

# WESTERN METHODIST.

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

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NO. 39

HE THAT LOVETH FATHER OR MOTHER MORE THAN ME IS NOT WORTHY OF ME; AND HE THAT LOVETH SON OR DAUGHTER MORE THAN ME IS NOT WORTHY OF ME. AND HE THAT TAKETH NOT HIS CROSS, AND FOLLOWETH AFTER ME, IS NOT WORTHY OF ME. HE THAT FINDETH HIS LIFE SHALL LOSE IT; AND HE THAT LOSETH HIS LIFE FOR MY SAKE SHALL FIND IT.—Matt. 10:37-39.

## CHURCH UNION.

Some of the papers representing the Congregationalists and the Disciples are discussing the possibility and the desirability of the union of these two denominations. It looks reasonable. Church union is now atmospheric. All Christians are thinking of it. Each Church that holds back feels impelled to justify its failure to fall in line. Undoubtedly there is progress in the direction of the unification of denominations that are like-minded and similarly organized. To us the union of Congregationalists and Disciples seems perfectly simple and easy. To them it would seem that the unification of Methodism ought to be an elementary problem. To all of us it is easy to say what others should do, but hard to overcome our own petty prejudices and doubtful differences. We are, however, always glad when practical progress is made in other Churches, because it proves the possibility of the thing which we know ought to be done, and after awhile it will be done. The time will never come when all denominations will fuse, but pet peculiarities will be tolerated and room will be found in the same organization for those who agree on principles although they may honestly differ in unessentials. Unity of spirit and loyalty to Jesus Christ are more important than identity of forms. Christians today are nearer together and working more harmoniously than ever before. Let there be still fuller and heartier cooperation, and in due season complete union will come between bodies of similar faith and practice.

## MINISTRY AND MONEY.

On a recent Sunday Dr. Newell Dwight Hillis, pastor of Plymouth Church, Brooklyn, famous as a writer and lecturer, made humble acknowledgment before his congregation that ambition and the desire to be rich had caused him to fall from his high ideals. He had earned much and speculatively invested, and, without being dishonest, had lost and become bankrupt. He said: "While I am not conscious of betraying the trust that my people have reposed in me, yet often I have loved my books more than the poor; I have loved position and office and honor, and sometimes I have thought of my own interests, when every drop of my blood and every ounce of my strength and every thought of my mind belonged to our schools, to the sick, the friendless, the poor, and to the boys and girls with their eager and hungry minds. Often have I taken honors offered me when I should have chosen solitude and dwelt apart and listened to the voice of God and tried to be a true prophet of God to you. For several years I have had a growing conviction that the minister has no right to make money and does his best work without it." Far be it from us to condemn any preacher who has accumulated a little property, but this outstanding example of a ministry marred by money emphasizes a growing conviction that money is a menace to the ministry. However honestly he may make it, a preacher is regarded with some degree of suspicion when he accumulates. If he has done nothing else, he is thought to have divided his thought and time. Then as the love of money is the bane of our Christian civilization, the money-getting preacher seems to align himself with the movements of mammon, and to depend on material rather than spiritual resources. It is easy to recall scores of preachers who either utterly fell or

whose usefulness by their involvement in inherited a fortune has drawn them as and see opportunity wise preacher one financial sense, he for his own benefit, it strictly for the interests of the Church. That is not only legitimate, but even laudable. We need church financiers, but we do not need preachers who burden themselves with property in the vain hope of avoiding penury at superannuation. Riches have wings, and often fly away just when we begin to depend on them for support. It behooves us to keep ourselves unspotted from the world that we may successfully discharge our holy duties.

## THE MENACE OF THE MACHINE.

The automobile, in its various forms, is one of the wonders of this fast age. Its increased use in a decade is unprecedented. Immense industries have been created in its manufacture. It has affected American life more seriously than has any other form of locomotion in so short a period. Its influence has been revolutionary. Many results are good. It has carried the denizen of the city into the country, and in some communities it has destroyed the deadening isolation of the farm. It has given renewed impetus to the movement for good roads. In the city it is replacing the horse and thus making conditions more sanitary. It promises cheap, rapid transit in cities and towns where street cars could not profitably run, and opens up rural sections remote from the steam railway. It is a fruitful source both of pleasure and of profit, and yet few good things ever offered so many opportunities for abuse. It is tremendously expensive, and yet multitudes of moderate means are buying. There are men, such as doctors and traders and farmers, who ought to own machines of inexpensive models, but to most men on incomes of less than \$5,000 the automobile is a costly luxury. It is not the initial cost so much as current expense that is extravagant. In many cases the purchase involves debt, and precludes the possibility of owning a home, because the purchase price and the monthly expense would in five years buy a modest home in city or country. It will often prevent taking or maintaining life insurance. It may deprive the children of a college education. It is almost certain to cut off contributions to church and charity. Then the direct cost is not all. Outings and social events will become a heavier drain. It ministers to pride, because the owner holds himself above the humble pedestrian. It encourages recklessness of one's own life and the lives of others. While it brings some people to church, it carries vastly more away, and results in wholesale desecration of the holy Sabbath. By rural rides and night journeys young people are removed from ordinary restraints and thrown into temptation. Boys and men are unduly withdrawn from business and become mere loafers on wheels. Riding seems so innocent that even saints are beguiled and become wanton in their waste of time. It is to be hoped that, like the bicycle craze that prevailed for a short period a generation ago, this folly, too, will run its course, and the automobile will find its legitimate place in our civilization. If any man realizes that he is a motor-maniac, it will be hard to effect a cure, but he should resolutely set himself the task of recovering his sanity. Church debts could be paid, deficits in pastors' salaries and missionary collections be made up, orphanages maintained, and colleges endowed with the money which men and women are spending while they speed to perdition. There is moral menace in the machine. There may be spiritual death in the automobile. Let Christians consider and stop their folly.

