, and are of no service to the farmer. The owners of small warehouses in which the farmer can store his cotton are usually losing money on the investment largely because of poor construction and correspondingly high rates of insurance. The government investigators present a number of interesting statistics to show that in many cases it is actually more expensive to put up and operate an inferior warehouse than one of standard design. For example, in Georgia and North Carolina the insurance rate is reduced about 80 per cent by the use of sprinklers. Unquestionably, says the report, a great saving could be affected by the erection and proper equipment of modern warehouses. Assuming the annual crop to be 16,000,

600 bales, a sufficient number of such warehouses could be constructed and equipped with automatic sprinklers for \$64,000,000 or less. If all of this crop were to be stored for six months the saving in insurance alone would be approximately \$7,000,000. As a matter of fact many of the existing warehouses could be remodeled satisfactorily.

The bulletin does not attempt to give any details of an ideal warehouse system, and there are many difficulties in the way of the establishment of such. It does, however, assert that improvement in this respect will do much to make cotton growing a more stable industry.—Government Report.

STUDENTS' PRESENTATION EDITION, BIBLE STORIES AND POEMS.

Edited by Rev. Wilbur F. Crafts, Ph. D., Cloth, Octavo, 6x9, 416 pp. 76 Tissot pictures in full color, 6 maps, \$1, postpaid. Published by Illustrated Bible Selections Commission, 206 Pa. Ave., S. E., Washington, D. C.

This book is an expansion of the previous "Home and School" Edition, which contained daily Bible readings for a school year from the Old Testament, to which have now been added 38 "Lessons on Practical Goodness" from Moffat's Modern English translation of the New Testament; also fundamental lessons on morals; ten pages of titles of music, painting, sculpture, and literature inspired by the Bible; twelve pages of classified pictures of Oriental objects, besides "Testing Questions" and indexes to adapt it for use as a college text book for English Bible courses in college, high school "credit" classes, and church day schools.

This edition is issued at this time in the hope suggested by its name, that it will be presented to graduates of colleges, high schools and other institutions as a guide for life. It is also expected that its artistic beauty will make it a favorite for Bible reading and study at summer camps and conferences, for which the New Testament lessons would be the right measure. If Old Testament readings are begun third week of September, forty national church holidays and special days, such as "Flag Day," will

be fitted to apropos selections. The book being published on a philanthropic plan, is sold at less than half its natural price. Its very best mission is to revive family worship in church homes. Its chief characteristic is the interpretation of the Bible's heroic stories by appropriate prayers and songs and precepts from the Psalms and Proverbs.—Publishers.

THE TEXT-BOOK BUSINESS.

Greatly exaggerated ideas prevail concerning the total number of textbooks sold in the United States each year and the annual profits resulting from such sales. Confidential data obtained by the United States Bureau of Education from 43 text-book publishers in the United States show that their aggregate total sales of text-books for use in public and pri-

SAMPLE CATECHISMS.

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

Had Pellagra Seven Years; Thanks God He's Cured

Cowards, S. C.—David G. Pate, of this place, writes: "I am glad to say to you, after waiting forty days, that I still feel like I am cured of pellagra. I had this disease for the last seven years. The fourth day after beginning your medicine I went back to work and have been able to do my work ever since. I thank God for your remedy."

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.

There is hope; get Baughn's big Free book on Pellagra and learn about the remedy for Pellagra that has at last been found. Address American Compounding Co., box 2029, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.—Adv.

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Of her high standing at home and abroad, her lofty Christian ideals, her high standards of scholarship, the recognition accorded her at graduate universities, her personal attention to individual students, her championship with high schools of clean athletics, her placing girls on the same plane as boys, her central location and moderate expenses.

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vate schools in 1913 amounted to \$17,274,030. The aggregate for public schools, elementary and high, amounted to \$14,261,768. The total enrollment in public elementary and high schools for the year was approximately 18,609,040. Excluding the elementary school enrollment of California, since California prints its own elementary books, the number becomes \$18,213,786. For each child enrolled in the public schools in the United States, therefore, the total annual sales of text-books is 18.3 cents. The total expenditure per child for all school purposes is approximately \$38.31. The cost of text-books is thus approximately 2 per cent of the total cost of maintenance, support, and equipment. The cost per child on the school population basis (5-16 years of age) is 56.6 cents. The annual per capita cost of text-books on the total population basis is less than 15 cents.

