

WESTERN METHODIST.

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

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FINALLY, BRETHREN, WHATSOEVER THINGS ARE TRUE, WHATSOEVER THINGS ARE HONEST, WHATSOEVER THINGS ARE JUST, WHATSOEVER THINGS ARE PURE, WHATSOEVER THINGS ARE LOVELY, WHATSOEVER THINGS ARE OF GOOD REPORT; IF THERE BE ANY VIRTUE, AND IF THERE BE ANY PRAISE, THINK ON THESE THINGS.—Philippians 4:8.

METHODISM AND HOLINESS.

Methodism was primarily and pre-eminently a movement for generating and spreading Scriptural holiness. It found England and America religious merely in form and not in fact. It sought to vitalize religion, to make it an experience and not simply a profession. Men grew up into church membership without a conscious realization of God's touch upon their lives. They accepted Christianity as they did the form of government under which they found themselves. Humanity needed a new vision, a reinterpretation of the meaning of religion. A world lying in sin needs a religion that will overcome sin. God wants his people not merely saved from hell; He wants them to become a holy people here and now. Because it showed men their greatest need Methodism became popular, not with sinners who imagined themselves saints, but with sinners who knew their condition and desired to be saved from their sins. Naturally it made its way at first most readily among the poor and lowly. For a period it was hardly respectable to be a Methodist. But as the movement gained momentum it drew all classes. It is now no reproach to be a Methodist, but there is now no guaranty to the world of a holy life in the fact of Methodist membership. Methodism has raised the standard of religious life in the Protestant world, but through the influx of many who lacked genuine transformation it has lost its distinction of a holy membership. The doctrinal standards are still the same, and there are multiplied thousands of Methodists who would be called holy by their neighbors; but there is not that emphasis on holiness which is necessary to maintain the Wesleyan standard. Our preachers to a man believe in holiness, but many refer to it only incidentally. This is in large measure due to the fact that sane, sensible men do not like to be considered fanatics, and many who preach and profess holiness are unable to maintain proper distinctions and frequently display symptoms of fanaticism. But we must not allow that to deter us from continually emphasizing the cardinal doctrine of holiness. In doing this we should carefully avoid falling into the groove of contending for a particular theory concerning holiness. Surely Enoch, Moses, Daniel and Elijah were holy men, and yet, measuring them by some theory of men, they might be counted out. They loved God, sought to know His will, and to do it; but did not boast of special attainments. They simply lived holy lives, and were known by their fruits. We need more Methodists today who have a conscious experience of pardon and the indwelling Christ, whose kindred and neighbors can bear testimony to their holy living. "Blessed are the pure in heart (the holy), for they shall see God," and seeing Him shall reflect his light and be known as His sons. Let us not criticize our neighbor's theory nor boast of our own, nor think of ourselves more highly than we ought to think. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Let us heed the exhortation to "do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life." Let us

seek, not to build up a to maintain an organic the spirit of Christ, "a spot, or wrinkle, or a should be holy and know Jesus Christ, "a tion, and the fellows, "press toward the mark for the prize of the high calling of God in Christ Jesus."

OUR TEXAS MONITOR.

In the Texas Advocate of August 19 the editor criticizes Dr. Stonewall Anderson for some things reported in the July Bulletin of the Board of Education. In the September 16 issue Dr. Anderson replies, and the editor again takes the Secretary of Education to task, and, reproducing our editorial of September 9, says: "Dr. Stonewall Anderson hails from the good State of Arkansas," and adds: "We note with regret that the Western is beginning to share Dr. Anderson's dissatisfaction with the work of the Educational Commission." What is the suggestion? We have been closely associated with Dr. Anderson in many ways, but our best friends know that we often differ, and neither takes his ideas from the other. We usually reach our opinions independently. In this instance, we discover that, without previous agreement, we had been thinking along similar lines. Our reference to his report was simply a brief way of indicating the subject of thought. Dr. Anderson is one of our clearest thinkers. He needs no defense. In all of his language he was respectful, and, as we see it, has kept within the bounds of official and Christian propriety. He raised a question in the Board of Education because he needed its advice in publishing the classification of our institutions. He raised other questions because as our educational official he had been asked to raise them, and called attention to certain easily remediable defects in a charter, not to hinder but to help reach the right solution before it was too late. He made no demands, no "offensive" suggestions. If, as the Texas says, "the Commission recognizes him as a mischief maker," why was his advice asked and in some measure followed? Are there any documents to show that the Commission so regarded Dr. A.? The Commission has the powers of the General Conference in organizing certain institutions. Would the time to get the right results from a General Conference be after or before it had finished its work? We are sure the Commission does not regard itself infallible. The loyal editor, discussing our editorial, says: "It would be treason to the Church for any paper or any official of the Church to lift a voice calculated to disturb the educational policy upon which we have launched." The brotherly editor repeated several times: "We do not understand Dr. Anderson." Substitute the Texas editor's name and we appropriate his asseveration. We have not even intimated dissatisfaction with the policy of the Church. We are profoundly grateful for the magnificent policy adopted; but there are some things to be worked out, and it is not treason to call attention respectfully to dangers and seek to avoid difficulties before final and irrevocable steps are taken. Have we censors who are empowered to close our mouths and stop our pens when we give notice that matters which are yet open may be discussed? It was not our purpose to "irritate and divide," but to present certain aspects of our educational policy so that when Arkansas acts there will be no future misunderstandings. If there is anything that ought not to be uncovered; if there is anything that Arkansas ought not to know, tell it in our ears, and—we shall keep quiet—no; we shall publish it from the housetops, for that is the thing Arkansas needs to know. When we are ready, we shall proceed. We have the utmost confidence in our Educational Commission, and feel sure that our presentation of

certain phases of our policy will be heartily welcomed. The Commission will surely appreciate the wide publicity given this subject by the full ventilation of the question in the Texas Advocate. Other editors without the inside information enjoyed by our Texas monitor could not advertise our policy so satisfactorily.

OUR STATE PENAL INSTITUTIONS.

Some weeks ago Governor Hays appointed as special commissioners to investigate conditions in our penal institutions ex-Governor G. W. Donaghey, Dr. Alonzo Monk, and Mr. G. W. Hutton. The personnel of this commission at once inspired confidence, and the public has anxiously awaited their findings, the leading features of which had been forecast by our meddlesome evening paper. The Arkansas Gazette has just published the complete report, which is highly creditable to the industry and insight of its authors. While it does not fully sustain the sensational charges which induced the investigation, and while it in large measure exonerates the managers, there are exposure of weakness and judicious criticism with practical suggestions for improvement. As the editor made a similar investigation eight years ago, he appreciates both the difficulties of such an investigation and the obstacles to be removed in working out reforms. It is highly gratifying to note that conditions are vastly better than when the former investigation was instituted, and that many of the recommendations then made have been at least partially adopted. It is to be hoped that these late recommendations may become effective. However, because of his intimate knowledge of the conditions, the editor would suggest that costly permanent improvement be not made. The farm at Cummins is a fine body of bottom land, susceptible of splendid development, but it is an improper location when health, supervision, education, and diversity of occupation are considered. This valuable tract should not be ruthlessly sacrificed, but a permanent location should be found where diversified farming, quarrying, brick-making, and other industries can be carried on, and with water power and varied timber resources. A penal farm with various industries connected therewith can be made self-supporting, and be so conducted that it will educate and morally elevate the convicts. So far as our penal institutions are concerned, Arkansas is hardly out of the Dark Ages. The Governor and Legislature that will propose and inaugurate a successful modern system can immortalize themselves. Governor Hays deserves praise for appointing able, public-spirited investigators, and they have brought the State in debt to themselves for the valuable service already performed.

Commenting on the career of the man who worked out and popularized efficiency methods, a writer in The Outlook says: "Does not the career of Frederick W. Taylor, the man who saw straight and thought straight, show up those 'practical' men for just what they are? Does it not signify—nay, demonstrate—that the really practical men are not those commonly so called, but the prophets, the poets, and the philosophers, who have had the faith to declare, despite all indications to the contrary, that what is the best must be true, and what is true must prevail?"

Immediately after the tremendous battle of Bull Run, where Gen. T. J. Jackson gained the title "Stonewall," he wrote a letter to his pastor. He did not mention the battle, but said: "My Dear Pastor—I recall that next Sunday is the day for our missionary collection. Enclosed please find my contribution." Shall we fall in line with Stonewall Jackson and, in the turmoil of our daily battle, remember the cause for which the Master poured out his life?

WESTERN METHODIST

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PERSONAL AND OTHER ITEMS.

The Southern Sociological Congress will be
held in New Orleans, March 27-30, 1916.It is announced that Hon. W. J. Bryan will speak
at the Presbyterian Efficiency Conference at Hot
Springs, October 1.The Denver Conference, which is numerically
weak, reports an increase of 469 this year, which is
a remarkable showing.Rev. J. T. Rodgers, pastor of Highland Church,
Little Rock, assisted by Rev. C. N. Baker, has had
a very successful meeting during the past two
weeks.Among the students of Meridian (Miss.) College
this year are three Koreans from the Methodist
Mission School, Seoul, who are preparing for the
ministry.Rev. M. N. Waldrip, pastor of Lakeside Church,
Pine Bluff, delivered an address at the opening of
Henderson-Brown and preached the opening ser-
mon last Sunday.Anthony Comstock, who had done more than
any other man in America to overthrow vice, died
at his New Jersey home September 21. The vil-
lains will rejoice.Bishop Hoss has written an interesting letter for
the Nashville Christian Advocate while still on ship
for Australia. He has scarcely an equal in writing
a description of travels.September 3 a mortgage for \$1,200,000 on the
Panama-Pacific Exhibition was burned to celebrate
the extinction of the debt. This record of debt-
paying is extraordinary.Dr. H. K. Hinde, of Mexico, Mo., who some years
ago was living at Eureka Springs and was active
in helping to unite the two Methodisms there, is
now at Henryetta, Okla.An interesting meeting has been in progress at
First Church, Argenta. Rev. W. T. Wilkinson, the
pastor, has been assisted by Rev. R. C. Morehead,
Dr. James Thomas, and others.Rev. B. D. Sipple was the only new presiding
elder appointed at Missouri Conference. For many
years he has been the faithful financial agent of
Central College. He goes to Macon District.A protracted meeting is in progress at Capitol
View Church, Little Rock. Rev. H. F. Buhler, the
pastor, is assisted by other city pastors pending
the arrival of Evangelist Holcomb of Tennessee.We are receiving many letters of approval of our
last week's leading editorial, and, so far, no criti-
cism. This paragraph must be considered our ac-
knowledgment, as time would fail to write personal
replies.When a preacher is sent to a dead or dormant
church, he should rejoice, for it is an expression
of confidence in him that he is intimate enough
with God to stir it into life. Brother pastor, do not
despise such a mission.Judge J. S. Thomas of Clarendon died in Little
Rock Tuesday. He was an eminent lawyer and
had been circuit judge for two terms. He was
a useful member of the Methodist Church in Clar-
endon for many years.Rev. C. H. Newman, who was once a member
of White River Conference, but now belongs to
Missouri Conference, has been changed from New
Hampton to Triplett and Prairie Grove. His new
address is Triplett, Mo.Rev. E. B. Vargas was in June sent to Houston,
Texas, to open religious work among the Mexicans
of that city. He has been very diligent. On Sun-
day, September 5, Rev. F. S. Onderdonk, the Super-intendent of the Texas Mexican Mission, was with
him and organized a church of forty-five members,
with a Sunday School of one hundred and three in
attendance.According to press reports, prohibition has car-
ried in South Carolina, and the grand old State of
Wofford College and President J. H. Carlisle will
be dry after January 1. Thus South Carolina and
Arkansas will go in together.Rev. J. H. O. Smith, who has for two years been
pastor of First Christian Church, Little Rock, ten-
dered his resignation last Sunday and desired to be
relieved soon, so that he may engage in evangelis-
tic work. His going will be regretted by many.A wonderful story is told of a Scotch church
that prayed for two years, night after night, with
preaching temporarily set aside, and how the re-
vival came after this period of agonizing. Could
not any church thus secure God's co-operation?The property of the famous Winona Assembly
was sold on August 30, under execution for mort-
gage, for \$100,600, and was bought by Prof. E. O.
Excell. The investment represented \$1,000,000.
It is intended to reorganize and carry on the work.In Dr. R. N. Price's article on "Spiritualism vs.
Materialism" in our number of September 9, two
typographical errors were made. "Emanent" was
used for "immanent" and "rebuilds" for "upholds."
If any reader was puzzled, let him now understand.Rev. William Sherman, Presiding Elder of Fort
Smith District, publishes a Quarterly Bulletin full
of suggestions and reporting the collections made
in the several charges. Under his supervision the
business of the Church receives painstaking atten-
tion.Rev. J. N. Villines, long a faithful member of
the Arkansas Conference, transferred to Southwest
Missouri last year and was stationed at Miller and
McNeil. Writing for the St. Louis Christian Ad-
vocate, he reports a very pleasant and prosperous
year.All of the early Conferences have reported larger
gains in membership than for last year, and indi-
cations are that 1915 will record a gratifying gain
as compared with the last few years. The Brazil
Mission Conference had a membership gain of more
than six hundred.Our Northern Methodist brethren are in puzzle-
ment because they do not know whether a pro-
posed amendment to their Constitution was sub-
mitted by a two-thirds majority of the General
Conference; that is, they cannot agree as to what
constitutes the constitutional majority.In the last (Nashville) Christian Advocate Rev.
H. E. Wheeler, of North Arkansas Conference, has
one of the strongest and most thought-provoking
articles on "The Preacher and His Reading" that
it has been our privilege to study. It will be re-
produced for our readers at an early day.The religious papers of America are full of en-
comiums of our late Dr. Gross Alexander. In-
deed, many of them far surpass our own papers
in the length and warmth of their tributes. Many
of us did not appreciate how well and widely our
distinguished editor and theologian was known.Rev. D. J. Weems of Conway announces that he
will no longer work for the Arkansas Children's
Home Society. In eight and a half months he has
collected in cash over \$2,000.00 for the Home. He
will devote his time until the Annual Conference
exclusively to the interests of the Western Metho-
dist.It is reported that V. L. Thompson of Conway,
a graduate of the Arkansas State Normal, has been
awarded \$50 and a gold medal as second prize for
an essay in a contest conducted by the Interna-
tional School Peace League. The paper, in
abridged form, had been used as the class oration
in June.King David has been crowned king of Uganda,
with Christian ceremonies, receiving a beautiful
copy of the Bible from the Episcopal Bishop of that
diocese. The father and grandfather of this young
African king hated Christianity and bitterly perse-
cuted Christians. The conversion of this heathen
prince is another of the miracles of missions.Last week the mother of Rev. E. J. A. McKinney,
editor of the Baptist Advance, died, and in this
week's issue of his paper Brother McKinney pays
a beautiful tribute to her memory. Among other
things he mentions her great activity in entertain-
ing attendants on the Methodist meetings heldnear her home, and his own conversion under her
influence when a preacher "was calling mourners
in the old-fashioned Methodist way." Our hearty
sympathy goes out to our brother in this great be-
reavement.We have received from Dr. Ivan Lee Holt a beau-
tiful illustrated handbook and directory of his
great church at Cape Girardeau, Mo., where he is
closing a successful pastorate prior to the begin-
ning of his work in Southern Methodist University.
As the first appointment west of the Mississippi
(1809), having an annual conference in 1819, this
is an interesting historic charge.Last week's issue of the Russellville Courier-
Democrat was largely devoted to education, and
reflects great credit upon the editor and the vari-
ous contributors. This is easily one of our most
progressive country papers, and the editor, Mr. J.
A. Livingston, is one of the brightest and most suc-
cessful of our confreres, and it is no libel to state
that he began to climb in Conway.There is an interesting article in the Christian
Advocate on "The Sunday School as a Factor in
Community Service," by Rev. W. Fred Long, for-
merly secretary of the Arkansas State Sunday
School Association, now occupying a similar posi-
tion in Mississippi. Many workers in Arkansas
will remember "Sunny Fred" and wish him abund-
ant success.Dr. S. A. Steel, the unique and irrepressible, has
been writing some very charming letters for the
Christian Advocate. In the last, in an aside, he
gives his opinions concerning a real university, and
boldly announces that it requires \$25,000,000. We
are profoundly glad that he is trying to popularize
such a conception. Our ideas have been too small.
We cannot really do a big thing till we get big
conceptions and see visions.The Presidents' Club of Atlanta, made up of the
presidents of the various commercial and civic or-
ganizations of the city, announces that, beginning
October 1, a systematic canvass will be made to
secure the balance of the subscription by Atlanta
citizens to Emory University. Of \$500,000 pledged,
\$135,000 has been paid; and to date no canvass has
been made, this having been delayed because of
disturbed business conditions.Our Hot Springs pastors have been rendering
much assistance to their brethren. Recently Rev.
A. M. Robertson helped at camp meeting at Mc-
Clendon Springs; Dr. Theodore Copeland at El
Dorado; Rev. J. T. J. Fizer has been in several
meetings; Rev. Roy Farr is helping Rev. H. M.
Spruce, and Rev. R. M. Holland has aided Rev.
T. F. Hughes, and then Rev. C. O. Steele is always
ready to relieve these pastors when they are called
away.Sending in his fourth round, Rev. B. L. Wilford,
Presiding Elder of Batesville District, writes that
he is in a great meeting at Cushman. He has
been preaching eight days and there have been
148 professions. Brother J. G. Parker of Mountain
View is leading the singing. Brother Hook, the
pastor, is in great favor. Brother Wilford has had
471 professions this year at his quarterly meetings.
He is his own district evangelist and is doing a
wonderful work.Returning last Thursday from Galloway College,
Rev. J. J. Galloway called and reported a fine
opening. He has spent much of the summer can-
vassing for Galloway and Hendrix, and is enthusi-
astic about their prospects. He is rejoicing be-
cause he has a daughter in college this year. With
all this outside work, Brother Galloway has not
missed a Sunday from his pulpit and has kept up
with his pastoral work, and seems to be heartier
than the men who take vacations.We have recently received for the dear brother
who suffered such loss in the White River flood
\$4 from Rev. David Bolls and his people at Roe.
He says that they have suffered, but not as much
as those further up, and they want to help. Affairs
are going well on his charge. Rev. W. C. Lewis
of Hermitage also contributes \$1.50 for the "dear
old Methodist preacher who praised God for the
moonshine." These donations have been forward-
ed, and others will receive prompt attention.The meeting of the Book Committee to elect a
successor to Dr. Gross Alexander as Book Editor
and Editor of the Methodist Review will likely be
held late in October. The law of the Church pro-
vides that in filling such vacancy the Book Com-
mittee elects, subject to "the concurrence of a major-

ity of the Bishops." Since the fall meeting of the College of Bishops will be held in Dallas, Texas, October 28-31, it is probable that the Book Committee will hold its meeting at the same time.