## WILL VANDERBILT TRUSTEES DO IT?

The last General Conference, realizing that the charters of some of our Connectional Boards might be defective, appointed a Commission to examine the charters of all our Connectional Boards with a view to ascertaining whether or not, under the laws of States in which these several interests are chartered, the property held by them is properly secured to the Methodist Episcopal Church, South. If the Commission should find that the laws did not properly secure to the Church the ownership and control of its property, it was commanded to instruct the various Connectional Boards to procure charters where Church ownership and control might be beyond question. It was found that the law of Tennessee was not satisfactory, but the Legislature speedily amended the law so as "to authorize eleemosynary and educational corporations to amend their charters so as to vest in the governing body of a religious society or denomination the power to name the directors or trustees of such corporation, increase or diminish their number, fix their terms of office, fill and provide for filling any vacancies occurring; said directors or trustees to be thereafter governed by the laws, rules, regulations, and usages of such religious society or denomination." Whether this amendment was secured in order that Vanderbilt University might legally come under the control of our Church or simply to make it possible to retain some of our Boards at Nashville, we do not know; but it is now possible for the trustees of Vanderbilt University to amend their charter and give the Church full control. The trustees have contended that, while they held the property of the University in trust for the Church, still, under their charter and the laws of Tennessee, it was a self-perpetuating Board and the trustees could not legally or morally surrender charter rights and duties. If these trustees have been sincere in their contention, and only the law stood in the way of Church control, they now have the opportunity to vindicate their claim of loyalty by amending their charter as permitted now by Tennessee law so as to comply with the wishes of the Church. Will they do it?

## A CRYING EVIL.

The pardoning power is abused in Arkansas. That brings into contempt the verdict of the jury and causes widespread distrust of the courts. A great many people have come to deride the courts, but it is largely because higher authorities, without any knowledge of the facts, but influenced by political considerations, use the pardoning power unfaithfully.—Fort Smith Times-Record.

One singular thing about this is that those of our governors who have exercised the pardoning power most indiscriminately had previously served, either as prosecuting attorney or circuit judge, in which capacity they were not sparing in convicting men. Did the gubernatorial chair bring to them a revelation of the "inequalities of justice" or a new vision of the mission of mercy? Or is it true, as charged by the Times-Record, that they have been "influenced by political considerations" to "use the pardoning power unfaithfully?"—Daily Texarkanian.

Now the Fourth Quarterly Conferences are meeting. Presiding elders, pastors, and stewards desire good reports. It has been a year of uncertainty and of hardship, but a period of revival and spiritual uplift. Let these facts be considered, and let the contributions measure the real blessings that have come into our lives. As Europe is bleeding and dying for worldly advantage, let us sacrifice for the Master. We may be forced to eat less and wear cheaper garments, but the forces of righteousness must not be hindered nor driven back simply because we withhold God's property which He permits us to handle. Will a man rob God?

## WESTERN METHODIST

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## PERSONAL AND OTHER ITEMS.