These figures indicate that there is little ground for the fear sometimes expressed that the introduction of free text-books will add greatly to the cost of the public school system and will greatly increase the rate of taxation for school purposes. As a matter of fact, the cost for text-books is a relatively small item in the total expenditure for school purposes.

Bureau of Education officials feel convinced that the figures obtained afford a trustworthy statement of the real facts about the size of the school book business. The 43 firms from which data were obtained handle probably 99 per cent of the total text-book sales in this country. Besides California, Kansas also now prints its own text-books, but the plan was not in operation in 1913.—U. S. Bureau of Education.

THE JUNIOR HIGH SCHOOL.

Reorganization of education under the junior high school plan or something similar is definitely under way, according to Prof. T. H. Briggs, whose review of secondary education has just been issued by the U. S. Bureau of Education. The junior high school has been defined "as an organization of

BETTER THAN SPANKING

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 205, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child—the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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

It Is a Burning Shame

that so many Churches are without sufficient insurance, and not properly safe-guarded against fire.

The National Mutual Church Insurance Co., of Chicago—The Methodist Mutual

furnishes protection and assistance in prevention. Also writes tornado insurance. Take part and you can save money.

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grades 7 and 8 or 7 to 9 to provide means for individual differences, especially by an earlier introduction of prevocational work and of subjects usually taught in the high school." There are now 57 cities in the United States where junior high schools are organized in unmistakable form. "One advantage claimed for the junior high school," declares Dr. Briggs, "is that it groups children so that subjects seldom taught in the grammar grades may be introduced, thereby giving each pupil a more intelligent understanding of the work of the world, of the possibilities in the subject and in the pupil himself. The junior high school also makes easier the transition of pupils to the high school. That the change between the elementary and the high school should be so sharp permits no justification. To bridge this gap by earlier introduction to high school subjects and methods of teaching has greatly improved results, it is claimed. "The junior high school has furthermore greatly decreased elimination of pupils from school. This elimination after the seventh, eighth and ninth grades has been one of the greatest reproaches to our educational system. Any plan that promises to retain children in school beyond these grades is worthy of the most careful consideration." The statistics given by Dr. Briggs show that a much larger per cent of students enter high school where junior high schools exist than before they were organized. That the junior high school furnishes an opportunity for various reforms in instruction is the final claim of the new movement, according to Dr. Briggs. He points out that in the junior high school a course of study based on the newer principles of psychology, sociology, and economics, various provisions for individual differences, and especially an improved method of teaching, can now be introduced. Los Angeles (Cal.) High School, Butte (Mont.) High School, Wisconsin High School, Madison, Wis.; and Horace Mann School, New York City, are cited as successful organized junior high schools, Los Angeles having far outstripped all other cities in developing them.—U. S. Bureau of Education.

HAVE YOU FINANCIAL SENSE?

The American Magazine begins a new department called "The Family's Money" in its August issue. This department is to be devoted to the best method of saving, spending and investing. One of the little articles in this department is by "Ed" Howe and is entitled "Have You Financial Sense?" Following is an extract from it:

"There are hundreds of men who can make money but who have no financial sense, and make investments that prove disastrous.

"I know one man who is efficient in business, but as soon as he begins earning a considerable surplus he becomes nervous, and begins looking around for some means of wrecking his business. This he accomplishes by neglecting it in the interest of some big scheme not warranted by common sense.

"I have known him to do this three different times, and at the age of sixty-three he is making no start. So long as he gives his attention to legitimate business, he is capable and sensible; but as soon as he has things running smoothly and prosperously, away he goes on another big financial

"The greatest financial genius I ever knew, and the richest man I ever knew personally, once said to me:

"There is no greater financial genius possible than taking care of what you earn; and there is no better or surer way of taking care of your surplus than to invest it in sound securities paying five or six per cent. And such securities are easy to find any day of any year. So any man may be a financial genius if he will exercise the simplest common sense."