Funeral services for the late Dr. Gross Alexander, editor of the Methodist Review, were held on the afternoon of September 15, in Broadway Church, Louisville. The services were conducted by Dr. S. M. Miller, assisted by Drs. R. W. Browder, Frank M. Thomas, A. P. Lyon, and F. S. Parker. Among those from Nashville, in addition to Dr. Parker, were Dr. T. N. Ivey, editor of the Christian Advocate; Dr. John M. Moore, Home Mission Secretary, and Dr. Stonewall Anderson, Secretary of Education.

In the last issue of the Baptist Advance the editor makes a plain statement of his difficulties in running a church paper, and gives notice that unless he can have substantial evidence of the desire of his brethren for the continuance of his labors, he expects in the near future to retire. We trust that his way will open up so that he may remain. He is needed in the temperance fight in the coming campaign. He has rendered valuable service to prohibition, and we would regret to lose his co-operation.

The Western Virginia Conference, in adopting the Methodist Laymen's Herald as its official organ, has made an assessment of \$2,000 to pay the salary and traveling expenses of the editor. The name of the paper has been changed to Methodist Advocate, and the Western Virginia Conference field has been purchased from the Central Methodist-Advocate, Lexington, Ky., which changes its name to Central Methodist. Rev. W. I. Canter has been elected editor of the Western Virginia Conference paper.

In a striking sermon preached last Sunday before his own congregation, Dr. James Thomas of Winfield Memorial, among other good things, said: "God's worst enemies are those who pretend to be his friends and those with hearts untouched who own property in and enjoy the prosperity of a country dominated by Christian sentiment, reaping all the blessings of a Christian culture and civilization, whose very land values are enhanced by the Church and the schools and hospitals that the Church has built."

Two departments of Emory University, the College of Liberal Arts, Oxford, and the Candler School of Theology, Atlanta, opened September 15. At Emory College the enrollment went one-third beyond last year's figures. At Oxford the chief address was delivered by Bishop Candler, Chancellor of the University. The School of Theology has an enrollment double that at the beginning of the first year, representing eighteen States and one foreign country. Many other students could be enrolled in each of these schools if sufficient loan and help funds were provided.

Rev. J. D. Lewis, in Florida Christian Advocate, writes a strong article on Florida's Latin District, of which he is Presiding Elder, calling attention to our Church's responsibility and opportunity for the people from the Latin countries who have settled in Florida. Fortunately, we in the South have not had this problem thrust upon us so conspicuously as it has been projected upon our Northern brethren, but our relations to Cuba, Mexico, and Central and South America will constantly increase our responsibilities, and it is to be hoped that we may handle the situation promptly and wisely.

Last Sunday when Police Captain W. G. McDaniels of Little Rock appeared in uniform at the Winfield Memorial Sunday School there was much curiosity and excitement. He was introduced and made a short temperance talk, explaining how the liquor interests had counted good men out of office and made it difficult for the police to enforce the law. He had once been "canned" for not voting as ordered. He claimed, and it is doubtless true, that Little Rock now has the soberest lot of police in its history, and believed that with proper co-operation they would enforce the prohibition law when it becomes effective January 1.

In last week's issue of the (New York) Christian Advocate, Dr. John M. Moore, our Home Mission Secretary, has a strong, sane, impartial article on "A Southern View of Methodist Union." Its extensive circulation among our Northern brethren will contribute much to a correct comprehension of the attitude of our Church, and it would even help to a better understanding if it were carefully

read on this side of that imaginary line which separates the land of light-bread from the region of hot biscuit. It is truly one of the most judicious deliverances that has appeared on either side. We congratulate our brother whose headquarters are near the Cumberland.

The assistant secretary of the Denver Conference, writing for the St. Louis Advocate about the session just closed, said: "Our good Bishop Hendrix is held in high esteem by the members of this Conference. Someone remarked truly that the character of this great man has tendered and ripened with the years that have gone until the very image of the Christ shines out in a marvelous way. A pastor of a great sister church told his people that if he had to name the equal of Bishop Hendrix from the men of the present day, he would have to take his pencil and figure a long time to do it. We love Bishop Hendrix and are proud to think of him as a product of our great church."

Bishop James Atkins has transferred Dr. G. E. Cameron from the Louisiana to the Kentucky Conference and stationed him at the First M. E. Church, South, at Lexington, Ky. We regret to see Dr. and Mrs. Cameron leave the State. They wrought nobly in Shreveport, which was the Doctor's first appointment in the Louisiana Conference, and it was under his inspirational leadership that the movement to construct the present magnificent new house of worship of the First Methodist congregation of that city was started and carried practically to completion. His work in Alexandria has also been of a high order, greatly strengthening our Church there. Mrs. Cameron is a remarkably gifted woman, and has few equals as a Sunday school worker. We heartily commend these choice and capable itinerants to the Methodists of Kentucky.—New Orleans Christian Advocate.

The editor spent Sunday with Rev. J. Wayne Mann at Carlisle, preaching morning and night to good congregations. As there is a fine country membership, the church was surrounded in the morning by automobiles and buggies. There is not room for the splendid Sunday School under the superintendency of Brother D. B. Perkins. The old church is a sacred place, and has meant much to that thriving community, but growth will necessitate a new building ere long. Brother Mann is happy in his work and hopeful of a good year, although he has not yet had the revival for which he prays. Delightful entertainment and fellowship were enjoyed at the parsonage and with Brothers C. C. Perkins and King. Many old friends were met. Monday requisition was made for an address at the opening of the High School in the fine building erected since the editor had last visited the town.

A BRAVE, FRANK DECLARATION.

This paper has never espoused, and probably never will, the political fortunes of any candidate for public office, but we regard it a duty to our people to criticize flagrant abuses of political power and to commend conspicuous instances of good conduct and policy when distinctively moral questions are involved. We are, therefore, happy to be able to give publicity with commendation to an avowal of high principle by Hon. J. W. Crockett in his reply to a challenge from Judge L. C. Smith to submit their claims for the Democratic gubernatorial nomination to the electors of Arkansas county, where they both hold legal residence. His answer is worthy of the descendant of "Davy" Crockett. It is in part as follows: "I cannot accept your proposition, for a number of reasons, one of which is that it requires me to agree to support you and none other in the event you should defeat me before the people of Arkansas county, which I cannot do on account of one plank in particular in your platform. You announce in your published statements that you stand for local option. Just what you mean by that I am not quite certain, but I take it to mean you favor the repeal of the present 'statewide prohibition law.' If this be true, I could not support you in a Democratic primary, for I am unalterably opposed to the repeal of such law. I cannot conceive how prohibition can be an issue in this campaign, for prohibition has already been established, or will be when the law goes into effect, January 1, 1916, and an attempt to drag in an issue on local option on the liquor ques-

tion would be to dig up the corpse that is dead and buried and flaunt it before the people with a view to getting new life in its dead body. I AM FOR STATEWIDE PROHIBITION as defined by the present law, and should I be the next governor of this State and the Legislature should pass an act repealing this law, I would veto it the minute it was presented to me, and it would not take a decision of the Supreme Court to determine whether I had vetoed or approved it."

GROSS ALEXANDER.

I beg the privilege of laying a wreath on the bier of Gross Alexander, so suddenly and so sadly taken away from the land of the living. I had known him for twenty years, and loved him very much, and I cherish highly his expressions of affection for me. He was a real scholar. He dearly loved the Greek New Testament and was at home in it. My great predecessor in the New Testament chair in the Southern Baptist Theological Seminary, Dr. John A. Broadus, used to take pride in the fact that he had had Gross Alexander as a student. It was my privilege to meet him often in Louisville and occasionally to have him in my home, and he always had a cheery word. Just six weeks ago, as I was leaving for Northfield, he met me on Fourth avenue, in Louisville, and stopped for quite a chat about a lot of things, and he seemed all alert with buoyant expectations concerning his new work in the new Theological Seminary in Dallas. And now he is looking into the face of Jesus. But he has not lived in vain. He made the Methodist Review a really great quarterly and set a high standard of real scholarship for those who minister in holy things. I shall miss him much, but shall always be grateful for my days with him. He is an inspiration to thousands.—A. T. Robertson, D. D. (Southern Baptist Theological Seminary), in Christian Advocate.

COLLEGE DAY SUGGESTED.

In the article on another page, "Shall We Have College Day?" the argument is made in favor of a "College Day" to be observed once a quarter in every Sunday School and Epworth League and twice a year in the Woman's Missionary Societies. While the suggestion comes from Hendrix College, it is intended that the "College Day" should be for the purpose of getting before our people the advantages and needs of all our Methodist schools, so that there might be a better understanding of our educational plans, and our people might become interested in their own institutions. It is a good idea, and is worthy of serious consideration. Let it be tried and results reported.

THE ORPHANAGE.

Since my last report in the Western Methodist I have received special contributions for the Orphanage as follows: From Rev. H. T. Raney, McCrory, \$5; from Miss Sadie Overton, Little Rock, \$5. I received a large box of nice clothing for little girls from Rev. and Mrs. B. F. Scott, at Weston. Mr. Joe Goetz, of Little Rock, thoughtfully sent the orphans a basket of nice apples. The work of enlarging the heating plant is going on, and the contract will be let this week for the addition to the building.—George Thornburgh, Pres.

The enrollment at Boston University, a great Methodist institution close to Harvard, has been for the last five years 1,347, 1,424, 1,508, 1,827, 1,935, and the income has increased 76 per cent. For three years there has been no deficiency in expenses.

Forest fires in British Columbia covered more than 300,000 acres during the past year.

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.

Gospel Talks



By
BISHOP H. C. MORRISON



NOTHING FOR BREAKFAST.

Text:—"Then Jesus saith unto them, Children have you any meat? They answered him, No." John 21:5.

Here is a company of seven disappointed and discouraged men. They had left all to follow Christ; and now he has been captured and crucified, and their fondest hopes are blighted. Now their question is, what shall we do? We had great notions of a great kingdom, and even quarreled as to "who should be greatest in that kingdom." We had multitudes follow us, and we even worked miracles; but now our leader is dead, our power is gone, and we are hopeless. It will be almost a shame to go back to the old occupation. Had we better use our experience in miracle working and set up a sleight-of-hand show, or a lottery? The Damascus valleys are fine for grain; can't we trade in futures, and recover from our bankrupt condition? What shall we do? Peter said, "I go a fishing."

Here is the Power of Right Example.—Peter could have said, "I understand the fishing business better than lotteries, or futures. I know that is honest and honorable; and I can net the fish of Galilee without swindling any one, even in a legalized way."

Furthermore, the Master called me from that business, and I am going quietly back to it and await developments. I don't know what you all intend doing; but "I go a fishing." They answered, "We also go with thee." Peter's decision carried the whole company. How strong is right example in an emergency, when put promptly and without equivocation. What a blessing is a strong right character in a company or community when right action is needed. When disaster has left everything in wreck, just to have some strong true spirit lead the way to retrieve the lost fortune.

Demoralization often begins in disaster. Men aim for high things and fail; they cannot consent, like Peter, to go back and take up their old nets and don the old fisher's coat again. Something else must be devised to make money faster than by the old way. Failure is often the mother of fraud. Humbugs and cheats rise. Phoenix-like, from the ashes of misfortune.

Few men, when they have gotten away from the smell of the fishery and held prominent positions and had their "loaves and fishes" served to hand without labor on their part, have the courage to go back and wade the waters and drag the net.

Failure Followed Failure. — "They

went forth immediately and fished all night and caught nothing." Everything favorable; night-time the best time for catching fish; they were expert fishermen; they put forth their best efforts and toiled to day-dawn and took nothing. The morning light revealed another and an utter failure. Their princely prospects blighted, and now their old occupation gone. The very sea, always so liberal to them, has closed its hand, and there they are in the morning twilight, cold, wet, fatigued, discouraged and hungry, and without meat.

Here is Life Without Christ.—Life without him is a night-time, and a scene of failure. A time of toil and weariness, and nothing taken. Honest men, experienced men, go into life's activities as these men dragged the waters of Genessaret, and drag the waters of the life channel through all the years, and the whole life proves a financial water-haul. Old age finds them tired and worn and poor as when they started. Some of the few who succeed financially take nothing for the soul. Find the man who has grown rich without Christ and you find one who has made an eternal water-haul. Ask him, as he stands on the shore of eternity, if his soul, his eternal self, "has any meat?" And he will answer as the fishermen answered the Master, "No." He closes life, weary, starving, and without hope. These men have toiled all night, not only without Christ, but even without faith in him. Now they stand empty-handed, while the very sea mocks them with its calm indifference.

Here is a life-picture. There are thousands now who line the banks and stand along the shores of life, disappointed, helpless, hopeless. And why? Simply because they have toiled without Christ. Let life be never so honest, honorable and sincere; without Christ it is failure and only failure.

The Manifestation. — "When the morning was come Jesus stood on the shore." Notice, he presents himself just at their point of despair. He had watched them in their toil; perhaps ordered it, that they should take nothing, that they might see his power. Had they caught all the fish they wanted, then the "hundred and fifty and three" would have made less impression. Success often shuts us out from seeing our Lord.

It is the manner of the Master to show himself in our most pitiable conditions rather than in our greatest successes. It is at the end of our own strength that we touch the divine finger-tips. When you get to where

you can go no further and do nothing more, then look for the coming of the Master. He is the God of the extreme hours. The present help in time of need. You found him first just as your sins seemed sinking you to despair. I have never passed a close place or trying juncture in life where I did not meet him.

The Question. — "Have you any meat?" He knew they had none; but he will have them feel their failure and confess their want. They confessed they had no meat. Then said he, "Cast the net on the right side of the ship, and ye shall find." They cast therefore, and now they are not able to draw it for the multitude of fishes.

Here is the difference between work in our own strength and work in the strength of God. A whole night's toil with nothing but disappointment, and now the same men, with the same net, and in the same place, by a single cast, have more than they can draw to shore. What made the difference? They gave up hope of self-success and cast as Christ directed.

The lesson is plain. Are you a disappointed fisherman in the stream of life? Have you dragged its waters till you are weary and taken nothing? No meat for your soul? Nothing that satisfies? Has all your life labor given you nothing to feed and satisfy your immortal nature? Then what will you do? Despair? Never! Never! Christ watches you with like loving interest with which he watched the weary fishermen. Perhaps he has ordered some of your failures, and is waiting for your very weariness to drive you to him. He says to you now, "Take up the net and cast it on the right side." You have toiled with the net on the wrong side. Your thought and affection have been in the wrong direction. Take up the life-net and put it on the other side. The right side. The Christ side.

They did not get a new net. It was the same net they had dragged with all night. Take the same heart, the same affection you have been giving to the things of the world and give them to Christ. They did not go to hunt a better place to fish. So you need not hunt better environment, but right where you are, and right now. In your home, with family cares and perplexities of every-day life. Right in your place as a business man. Right where you have been so long and so unhappy. There, and now, by Christ's direction, you can make such a draft, gather such blessing and satisfaction that you cannot contain it. Cast on the right side. Tell me, you who have made the test. When you cast heart and life on the right side did you not find peace, rest, and fullness of joy? More than heart could contain or tongue express? Weary soul cast on the right side today!