Bishop Morrison will preach at Camden next  
Sunday.Bishop Leete is the author of a new book, "The  
Church in the City."Mansfield College and Centenary College, the in-  
stitutions of the Louisiana Conference, have had  
unusually fine openings.Our Board of Missions has lately received annu-  
ities to the amount of \$3,750; and of this total,  
\$3,000 was contributed by one person.The corner-stone of a new building for the  
Methodist Book Concern has been laid in Cincin-  
nati by Bishops Anderson and Cranston.The prohibition victory in South Carolina was  
even more decisive than at first reported. The  
vote was about two to one against liquor.Dr. John Anderson, for one year Business Man-  
ager for the Western Methodist, took the superan-  
nuate relation at the Missouri Conference.It is announced that Bishop Neely has written  
a book, entitled "American Methodism—Its Divis-  
ions and Unification," which will soon be pub-  
lished.Rev. W. A. Steel reports progress at Benton, hav-  
ing already received 99 members, with others yet  
to come in. He hopes to reach 120 by the end of  
the year.The Presbyterian Efficiency Congress for the  
Southern States is in session at Hot Springs. Hon.  
W. J. Bryan and other distinguished speakers will  
deliver addresses.Last Sunday the Sunday school room of the new  
Methodist Church at Conway was used for the first  
time. It is reported that more than 700 were pres-  
ent at Sunday school.Dr. Theodore Copeland writes from El Dorado,  
where he is assisting Rev. W. C. Hilliard, that they  
are having a great meeting—reclamations or con-  
versions at every service.Dr. C. C. Woods, editor of the St. Louis Chris-  
tian Advocate, has served his Conference as its  
secretary for forty sessions. It is needless to say  
that he is a very efficient secretary.The foreign mission fund of the Protestant Epis-  
copal Church has been increased by \$250,000 in re-  
sponse to a call for the gift of one day's income  
from each member of the Church.—Ex.Married: At Mount Hermon Church, August 14,  
Miss Pearl Huddleston and Mr. Leslie Kent, Rev.  
F. L. Glisson officiating. They are now at home  
to their many friends at Sulphur Rock.A great revival is in progress at Figure Five, on  
Van Buren Circuit. Rev. Henry Lewis is assisting  
the pastor, Rev. J. P. Wheeler. Many have already  
joined the church, and the meeting continues.Married: At Sulphur Rock, Ark., September 12,  
Miss Beulah Chaney and Prof. J. W. Taylor of Cave  
City, Rev. F. L. Glisson officiating. They are at  
home to their many friends at Cave City, Ark.Hedding College, Abingdon, Ill., has been seeking  
\$200,000 endowment. A friend, whose name is  
withheld, said it was too little, and offered \$50,000  
on condition that the total be raised to \$350,000.Rev. W. T. Wilkinson and his people at First  
Church, Argenta, are very happy over the read-  
justment of their church debt and the gracious re-  
vival through which many were added to the flock.Dr. Charles E. Slocum of Defiance, Ohio, re-  
cently deceased, made provision through insurance  
policies and an invested sustaining fund by which  
the American University at Washington, D. C.,  
now inherits \$10,000. He had long been interestedin the American University. Especially did he ap-  
prove of its later development in the direction of  
post-graduate study and research.According to the Baptist Advance, Ouachita Col-  
lege at Arkadelphia and Central College at Conway  
have had remarkably auspicious openings. These  
are the leading schools of the Baptists in Arkan-  
sas.Bishop Stuntz, at the session of Upper Iowa Con-  
ference, received his son into the Conference and  
consecrated him. He is to be assigned to work in  
India, where the Bishop once labored as a mission-  
ary.Dr. O. E. Brown conducted a series of Bible  
studies at each morning session of the Missouri  
Conference, and Prof. W. K. Tate, of Peabody Col-  
lege for Teachers, lectured on "The Country  
Church."The Constructive Quarterly for September, pub-  
lished by Geo. H. Doran Co., New York, as is usual  
with this review, is filled with good things. "Con-  
gregationalism" and "Christianity in Germany" are  
particularly attractive.From practically every school of the Church  
comes news of the best opening for some years past  
and from many the largest enrollment on record.  
The total enrollment in our schools for the session  
of 1914-15 was 20,380.Kentucky Methodism is trying to unify its edu-  
cational interests by having one college for men,  
one for women, and two training schools. It is ex-  
pected to require a year to work out the plans  
through a Commission.The Central Methodist reports that just before  
reading the Western Virginia Conference appoint-  
ments, Bishop Denny read publicly the changes  
made in boundaries of pastoral charges, and they  
were recorded in the minutes.At the recent session of Southwest Missouri  
Conference, Rev. J. N. Villines, who transferred  
from Arkansas last year, was appointed to Pine-  
ville Circuit. If he does not inquire when he ar-  
rives, he will still think he is in Arkansas.Rev. John P. Lowry, after assisting Rev. J. D.  
Dunn in two successful meetings on Blevins Circuit,  
is now helping Rev. J. W. Berry in a meeting at  
Washington, his boyhood home. As a result, thir-  
teen were received into the church last Sunday.The name of the Latin-American Missionary Con-  
ference has been changed to Congress on Christian  
Work in Latin-America. Its sessions will be held  
in Panama, February 10-20, 1916. It will be a  
missionary gathering of tremendous significance.We regret that absence from the city last Friday  
caused us to miss seeing Rev. J. H. Bradford of  
Center Point and Rev. J. H. Glass of Lonokey, who  
called while in our city. They are brethren beloved  
and appreciated, and always have a word of cheer.Returning from a visit to McCurtain and Spiro,  