"I protested that it would be said of such a man that he was narrow and selfish.

"Nonsense," the financial genius replied. "I have money invested in railroads, in packing houses, and in manufacturing enterprises. Could money be invested more usefully? Yet it is as safe as government bonds and pays a better rate of interest. I invest my own money, but a man without financial experience may secure safe investments without difficulty. Every man has a bank account; his banker will find safe investments for him. Bankers are men of financial experience, and ninety-nine per cent of them are intelligent and honorable. There is no excuse for a busy man losing his savings. Many women, when they come into possession of money, lose it because they invest it in schemes bankers would not trust; or else the women loan their money to men who could not borrow money at a bank. Everything in life is simple and easy, if we would only accept experience and be careful of big and sentimental notions. Financial sense is knowing that certain men will promise to do certain things, and fail. Therefore when you invest your savings, get security. And it is no more trouble to get good security than it is to get bad, if you are guided by common sense and experience."

QUALITY NOT QUANTITY IN COLLEGE WORK.

"College and university education has outgrown the boom stage," declares Dr. Samuel P. Capen, in the Annual Report of the U. S. Commissioner of Education, just issued.

"The day of the academic promoter of the inflation of values is over," continued Dr. Capen. "Expansion is still going on, but for the most part unaccompanied by the frenzied advertising so common in the past and encouragingly free from the optimistic confusion of prospects and realities. The developments of the year strengthen the condition which has been ripening for some time that higher education is now looking to its foundation and setting its house in order.

"Colleges and universities have come under the sway of the slogan 'efficiency.' Surveys undertaken by outsiders and by officials of the institution to be examined have become increasingly frequent. There has been vigorous activity on the part of several voluntary associations that concern themselves with standards of entrance, graduation, and constitutional equipment. Some of this activity has crystallized in the form of recommendations that will affect educational procedure over considerable areas. The adoption of some form of group system has been reported to the U. S. Bureau of Education by 21 institutions, undoubtedly only a fraction of the whole number of colleges that have taken this step."

The idea that it is quality rather than quantity of work done by a college student that counts toward effective education, has already received

ed tangible recognition in a few institutions through the granting of extra credit for quality, says Dr. Capen. Several prominent institutions have been reorganized and other new departments have been formed; and several others are experimenting with new types of vocational courses related to local industrial activities.

Dr. Capen mentions Montana, Kansas and Idaho as "three more states where the administration of state institutions of higher education has been further centralized through recent legislative action."—Bureau of Education.

All errors spring up in the neighborhood of some truth; they grow round about it, and for the most part derive their strength from such contiguity.—Rev. T. Binney.

JUDGE A NATION BY ITS DRINKS.

Someone has said that you can judge a nation by the character of the books it reads. As literature influences the intellectual development of the nation so food and drink influence its physical development and thereby promote or retard its civilization.

Every nation, civilized or uncivilized, has its popular beverage which leaves an unmistakable impress upon the character of its people. In this connection the following statistics for the year 1909 have a most interesting and significant bearing. In that year the total population of the world was approximately sixteen hundred millions. The combined population of Great Britain, Germany, and the United States, the three nations that lead the world in literature, theology, science, invention, commerce and industry, in fact, in almost every phase of mental, moral and physical development, was approximately one hundred and ninety-five millions, or slightly less than one-eighth of the total population of the world. In the same year the world's consumption of caffeine in the form of coffee, tea, cocoa and Coca-Cola was approximately sixty million pounds. Of this Great Britain, Germany and the United States consumed thirty-one million pounds, or a little more than one-half of the total. Less than one-eighth of the world's population therefore consumed more than one-half of the caffeine beverages. Figure it out for yourself and you will find that these three nations, the leaders in the march of civilization, use approximately seven times as much caffeine per unit of population as the other nations of the world.