The Recognition. — "When the morning was come Jesus stood on the shore; but the disciples knew not that it was Jesus." And when, by his direction, they enclosed the great multitude of fishes, even then they supposed him only a fellow-fisherman, who happened to know just the best side on which to cast the net. But there was one among the number who could see more than mere good luck in that haul. "Therefore that disciple whom Jesus loved, said to Peter, 'It is the Lord.'" Why does John recognize him first? He is the youngest and least experienced. Ah, his love for Christ was perhaps the most intense. The far-seeing insight of love. Nothing is so quick on recognition as love.

See in yonder cottage. It is past midnight; a dim light flickers through the lattice. A weeping mother watching a dying child. The husband and father is away from home. She has hoped and prayed for his coming. Half a dozen friends and neighbors watch with her. The hours are wearing away, when the silence is broken by a faint footfall in the distance. Nearer and nearer it approaches. That company it is only the tramp of a watchman or a belated stranger. But that anxious wife hears that step—listens but a moment—her sad face brightens as she says, "Thank God, my husband is coming. I know his footstep. He will see our darling one more while yet alive." Love knows even the footfall of its love.

Thus John knew Jesus. "It is the Lord." It is his way to come when we are not expecting him. When we are discouraged and in trouble. It came that way when we were in a storm on this very lake. It was in the "fourth watch" and just as we were about to give up to perish, he came to us "walking upon the sea." He was the same thing when we were going to Emmaus, and our hearts were heavy and full of sorrow; but he blessed us before we parted from him. That was the way he came to us in our prayer-meeting when "Thomas was not there." I know it is the Lord who can see his hand in this full and breaking net.

Even He Cannot Hide From Love. When we love him we can see him in everything. In every smile of providence; in every abundant harvest; in every timely kindness of a friend. We can even see him in life's adversity. Love learns that "the clouds are chariots." Hence it looks for him especially in the clouds. In misfortune, calamities and sad happenings.

"Judge not the Lord by feeble sense."

But trust him for his grace.

Behind a frowning providence He hides a smiling face."

It takes the keen penetration of love to pierce the "frowning providence" and detect the "smiling face." How beautiful that love that detects the footfall of the Master in the weariness and walks of life.

The Breakfast.—"As soon as the morning was come they saw a fire of coals there, and fish laid thereon, and bread." The breakfast was ready, fresh and warm, the fish had not been taken off the coals. It was a meal with all the fresh fervors, not a warmed-over second-hand affair.

How eternally independent of land and sea! The sea may refuse to produce another fish, and earth decline to produce another loaf; yet Christ supplies ever ready for his needy children. His blessings—like the side meal—are ever fresh and warm and rich. There is nothing stale about all the bill-of-fare in divine grace. Every blessing seems the best because fresh from his hand.

He Honored Their Work.—He said, "Bring of the fish ye have now caught and come and dine." Bring of the fish, and let them be part of the past. He will share with them the honor of their work. Our life toils have little success, but he will honor what we are able to do. It is ever so insignificant. The soul bless and make better in this life. To be to us a constant future joy. The love will come back upon us, "and exceeding and eternal weight of glory." Our work, however small, will be part of the soul-feast in eternity.

The Picture.—The weary fisherman in the dawning light, the waiting

the landed net, the ready feast, the happy communion. Here is Christian life in its final close. In the final morning-dawn, "Jesus will be standing on the shore," waiting for us.

We are now in the life-stream dragging the net. The church is committed to our care. Every Christian is a "fisher of men." The work is grand, though sometimes discouraging. The waters cold, the winds keen, the toil heavy and rocks sharp and cutting to the feet. But with it all, Jesus waits upon the shore, and we will get to land at last, bringing with us some whom we have won in his name under his direction.

Then shall we hear the welcome and see the ready feast. A feast as far above the sea-side breakfast as heaven is above Genesaret. Then will the invitation be, "Enter into the joys of thy Lord."

"I go a fishing." Let others do as they may, we propose to continue the toil until we see the Lord in the twilight of eternity's morning, waiting for us on the shining shore. Will you join us today and give your life to Christ, and to the work of drawing the gospel net?

Leesburg, Fla.

WINONA ASSEMBLY.

Responding to editorial request for a brief word of my trip to Winona and the Bible Conference, I am glad to furnish the following report. Winona Lake is 110 miles from Chicago on the Pennsylvania Railroad. Two miles from the little city of Warsaw, Ind., where trolley or interurban lines with the Big Four Railroad cross the Pennsylvania Railroad. Warsaw is the point you get to first on your way to Winona Lake unless you are on the Pennsylvania Railroad.

Winona was under a cloud during its present session on account of having gone into the hands of a receiver, and because of the uncertainty as to who would be its future owner. Those who wished to make a pleasure resort out of it had in their bids, and many prayers were going up daily that it might remain in the hands of those who would continue to direct it for educational and religious purposes as it has been for the last twenty years.

The property was sold at public sale on Monday following the close of the Bible Conference, and was bought by Prof. E. O. Excell, and Hon. Wm. J. Bryan became president of the board of trustees, and I am sure the institution is on a safer basis now than ever before.

Winona is beautiful for situation. There are a few very handsome homes, but for the most part the houses are for temporary residence and are moderate for expense. The lake is small, but deep, about a mile long and half a mile wide, with good fishing, boating and bathing. The weather this time was a little too cool for some of us from the South with low-quarter shoes and palm beach suits, but by borrowing from each other and putting on two garments of a kind we were able to make all the services.

The program was a little interfered with on account of the danger of travel across the seas. One or more men from across the waters were on the program who did not reach us. But you would hardly have known that a single speaker was missing as the program was good and very good from beginning to end. From eight to ten services every day and all in the hands of specialists made it a little hard for some of us who were hungry

for such work to keep from going to too many services. Services began at 6:15 a. m. each day.

Of the teachers that were there that I enjoyed most were Drs. Cobern, Evans, Palmer and Robertson. I heard them all with profit, but the one who charmed me most in that class was Dr. Cobern of Allegheny College. I heard him six times and regard him as the most helpful man I met. He puts in about as much motion and makes about as much noise as I do with this advantage in his favor, that he has something to fuss about. He will come as near filling you with facts at each service as any man you will meet.

Of the pastors that I liked best and that helped me most were Drs. Matt Hughes, A. C. Dixon of Spurgeon's Church, London, J. W. Brougher, Geo. R. Stewart. They are all great men and were heard with great profit and pleasure by all. The two other men who had best be classed with the pastors were Bishop Hughes and J. Ross Stevenson, President of Princeton Seminary. I heard him only once and it was a great message. I heard Bishop Hughes twice. Once on "Money" and then on the "New Birth," really great sermons. Of the evangelists, Wm. Sunday, Dr. Biedewolf, Lyon, Bob Jones, Scoville, Oliver, were all good, but of that number "Billy" Sunday was in a class to himself, and was the drawing card of the Conference. Not the most helpful man for a single service, but the man who is held in the highest esteem for his work's sake. He is respected for what he is, but most of all for what he does. He and Wm. Jennings Bryan were there on the same day and it was hard to tell who was the most popular. Mr. Bryan's two messages, first the "Causes," the "Philosophy," and the "Way Out of War," divisions of his lecture and sermon, "Thou Shalt Have no Other Gods Before Me," were great deliverances from a great man. Mr. Bryan discussed nine gods before whom the American people are bowing. He placed the gods in pairs of threes and unmasked each one as he named him. The gods of "gold, society, fame." The gods of "ease, intellect, travel," and last the gods of "chance, impurity, drink."

The next and last class are the Mission Boys. Those best known in that number and most helpful to me were Mel Trotter, Harry Monroe, Ed Card and three others whose names do not occur to me. There were some thirty-five of these men present. Their services consisted in telling the story of their conversion. The story of Begbie's "Twice Born Men" never impressed me as the personal direct account given of these men of their salvation. These men cursed with every bad habit were saved from every bad habit. These men who had fallen to the lowest were raised to the highest. No class of men impressed me with the genuineness of their conversion as did these men, teachers, pastors and evangelists not excepted.

There is much to be said of the Conference of converted Jews that I attended, and of the people that you meet in such a place, and of the books and their cheapness, and the delightful fellowship which is to be had among such people, but I have gone too far already. Let me say just this last word. What an opportunity to a tired pastor, who, as in this case, for the first time in six years had been relieved the responsibility of arranging for every prayer meeting, selecting songs and offering the first prayer and

again selecting songs for each Sabbath service, and while not holding every service, being responsible for every one, to go to such a gathering where all responsibility is put aside and you have nothing to do but hear. My next vacation when I get able to take another is to Junaluska where I wanted to go this year if I could have gotten the program I wanted at the time of my vacation.—E. R. Steel.

CHURCH COLLEGES AND THE MINISTRY.

The great Dr. Dale of Birmingham once said, "Man was made for God, and he is all of a piece." God wants the whole of a man, body, soul and spirit. Man cannot love the Lord his God with simply a part of himself and prove a whole-hearted disciple. God wants all his mind, all his soul, all his heart and all his strength, for whatever service. The religion of the mind is no less essential than that of the heart. Therefore the cultivation of the intellect should be as religious as the cultivation of the heart and of the will. When Prof. Agassiz opened his School of Natural History on Penikese Island he did so with uncovered and bowed head, in silent prayer for divine illumination and help.

Among other things prayer is a matter of right relations, of humble and devout spirit. The kingdom of science like the kingdom of Heaven is to be entered in the spirit of a little child. In every Christian home a "cradle faith" is taught by the mother heart and all truth is approached in the light of that cradle faith. Cursed be any one that causeth one of these little ones to stumble by a reckless assault on this cradle faith with its simple belief in God and a divine revelation taught by holy, parental lips. A child thus taught and trained in the way he should go when old will not depart from it. He will come back in old age to the teachings of his childhood as the most dependable when he remembers who was his teacher with a loving heart most concerned for his well being. To restore the cradle faith is next to establishing it for all life. Better than to restore is to maintain and develop. "The true purpose of education is to cherish and unfold the seed of immortality already sown within us; to develop to the fullest extent the capacities of every kind with which the God that made us has endowed us."

Such being the case it becomes us in selecting an institution of learning to see that we secure an atmosphere in which our immortal powers are revered and safe-guarded while we obtain a genuine and thorough education. This we cannot hope to have in an institution founded and run on the principle of a "receiver" where the avowed purpose is to exclude religious instruction and the appeal to religious motives. Such an institution starves one's higher nature by sheer neglect even if not by contemptuous opposition. One educated in such a "receiver" is at least stunted and undeveloped, and has been robbed of one's birthright to know God and to glorify him forever.

This is seen in the smaller number of candidates for the ministry who graduate at our state colleges, usually less than one in ten as compared with graduates from Christian colleges with an atmosphere favorable to religious life and growth. Thus in eleven theological seminaries representing six denominations and having all told 1,165 students only 96 had come from state institutions while 1,077 had come from denominational colleges. In 1906 in ten typical state universities only four

cut of an even 1,000 graduates were preparing for the ministry. Dr. Mott says that of 1,821 college graduates recently enrolled in leading theological seminaries, only 114 came from state institutions and 1,707 from denominational colleges.

At the recent Student Volunteer Convention held in Kansas City a statement was made that of 2,084 missionaries in the foreign field no less than 1609 came from church colleges, while other institutions contributed only a little over ten per cent. In some denominational colleges from fifty to sixty-three per cent of the graduates have entered the ministry. Your own institution, Hendrix College, forcibly illustrates the importance of the church college in supplying an educated ministry. Your college has turned out so many of the leading preachers of your state. Subtract from the ministry of Arkansas the Hendrix preachers and the church would suffer irreparable loss. Thus the Kingdom of our Lord is being advanced by the students of Christian colleges who have developed their Christian life and character under the more favorable influences where Christianity is both taught and lived, as well as honored. The church must look for its leadership to those who are trained under her auspices and in the atmosphere which is favorable to the Christian profession and life. The Christian college thus becomes a West Point where leaders are trained for command and service in all departments of church life and work. Here is grown and stored the seed corn of the future whence is to come the mighty harvest of God in all lands. As is the seed corn so is the harvest.—Bishop E. R. Hendrix in Hendrix College Bulletin.

SHALL WE HAVE COLLEGE DAY?

To Pastors, Sunday School Superintendents and Teachers, Presidents of Epworth Leagues and Women's Societies:

This number of the Hendrix Bulletin is prepared primarily for the use of Sunday Schools, Epworth Leagues, Women's Societies and pastors, in response to numerous requests for material suitable for a college day program in Sunday Schools, leagues, women's societies and church. Hendrix College welcomes this movement and sends this Bulletin to assist it. The college stands ready to co-operate with pastors and church officers in any of their educational plans. Indeed, Hendrix feels that a college day held periodically with a suitable program in our Sunday schools, leagues, women's societies and churches will be of inestimable value to the church and to the cause of Christian education.

College Day.—Pastors hitherto have preached on Christian education, but the idea in the mind of the superintendents, league presidents, and pastors who have asked for material for college day programs is much bigger. Their plan is more comprehensive. While pastors will continue to preach on Christian Education, college day held periodically in the Sunday schools, leagues, and women's societies will bring prominently before the young people as well as adult members the claims and ideals of the church college, will make the people of the whole church familiar with the college or colleges supported by their respective Conferences, and will develop in them a loyalty and a love for these institutions.

A State-Wide College Consciousness.—There are two Hendrix Colleges—

one consisting of the faculty, students, buildings, equipments and life on the college campus, and the other consisting of the knowledge, feelings and conceptions of the college in the minds of the people of the state. The physical Hendrix on the campus is circumscribed and limited by the spiritual Hendrix out in the state. The college on the campus will be just as big and no bigger than the college in the ideals and affections of the people on the outside. College day is designed to enlarge this external spiritual college by developing in all of our people a real college consciousness, a keen appreciation of the superior cultural and spiritual values of the Christian college and a state-wide psychic unity and spiritual solidarity back of the college. If we are to make our colleges great, our task is to develop among our people a strong, irresistible informed public opinion to back and support these institutions. Germany is powerful because of her national solidarity back of an efficient government. A body of national ideals is common to all her people. The nation thinks and feels as a unit. When a call is sent out the response is nation-wide. If our church is to have great colleges she must develop a group of common educational ideals and sentiments to permeate her entire membership extending even to the humblest member in the remotest rural circuit.

Responsibility Upon Church Leaders.—Upon the leaders of the church, that is, pastors, stewards, Sunday school superintendents and teachers, league presidents, and officers of women's societies, rest the responsibility for the deplorable ignorance of the church college now so prevalent, and to them the church looks for the remedy. It is within their power to continue the present state of ignorance and indifference or to bring about the happy condition of a state-wide college consciousness explained in the preceding paragraph. Will you do your part? The Hendrix authorities will do their part in furnishing the material for programs.

Our Sunday schools set apart for missions one Sunday out of every month. The church college is just as basic and fundamental in the life of the church as is the cause of missions. Indeed, the church college furnishes practically all of our missionaries as well as our leading preachers at home. Should not an institution so vital to the progress of the church receive large attention in sermons, in Sunday Schools, in Epworth Leagues, and in Women's Societies?

Contents of This Bulletin.—We are peculiarly fortunate in the contributions to this Bulletin. Bishop Hendrix's long and varied experience as college president and as bishop puts him in a position to speak with authority on the relation of the church college to the training and the supply of the ministry. Dr. Henry N. Synder, President of Wofford College, Spartanburg, S. C., is one of the ablest college presidents of the South. He is, therefore, well prepared to write on "Why the Church College?" And no other man in Southern Methodism is quite so well prepared to interpret the general educational policy of the church as Dr. Stonewall Anderson, formerly President of Hendrix College, and for the past five years secretary of the Board of Education of our church. All of the matter in this number was written specifically for the Bulletin.

College Day Program.—In planning for a College Day the pastor and the superintendent, in the case of the Sun-

day school, the president in the case of the leagues and women's societies, should confer and agree on a day and on the program. The program should occupy at least half an hour. The following are subjects from which selections may be made: "Why the Church College?", "The Mission of the Church College," "The Relation of the Church College to the Ministry," "The Relation of the Church College to Missions," "The Danger from Materialism in Modern Education," "Why is it Necessary to Endow Colleges?", "Why do We Levy Conference Assessments for Their Support?", "What is the Church Doing in the Field of Theological Education?", "Why Our Young People Should Attend Our Church Colleges." In addition to these general subjects various phases of the colleges that our conferences are supporting should be presented, such as "The History of _____ College", "The Building and Equipments of _____ College and the Standing Taken by Its Graduates

cation. Upon request, the President of Hendrix College, at Conway, will gladly furnish extra copies of this Bulletin and other information. He solicits correspondence about College Day.—Hendrix College Bulletin.

THE STATISTICAL SECRETARY'S REPORT.

A discrepancy occurs almost every year between the treasurer's report and the statistical secretary's report.

Resolutions on this subject were adopted at our last annual Conference, item 3 of which provides that the presiding elders set apart one hour at the District Conferences for the purpose of exhibiting the proper method of making annual conference reports. This it seems would have been helpful had it been carried out. Where it was not done this year it ought to be done next.