Okla., Dr. John H. Dye called Tuesday and reported  
a most delightful visit. He spent some days with  
Rev. L. C. Craig, pastor at Spiro, and says that  
Brother Craig is enjoying his ministry and will  
remain in Oklahoma pastoral work.The new president of Iliff School of Theology,  
Denver, Col., Dr. J. A. Beebe, is thirty-six years  
old, a graduate of Simpson College and Boston  
School of Theology, and has been serving First  
Englewood Church, Chicago, of which Bishop Shep-  
ard was pastor when called to the episcopacy.To the beginning of last week there were in  
Emory College and Emory University Academy, at  
Oxford, Ga., sixty more students than were in Ox-  
ford at the same date one year ago. More new  
students are in Oxford than perhaps ever before  
at any one time in the history of the college.At the recent session of the Brazil Mission Con-  
ference three young Brazilian preachers were ad-  
mitted on trial. The gain in number of church  
members for the Conference year was 636, and the  
gain during the past two years was 1,233. This  
Conference pays more per capita than any other of  
the Church."The First Baptist Church of Dallas, Texas,  
raised last year \$93,324 for all purposes. Of this,  
\$15,889 was for local expenses and \$77,435 for mis-  
sions. The First Baptist Church in Shreveport,  
La., gave \$58,000, all but \$8,000 having been for  
missions." Is this not great giving? And note  
how much of it was not spent for local expenses.  
"Go thou and do likewise!"—Ex.In last week's Texas Christian Advocate there  
are able discussions of the Unification of Metho-  
dism under four heads: "Prime Requisites for  
Union," "Proposed Plan of Union," "Reception of  
the Plan," and "In the Meantime." The editor  
concludes that we must be generous, and neither  
Church should say, "This or nothing."It was said of the early Methodists that they  
walked on earth, but lived in heaven, simply an-  
other expression for heavenly-mindedness, and  
what blessed saints they were. They were in the  
world but not of it. They lived far above its vani-  
ties and sensual pleasures and had their eyes set  
upon the heavenlies.—Free Methodist.Dr. John S. Frazer, Commissioner of Emory Uni-  
versity, reports that his success in raising funds  
has been beyond his expectations. He has been in  
the field less than two months, has visited a num-  
ber of places in Alabama and Mississippi, and  
finds the preachers and people in hearty sympathy  
with the work and ready to contribute.Rev. C. H. Briggs, who has been our Missouri  
correspondent for many years, was at the last ses-  
sion of the Southwest Missouri Conference returned  
to Sedalia, which he had successfully served for  
several years. He is one of the strong men of his  
Conference and one of the most thoughtful and log-  
ical preachers it has been our privilege to hear.Tuesday we enjoyed a pleasant call by our friend  
Mr. Mason E. Mitchell, formerly of Conway, now  
of the United States navy, who has been on fur-  
lough for several months but will soon report at  
Washington for assignment to service. With two  
boys, his son and Cole Harton, he visited the Pan-  
ama-Pacific Exposition, and pronounces it well  
worth seeing.Rev. J. G. Seneker, of First Church, Fort Smith,  
rejoices over the more than 100 additions received  
at regular services during the year, three-fourths  
of whom were on profession of faith. He has been  
praying that God would thrust forth laborers into  
the harvest, and is glad because two of his flock  
have volunteered for the mission field, and yet he  
hopes for others.Rev. H. H. Watson writes that he has just closed  
a good meeting at Gregory. After eight days of  
preaching, the church there is wonderfully toned  
up and strengthened. It is in an unusually intelli-  
gent community. The congregations at Augusta  
recently have been larger than for six months.  
Crop prospects are flattering, notwithstanding the  
devastating flood.In our review of the book, John Ross and the  
Cherokee Indians, we mentioned a serious typo-  
graphical error. The publishers, Geo. Banta Pub-  
lishing Co., Menasha, Wis., have just furnished a  
copy with corrections, and a statement that it was  
not intended that defective copies should be circu-  
lated. We trust that our readers will get this valu-  
able historical work.Plans have been completed for the new edifice  
of our Mount Pleasant Church, Washington, D. C.  
This building will occupy a most convenient and  
desirable site, the lot alone costing \$23,000. When  
completed, the building will cost \$80,000, the pres-  
ent plans calling for the erection of the chapel at  
a cost of \$20,000. Dr. Forrest J. Prettyman, Chap-  
lain of the United States Senate, is pastor of this  
Church.While passing through our city last Friday, Dr.  
C. B. Carter, Presiding Elder of the Ruston Dis-  
trict, Louisiana Conference, spent a few hours  
with us. It was our privilege to show him some-  
thing of our city and to learn from him much of  
conditions in Louisiana. We trust he will come  
again, as we always enjoy the fellowship of the  
brethren who desire to know more of our Metho-  
dism and our city.Rev. Frank Barrett, last year one of the editors  
of this paper, and now Superintendent of Anti-  
Saloon League work in Arkansas, has been appoint-  
ed pastor of St. Luke's Church, Oklahoma City, to  
fill out the term of Dr. R. E. Goodrich, who was  
transferred to Missouri. St. Luke's is our strong-  
est church in Oklahoma, indeed one of the great  
churches of our Connection. Our last General  
Conference met there.Writing of the late Dr. H. M. Hamill in the  
Christian Advocate, Mrs. Janie McTyeire Basker-  
vill thus characterizes him: "A born leader,  
great of brain, catholic of spirit, candid and fear-  
less, genuinely pious without ostentation, self-