These statistics clearly indicate the wholesomeness of the caffeine beverages upon which temperate people have relied for centuries for refreshment of mind and body. As compared with other beverages, they possess the special advantage of refreshing the tired nerves and muscles without stimulation and without intoxication.

Coffee, tea and Coca-Cola are identical in effect, though different in flavor. By virtue of their caffeine they relieve fatigue, refreshing both mind and body. Coca-Cola differs from the other two in that it contains less caffeine, is carbonated, is flavored with a combination of fruit extracts and is free from tannic acid. In the latter respect it is superior to tea and coffee, especially when they are overboiled, for the tannic acid which is thus dissolved is apt to disturb the process of digestion.

Desiring that the public shall fully understand the composition and character of its product. The Coca-Cola Company has issued a booklet containing the scientific opinions of the world's leading authorities, 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.

QUARTERLY CONFERENCES LITTLE ROCK.

ARKADELPHIA DISTRICT. (Fourth Round.)

Arkadelphia Ct.	Sept. 18
Arkadelphia Sta.	Sept. 19
Lono Ct., Willow	Sept. 25-26
Hot Springs Ct., New Salem.	Oct. 2-3
Tigert and Oaklawn	Oct. 9-10
Ussery Ct., Percy	Oct. 16-17
Cedar Glades	Oct. 24
Central Ave.	Oct. 24
Third St.	Oct. 24
Princeton Ct.	Oct. 30
Leola, Leola	Oct. 31
Friendship, Midway	Nov. 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.)

Magnolia Ct., at Philadelphia.	Sept. 18-19
Magnolia Sta.	Sept. 20
Chidester, at Pleas. Grove.	Sept. 25-26
Waldo, at McNeill.	Oct. 2-3
Camden	Oct. 10-11

Special attention will be given to Questions 1, 9, 10 and 11, and any others postponed from your former Q. C.

W. P. WHALEY, P. E.

LITTLE ROCK DISTRICT. (Fourth Round.)

Mabelvale Ct., at Primrose.	Sept. 18-19
Bauxite Ct., at Sardis.	Sept. 25-26
Austin Ct., at Concord.	Oct. 2-3
Lonoke, p. m.	Oct. 9-10
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.)

Eudora Ct., at Eudora.	Sept. 18-19
Dermott	Sept. 19-20
Tillar and Dumas, at D.	Sept. 25-26
McGehee	Sept. 26-27
Mt. Pleasant Ct., at Rock Spgs.	Oct. 2-3
Monticello	Oct. 3-4
Lacy Ct., at Fountain Hill.	Oct. 9-10
Hermitage Ct., at H.	Oct. 16-17
Warren Mill Camps, at Southern Camp.	Oct. 17-18
Collins Ct., at Collins.	Oct. 23-24
Wilmar	Oct. 24-25
Hamburg Ct., at Workman's.	Oct. 30-31
Crossett	Oct. 31-Nov. 1
Snyder and Montrose, at Prairie Grove.	Nov. 6-7
Hamburg	Nov. 7-8
Parkdale and Wilmot, at W.	Nov. 13-14
Portland and Blissville, at P.	Nov. 20-21
Warren	Nov. 28-29

W. C. DAVIDSON, P. E.

PINE BLUFF DISTRICT. (Third Round.)

Roe Ct.	Sept. 18-19
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J. A. SAGE, P. E.

PINE BLUFF DISTRICT. (Fourth Round.)

St. Charles Ct., St. Charles.	Oct. 2-3
Rison Ct., Moore's Church.	Oct. 9-10
Humphrey Ct., Humphrey.	Oct. 16-17
Carr Mem., Pine Bluff, p. m.	Oct. 17
Star City Ct., Star City.	Oct. 23-24
Redfield Ct., at Bethel.	Oct. 30-31
Sheridan Ct., Sheridan, p. m.	Oct. 31

(Quarterly Conference at Sheridan November 1, 10 a. m.)