Item 2 of these resolutions requires that the pastor attach the treasurer's receipt to the financial report that he

out without tearing, that an object may be passed out of a closed box or room without penetrating the walls, that a knot in a cord may be untied without moving the ends, and that the links of a chain may be separated unbroken." Now, if we were built on the fourth dimension plan or that of some higher dimension we might understand how these feats could be accomplished. Zollner, a German philosopher (so he testified) shut up a coin in a sealed box, and with the spirit medium, Mr. Slade, with his hands on the table where the box was placed, the coin passed through the lower wall of the box and through the table without penetrating either.

Dr. William Crookes testifies that while he was holding a spirit-seance in his dining-room a little bell which he had left in his library entered the room ringing over the heads of the company and finally fell on the table before him. He examined the bell and found that it was his bell and he went into his library and looked at the place where he knew he had left it, and it was not there.

What great man am I that I should pronounce Zollner and Crookes either fools or liars? Did the coin and the bell change place by the fourth dimension?

After the resurrection of Jesus his disciples were congested in a room with closed doors, when Jesus came into their midst without penetrating the walls. Did he enter by the fourth dimension?

It may seem foolishness to write such things, but if these things will stimulate thought, that would be a good thing; it might help to get us out of the ruts. Indeed I should be glad to see some people, including myself, lifted out of the ruts even if it were by the route of the fourth dimension.—R. N. Price.

Morristown, Tenn.



Our Methodist Orphanage and Some of the Children on the Lawn.

at the Big Universities", "What _____ College is Doing for Arkansas Womanhood", "What _____ College is Doing for the Ministry", "What _____ College is Doing for the Teaching Profession, for the Legal Profession, Etc.", "The Hendrix Summer School for Ministers."

College Day Once Every Quarter.—Some three or four subjects by as many different speakers should be presented on each college day, and by having such a day once a quarter the whole field of Christian Education may be briefly covered in two or three years. There should be at least one college day in every quarter in every Sunday school and league of the church and at least twice a year in women's societies. Moreover, there should be an educational committee in each Sunday school and league whose duty it is to prepare quarterly college day programs, to secure and distribute judiciously literature from the colleges and to see that young people about ready to go to college have the claims of our church colleges clearly presented and that their names are furnished college authorities.

Additional Literature.—In preparing programs, for detailed information about the colleges in Arkansas which your Conference is supporting and about Emory University, Atlanta, and Southern Methodist University Theological School, Dallas, send direct to these respective institutions. Dr. Stonewall Anderson, 810 Broadway, Nashville, Tenn., will gladly send literature on the educational policy of the church, on the mission of the church college, and on theological edu-

turns over to the statistical secretary and the Auditing Committee, whose report appears in last week's Methodist, recommends that the treasurer issue receipts in triplicate and that the treasurer's receipt only be accepted by the statistical secretary on financial items. This suggestion of the Auditing Committee could not be worked, for there are certain items on the third table of the statistical report that do not go to the treasurer at all, and yet the secretary must have them.

Would it not be more practical to have the treasurer O. K. the pastor's reports as they are made to him, and require the pastors to turn these reports over to the secretary without any alterations after the treasurer has O. K'd them?—W. T. Menard.

THE FOURTH DIMENSION.

I cannot believe in a fourth dimension. I cannot conceive of it. But my not being able to conceive of it is no evidence that such a thing does not exist. Years ago I read a book entitled "Transcendental Physics," that explained satisfactorily why I could not conceive of the fourth dimension. A man built on the one dimension plan could not conceive of surfaces. A man built on the two dimension plan could not conceive of solids. Now, the human race being built on the three dimension plan cannot conceive of a fourth dimension.

I am now reading a book entitled, "The Fourth Dimension Simply Explained." Some of the strange things which the fourth dimension purports to explain are: "The possibility that a flexible sphere may be turned inside

AS I REMEMBER E. M. MARVIN.

Of all the preachers I have ever known, none more deeply impressed me by his personal character and his preaching than did Enoch M. Marvin.

Marvin had not been educated in the schools. The grammar school of today is a more pretentious institution of learning than any he ever attended. His mother taught a school in her own house for the children of neighboring farmers, and in this Enoch received about all the schooling he ever obtained.

But a thirst for knowledge and a philosophic mind led Marvin into the realm of high thought and the fellowship of great minds. In respect to high attainments and influence won against hard conditions, Enoch M. Marvin was a parallel to Abraham Lincoln. When quite a young man the University of Missouri recognized his attainments and influence by conferring on him the degree of Master of Arts.

I first saw Marvin in the winter of 1860 when I was a student in St. Charles College. He was then pastor of Centenary Church, St. Louis. He was engaged to come over to the college occasionally to instruct a few licentiates preparing for the ministry. Brother Marvin made himself companionable and won our confidence at once, and we had soon let him know how we stood in our classes, how we liked our boarding places and our teachers, how much time we gave to study and how much to pastimes, to social engagements, and visiting the girls, and whether we had any sweethearts; but he got from us as well

our ideas and ideals of the ministry and the measure of our sense of a divine call to preach the gospel and the obligations involved.

He said: "Devote your time and talents to this work to the uttermost. You can afford to do it. You have nothing else to do. The Church will take care of any preacher who makes himself useful to the Church. Resolve to be all that God and nature make it possible for you to be; and when you have done all, rejoice for any man who excels you. Delight to honor every one whom the Church deems more useful than yourself. Devotion to the cause demands this. The spirit of Christ demands it."

Soon after this the war between the States began. Marvin became a chaplain in General Price's Division of the Southern army. This is a circumstance to be especially noted, for I doubt not that his army experience should be considered as an important factor in the making of the man and the preacher. In the army he was removed from all conventionalities. Appeal was made to his sympathy, his courage, and his faith in the vital truths of the gospel. Preaching at night amid the shadows of the forest and the gleam of the camp fires to thousands of soldiers who looked like specters in the gloom contributed to that style in which he seemed often to be looking with rapt vision into space, unconscious of his audience.

At the close of the war the returned soldiers had much to tell of Marvin's great sermons and the revival that spread through the army as the fruit of his labors. They told also of his sympathy, faithfulness, and courage as he performed the duties of chaplain in the hospital and to the wounded and dying on the battlefield. After this army experience Marvin had acquaintances and friends in every community in the state.

Enoch M. Marvin was elected a bishop of the Methodist Episcopal Church, South, in 1866. I was then preacher in charge of the Labadie Circuit, in Franklin County, fifty miles west of St. Louis. I wrote the bishop to come and preach to the farmers. He replied that he would come and give me three days' service. He came on Saturday. I had announced that he would preach at old Bethel Church Saturday morning and Sunday at eleven o'clock and at Washington Sunday afternoon. I heard him Saturday morning for the first time. I had purposed to make him a study and learn as much as I could of the sources of his power as a preacher. His subject was the Syrophenician woman. He talked simply of the miracles of Jesus, his growing fame, the reports of his cures that floated out across the bounds of Jewry and were echoed among the spurs of Mount Lebanon. He pictured the home of the heathen woman, her cabin in the mountains, its loneliness, and the poor mother's distress for an epileptic daughter possessed of a devil, and how distressed women heard that Jesus was within the borders of Syrophenicia. He told how she came with her bleeding heart and bleeding feet to implore help and of her desperate persistence and faith. I hear the weird echo of his voice representing the woman's cry afar off,

ARKANSAS SONG LEAFLET.

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

"Jesus, thou son of David, have mercy on me. My daughter, lieth at home grievously vexed of a devil"; then her supplication at his feet until the Master's "Be it unto thee even as thou wilt" brought victory and joy unspeakable. I forgot to be a critic. I cried through half the sermon.

Bishop Marvin had a most simple and winsome social manner which gave him easy access to one's convictions and heart, and those who entertained him or associated with him admired the ease with which he drew them into religious conversation or reflections. He had a keen sense of humor and had many a good story to tell. The grotesque, especially, he never forgot. He read to me a clipping which he took from a paper in Montana. It was about the misfortune of some men who were driving a large flock of sheep. They had to pass a deep but very narrow canon across which a bridge had been thrown, boarded up and roofed, with a window on one side midway. On both sides the approach was through a long and deep cut. The flock came to the bridge, crowding the pass for a quarter of a mile, the drivers, of course, in the rear. On reaching the bridge the leader of the flock halted, looked about, shook his head, stamped upon the boards, and then led on with taut muscles, stiff-legged. He came opposite the window and halted. He had a vision of waving woods and grass just beyond the barrier. He felt his responsibility as a leader. A moment he faced the window and then to the rescue. He sprang bravely through, but a glance revealed the situation. A chasm yawned a thousand feet deep beneath him. The expression of his feeling at the situation was terse but significant. He threw out his legs spasmodically and said "Bah." Another followed and another, each repeating the significant "Bah." The herdsman moved slowly on, unconscious of the situation; but away down in that mountain canon, from which a man looking up would see stars at noonday, it rained sheep for an hour, and the herders came to the bridge only to see the tail of the last one waving them a final adieu.

"My wife," said the bishop, "is a puzzle to me. I read that story to her, and she could see nothing funny in it."

Bishop Marvin preached his last sermon at Kirkwood, thirteen miles from the city, November 18, 1877. He was elected to preach our Thanksgiving sermon in Centenary Church on Thursday of the following week. This writer was chosen alternate, for the bishop was not well. At the hour of service a vast audience assembled. All our preachers and most of the Protestant preachers of the city were present. The pulpit and chancel were draped in mourning, and Bishop McTear preached the funeral of our beloved Marvin.

Set in the perspective of sacred memories, I see Enoch Mather Marvin, tall, lank, with loose, swaying walk, clothes hanging loosely about him, slouch hat, dangling necktie, straight black hair, thick lips, dreamy eyes, and straggling beard, yet a harmonious whole, the tout ensemble of which might personate the loved disciple. Was it a saintly picture in truth? The man who most resembled Marvin (and the resemblance was striking in form, face, dress, and manner, as thousands testified who knew them both) was manager of a variety theater in the same city. But the light upon the face was different.—J. E. Godbey in Christian Advocate.

OPENING OF GALLOWAY COLLEGE.

The twenty-seventh session of Galloway College opened Thursday, September 16, with an enrollment in the Boarding Department of 125 young women. Since that time others have been coming in, and we expect in the course of the next few days to have not less than 150. Before the great flood came into our section of the state we had looked for an entrance of 175 girls, but because of the great loss to some of our patrons their daughters will not be able to attend school. Many weeks ago it seemed the school would have this year the largest enrollment in its history, and that we would not be able to take care of all who would come. We think now every place in the school will be filled.

The new teachers have already joined their labors with those who have been with us in former years, and I am glad to state that Galloway has never assembled a better faculty in its history than we have this year.

We enrolled our students last week and had two days of regular work, and this week everything will move with the precision of regular organization.—J. M. Williams, President.

HENDERSON-BROWN OPENING.

It was my pleasure to attend the opening exercises of Henderson-Brown College at Arkadelphia Saturday, September 18-19. In the forenoon a large audience assembled in the College Chapel, where Mayor Cress made an address of welcome, and introduced Rev. Marion N. Waldrip, who delivered a very entertaining lecture.

In the evening the Literary Societies, the Y. W. C. A., and the Y. M. C. A. held welcome meetings, closing with a great reception and grand march in the spacious halls of the college. It was a happy throng.

On Sunday morning the students went in procession to Sunday school at the Methodist Church, remaining for church services. In the evening they attended the Epworth League and preaching at the church. Brother Waldrip preached at both hours.

The evening service was a gracious occasion, indicating what the influence will be around the young men and young women who attend Henderson-Brown. A young man and a young woman gave themselves to Christ at the call of the preacher.

I think it far better for the students to attend the Sunday school and Epworth League at the church than to have these services in the college. The opportunity will be given those who wish to teach in Sunday schools to take training in the great Sunday school of our church at Arkadelphia.

The opening was very auspicious. Already more students have been enrolled than attended last year and a number are yet to come. The faculty impressed me as having been well chosen, and Dr. and Mrs. Workman seem quite at home and happy in their places. The Arkadelphia friends of the college seemed delighted at the happy and hopeful opening of Henderson-Brown.—Geo. Thornburgh.

HENDRIX COLLEGE OPENING.

The enrollment at Hendrix at the close of last week was within 30 of the total enrollment for the whole of last year. It is decidedly the largest opening in the history of the college. It looks now as if the enrollment might reach 300 this year. Another gratifying fact is the increase in the number of students in the college department.

The dormitory was full long before the opening. The authorities could have easily placed 50 more on the campus if there had been room.

The opening sermon will be preached next Sunday by Rev. J. D. Hammons, pastor of our church at Helena. Brother Hammons will receive a hearty welcome because he is an alumnus of Hendrix.

In his opening address the President explained the changes in the requirements for degrees, the new system of honors, the five hour plan, and stated that the motto of the year was, "increased efficiency, the raising of standards of scholarships." Hereafter students will graduate as first honor graduates, second or third honor graduates, or as pass graduates, owing to their average record for the four years. Hereafter students in the college department will recite for the most part five times a week in each subject instead of two and three times as heretofore. By these and other changes the faculty increase the efficiency of the college and raise the already high standard and prestige of Hendrix.

The great problem with Hendrix is to increase its resources in the way of buildings and teaching force so as to meet the growing demands of a greater student body.—Reporter.

FROM REV. FRED LITTLE.

I am forced to go to the rear again on account of my health. I regret that I was unable to finish out my year at Pecos, Tex., but it became imperative for me to quit. I experienced much kindness at the hands of the brethren there, as I have everywhere in Texas.

We have a good representation of Arkansas men in the New Mexico Conference which includes part of west Texas. Brother W. W. Nelson, late of Lonoke, is giving a good account of himself at Alpine, Tex. He came out for his wife's health. I understand Sister Nelson is getting along well. I find another Arkansas boy on the firing line out here, J. F. Foster.

There are heroic men in that Conference, and they have problems to match their valor. I would have been glad to have stayed with them and to have helped them to fight their way out, but it has been otherwise ordered.

I am now at San Angelo, Texas, with my family, where I shall remain to await developments.

I do not like to close without a word in appreciation of the Western Methodist. Its editorials rank with the best I read in any of the journals, in timeliness, verve and appositeness. The Lord bless you and your work and give you the support your paper should have.—Fred Little.

HOW TO TURN YOUR CHILDREN INTO AN INVESTMENT.

In the October American Magazine appears a department called "The Family's Money" devoted to facts and ideas about saving, spending and investing. One contributor tells as follows, how a man turned his children into an investment:

"In a fertile Pennsylvania valley, David Moyer owns a splendid farm. In addition to this he is the father of seven children—five boys and two girls. Their welfare was the topic of many conversations between Mother and Father Moyer. As parents, they wished to give their children a good education; but how was this to be accomplished? They had no money, only what the labor on the farm would pro-

duce. However, Father Moyer solved the problem.

"On the day that Ralph, the oldest boy, received his eighth grade diploma from the village school, the father took him aside and asked what he would like to make his lifework.

"Teaching," responded Ralph.

"Very well," nodded Mr. Moyer; I'll raise a loan on the farm for your education. All that I want you to do, Ralph, is to sign a contract to pay mother and me 20 per cent of your wages for the first five years after you've left college."

"Ralph scoffed at the idea of 20 per cent, saying that he would do better than that; but Mr. Moyer wisely insisted, and the contract was legally executed. In a like manner, the other children chose their professions and the father indebted his farm but secured the 20 per cent contract from each one for his security. During the years he managed to pay the interest on the loaned money when due.

"Results: Mr. Moyer still owns the farm. Ralph has paid his 20 per cent on a good salary; the others are doing likewise, and Mr. Moyer has no qualms about saying that the investment in his children was 'pretty good business.'"

POSTAL SAVINGS.

Depositors born in the United States hold two-thirds of the postal savings deposits at Little Rock, according to interesting figures dealing with the nationality of postal savings depositors just made public by the Post Office Department at Washington. On July 1st, there was on deposit at the local postal savings bank \$47,380, of which the American-born owned \$31,757, and the foreign-born \$15,623. The Italians led all other foreign-born depositors with \$3,060 to their credit, then followed the Germans with \$3,114, the Russians with \$2,638, and representatives of Great Britain and her colonies with \$2,094. Half a dozen other nationalities were represented among the depositors.

The postal savings service at Little Rock has been seriously handicapped from the start by unfortunate restrictions in the original postal savings Act, which forbids the acceptance of more than \$100 a month from a depositor and fixes \$500 as the maximum amount that may be accepted from him. The restrictions have proved particularly disappointing to the foreign-born who often insist on depositing their entire savings at one time and can not understand why the United States Government, in which they have implicit confidence, is willing to safeguard a part of their savings and not all of them. Thousands of dollars, earned by honest labor in Little Rock, have thus been driven back into hiding and lost to local channels of trade.—W. E. Floyd, P. M.

THE SOCIAL PROGRAM OF THE CONGRESS.

The Southern Sociological Congress stands:

For the adoption of the uniform law on vital statistics.

For the abolition of child labor by the enactment of the uniform child labor law.

For the extension and improvement of juvenile courts and juvenile reformatories.

For the enactment of school attendance laws, that the reproach of the greatest degree of illiteracy may be removed from our section.

For the proper care and treatment of defectives, the blind, the deaf, the

insane, the epileptic, and the feeble-minded.

For the adoption of uniform laws of the highest standards concerning marriage and divorce.