sacrificing to the point of self-effacement, with a genius for organization, and a passion for work, he marshaled the hosts of Israel after truly military methods and ideals."

Last Sunday was pleasantly spent by the editor with Rev. N. E. Skinner and his people at Bald Knob. Our membership there is small, but the congregations at both services were fair. Brother Skinner is working and praying for a revival, and will begin special services at Bradford, another appointment, next Sunday. A beautiful new school site has been selected, and Bald Knob is planning to erect this winter a modern school building.

We had at the opening of our two Schools of Theology, at Atlanta and Dallas, more students than were ever enrolled during any one year in the Theological Department of Vanderbilt, and this opening will likely be increased by at least fifty before the session ends. And this has been done with but meager resources in loan and help funds. The men and women of our Church should see that the needed funds are provided for these two schools.

Southern Methodist University began its first session September 22, with a registration of four hundred and with more than fifty in its School of Theology. Texas Methodists are expected to do great things, but this showing goes beyond the expectations of the most optimistic. Dallas citizens have raised another fund of \$75,000 for increased equipment, thus showing the faith of the people of that city in the Church and in Southern Methodist University.

In the last issue of the New York Christian Advocate appears an address on "John Wesley's Place in History," which was delivered by President Woodrow Wilson twelve years ago and published in the Advocate at that time. It is such a remarkable tribute to the founder of our Church that we shall try to find space for it later. President Wilson is a Presbyterian, but at one time was professor in Wesleyan University, where this address was delivered.

Advocating the amendment providing for bishops for races now before the Northern Methodist Church, the Northwestern Christian Advocate says: "We are convinced that the granting of this one thing will tend to retain the confidence of our colored members and at the same time pave the way for the amicable solution of future problems that may reach the proportions of a complication, when the larger question of reunion of the two great Methodisms may become immanent.

Dr. John R. Mott, who has so long been the leader of the Student Volunteer Movement, has accepted the General Secretaryship of the International Committee of the Y. M. C. A. He was educated in a Methodist college and then in Cornell University, and is a Methodist layman. He has called from China to be his associate Mr. F. S. Brockman, a Vanderbilt graduate and member of our own church. They are kindred spirits and will stir the young men of North America to undertake large spiritual tasks.

Bishop Hendrix, who has just presided over the ninety-ninth session of the Missouri Conference, calls attention to the fact that fourteen Methodist Conferences have been formed out of its original territory, and calls it "The Mother of Conferences." A committee was appointed to prepare plans for celebrating the centennial anniversary. This is the seventh time that Bishop Hendrix has presided over this, his own Conference, and he is invited to preside next year over the centennial session to be held in Fayette, his native town.

The Christian Herald has an interesting article about the preparation of a Grammar and Dictionary and translation of the Bible into the language of a Central African tribe by Dr. W. M. Morrison, the Presbyterian missionary. Our readers will be glad to know that he went out from Arkansas, having been a professor in Searcy College. Twenty-eight years ago there was no church and no Christian in that tribe. Today there are six churches and 10,000 members. It was Dr. Morrison who so generously helped our Bishop Lambuth to start our Congo Mission.

The following advertisement appeared in the Conway daily paper: "The Conway Methodist Sunday School is glad to announce that it will on next Sunday morning move into its permanent quarters in the new church building, on the corner of Prince and Clifton streets. Next Sunday will be a great

day in the history of Conway Methodism. Last Sunday we had 583 present in Sunday school. Next Sunday we are expecting 700. We have plenty of chairs for everybody. Separate class rooms; splendid teachers. You will like the way our school is conducted. We endeavor by good fellowship and cordiality, spirited singing, earnest prayers, short talks, faithful Bible study and a variety of general exercises to please and help all who come among us, either as members or visitors. Come next Sunday and see for yourself.—Conway Methodist Sunday School; M. J. Russell, Superintendent; R. H. Weems, Associate Superintendent."

Mr. W. G. M. Thomas, one of the leading lawyers of Chattanooga and an active Methodist layman, is asking the Methodist lawyers within the bounds of the Holston Conference to give financial assistance to the Lamar School of Law of Emory University. His appeal should find responses from Methodist lawyers in every part of the connection. In his message he says in part: "The Southern Methodist lawyers have a great opportunity for rendering a high service to their Church, their profession, and their country. Emory University, founded and controlled by the Methodist Episcopal Church, South, is located in Atlanta, Ga. It has a campus of seventy-five acres in Druid Hill Park, and its endowment and other net assets already aggregate more than \$2,500,000. Three departments—Academic, Medical, and Theological—are now established, and a Law Department will follow as soon as a suitable building is erected. This department will be named the Lamar School of Law in honor of the late L. Q. C. Lamar. Bishop Candler is Chancellor of the university, and the Southern Methodist lawyers are asked to contribute a sum sufficient to construct a building for the School of Law; and these contributions will be devoted exclusively to that building. Between \$50,000 and \$75,000 is needed."