New Edinburg Ct., Good Hope.	Nov. 4
Stuttgart	Nov. 7
Aitheimer and Wabbaseka, at Aitheimer, 3 and 7:30 p. m.	Nov. 7
Rowell Ct., at Center.	Nov. 10
Roe Ct., at Roe.	Nov. 12-13
DeWitt, 11 a. m.	Nov. 14
Gillett Ct., Gillett, 7:30 p. m.	Nov. 14

(Quarterly Conference, November 15, 10 a. m.)

Swan Lake	Nov. 18-19
Grady Ct., at Grady, 11 a. m. and 2 p. m.	Nov. 21
Hawley Memorial, P. Bluff.	Nov. 21-22

St. Charles Ct., Q. C. at DeWitt, 10 a. m.	Nov. 16
DeWitt Q. C., 8 p. m.	Nov. 15
Carr Memorial Q. C., 7:30 p. m.	Nov. 17
Stuttgart Q. C., 7:30 p. m.	Nov. 16

J. A. SAGE, P. E.

PRESCOTT DISTRICT. (Fourth Round.)

Bingen (Doyle)	Sept. 18-19
Nashville	Sept. 25-26
Orchard View	Sept. 26-27
Amity (Rosboro)	Oct. 2-3
Shawmut (Cedar Bluff)	Oct. 3-4
Hope Station	Oct. 9-10
Fulton	Oct. 10-11
Delight (Delight)	Oct. 16-17
Murfreesboro	Oct. 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 Station	Nov. 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.)

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
Foreman	Oct. 23-24
Ashdown	Oct. 24
Fairview	Oct. 30-31
College Hill	Oct. 30-31
Horatio and Wilton, at Mount Rose.	Nov. 6-7
Lockesburg, at Lockesburg, at night.	Nov. 7
Cherry Hill	Nov. 13-14
Bright Star	Nov. 20-21
Fouke	Nov. 21
First Church, Texarkana.	Nov. 28

J. A. BIGGS, P. E.

NORTH ARKANSAS. BATESVILLE DISTRICT. (Third Round.)

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

CONWAY DISTRICT. (Third Round.)

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.

CONWAY DISTRICT. (Fourth Round.)

Russellville (Conf. later), p. m.	Sept. 26
Morrilton (Conf. later), a. m.	Oct. 3
Plumerville (Conf. later), p. m.	Oct. 3
Conway Ct., at Salem.	Oct. 9-10
Conway (Conf. later), p. m.	Oct. 10
Greenbrier, at Greenbrier.	Oct. 16-17
Quitman and Rosebud, at Q.	Oct. 17-18
Quitman Ct., at Harrison's C.	Oct. 19-20
Naylor Ct., at Hammond's C.	Oct. 21-22
Hartman and Spadra, at S.	Oct. 23-24
Altus and Denning, at Altus.	Oct. 24
Damascus Ct., at Damascus.	Oct. 30-31
Springfield Ct., at Solgohachia.	Oct. 31-Nov. 1
Appleton Ct., at Appleton.	Nov. 2-3
Dover Ct., at Dover.	Nov. 6-7
Pottsville Ct., at Pleasant G.	Nov. 7-8
Lamar Ct.	Nov. 13-14
Clarksville	Nov. 14-15
London Ct.	Nov. 16-17
Atkins	Nov. 16-17

R. E. L. BEARDEN, P. E.

FAYETTEVILLE DISTRICT. (Fourth Round.)

Farmington	Sept. 17-18
Lincoln	Sept. 18-19
Goshen	Sept. 25-26
Springdale	Sept. 26-27
Viney Grove	Oct. 2-3
Prairie Grove	Oct. 3-4
Winslow	Oct. 9-10
Fayetteville	Oct. 10-11
Springtown	Oct. 16-17
Gravette and Gentry.	Oct. 17-18
Eureka Springs	Oct. 21
Green Forest	Oct. 22
Osage Ct.	Oct. 23-24
Berryville Station	Oct. 24-25
Berryville Ct.	Oct. 26-27
Centerton Ct.	Oct. 30-31
Pea Ridge	Oct. 31-Nov. 1
Elm Springs	Nov. 6-7
Siloam Springs	Nov. 7-8
Bentonville	Nov. 10
Huntsville Ct.	Nov. 13-14
War Eagle	Nov. 20-21
Rogers	Nov. 21-22

G. G. DAVIDSON, P. E.

FORT SMITH DISTRICT. (Fourth Round.)