For the recognition of the relation of alcoholism to disease, to crime, to pauperism, and to vice, and for the adoption of appropriate preventive measures.

For the solving of the race question in a spirit of helpfulness to the negro and of equal justice to both races.

For the suppression of prostitution.

For the abolition of convict lease and contract systems and for the adoption of modern principles of prison reform.

For the prevention of disease and for the conservation of health for the individual, for the community, and for the nation.

For the close co-operation between the Church and all social agencies for the securing of these results.

The Southern Sociological Congress is a challenge to the men and women of the whole South:

1. It is a challenge to the Southern fathers and mothers and all social workers to lift the burdens of labor from childhood and to make education universal.

2. It is a challenge to the men who make and administer laws to organize society as a school for the development of all her citizens rather than simply to be a master to dispose of the dependent, defective, and delinquent population with the least expense to the state.

3. It is a challenge to all citizens to rally to the leaders of social reforms, so as to secure for the South civic righteousness, temperance and health.

4. It is a challenge to Southern chivalry to see that justice is guaranteed to all citizens regardless of race, color, or religion, and especially to befriend and defend the friendless and helpless.

5. It is a challenge to the Church to prove her right to social mastery by a universal and unselfish social ministry.

6. It is a challenge to the present generation to show its gratitude for the heritage bequeathed to it through the toil and blood of centuries by devoting itself more earnestly to the task of making the nation a universal brotherhood.

7. It is a challenge to strong young men and women to volunteer for a crusade of social service, and to be enlisted for heroic warfare against all destroyers of public health and purity, and to champion all that makes for an ideal national life.—Bulletin.

BRAZILIANS PUBLICLY ACCEPT CHRISTIANITY.

During the past month we have had the joy of reaping some of the results of our sowing. At Pirassununga we received fifteen on profession of faith, and seven at Santa Rita, leaving on the roll of candidates twenty others who had applied for membership in the church. In the last week forty-five others, the majority of them men, have publicly accepted Christ. At Dourado, where we opened work in January, I preached three nights in succession, using the stereopticon for the first time at that point. My congregations varied from one hundred and ninety the first night to almost five hundred the last night, and many were turned away. At the close of the last service I gave the people an opportunity to accept Christ and thirty-three responded.—W. G. Borchers, Santa Rita, Brazil.

Woman's Missionary Department

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Communications should reach us Friday for publication next week.

LITTLE ROCK CONFERENCE MISSIONARY SOCIETY NOTICE.

Dear Sisters: Although we bear good tidings of the improved condition of our treasurer, Mrs. F. C. Floyd, she is not yet well enough to attend to the third quarter's report, and I am requesting that reports from all the treasurers be sent to me.

Do not wait till the last day of grace, if possible, and remember the work is going on and will need just as much to meet obligations as the last quarter. Let us pay promptly as the quarters come and the year's work will not be hard on any and we may save some interest on borrowed money at the Nashville office.

Expecting the treasurers' reports on time, I will do my best to give our Conference a good report. The literature for the first vice presidents or the Young Peoples' Societies will be sent out at once.

Let us, my sisters, be much in prayer for our beloved work and workers, that we be strengthened through affliction and gain through trials. Yours for service, Mrs. F. M. Williams, 408 Prospect Ave., Hot Springs, Ark.

If I am to escape the curse of money, I must shun covetousness and stinginess and greed. I must honor the Lord with my substance. I must lay up treasure in heaven by turning my earthly possessions into the divine coinage of love and helpfulness. However rich I may be here, I shall go penniless into eternity if I use my possessions selfishly and withhold what I owe to God and to my fellow men. Indeed, I shall be fortunate if I pay not the penalty with my soul itself.

If I would make of my possessions a blessing, rather than a curse, I must give. Give liberally and gladly; give freely, as God has given me; give to the poor; give to the Master's work at home; give for the extension of his kingdom to the ends of the earth. How better may I lay up heavenly treasure than by telling to those who never heard it the story of my Lord? How better make to myself eternal friends than by introducing men to his eternal friendship?

Dear Lord, help me to recognize my stewardship. Deliver me from covetousness and selfishness. Teach me the joy of surrender of self and all to thee. Help me to be rich toward a perishing world, and thereby rich toward myself. Enable me day by day to lay up some treasure for the heavenly home; to make some eternal friendship by means of the possessions that thou hast intrusted to me. Open my heart to the needs of the whole world. Freely have I received of the riches of thy grace. So freely may I give!

BLESSING.

There is that scattereth, and yet increaseth. (Prov. 11:24.)

He that soweth bountifully shall reap also bountifully. (2 Cor. 9:6.)

The liberal soul shall be made fat: and he that watereth shall be watered also himself. (Prov. 11:25.)

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. (Acts 20:35.)

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. (Prov. 19:17.)

Honor the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. (Prov. 3:10.)

Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth. (Deut. 8:18.)

And they shall not appear before the Lord empty. Every man shall give as he is able. (Deut. 16:16, 17.)

Upon the first day of the week I give every one of you lay by him in store, as God hath prospered him. (1 Cor. 16:2.)

The tenth shall be holy unto the Lord. (Lev. 27:32.)

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; either shall your vine cast her fruit before you, or your fig tree shall drop her fruit before you. (Mal. 3:10, 11.)

And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, and in the world to come eternal life. (Mark. 10:29, 30.)

FROM THE NORTH ARKANSAS CONFERENCE.

My Dear Co-Workers: As the time for our Membership Campaign draws near I trust every District Secretary and Auxiliary Second Vice President will do all in her power to forward the work of the dear children of our Conference.

A study of our Annual Conference Minutes will show nine Districts with nearly 200 pastoral charges, and only have about 40 Junior Mission Societies, so you can see our children are neglected. Let every one participate that the campaign may mean what should to the children of the North Arkansas Conference.

The Juniors of First Church, Jonesboro, carried on their Mission Study class all summer, and their awake agent for The Young Christian Worker had already more than doubled their subscription list this year, has gone eagerly to work to secure Peace Pin offered for 12 new subscribers.

The Booneville Juniors are doing splendidly under the wise leadership of Mrs. Holland. She recently enlisted 65 of them on her list. Wherever a woman can be found give time and prayer the work of children will prosper.

Nearly one-half of our Pledge was in the hands of the Treasurer at the close of the second quarter, but I realize the third quarter will be a test because so many have been on a vacation, but let us rally to our Pledge during September so everything will be "up to date" at the close of this quarter.—Mrs. W. L. Oliver, Conference Second Vice President.

AUXILIARY SUPERINTENDENTS OF STUDY AND PUBLICITY, NORTH ARK. CONFERENCE.

This is the last month of the third quarter and I am very anxious to have a report from each Superintendent. Let us remember the unbounded fullness of God's love and mercy toward us, and as we near the close of the quarter may there be no requirement on our report blanks not acceptably filled. I am prepared to furnish enrollment cards, and hope new study classes may be organized. Superintendents of Study and Publicity this is your opportunity.—Mrs. L. J. McKinney, Conference Superintendent Study and Publicity.

Mrs. Goetz, District Secretary for Little Rock District, has sent out a letter to the Auxiliaries from which we give a few extracts. The letters referred to from Mrs. Pemberton and Miss Head have already been printed in this column.

I am sending you a letter from Mrs. Pemberton and also one from Miss Head relative to our work and needs this year—it is so important that our women should really get their hearts and hands both to work on this—their work now.

I am asking every auxiliary that possibly can to pay something on the deficiency in our pledge this year. If your women can possibly do anything toward lowering this deficiency will you please let me know; read these letters to them and ask each of them to pledge something—even ten cents or twenty cents will be a help from each one—some can give much more. Only by prayer and sacrifice can we raise what is so much needed.

This Man



HAS THE MOST WONDERFUL MEMORY EVER KNOWN

He can give the population of any place in America of over 5,000—He can give every important date in world-history—He has 300,000 Facts and Figures stored away in his brain. William Berol is this man's name, and a few years ago his memory was distressingly poor. His amazing efficiency was developed through his own simple, practical method. His system is being taught with great success to large classes at many educational institutions in New York City. You can learn it easily, quickly, by mail.

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Write today for full, free particulars of this man's wonderful memory and our offer to YOU.

FUNK & WAGNALLS CO., Dept. 381, New York.

THE YOUNG CHRISTIAN WORKER.

Mrs. Moffet Rhodes, our Second Vice President for Little Rock Conference, sends us the following notice for insertion in our column:

It was decided at the last meeting of the Woman's Missionary Council that there should be a special effort made to increase the circulation of the Young Christian Worker. In accordance with this, we are setting apart the months of September, October, November and December for a subscription campaign.

The September issue appears in a brand new dress, and it has changed its form to a sixteen-page magazine, with an illustrated front page. No junior missionary society, no Sunday school, and no family in the church can afford to be without this bright, interesting missionary paper. The Young Christian Worker is edited especially for boys and girls between the ages of nine and fifteen, but it is just as interesting to the older people of the family.

We are offering to any person who will secure twelve new subscribers our beautiful new peace pin free. The pin is enameled and is in the form of a shield. It is made up in our national colors—red, white, and blue—and has across it the word "Peace."

We are asking you to help the missionary work by getting everybody to read, and to help the cause of peace by wearing the peace pin.

Work for the Young Christian Worker and wear the peace pin.

The price of the paper is only 25 cents a year.

Part of a sermon preached by the Rev. F. W. Gee at Forest City, Ark., August 1, 1915, at the request of the Woman's Missionary Society, M. F. Church, South.

What would you think of the man out in the desert who had found a spring of water and taken selfish possession of it and would refuse to let the thirsty traveler drink from its cooling fullness? Or would not allow him to until he had paid dearly for it, had given the man all that he possessed? You would say that man ought to be driven away from that spring and not allowed to drink from it himself.

Or what would you think if the man in the land where famine was stalking abroad would have a great store of provisions laid by and would refuse to feed the hungry or would feed them only after they had given him all of their possessions? You would hardly find words strong enough to express your feelings of contempt for such a man.

Beloved, in describing such men I have in a measure described some of you, and in passing judgment upon such men you have passed judgment upon yourselves, for the fact is this old world represents the land of drouth and famine, that is in a spiritual sense, and you represent the man in possession of the spring in the desert, and the man with the supply of food in the famine country, and the heathen in the world represent the thirsty and the hungry.

What are you going to do about it? Aye what have you been doing about it? You have been sending a little of the water of life, and a little of the bread of life, but oh so little among so many, and you have been surfeiting yourselves, yes surfeiting yourselves until you no longer care much about the church or the gospel, and care almost nothing at all about the heathen, and they are stretching their hands to

you for the bread of life and the living water. What are you going to do about it?

Korea.—Time will not permit me to speak at large about the entire field of missionary activity, nor is the information at hand sufficient for the task, but in order to give a glimpse of the field and the needs of the work, I will restrict myself to just one of the portions of the field and tell you about Korea, the Hermit nation.

Korea looms large upon the missionary horizon today, because of the wide open door that is there offered to the church, but while it looms large, it is of itself but a comparatively small country.

In order to get a good idea of the work there it is necessary to know something of the land itself and of its people. Korea lies between the 35th and the 43rd degrees of north latitude, or practically in the same latitude of Boston, New York, Philadelphia, Baltimore and Washington. North and back of it lies Manchuria, a land of barbarians, west of it lies China, and east of it is the Island Empire of Japan, while its shores are laved by the waters of the Sea of Japan, the Yellow sea and the China sea with its terrible typhoons. If a shaft could be sunk in Korea clear through the earth it would come out in the Atlantic ocean about an hour of sun time from New York.

The name of the land was not originally Korea, but when missionaries first began work there it was called by the natives "Chosun," but now after many changes it is called Han-Gugk or Han.

Korea is 600 miles from north to south, and 135 miles from east to west, and has an area of about 80,000 square miles, with a population of between ten and fourteen millions of inhabitants. Korea is about equal in size to the State of Kansas, and is divided into thirteen provinces. The land has a back-bone running through it from north to south, though the highest of the mountains is not over twenty-five hundred feet, but the mountains of Korea play an important part in the lives of its inhabitants, for from an early day they were supposed to have spirits the same as men, who walked about and had being the same as you or I, and who were the guardians of the living and the watchers over the dead.

There are ten principal rivers in Korea, but only one of any importance on the eastern coast, for there the hills come up so close to the sea shore, and the coast line is broken only by rivulets.

There is a variety of soil in Korea, ranging from stiff clay to black loam, but the characteristic soil is rotten granite, a white, gritty, porous, barren looking earth, in which nothing would seem to grow. One writer says that if you dig in this soil and inhale the odor of it, your teeth will chatter, and your bones will feel like they will break, for you will contract the ague from it.

The chief grain grown in this land is rice. More people eat rice and live on it than on any other grain, for Korea is a land of rice. There are several different kinds of fruit, but the chief fruit is the Korean Persimmon, which is said to be one of the finest fruits in the world. Tobacco is a mighty factor in this land, for the Korean is one of the greatest smokers in the world. Not only the men, but the women and children smoke, and that too from the earliest cock crow in the morning to lights out at night.

Korea is supposed to be rich in min-

erals, such as gold, silver, copper, iron, coal and graphite, but because of the superstition regarding the sacredness of the mountains, very little mining has been done, but since the land has been opened to foreigners, mining has begun in earnest and one of Korea's future greatest sources of wealth will be the mining of these minerals.

The money of Korea until recent years has been like the money of China, the round piece of brass with a square hole through it, and as it required six horses to carry a hundred dollars' worth of it, of course pocket or pin money was out of the question. Think of going shopping sisters to buy a new hat or gown and having a servant follow you leading a horse or two to carry your purse of brass.

Of course the means of transportation in this peculiar land has been until recent years very primitive, and was by means of pack-bull, pony or man's back. A coolie or burden-bearer can carry five hundred pounds upon his back, and with a load of this kind he trudges over the hills and mountains of the country, wearing deeper, and still deeper the footh paths of former generations.

The weather in Korea is of its own kind, for when it is bright and fair the sun shines for days at a time with an unclouded sky, one month, two months, three months, until the very earth seems to cry out for water to quench its unbearable thirst. But when it rains, it pours, and seems to come down by bucket fulls, and tub fulls, and for days and days the skies will be overcast with clouds and never a ray of sunshine. During the month of July the sun rarely shines, and there is hardly a day but it rains. The average rainfall is thirty-six inches.

You would naturally expect to find a great deal of superstition in such a land as Korea, and this is shown by the people blaming the street cars which have of recent years been introduced into Korea for the drouths. Soon after they were introduced into the city of Seoul a large mob gathered and destroyed two or three cars and then took possession of the city, marching its streets and cursing the thunder and lightning wagons as they called the cars.

The most prevalent disease in Korea is hak-jil or ague, smallpox, Typhus fever and consumption, but typhoid fever and appendicitis are very rare. Of course there is leprosy, for no Eastern country is immune from that dread scourge, and even it is encroaching upon our own fair land.

There are some things that are of a peculiarly national character in Korea, and chief among these are the odors of the land, the most prominent of which is the smell of lacquer, a kind of paint that is used to cover the tall hats of the men, and the Korean pickle that is a national dish, composed of a mixture of garlic, onions, cabbage, salt, fish, and other ingredients too numerous to mention. This odor follows the people to church, and clings to them in all the walks of life.

Unlike the western world, Korea is a land of reposeful silence. There are no pavements to resound the clatter of horses hoofs and wagon tires, and the rattle of the ironing sticks, and the few calls and echoes of the human voice are about all the sounds that disturb the delightful quiet of the land. In fact, one writer has declared that you can experiment at mid-day in the very city of Seoul, the very latest methods of rest cure and have all the world to assist you.

The Korean houses are made of mud

and thatched with straw, but the mud is specially prepared and will not crack or let in the cold. The floors of the houses are made of flat stones laid over trenches that act as flues for the fire that is made in a sort of furnace in the kitchen, and in this manner the house is heated.

The prevailing color of clothing is white, and it is immaculate in its cleanliness, but bright colors are interspersed, especially in the clothing of the young people. The clothing of the men and women differ very little.

In the small matter of food the Korean is a stranger to sweets, and such things as chocolate creams, fudge and ice cream, never enter his mind, but he has chilli, sauce, and chilli soy, salt and red pepper mixed in pickle, and greens and soup. The average foreigner who tries Korean food has to stop at short intervals to open his mouth and draw in a cool breath and fan wildly.

The language of Korea is between the Japanese and the Chinese, for he can sound both the L and R, but it is a difficult language to learn.

The old order of things in Korea has passed away, for the land is under the rule of Japan, and while there is nominally a native prince upon the throne, the power of the Island Empire is dominant, and the people of Korea are sad and heart broken and feel that all is lost. Feel that they no longer have a land or nation. Into this heart-broken land the Gospel of the Son of God comes with a peculiar and irresistible power.

The people of Korea are a religious people, but mark you, there are many kinds of religions. There are not many public temples, and there are no sacri-

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NOTICE.