#### HENDRIX COLLEGE NOTES.

"Men, the World's Need," was the theme of Rev. J. D. Hammons' sermon delivered before the students of Hendrix College last Sunday. It was an able sermon, presented to a great body of young people under happy conditions. The great crowd assembled in the Sunday school room of the new Methodist Church, the first time the room has been used. It was an inspirational address and met a hearty response.

Sunday afternoon at 2 a great body of the Hendrix students met in the Y. M. C. A. room in the annual Bible study rally. The importance of Bible study was presented earnestly by the old members. To this appeal a good response was made, and some 100 students will soon take up systematic Bible study.

Saturday was Bull Dog day; that is, the day for getting subscriptions for the Bull Dog, the newspaper published by the Hendrix students. Some 700 subscriptions were secured. The Hendrix students loyally support the student publication.

Monday night of this week was the time for the annual Y. M. C. A. reception. This is a notable event, as it brings together all the students and faculty socially. It is a general get-acquainted, get-together occasion. All new students are made to feel at home.

Old as well as new students are continuing to come in. The enrollment is considerably in advance of last year.—Reporter.

#### RECIPROCITY.

Gladly have we furnished our paper on time to those who have been financially pressed. Cheering notes have helped us to carry the burden, but they do not pay the printer. Now the tide is turning. Our people this fall have money. Let each one consult the label on his paper, and, if he is in arrears, reciprocate by prompt remittance. Then, too, our readers may greatly help both us and their friends by securing them as new subscribers. Consider our liberal premiums and act promptly. Let us share prosperity.

#### SUNDAY SCHOOL COLLECTIONS.

The following returns from "Field Workers' Day" collections are reported by the treasurer: Dalark Sunday school, \$7.50; Camden Sunday school \$6; Lakeside, Pine Bluff, Sunday school, \$3.65; Gurdon Sunday school, \$2; Mena Sunday school, \$3.35; Redfield Sunday school, \$1.50; Rogers Chapel, Hickory Plains, \$1; Richmond Sunday school, \$1.

Total, \$26. All Sunday schools are urged to report at once and state whether collections are for "Children's Day," "Field Workers' Day," or "Special." Remit to R. E. Overman, Treasurer S. S. Board, 920 State Bank Bldg., Little Rock, Ark.

#### "WHAT IS THE MATTER WITH THE CHURCH?"

I wish to thank my friends for a fine list of advance subscriptions for my new book. Smith & Lamar have accepted the manuscript, to be published on the royalty plan, but they also grant me the privilege of selling the book. If any other friends wish the book red-hot off the press, write me a card and I will have it sent immediately after publication. It should be ready for delivery by the last of October.—W. P. Whaley, Camden, Ark.

#### DOES THAT PAY THE DEBT?

The business manager of the Wesleyan has been sending out of late statements of account to our delinquent subscribers. Some of them owe the paper for more than a year. It has gone to them regularly, and we presume some of the members of the family have read it. We hope so, at any rate. Some of these to whom the statements have been sent have remitted with expressions of regret that they have not attended to the matter earlier; some take the trouble to express their appreciation of the leniency of the management of the paper in sending it while the subscriber was indebted for it, and some write to stop the paper at once. But does that cancel the debt for what is due the paper? Would one be so simple as to think that quitting a grocery or dry goods firm paid whatever the customer owed the firm? By what sort of reasoning does a man think that by quitting his Church paper he thereby cancels all indebtedness to it for past dues? Haven't some of our people permitted the obligations to their Church to sit too loosely on them? If the Wesleyan Advocate had to its credit in a bank a tithe of what is justly due it, there would not be a moment's uneasiness about the financial well being of the paper. There are some indications that we need in this country a mighty awakening on the matter of debt paying.—Wesleyan Christian Advocate.

#### BOOK REVIEWS.

**Profitable Vocations for Girls;** prepared by a committee of teachers under the direction of E. W. Weaver; published by The A. S. Barnes Co., New York and Chicago; price 75 cents.