Hackett Ct., at Hackett.	Sept. 18-19
Dodson Ave. (Ft. Smith).	Sept. 26

Van Buren Ct., at East V. B.	Oct. 17
Greenwood Station	Oct. 23-24
Ozark Ct., at Mt. Vernon.	Oct. 30-31
Ozark Station	Oct. 31
Beech Grove Ct.	Nov. 1-2
Hartford and Mansfield, at H.	Nov. 6-7
Huntington and Midland, at H.	Nov. 7-8
Alma Station	Nov. 14-15

WILLIAM SHERMAN, P. E.

HELENA DISTRICT. (Fourth Round.)

Haynes Ct., at Forrest City.	Sept. 18-19
Colt Ct., at Forrest City.	Sept. 18-19
Forrest City Station.	Sept. 18-19
Helena Station.	Sept. 25-26
Holly Grove Ct., at H. Grove.	Sept. 26-27
Marianna Mission, at Hughes.	Oct. 2-3
Wheatley and Moro, at M.	Oct. 9-10
Brinkley Station	Oct. 10-11
Turner Ct., at Turner.	Oct. 16-17
Clarendon Station	Oct. 17-18
Hamlin Mission, at H.	Oct. 23-24
McCrory Station	Oct. 24-25
Howell and DeView Ct., at H.	Oct. 30-31
Wynne Station	Nov. 6-7
Parkin Station	Nov. 7-8
Cotton Plant Station.	Nov. 13-14
LaGrange Ct., at LaGrange.	Nov. 20-21

W. F. EVANS, P. E.

JONESBORO DISTRICT. (Fourth Round.)

Jonesboro, First Church.	Sept. 18-19
Blytheville	Sept. 25-26
Manila and Dell.	Sept. 26-27
Harrisburg Ct.	Oct. 2-3
Harrisburg	Oct. 3-4
Barfield Ct.	Oct. 8
Blytheville Ct.	Oct. 9-10
Wilson	Oct. 10-11
Luxora and Rozelle.	Oct. 16-17
Osceola	Oct. 17-18
Vandale Ct.	Oct. 23-24
Earle	Oct. 30-31
Crawfordsville and Vincent.	Oct. 31-Nov. 1

W. L. OLIVER, P. E.

PARAGOULD DISTRICT. (Fourth Round.)

Paragould, First Church.	Sept. 19-20
Paragould, E. Side, Griffin M.	Sept. 19-21
Paragould Ct., Shiloh.	Sept. 22
Gainesville Ct., Beech Grove.	Sept. 24
Boydsville Ct., Mary's Chapel.	Sept. 26
Piggott and Rector, at R.	Sept. 27
St. Francis Ct., at St. F.	Sept. 28
Marmaduke Ct., Hurricane.	Sept. 29
New Liberty Ct., New Liberty.	Oct. 1
Old Walnut Ridge, Joblin.	Oct. 2-3
Walnut Ridge	Oct. 3-4
Black Rock, Hoxie and Portia.	Oct. 5-6
Imboden, Ravenden Springs.	Oct. 7-8

Smithville, at Smithville.	Oct. 9-10
Ash Flat, at Ash Flat.	Oct. 11-12
Mammoth Spring	Oct. 14
Salem	Oct. 16-17
Pocahontas and Biggers, P.	Oct. 23-24
Reyno Ct., Reyno.	Oct. 24-25
Pocahontas Ct., Oak Grove.	Oct. 26-27
Corning	Oct. 30-31
Peach Orchard Ct., P. O.	Oct. 31-Nov. 1
Lorado Ct., Lorado.	Nov. 4-5

F. M. TOLLESON, P. E.

SEARCY DISTRICT. (Third Round—Concluded.)

Searcy Ct., at Gum Springs.	Sept. 18-19
Searcy, First Church.	Sept. 19-20

R. C. MOREHEAD, P. E.

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