In Pulaski Chancery Court.
W. P. Beeson, Ex-Parte.
Notice is hereby given that W. P. Beeson has filed a petition in the Chancery Court of Pulaski County, Arkansas, calling upon all persons who claim any interest in the following described lands, situated in the county of Pulaski, State of Arkansas:
The northeast quarter of the northeast half, Sec. 27, and the northeast quarter of the southeast quarter and the southeast quarter of the southeast quarter, Sec. 22, except one acre in the southwest corner of the said southeast quarter of the southeast quarter of Sec. 22, all in Township 4 north, Range 11 west, to appear in said Pulaski Chancery Court and show cause why the title of the petitioner, W. P. Beeson, should not be quieted and confirmed.
Given under my hand and seal as Clerk of the Pulaski Chancery Court, this the 20th day of September, 1915.
J. S. MALONEY,
Clerk of Chancery Court.

fices, and no state religion, but there is a religion that is paramount to all the many different beliefs, and that principle or chief religion is ancestor worship.

I shall only have time to speak of this one phase of the religious life of these peculiar people. When a parent dies the body is kept in the house for about four days. The members of the family dress in sack cloth and the wailing is of the most vociferous kind. The house is not swept, or any ordinary work done. Finally the body is wrapped in silks and then in a coarser outer cloth, and is placed in its coffin, and thus may remain in the home for a few days or for a few months before it is consigned to the grave, which is always done at midnight.

That grave, or the spot where it is dug, is carefully located by a Geomancer, who is well paid for his trouble, and after the body is laid away a tablet to the dead is set up in the house where for three months on the first and fifteenth of the month at midnight the male members of the family offer the choicest kinds of food, in the belief that the spirit of the departed comes down from heaven and smells the sweet savour and then returns. But it is the male spirit only that comes, for according to their belief each person has two spirits, a male and a female. At death the male spirit goes to heaven and the female spirit goes to hell.

After three months of worship in the house the tablet is removed to the Ancestral Hall, where it remains until it has to be moved to make room for another tablet, for only three generations of tablets can occupy the Ancestral Hall at the same time.

Ancestral worship is a great force for blighting the lives and souls of the poor Korean, for it is responsible for child marriage, and the low estimate that is placed upon womanhood, as well as other great and pernicious evils, but not only are the Koreans in bondage to this peculiar form of worship, to them the very earth, and air, and water is filled with spirits and demons, and devils, and dragons, and beings of one kind or another that must be propitiated or appeased, until their lives are made weary with the service of devils.

Was there ever a land more needy, and where was there ever a message more suited to the needs of the people than the land of Korea and its unhappy people. They are hungry for the bread of life, and thirsty for the water of life. In their peculiar political condition today, feeling that they are strangers in their own land, the Word of God tells them of a land that is free from the tyrant's rule, and that land is the land of Beulah. And in their feeling that the very foundations are slipping from under their feet, the Bible tells them of a city that hath foundations, whose builder and maker is God, eternal in the heavens.

If they are hungry for the bread of life, what are you going to do about it? You have that bread yourselves. Are you going to keep it selfishly and not send it to the hungry? They are thirsty, oh, so thirsty, for the living water, and you have that water, what are you going to do about it? Are you going to send it to them?

My text cries, "Ho, every one that thirsteth come." Don't be like the man with the spring in the desert, or the man with the supply of food in the land of famine, and selfishly keep it all yourselves, but supply their needs and great will be your reward in heaven.

THE SUNDAY SCHOOL.

SUNDAY SCHOOL LESSON, OCT. 3.

"Elijah in Naboth's Vineyard."

1 Kings 21:1-20; whole chapter to be read.

Golden Text: "Be sure your sin will find you out." Num. 32:23.

Time—During the latter part of the reign of Ahab, king of Israel.

This is the fourth lesson in which Elijah has been a conspicuous figure. He is a great character and deserves a large place in Hebrew history. In today's lesson, as usual, the dark background against which his life is seen is Ahab and Jezebel. There could hardly have been a darker one. Scarcely has it been paralleled in the whole of human history. These two wicked rulers had created the conditions in which Elijah had to live and do his work. They were the representatives of the worst, he of the best, in Israel's life. A clash was inevitable. It had already come; it was to come again. It did come in the lesson of today. Covetous Ahab is denounced and his penalty announced by Elijah the prophet.

A quiet citizen of Jezreel. The occasion of the covetous conduct of Ahab was the possessions of a quiet citizen of the city of Jezreel. Naboth had a pretty piece of property lying next to the royal lands in this city. It had come down to him by inheritance from his fathers. It was doubtless well improved and beautiful. It yielded him a comfortable living. It was his and he had a right to keep it if he wanted to do so. Being the inheritance of his father he could not dispose of it permanently, even if he should desire. The law of Moses forbade this. Num. 26:7; Lev. 25:14-17.

A Covetous King. But Ahab wanted this piece of real estate. He wanted it badly. He coveted it. He said he wanted it for additional garden lands, probably for a grass-plot or a flower garden. It was all right for him to want it, but it was not right for him to covet it. It was located near his own lands on which was his ivory palace. This particular piece of land might have occupied a very commanding location for the king's purposes. Or it might not have added to the appearance of his palace as he thought it would, being a vineyard and so close to his royal property. Ahab offered to buy it or trade for it. Neither suited Naboth and he refused to sell or trade. He was fully within his rights when he did so. He could sell or not sell, just as he liked, for it was

his own. But his decision did not stop the king. He was accustomed to having his way in matters of these kind, perhaps, and when he could not do he became petulant and sullen. He threw himself upon his divan and refused to eat. He was made unhappy and became uncontrollably sulky when his covetous whim could have everything it demanded.

Getting Help to Carry Out a Covetous Plan. Ahab was more helpless than his wife. She was both wick and resourceful. She came into the room about this time. Upon learning the trouble she promptly told him that she would see that he got what he wanted. She even went so far as to ridicule his helplessness. She said, "Are you king of Israel and can't get what you want? I'll show you how it's done. I'll give you the vineyard of Naboth the Jezreelite. And she did. She put her wicked brain to work and the plot was soon ready. The owner of the vineyard was to be murdered and the vineyard given to her husband.

Murder By Proxy. She did not like going out and murdering Naboth with her own hands, neither did she want Ahab to do it directly. That would not be so popular and besides it was not necessary. Then the crime of murder might not weigh so heavily upon the conscience, if there was any conscience, if it were done by proxy. Anyhow the murder need not be directly done by either of them, for another way was open. Her wicked brain conceived the plan. It was to cite Naboth to public trial for blasphemy, get two witnesses, sons of Belial, that is, "sons of worthlessness," two professional perjurers, come into court and swear that Naboth had blasphemed both God and the king. The penalty for blasphemy was death by stoning. This was done, and the only obstacle in the way of possessing the coveted land was removed. Naboth and doubtless his sons, too, were stoned to death in due time according to her wicked plan. No longer being left, possession of the land was easy now. Then the king, when he heard that Naboth was dead, rose to go down to the vineyard to take possession of it. The bloody deed had been done, Naboth had been murdered by Jezebel and Ahab by proxy, and now the covetous king might go down and take possession of the property. It was while he was in the garden on his first tour of inspection that Elijah met his old enemy as he regarded him.

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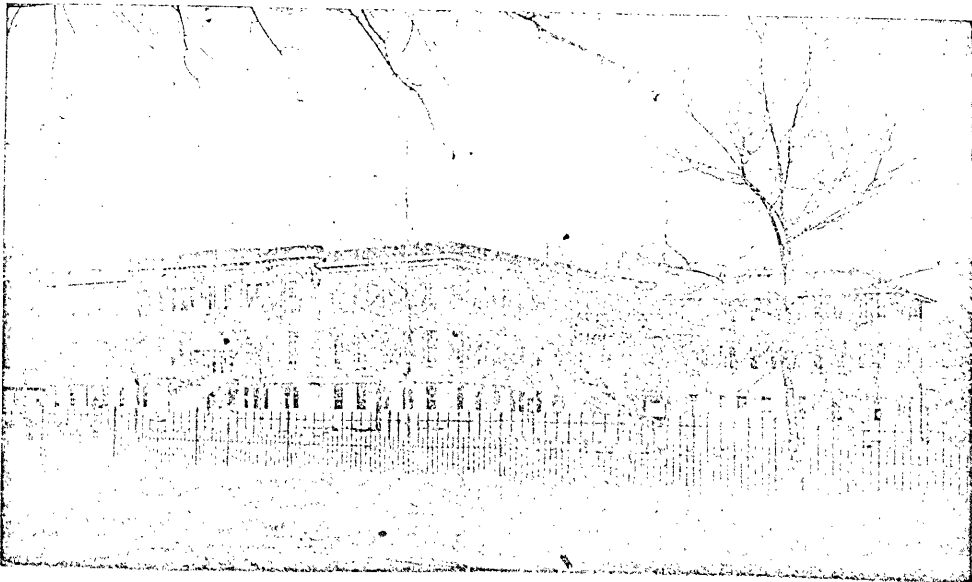
came upon the scene suddenly again. God had commanded Elijah, and had sent him with these words to Ahab: "Thus saith the Lord, hast thou killed and also taken possession?" The old prophet appears to tell him of his terrible sin. Ahab is guilty of the double sin of covetousness and murder, and the secret is out.

"Be Sure Your Sin Will Find You Out." Here was one right in the garden itself who spoke out with a human voice and told him of his sins. Would Ahab ever be able to place his foot upon this soil gotten by murderous greed without hearing the echo of this stern voice and being reminded of his sin? His covetousness had driven him on until he was a murderer. The power of covetousness was so strong in his soul that it drove him on to murder and that for a few acres of land. The title of this land had cost him the blood of his neighbor. One would hardly think that covetousness would lead so far—to such a bloody deed. But it did, and it does yet. When one has opened his life to the full tide of such a sin as covetousness, there is no telling to what it may go. And there was a terrible penalty Ahab had to pay. The sin will not only come out on the sinner, but the penalty will have to be paid and that without fail. Ahab could not run rough-shod over the rights of others, even of so insignificant a citizen as Naboth, and have nothing to pay. Not at all. Sin does not offer such bargains. The price is always to be paid. God directed Elijah to further say to Ahab: "And thou shalt speak unto him saying, 'Thus saith the Lord, in the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine.'" And Ahab said to Elijah, "Hast thou found me, O mine enemy?" And he answered, "I have found thee, because thou hast sold thyself to work evil in the sight of the Lord." Your sin will find you out and the penalty will have to be paid. It may take only a short time; it may wait much longer; it may wait a whole generation or even two or three generations. But it will come out on you. Your sin will find you out, and the penalty must be paid.

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EPWORTH LEAGUE.

THE EPWORTH LEAGUE LESSON NOTES.

By Rev. H. C. Hoy.

October 3. The Vindication of a Heroic Life.

Scripture References. Isa. 37:14-20, 33-36.

The heroic life is always vindicated. The vindication may be delayed, but God looks after the honor of His heroes. It pays to be right at any cost. Hezekiah withstood his enemies without and within his kingdom, and overcame both.

First. The hero is not afraid to do right in the face of opposition.

1. Hezekiah had sufficient opposition within his own court to have made a man of less faith and courage give up in despair. He trusted in God and held out for his rights. Preferring to listen to the wise counsels of Isaiah, who was God's spokesman, he asserted his individuality against those who had but little faith in themselves and God.

King Sennacherib sought to intimidate Hezekiah by a recitation of former successes and the powerful army that followed him. On the other hand he promised him if he would surrender without a fight he would leave him off if he would submit to being a vassal and pay annual tribute to the Assyrian king. A great many wished Hezekiah to make immediate terms with the Assyrian, thinking resistance would be useless. Such men would always prefer the sacrificing of national honor to save personal inconvenience. They desire to carry on their trade without the inconveniences of a war. Such men look not to the future and have but little faith in God. They were willing to worship the Assyrian gods so long as they suffered no other trouble. Religion to them was a makeshift, a necessity, a form that they knew and cared but little for. They must worship something, but what was worshipped was of no consequence to them so long as it could be called a religion and be made to hush the desire for worship. Why fight when the religion of the foreigners would answer their purpose just as well.

Hezekiah was in trouble. His people were not together on what policy to be followed. Everyone's co-operation was necessary if they would win. The kingdom was in peril and the future of the people hung in the balance. He looked to the future and his people did not. They were satisfied to

arrange things for the present and let the future care for itself. People who are not in the habit of making sacrifices will not be willing to make them when troubles comes unless appealed to by fear, then they have no courage but to submit to the slaughter of their honor for temporary deliverance.

2. Another crowd sought to win the king over to a protective alliance with the Egyptians. They knew that they could depend on the rivalry between the Egyptians and Assyrians pitting the Egyptians against their enemies, and with their help repulse their enemies. Such a procedure was the jumping from the frying pan into the fire, for an alliance with the Egyptians meant that Judah in turn would have to assist Egypt against her enemies, and in time would become a vassal state of that power, which was no better than a like position with the Assyrian king. But regardless of that fact the party in favor of such a step hope to be able to again temporize the future. They cared nothing about the honor of God and the making him subordinate to the gods of Egypt. They were doing what short-sighted people thought, the expedient thing. We find a great many people of today who are willing to do the same thing. They look upon God and religion the same way. God and His Church has been secondary to them so long that it is nothing to make Him wait on their own convenience for recognition. Such people depend upon worldly things when prosperous, and in times of adversity they know but little about God. After making a great mess out of their lives then in their last gasps they will call on Him, but it is usually too late to mend the conditions they have created by their head long folly.

Hezekiah hearkened unto Isaiah and determined to cast his lot with the Lord. The siege was to be withstood without any entangling alliances. God must be honored and be given a fair trial. The king believed in God. If God was what he believed Him to be then all would be well, and the Lord indicated his courage and faith, raising the siege without a struggle.

Second, the heroic life is vindicated by its beneficent results.

1. Hezekiah by his bravery saved his kingdom. The people were enabled to continue their business unmolested by foreign rule. Their patriotism was stimulated, and their honor unstained. They could go out among other people with an air of self-respect and confidence. It helps people to know they

are an independent nation. They believe in themselves and their future. A precedent had been set to encourage the coming generations. 2. Hezekiah saved the honor of the Lord by heeding him, while he exerted his power over the enemy and cared for the people who trusted in Him. The heathen no longer held Jehovah in contempt. They were convinced of His reality and power. People could not always defy Him, for He would overcome them. No one was so powerful as to conquer heaven and earth, even though he was the Assyrian king. 3. The kingdom was saved that God might fulfill His purpose in it. It was preserved so that the people might not be prematurely scattered. Through Judah God intended to save the world. A crisis had come, the nation must be preserved. One man sometimes holds in his hands the plans of God. The future of the race depends on such a person's courage. The preservation of the small kingdom of Judah vindicated the laws of God and fixed His worship in the minds of His people. Hezekiah was more firmly established with his people, the cowards were put to shame, and the temporizers were dishonored. We all admire a hero after his work is done. He may not be recognized while living, but the time will come when he shall receive his reward. The person who dares to do right can rest assured that the time will come when his acts will be approved by man. The men who have fought alone for temperance and other reforms in the past are known today as heroes. The world is moving up to their standards. They who oppose progress shall be looked upon with shame even though at the time they were honored. Everything has been won by great personal sacrifice to those who had the courage to stand for the right free of all entangling alliances. I had rather be branded a failure now and counted a success in the future, than to wear the laurels of success now and be looked upon in shame in the light of future developments. Faith and right will ever win the victory.

BILLY SUNDAY STORMS OMAHA.
Billy Sunday is facing what will probably be the greatest year of his spectacular career. Omaha, Syracuse, Trenton, Baltimore, Louisville, Grand Rapids are on the list of cities he expects to take for God. The campaign in Omaha began with every church in the city lined up with the fiery evangelist. He came fresh and strong from his ranch in Oregon after the longest vacation he has taken in eighteen years. Omaha, the leaders there say, has been too busy making money to take much interest in religion. But Billy is waking them up! The only paper of national circulation that is telling the story of Billy Sunday's work wherever he goes is The Sunday School Times. Every week during the campaign in all these cities, an article is published, written by one in the city in close touch with the work. The articles on the beginning of the great Omaha Campaign are now being published. Send a post card request to The Sunday School Times Company, 1031 Walnut St., Philadelphia, Pa., and a sample copy containing one of these stirring articles will be gladly sent free.

The truest test of civilization is not the census, nor the size of the cities, nor the crops: no, but the kind of men the country turns out.—Emerson.

CHILDREN'S DEPARTMENT.

THE LITTLE LAZY BOY.

Once a little, lazy boy
Who had some work to do,
Thought he'd play the hours away,
And toil when he was through.

He said to Johnny Bumblebee,
"Now, won't you play with me?"
But Johnny boomed away and said,
"I'm busy as a bee!"

"Come play with me," the lazy boy
To Master Robin said,
Who answered, "I must find some
worms!"

And swiftly off he sped.

When next the wind was asked to
play,

He said to lazy boy,
"I cannot play with you; I'm in
A windmill man's employ!"

And so it was; the world seemed full
Of those with work to do,
Who never spend their time in play
Until their tasks are through.

The little lazy boy went back
To work he'd left undone;
And when he started in again,
It seemed not work, but fun!—Ar-
thur W. Peach in Mother's Magazine.

GOING TO SCHOOL.

"I don't want to go to school this
fall," said Lawrence as he came into
the house one day in late summer.