As almost every girl now expects for a few years at least to engage in some occupation outside of her home, the question of her vocation is of great importance. Schools and teachers are more and more seeking to prepare both girls and boys for definite employment. With limited opportunities for observation and narrow school experience many a girl finds herself utterly at a loss to choose a vocation. This book, carefully prepared by the collaboration of teachers who had been dealing with girls, is a keen analysis of various occupations open to women with helpful suggestions as to the proper course to pursue in preparing for each and in securing employment. No matter how sure a young woman may be about the correctness of her choice and course, it will pay her to read this book. Then parents and teachers who wish to be able wisely to advise inquiring girls will find this painstaking study of the subject unusually valuable. It should be in every school and public library. The author says: "Every one who really counts works at something, whether in the home or outside in the professions, in business or in industry. Of these workers, only those are successful who have courageously faced the problem that confronts every schoolgirl. The problem is: To what work shall I devote myself? Work must be more than a way of earning a living. For the girl who does not find in her work itself a full expression of her thoughts and desires, no real life is possible—only a starved and stunted existence. Only as happy and efficient workers can we make our highest contributions to the world." Let every one interested in successful womanhood read this book.

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

## CONTRIBUTIONS.

## MY FOOTPAD FRIENDS.

A friend who wore a pleasant smile  
Dropped in this morn to chat awhile,  
And filched from me a treasure rare—  
That I could ill-afford to spare.  
Yet can I not avenge his crime.  
His theft was one good hour of time.

Near noon a stranger, passing  
through,  
Called in to have an interview,  
"Just killing time," (in self defense),—  
Until his train should bear him hence.  
He stole two hours of my fine day,  
Then slowly sauntered on his way.

At two o'clock, a lady came,  
(Who here shall rest unknown to  
fame).

To interest me in some fine scheme—  
As full of sense as—some wild  
dream!

Unbid she passed within my door,  
And stole just ninety minutes more

I sallied forth to take a walk—  
To purge my mind of all this talk  
That rasped my nerves. A neighbor  
bland

Met me and grasped me by the hand—  
There was I robbed in open day;  
Another hour was filched away!

A poor old negro, Uncle Pete,  
A little farther up the street,  
With croaking voice and gesture  
quaint,

Pour'd in my ear a doleful plaint;  
Which drew a dollar from my store  
And half an hour of time—or more.

So has it been from morn till night;  
Friends, foes, and strangers—black  
and white,  
Have pilfered time. At set of sun  
The day's work planned is scarce be-  
gun—

"Who steals my purse steals trash,"  
they say;

Far worse is he who steals my day!

Thieves, robbers, leeches, parasites,  
Nerve-tappers, bores, time-killing  
sprites—

You little think how great a crime  
It is to steal and squander time!  
'Tis murder—though devoid of strife—  
Stealing my time, you take my life!

—A. M. Shaw in Chicot Spectator.

AN IMPRESSION OF GALLOWAY  
COLLEGE.

I have often been struck by the fact that all the innumerable theories of all the numerous philosophers of all the schools focus upon religion; hence all alike leave human conduct under the spell of a more or less co-ercive logic, which co-ercive logic leaves no standing room for the individual outside of the alternative of strenuousness or indifference. The one acknowledges obligation, which begets or strives for a commensurate energy to cover said obligation, while the other passively acquiesces in what he conceives to be in any case inevitable. Here is a tremendous practical difference, wide apart as the poles, yet we are driven by all the theories of all the philosophies extant into one or the other of these camps. There is absolutely no intermediate or outlying standing room. Our intellectual centers, schools, colleges and universities are therefore, if not the most divine, then, the most practically vital and telling institutions in this world, and should be the most divine. The Church must draw her fighting forces from these institutions else we are shut up to the unhappy alternative of combating highly rationalized error with acknowledged ignorance. We have many

such institutions in this world and some are obviously more divine than others, yet some one might very correctly remark that this is but one way of saying that some of these institutions are obviously less diabolic than others. Very well. In our conceptual or ideal world we use our positives, good and bad; in our perceptual world we more modestly confine ourselves to such relatives as better and worse; hence in writing down our impressions of certain of our institutions, if we use the milder terms even in the superlative degree, we will not be called extravagant.

Some months ago, through the most generous of joint invitations by President Williams and Financial Agent Watson, the writer, together with other District Agents, was afforded an adequate internal vision of Galloway College and its workings. I took along with me an essential mental background that I might carry away a true picture of the spirit of the institution, at least from the more practical religious angle; the said background is the intellectual atmosphere that ordinarily pervades such institutions. Said atmosphere is too frequently professionalized, stale, stuffy, and your mental material as shopworn as a Hebrew pawn-broker's establishment. This is no unkind criticism of a respectable per cent of educational institutions. There is a reason for this state of affairs obtaining and it is all but unavoidable. One must have ideas; said ideas must be respectable. They must therefore have prestige; hence we hook them up with such names as Aristotle, Plato, Spinoza, Protagoras, Kant, Lotze, Hegel and on down to Eucken and Bergson; likewise all philosophical fallacies are satisfactorily disposed of, we think, when we couple them with names of other authors supposed to be more heterodox. The tendency, especially among amateurs, is to handle all this mass of mental stuff with the faculty of memory rather than the argumentative one; hence, all spontaneity and freshness of thought is inhibited, if not driven permanently from the field.