"Why not?" asked his mother.

"Well, I've had such a good time all
summer that I don't want to go back
to the books and maps and things,"
answered Lawrence.

"I see," said his mother as she came
to the doorway of the pantry and met
his serious gaze with one of equal se-
riousness. Then she smiled as she
turned to her work, and added: "We
will talk it over when father comes
home tonight."

Lawrence went back again into the
yard, where he was making a wagon
out of an old box, and there his mother

found him, busily hammering and
sawing when she went to the back
porch a little later.

"Lawrence," she called, "I must
have some more sugar for my pre-
serves. Will you please run down to
the store and get half a dozen pounds?
And get a yeast cake, too, and half a
dozen oranges and a pound of raisins.
Can you remember all that?"

Lawrence carefully repeated the list
of things wanted, took the dollar bill
which his mother gave him, and went
off down the shady village street to
the grocery store. He kept saying
over the list to himself, and so he
made no mistake when the grocer
came forward to greet him.

"You did well to remember all of
them," said the grocer, who was fat
and jolly. Then, when everything was
ready for Lawrence to take, the
grocer said: "Now let us see how
you are on figures. The sugar is six
cents a pound, the yeast cake is one
cent, the oranges are forty cents a
dozen, and the raisins are twenty-five
cents a pound. What does it all
amount to?"

Lawrence said it over slowly after
him, and then stared at the floor. "I
am afraid I cannot do it in my head,"
he said at last.

The grocer laughed. Business was
dull in the store just then, and he
came around the counter to where
Lawrence was standing. "We'll try it
on paper," he said, giving Lawrence a
pencil and a piece of wrapping paper.

So Lawrence wrote down the items
as the grocer called them off, but he
was in trouble from the first. Only
after he carefully said over the multi-
plication table of the sixes, assisted
by the grocer, did he master the prob-
lem of six pounds of sugar at six
cents a pound. Then an example in
short division made it plain half a
dozen oranges at forty cents a dozen
would be twenty cents.

"Now add them," said the grocer,
when thirty-six and one and twenty
were placed in a column.

"It is seventy-two," announced Law-
rence, when a considerable time had
passed.

"Wrong!" said the grocer.

Lawrence studied the figures care-
fully. "O," he exclaimed, "I did not
carry the one from the first column!
It is eighty-two."

"That is better," said the grocer.
Then he looked at the paper upon
which Lawrence had been working and
continued, with a smile: "You seem
to find them rather hard words to
spell—sugar, yeast cake, oranges and
raisins. They are pretty common
words, too."

By this time Lawrence was feeling
very uncomfortable, and his face was
red through his coat of summer tan.
But the grocer only patted him on the
shoulder, passed over the purchases,
and gave him the change due from his
dollar bill, without putting him to the
testing of subtracting eighty-two cents
from a dollar.

"Come again!" called the grocer as
Lawrence hurried out.

"Thank you," said Lawrence. "And
the next time I will know how to
spell all of these words."

"All right," said the jolly grocer,
laughing.

A little later when Lawrence deliv-
ered the packages to his mother, his
face was very serious. "I guess, af-
ter all, I will go to school when it
opens next week," he said.

"Very well," said his mother. "I
don't believe you will ever be sorry
for it."—Marion Hollowell, in Youth's
Companion.

NEWS OF THE CHURCHES.

EAGLE MILLS.

We have had a fairly good year on
this circuit thus far. Our first protract-
ed meeting was held last March at
Eagle Mills Church, with some good
strong preaching done by Rev. J. R.
Dickerson of Lewisville. In this meet-
ing we took two into the church by
baptism and vows and three by certifi-
cates. Owing to a lot of sickness and
very unfavorable weather, these meet-
ings were not as well attended as we
had hoped that they would be.

The second meeting was begun on
Saturday night, August 21, at Har-
mony Grove. Here the pastor did the
preaching until Tuesday morning, when
Rev. R. L. Cabe of Kingsland joined
him and preached for two or three
days. Again, we seemed to have se-
lected a rainy time for our meeting, for
we had to close before we had gotten
well started on account of the ex-
tremely hard and prolonged showers.
Our people were well pleased with the
preaching of our good Brother Cabe,
and expressed regret that the meeting
had to come to such an untimely end.

Following the third Quarterly Con-
ference which was held at Lake Side
Church, August 28-29, we continued a
meeting at this place for a few days.
We prevailed on our much loved pre-
siding elder, Rev. W. P. Whaley, to
stay with us till Monday night, he
preaching twice a day during that time
except Monday, when he insisted on
the writer's preaching Monday morn-
ing. It is useless for me to say that
all of his preaching was of a very high
order, for I think he never gives us
any other kind. It was a disappoint-
ment to the good people of this church
when the presiding elder left and they
had to fall back upon the preaching
of their pastor, but they were very
kind and considerate, many of them
telling me that they were helped by
my preaching. These services were
interfered with, too, by the high wa-
ter and chills and fever. But we had
a good meeting, several being revived
and two joining church on profession
of faith. Also there were three babies
baptized during these services, two by
our presiding elder and one by the pas-
tor.

In our last meeting, which was held
at Locust Bayou, we secured the ser-
vices of our good pastor at Huttig,
Rev. S. K. Burnett, to do all the
preaching. He proved to be a splendid
fit for this place. The meeting was be-
gun on Monday night, September 6,
and lasted till Friday night of the
same week. The last two nights of the
meeting our church house would not
hold nearly all the people who came
to the services. On the last night we
had a splendid experience meeting in
which so many people took part, there
being two on the floor at one time.
I'm very sure that many who testified
during this service would not have
done so before we began this meeting
there. During these services we took
seven into the church, all by vows and
some by baptism and vows. There are
others whom we hope to yet receive
as a result of these services. Up to
date we have received just twenty into
the church on this charge, the major-
ity of whom have joined by vows. Al-
so there have been five babies baptized
on this work this year.

The preaching of all these brethren
whom we have had with us in our
meetings has been the kind that lasts.
There was nothing superficial about
any of it. Eternity alone will reveal
the good that has come to us through
the services of these good brethren.

The Eagle Mills Circuit is a splen-
did work to serve and the people
been very nice to us, having given
the usual "pounding" that most of
preachers speak of, and some of
continue to "pound" us with
things. May God bless these good
people for all their kindnesses.—W.
Hansford.

ATLANTA-FREDONIA CHURCH.

September 7-12 was spent
Brother Waddell at Fredonia. A
pleasant time I never spent any-
where. These are fine people. If the
were populated with such folks
problems that now bother some peo-
ple would be solved. We would have
European war, no standing armies,
intricate social question, no labor
problem, no jails and reform schools,
no labor question, but all the
would be how best can we advance
kingdom of God.

The church is near Shuler post-
office, about sixteen miles west of El Dor-
ado. It was built in 1888 by Geo. S.
Sexton, who was then serving his
year on trial in the traveling com-
mission. So these good people started
man in his building career. It is a
large, commodious building and is
seated.

The homes in the community are
in harmony with the church. They
nearly all large modern structures
furnished with everything to make
home attractive and happy.

This is the home of Rev. E. K.
well of the North Arkansas Confer-
ence. His father and mother
brothers still live there and are
doing well. Brother Gideon Justice
a pillar in the church, and he and
love the Lord with all their heart.
Brother P. M. Powledge has lived
for many years. He and his chil-
dren are doing much in the work of
the Lord. The day we left one of his
Sexton, left for Hendrix College.
ton is named after the church build-
ing and is a ministerial student. He
is a promising young man. Here also
Brother A. T. Morgan. We spent a
pleasant night with him and his
family in his very beautiful home.

Unlike many other communities
practically everybody—men, women
and children—belong to the church.
Our people are largely in the major-
ity. This is in many respects an ideal
community. It is far enough away from
the railroad and any town to escape
all the evils that these bring.

Brother Waddell is serving suc-
cessfully these good people. All love
him and he is doing the work of a Meth-
odist preacher.

We preached ten sermons to which
the people listened attentively. W.

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there was no great outburst of joy, yet all who expressed themselves said they had been spiritually elevated and saw their duty as Christians more clearly than ever before. The prayer meeting was revived, which is a good indication in the right direction.—J. F. Simmons.

Thornton, Ark.

HAVANA.

Last January I received a letter from my presiding elder asking me to supply the folks at Moore's Chapel and Southern Home with preaching this year. As these places were so weak the Conference had dropped them from the Circuit. I began a meeting at Moore's Chapel the third Sunday in July, which resulted in five professions, and since then I have received two into the church, and I think I will receive more there yet. Then I helped the Cumberland Presbyterians hold a meeting at Riley which resulted in 25 professions and quite a number of accessions to the Presbyterian Church.

The third Sunday in August we began our meeting at Southern Home. It was a hard pull there as there were many backsliders, but after about a week's hard preaching and praying the revival power fell and from then on backsliders were reclaimed and sinners converted at almost every service. The interest became so great that folks attended the services for six miles each way. We had an old-time shouting Methodist meeting. When on the third Sunday night of the meeting we checked up to take out, we found that we had about 20 reclaimed, 35 professions and had baptized 16, and raised \$170 to rebuild our church there, which had blown down. We are praising the Lord for a great victory. We local preachers have a great opportunity in the rural places and if we will do the work that ought to be done, the folks will remunerate us for our labors.—J. W. Harger.

ALICIA.

We closed our meeting at Alicia Sunday night, September 5, having run two weeks beginning Sunday night, August 22. Brother Wilford, our presiding elder, was with us for a couple of services when he left to go to a meeting he was holding for Brother Horn at Arbor Grove. Brother O. L. Cole of Nettleton came to us Monday, and stayed with us nearly two weeks. We had to contend with very unfavorable weather throughout the first week, but the interest grew steadily. The attendance was splendid at the day services, and there were large crowds present at the night services. Brother Cole did some strong

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preaching. I don't think I ever heard a stronger series of sermons in all my life. He exposed sin in all its vileness, but he did it in such a spirit of love that he won the hearts of both Christian and sinner. There were several conversions, some of our influential men being in the number. The church was much revived, and I feel that we are on a higher plane of Christian living. Brother Porter, one of our good local preachers of Bethesda, also rendered us some valuable service.—J. M. Harrison, P. C.

AT HOME AND ELSEWHERE.

Our work on the Leola and Carthage charge is moving off very nicely. Since the meeting at Leola I have held one at Mt. Zion Church, an afternoon appointment served in connection with the charge. In this meeting five were added to the membership of the church. I am to begin this week at Carthage, where I am expecting a good meeting.

Besides holding my own meetings with some other brethren, I held a good one with Rev. T. F. Hughes on the Holly Springs work. Hughes is in his fourth year on this charge. He is winding out his quadrennium very successfully.

I have been with Rev. T. D. Spruce on the Lono charge in two splendid meetings. Spruce is in his first year and is doing a fine year's work.

At Clear Creek Church we held the best meeting said to have been held there for years. At Poyen, where a new church has recently been built, and with a membership of only seven, we had another good meeting. The membership was increased there two hundred per cent.

I am just in from Percy, sixteen miles west of Hot Springs, on the M. D. & G. Road. I left a fine meeting there in progress. Quite a number of conversions had already taken place and there had been seven additions to the church. Rev. Homer Ault on the Ussery charge is pastor at Percy. Brother Ault is loved by his people, and he will have a fine report for Conference.

May God's blessings be on our editor and the constituency of the dear Methodist.—J. L. Leonard.

WELEETKA, OKLA.

The report of our meeting might be good news to our friends, especially to those that have served this place.

The oldest people of the town say that it was the best meeting this town has ever had in her history.

We had 59 conversions and a number reclaimed, with more than 50 received into the churches, Methodist Church getting 36, with more to follow. The entire town and surrounding country was reached and helped by the meeting.

The writer was helped by a man of God who knows God, and who knows how to tell other men how to know Him, Rev. O. C. Fontaine, of Durant, Okla., one of the leading evangelists of our great church. Men, you can trust him. His message has two notes, one to turn away from sin and turn to God, who is able to save. The town is on a higher and better plane of Christian service. This has been a great year for our church at this place on all lines.

We will come to Conference rejoicing unless a tug breaks right at the close.—B. L. Williams, Pastor.

CEDAR GLADES MISSION.

After having been in the field of Cedar Glades Mission nine months as junior preacher, I am ready to make

report to the Epworth Leagues and to all others interested.

Brother McKelvey, pastor, gave me twenty-eight miles of the west end of the Mission, and we have been having some good times. We have Sunday schools at every point except one. Last spring we organized one that has about eighty-five members on roll, and this school had a nice Children's Day exercise in July.

Our revival meetings are over; just closed one with fifty-four conversions, and twenty-seven accessions to the church.

It was a place that was considered very hard. An arbor was erected be-

tween three points and Dr. A. O. Evans, our presiding elder, preached on Sunday and laid the foundation for a great revival. The Missionary Baptist people co-operated with us and their preacher preached some for us, and so we had a great meeting. Rev. J. C. Johnson of Mt. Ida visited us a day or two and preached for us twice. I wish to say to the Epworth League people, some of whom have been expecting Epworth Leagues to be organized in this county, that it sometimes takes a great vessel a long time to turn in the water. The church must first be established, then we can look for the institutions of the church, and



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the church is growing rapidly. Brother McKelvey thinks we will receive over one hundred members by the close of the year, and this year will be a stepping stone to greater things.

The power of God has visited our country and is driving the power of sin away. We are very thankful to our Master.—J. L. Dedmany, Jr. P. C.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Present: Richardson, Rodgers, Wilkinson, J. D. Baker, C. N. Baker, Graham, Twitty, Eaglebarger, Thomas, Buhler, Wilson.

Hunter Memorial—(C. N. Baker). Sunday school growing. Church attendance up to the average. Pastor has assisted Brother Dean at Hamburg in a gracious revival. There were 47 conversions. He is doing the preaching for Brother Rodgers in a great revival at Highland.

Winfield Memorial—(Thomas). Two additions. Considerable increase in attendance at all the services. Sunday school and League doing well.

Highland Park—(Rodgers). Revival in progress with much interest. Fifteen accessions; 25 children have made applications for membership. Brother C. N. Baker is doing the preaching; crowds overflow the church at almost every service. A Jewess has been converted and joined the church.

Pulaski Heights—(Twitty). Various departments of the church moving along nicely. Pastor has been out in revival work at Primrose, with 12 accession; at Mabelvale, with 14, and at Salem camp meeting, where 26 were received.

Asbury—(Richardson). Two additions. Sunday school increased in attendance. League doing fine work.

Twenty-Eighth Street—(J. D. Baker). Pastor had funeral at the time of morning service. Dr. W. F. Wilson preached at 11 a. m. and pastor at night to good congregations. Sunday school doing well.

Forest Parke—(Graham). Unusually large congregations at both services Sunday. Six additions since last report. Sunday school growing.

Capitol View—(Buhler). Revival going on with eight additions during past week. Rally Day observed Sunday with 480 present. The church was filled to overflowing at the night service. Night school has opened with

a good attendance and an excellent teaching force. This school keeps nine months in the year, every night in the week except Wednesday and Saturday.

First Church, Argenta—(Wilkinson). Revival in progress with splendid interest and eight additions in past week. Brother Morehead and Dr. James Thomas have assisted in the preaching. The outlook for the greatest meeting in year is good.

Brother Eaglebarger is still teaching and assisting in music, the former at Winfield and latter at Capitol View.

Dr. W. F. Wilson preached at Twenty-eighth Street Sunday morning.

HOT SPRINGS METHODISM.

Present: Steel, Holland, Robertson, Fizer and Forsythe as a visitor.

Park Avenue—(Robertson). Had fine Sunday school which is holding up splendidly during the summer. Had Rally Day services in the morning at 11 o'clock; a large congregation; a fine program, and a very enjoyable service. The Epworth League had a most interesting program and attendance fairly good. The night congregation was good and the service good.

Malvern Avenue—(Fizer). Very good service at both hours yesterday, and about the same the previous Sunday. Have been away about six weeks engaged in revival meetings with encouraging success.

Central Avenue—(Copeland). The pastor of Third Street, R. M. Holland, held both the morning and evening service for the Central people yesterday. There were fine congregations at both hours. The services were very satisfactory to the preacher and seem to have been to the people. Central people are very kind and greatly appreciative. The Sunday school was large and the service good. The League was largely attended in the evening, with quite a number of older people present.

Third Street—(Holland). Rev. J. A. Parker, a former pastor of Third Street, now pastor at Fordyce, preached in the morning and at the evening hour. The morning congregation was not quite up to the average, but the evening attendance was excellent. Brother Parker preached two very fine sermons according to the report of those who heard. Third Street people enjoy any of their former pastors returning and preaching for them. The present pastor is always glad to sit at the feet of any former pastor of the church he serves and be taught out of the Word.

Rev. D. P. Forsythe was present and reported that he has been with Brother Ault in three meetings with fairly good success.

Rev. A. M. Robertson, Rev. R. M. Holland, Dr. A. O. Evans, each took a hand in the camp meeting out at McClendon Springs. The meeting was a success in many respects. Rev. S. B. Mann has done some hard work on the Hot Springs Circuit under the most peculiar and unfavorable conditions, known only to those who have worked in and around these mountains. The people are torn up by various sects, ready at any time to run after and take up with the wildest stranger who may happen to come along. The conditions on this work as well as on Cedar Glades Mission are very peculiar.—R. M. Holland, Secretary.

EL DORADO STATION.

Dr. Theodore Copeland, of Central M. E. Church, South, Hot Springs, is here conducting a revival. The meet-

ing has been going for one week; indeed going. I have conducted many revivals, seen many conducted by others, but this one stands alone in two or three particulars. First, it has gone upward from the very first service, losing no ground, but rather gaining. Second, the little children have attended in great numbers, not because they were forced to attend, but because they enjoyed to hear this great man of God tell the Gospel story. I have never in my life seen children more concerned. They sit with their eyes fixed on the preacher—eyes filled with tears, their hearts leaping for joy. They were often the first to come and accept propositions. Quite a number have joined the church. Sunday was a great day. The men's meeting in the afternoon was one of the profoundest and far-reaching services I have ever seen. At night the church was packed with eager and hungry souls. The vestibules, aisles—every available space—were occupied; then scores were forced to remain outside. How we need a new and larger building here.

The meeting continues through the week. Dr. Copeland was sent to us by the Great Shepherd. Pray for us.—W. C. Hilliard.

REVIVAL NOTES FROM OSAGE CHARGE.

We are moving along nicely with our revival work on this charge. We have had up to date twenty conversions, eleven additions, and two infants baptized. At the close of our services at Osage we organized an Epworth League among the young people which is promising to do well. At our church at Pina about twenty, most of them young people, pledged themselves to the carrying on of the Sunday school and prayer meeting work. We begin service at Carrollton next Saturday night. Pray for our work here.—Horace L. Nance, P. C.

HAMBURG STATION.

Sunday night, September 12, we closed a good meeting. The people say the best for many years. We organized and planned for a month in advance. The pastor preached for five days. The pastors of the Presbyterian and Baptist churches preached one

sermon each. Rev. Clem Baker, pastor of Hunter Memorial Church, Little Rock, came on Friday and preached a week. This is his native county and home town. He delighted the people with his earnest preaching and faithful service. The merchants voluntarily closed their stores from ten to eleven, also the picture show closed at night. People went away at night several times, even the last night of the meeting, because they could not get seats. Forty-seven applied for church membership. Thirty-six were received into the Methodist Church and others will come in later, some to other churches; some family altars rebuilt. Some subscribed for their church paper.—S. C. Dean.

A GREAT REVIVAL AT MANILA, ARK.

We have just closed the greatest revival perhaps in the history of the town of Manila. The entire town and community was stirred as never before. God was with us in great power from the very beginning. The meeting continued 16 days and during this time there were 130 conversions and reclamations. Many of these were already members of our church who had gone back into the world. We received about sixty into our church and baptized 17 infants. One remarkable feature of the meeting was that of this number of conversions 75 or 80 were grown men and old men. God got hold of some of the most wicked and sinful men and women of the town. Manila has had a reputation for wickedness for some time, but I want to say that public sentiment in the town and community has been largely changed. Some of the most vile and wicked places in the town were cleaned up.

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Our church was greatly strengthened, having received many substantial members.

Rev. Jno. Gowan of Kennett, Mo., was with us the first week of the meeting. He is a man of great spiritual power. He used to live in Manila, but at that time went all the gaits of a wicked and sinful life. He was soundly converted and went to preaching. He is now a local preacher in the St. Louis Conference. Rev. W. J. LeRoy of Earle was with us the second week of the meeting. He did great work. His sermons and personal work were good. I know of no one better in handling an altar service.

There were great crowds during the entire meeting. Several times the crowd was so large that we held two services at the same time. We are all rejoicing over what God has done for us.

During this quarter we have had about 75 additions to our church and baptized 25 infants.—C. C. Burton, P. C.

REVIVAL AT INGALLS.

We began a meeting at Ingalls Monday night, the 6th inst., and closed on the night of the 12th. Rev. Grover Cleveland did all the preaching. A fine type of people live in this part of our county. It has some natural advantages in the fertility of soil and

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range for hogs and cattle. The crowds came to our meeting. The large school building was filled to overflowing the second night. A kind Primitive brother gave us his wagon shed, 60 feet long, with three tiers of seats. It was soon filled. The result was a great revival among Christian people. Twenty-seven joined our church. We organized a church with 20 members. Have now 45 members and a good subscription to build an up-to-date house, with two Sunday school rooms. To God be the glory.—R. Spann.

MEMBERSHIP IN THE BAPTIST CHURCHES IN ENGLAND.

We distinctly disclaim any controversial purpose in the present contribution. Our object is to note the comparatively new situation which obtains in one of the most influential Nonconformist churches in England at the present time.

When we speak of the Baptist Church or churches in the old land today as influential in the best sense of the term, we are only recognizing what is a well-known fact by all who have given careful attention to the general church life and practice as they exist in the land across the sea. In its history, unity, spirituality, and power in the religious and varied life of the nation there is ample ground to congratulate the Baptist denomination and to wish for it a great and continued success. It is, however, to the comparatively new phase which marks the condition of membership in many of its churches to which public attention has been called and to which this paper is specially directed. It is not ours to decide on the wisdom of the change but to observe that it certainly indicates a movement which at no distant day may have very important bearings on the practice and activities of the said church on this side of the Atlantic. The writer is indebted for the statements and facts which follow to a leading Baptist clergyman, Rev. Dr. Fowler, now in charge of one of the large churches at Mount Vernon, N. Y. The occasion on which the English situation was very thoroughly presented was at the Baptist Congress held at Ithaca, N. Y., in 1912. The subject under consideration was "What Is a Baptist Church—the English View?" Dr. Fowler, in a very informing paper, furnished to the congress the results of a somewhat prolonged and careful investigation.

What is known as "open membership" prevails in a large number of the Baptist churches in England at the present time, and included in these are not a few of the leading churches of that name, such as those of Dr. John Clifford, Dr. Charles Brown, Dr. Meyer, Rev. Thomas Phillips, Rev. T. J. Forbes, Rev. P. T. Thomson, and others. By "open membership" is meant the receiving into full church fellowship and membership of persons simply on the profession of faith, without being baptized (or immersed). As this custom is very exceptional in this country, it is of special interest to learn what Dr. Fowler has to say on this particular point. On page 44 of the proceedings of the congress referred to, Dr. Fowler read as follows: "To better understand the present position of English Baptist churches I wrote 500 letters to the pastors of the leading churches and to each of the associations in England, containing among others the following questions: Name of church? Number of members? What percentage of members are unbaptized (unimmersed)?

What effect do you think this 'open membership' has had on the denomination? Has it hindered its growth or influence?"

To these 500 letters Mr. Fowler received 496 replies in addition to replies from presidents and secretaries of associations. In this survey, omitting the name and membership of the churches, out of 496 replies received, 491 report as having "open membership," and the proportion of unbaptized persons to the whole ranges from one to sixty per cent, with an average of 34.3 per cent.

In addition, thirty-six ministers reply as Dr. Newton H. Marshall, of Hampstead, London, does when he says: "Had I not been admitted to church fellowship before baptism I should not have become a Baptist." In answer to the question: "Do you consider baptism to be a matter of individual obedience apart from church membership?" all except three reply in the affirmative and these three report as undecided in the matter.

Here, however, is the vital point. Should the ordinance of baptism be made a condition of church membership? Three hundred and eighty replies affirm that it should not. In the Westbourne Park Church, London, of which Dr. Clifford is pastor, ten per cent of his members are unbaptized. Of the 496 responses six only are of a negative character. Four hundred and ninety affirm in positive terms that the effect of this practice of "open membership" has been good. One pastor writes that the custom "has favored and promoted the growth of strong churches, rich in spiritual culture, full of missionary zeal. * * * The most

stable churches are the open fellowship churches. They have the greatest generosity toward the weaker churches. They have the greatest practical interest in foreign missions and take the lead in large denominational undertakings. Without them Baptist work in England would come to a standstill in many respects."

It is well to bear in mind that the 500 churches do not by any means represent the whole number of Baptist churches in the old land, but they are certainly of sufficient number and importance to speak for a movement which is likely to be very influential in the church in question, both in England and in this country as well.—William Harrison in Zion's Herald.

For half a century to come Europe will be paying the awful cost in men and in money of this war, and the loss in men will mean infinitely more than the loss of untold billions of money; for in the balance sheet of a nation, as well as on heaven's book, men count for more than coal and iron and cotton. — Manufacturers' Record.

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QUARTERLY CONFERENCES
LITTLE ROCK.

ARKADELPHIA DISTRICT.
(Fourth Round.)

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

CAMDEN DISTRICT.
(Third Round.)

Chidester, at Pleas. Grove.....Sept. 25-26
Waldo, at McNell.....Oct. 2-3
CamdenOct. 10-11
Special attention will be given to Questions 1, 9, 10 and 11, and any others postponed from your former Q. C.
W. P. WHALEY, P. E.

LITTLE ROCK DISTRICT.
(Fourth Round.)

Bauxite Ct., at Sardis.....Sept. 25-26
Austin Ct., at Concord.....Oct. 2-3
Lonoke, p. m.Oct. 3
Hickory Pl. Ct., at Walter's C.Oct. 9-10
Carlisle, p. m.Oct. 10
Tomberlin Ct., at Hundley's C.Oct. 16-17
England, p. m.Oct. 17
Oak Hill Ct., at Oak Hill.....Oct. 23-24
DeVall's Bluff and Hazen, at H.Oct. 30-31
Des Arc, p. m.Nov. 7
Asbury, a. m.Nov. 7
Keo, 3 p. m.Nov. 14
First Church, a. m.Nov. 14
Forest Park, a. m.Nov. 14
Winfield Memorial, p. m.Nov. 14
Henderson's Chapel, a. m.Nov. 21
Highland, p. m.Nov. 23
Capitol View, p. m.Nov. 24
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.)

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

PINE BLUFF DISTRICT.
(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
StuttgartNov. 7
Altheimer and Wabbaseka, at Altheimer, 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 LakeNov. 18-19
Grady Ct., at Grady, 11 a. m. and 2 p. m.Nov. 21
Hawley Memorial, P. Bluff.....Nov. 21-22
Lake Side, Pine Bluff, 8 p. m.Nov. 23
First Church, P. Bluff, 8 p. m.Nov. 26
Sherrill and Tucker, at T.....Nov. 28
Special Appointments.
Rison, Special Q. C., 10 a. m.Nov. 11
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.)

NashvilleSept. 25-26
Orchard ViewSept. 26-27
Amity (Rosboro)Oct. 2-3
Shawmut (Cedar Bluff)Oct. 3-4

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

TEXARKANA DISTRICT.
(Fourth Round.)

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

NORTH ARKANSAS.

BATESVILLE DISTRICT.
(Fourth Round.)

Evening Shade, Bethlehem.....Sept. 25-26
Charlotte, Oak Ridge.....Sept. 26-27
Jacksonport, Elgin (3d).....Sept. 28-29
Tuckerman and Kenyon, at KenyonSept. 30-Oct. 1
Newport Sta. (3d)Oct. 2-3
Salado and Oil Trough, at Elmo.....Oct. 3-4
Sulphur Rock, at Gap.....Oct. 5-6
Central Ave. and Bethesda, at B.....Oct. 7
Floral, at MacedoniaOct. 9-10
Yellville, at Ware's Chapel.....Oct. 12-13
Lead Hill, at Pyatt.....Oct. 14-15
Cotter, at Cotter.....Oct. 16-17
Mountain HomeOct. 17-18
Calico Rock, at C. R.....Oct. 19-20
Mountain ViewOct. 23-24
Melbourne Ct., at Chapel H.....Oct. 27-28
Bexar, at Wheeling.....Oct. 28-29
Viola, at ViolaOct. 30-31
Minturn, at Stranger's H.....Nov. 4-5
Swift and Alicia, at S.....Nov. 6-7
Jacksonport, at ElginNov. 7-8
Newport Sta.Nov. 8-9
Newark Sta.Nov. 9-10
Marcella and GuionNov. 13-14
Cave City, at Cave City.....Nov. 16
Batesville, First Church.....Nov. 22
Brethren, let every man do his best to have everything in good shape. Let trustees have their reports. Let no man throw up his hands because we have had a flood in parts of the district. This has been a great revival year. May we not show our appreciation by bringing up the financial side? Yours for good reports,
B. L. WILFORD, P. E.

BOONEVILLE DISTRICT.
(Fourth Round.)

GravellySept. 25-26
Walnut TreeSept. 25-26
Dardanelle Ct.Oct. 2-3
DardanelleOct. 3-4
BigelowOct. 9-10
PlainviewOct. 10-11
PerryvilleOct. 16-17
Ola and PerryOct. 17-18
MagazineOct. 23-24
BranchOct. 24-25
ParisOct. 30-31
ScrantonOct. 31-Nov. 1
Pett JeanNov. 2
Booneville Ct.Nov. 6-7
BoonevilleNov. 7-8
Gravelly and Walnut Tree quarterly conferences will meet together at Gravelly. Bishop Morrison will be with us. The pastors are especially urged to see that trustees make reports according to the Discipline, and that Woman's Missionary Societies have ready their reports.
The District Conference ordered collected an amount equal to three per cent on pastors' salaries, to be applied on district parsonage, this arrangement to continue from year to year till that excellent property is paid for. Please have this collection in hand at the quarterly meeting. Whatever may have been true during the earlier months of the year, there is no excuse for the failure now of any of our Conference collections.
JAS. A. ANDERSON, P. E.

CONWAY DISTRICT.
(Fourth Round.)

Russellville (Conf. later), p. m.Sept. 26
Morilton (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 Hammon'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
ClarksvilleNov. 14-15
London Ct.Nov. 16-17
AtkinsNov. 18
R. E. L. BEARDEN, P. E.

FAYETTEVILLE DISTRICT.
(Fourth Round.)

GoshenSept. 25-26
SpringdaleSept. 26-27
Viney GroveOct. 2-3
Prairie GroveOct. 3-4
WinslowOct. 9-10
FayettevilleOct. 10-11
SpringtownOct. 16-17
Gravette and Gentry.....Oct. 17-18
Eureka SpringsOct. 21
Green ForestOct. 22
Osage Ct.Oct. 23-24
Berryville StationOct. 24-25
Berryville Ct.Oct. 26-27
Centerton Ct.Oct. 30-31
Pea RidgeOct. 31-Nov. 1
Elm SpringsNov. 6-7
Siloam SpringsNov. 7-8
BentonvilleNov. 10
Huntsville Ct.Nov. 13-14
War EagleNov. 20-21
RogersNov. 21-22
G. G. DAVIDSON, P. E.

FORT SMITH DISTRICT.
(Fourth Round.)

Dodson Ave. (Ft. Smith).....Sept. 26
Van Buren Station.....Oct. 3
South Fort Smith.....Oct. 3
Kibler Ct., at Newberry.....Oct. 9-10
Mulberry Ct., at Dyer.....Oct. 10-11
Central Church (Ft. Smith).....Oct. 17
Van Buren Ct., at East V. B.....Oct. 17
Greenwood StationOct. 23-24
Ozark Ct., at Mt. Vernon.....Oct. 30-31
Ozark StationOct. 31
Beech Grove Ct.Nov. 1-2
Hartford and Mansfield, at H.....Nov. 6-7
Huntington and Midland, at H.....Nov. 7-8
Alma StationNov. 21-22
WILLIAM SHERMAN, P. E.

HELENA DISTRICT.
(Fourth Round.)

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 StationOct. 10-11
Turner Ct., at Turner.....Oct. 16-17
Clarendon StationOct. 17-18
Hamlin Mission, at H.....Oct. 23-24
McCroby StationOct. 24-25
Howell and DeVew Ct., at H.....Oct. 30-31
Wynne StationNov. 6-7
Parkin StationNov. 7-8
Cotton Plant Station.....Nov. 13-14
LaGrange Ct., at LaGrange.....Nov. 20-21
W. F. EVANS, P. E.

JONESBORO DISTRICT.
(Fourth Round.)

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

PARAGOULD DISTRICT.
(Fourth Round.)

Boydsville Ct., Mary's Chapel.....Sept. 2
Piggott and Rector, at R.....Sept. 2
St. Francis Ct., at St. F.....Sept. 2
Marmaduke Ct., Hurricane.....Sept. 2
New Liberty Ct., New Liberty.....Oct. 2
Old Walnut Ridge, Joblin.....Oct. 2
Walnut RidgeOct. 3
Black Rock, Hoxie and Portia.....Oct. 5
Imboden, Ravenden Springs.....Oct. 7
Smithville, at Smithville.....Oct. 9
Ash Flat, at Ash Flat.....Oct. 11
Mammoth SpringOct. 16
SalemOct. 16
Pocahontas and Biggers, P.....Oct. 23
Reyno Ct., Reyno.....Oct. 24
Pocahontas Ct., Oak Grove.....Oct. 26
CorningOct. 30
Peach Orchard Ct., F. O.....Oct. 31-Nov. 1
Lorado Ct., Lorado.....Nov. 4
F. M. TOLLESON, P. E.

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