Now the thing that impressed the writer at Galloway was the open-airishness, so to say, of the intellectual realm. It goes without saying that Galloway is a college, and withal; a Christian college. We said above that all the philosophies extant converged with religion, leaving human behavior under the spell of a more or less co-ercive logic, which co-ercive logic left no standing room for the individual outside of strenuousness or indifference; the one recognizing obligation and the other acquiescing in what he conceives to be in any case inevitable. Now, as to what I meant by the open-airishness of Galloway. At Galloway, for instance, they pay less attention to the old metaphysical question of how evil came into the world than they do to the more practical one of how the greatest amount of it might conceivably be got rid of, and then set themselves to their task, working on details, with the Christ of St. Paul as a striver together with them in the business; hence rational strenuousness obtains there, first of all, in the development of character. One of our more modest relative terms even in the superlative degree will not therefore be thought extravagant when speaking of Galloway as an educational institution. Obviously she is one of the most divine institutions in our Church, one of the most religious, one of the best. I owe it to Hendrix

and Henderson-Brown to say that I have not thus visited them, but the universal story goes, God be thanked that they are every way equally religious. But Galloway falls in my perceptual zone of consciousness, and when I reflect that it is the only exclusively religious college home for our little daughters of Arkansas, what a shame, and the melancholy pity of it that after so many years of heroic work, she is not endowed and adequately equipped for the tremendous tasks that are more and more impinging upon her. Any eulogy of our worthy Financial Agent, the President, the Faculty or Board of Trustees would be verily a work of supererogation. The universal appreciation of the Church of their unselfish and heroic work is all the eulogy they need or crave. What I plead for is Galloway. If ever a knight won his spurs, Galloway has won her right to a place in your most devout heart effusions and to a more generous division of your benefactions, for which I plead and shall ever plead.—M. K. Irvin.

## CHURCH EFFICIENCY.

I once heard Woodrow Wilson give a terrific challenge to some young ministers. He said to them that this was really a spiritual age, and that the laymen were hungry for spiritual truth and leadership. Then turning to them with almost fierceness, he cried out, "If you cannot lead us nearer to God, quit the ministry and go into something else."

I often hear the trite remark, "Times are changing; people do not go to church as they once did." Times are always changing, and always will, but human nature does not. Is it to be supposed that the telephone, wireless or moving pictures, or the thousand and one diversions and worries make us less capable of soul refreshment? The more complicated life is, the greater need for the truth of God. But it must be God's truth, and not man's invention. It would be a blessed relief to the ministers, to say nothing of the congregations, if we could discover once for all that to preach the word of God as we read it in simplicity would bring to our own and others' hearts a new and much longed for experience. It has been my privilege to hear such preachers as D. L. Moody, Gypsy Smith, Sylvester Horne of London and that king of preachers, Joseph Parker, and the striking fact is that not only were they preachers of the Bible, but that Bible preaching made them what they were.

The fact is, that if we preachers should send these efforts of ours to any magazine or paper they would, in nine cases out of ten, go into the waste basket unless accompanied by stamps, and then return to us by next mail. And if we laymen gave the same kind of attention to our business as we do to our churches, our affairs would go into the hands of a receiver in short order.

No man is so independent and so little held to account as the preacher, and no business man is so irresponsible as in his church business. The churches today are conducted by a very faithful few who bear the brunt of things. But although the day is deferred, the judgment is sure, and preacher and member suffer together when the day of reckoning comes, only the preacher suffers most. Nothing has such dazzling rewards as faithfulness to the work of Christ in His church, and nothing has such disastrous effect as lack of it.

Nogi, the famous Japanese general,

sending word to the young soldiers, warned them against luxury, and I am wondering if the soldiers of the Lord have not forgotten what it is to endure hardship for the gospel. The other day one of the great Catholic churches of this city was filled with worshipers at half past four in the morning. I saw last midsummer nearly 2,000 people coming away from a mid-week meeting of their cult in Chicago, and half of them were men. It was so every week.

We have fallen on times of luxury and ease in the service of Christ, forgetting that the cross will ever be the emblem of our calling—no cross, no crown. If we ministers do not know it, the layman does, that the human heart is still deceitful and desperately wicked. If we do not realize it, the world does, that society is shot through with sin, sorrow and heart-break—broken hearts and broken homes. I have sometimes wondered if it would not be a good plan for us preachers to hold clinical services with our people, and ask them to tell us, if they will, what are the burdens. But they might not come, and it takes a peculiarly consecrated ministry to stand in such a holy place. Perhaps it is better for every man to bear his own burden, but it is a tremendous fact that the faithful and biblical pulpit is a clinic in itself, and no man can preach, without ostentation, what he finds in the Word of God without bringing the tears. It was a great and prophet-like preacher I heard when a student, who would lean over his pulpit and tell the rich men of his congregation of their sins, so plainly, so fearlessly, that I used to gasp and look to see them go out in anger. But that preacher always had a full house.

I think it would be a good idea for ministers and laymen to get together more frequently, like the stockholders in a business, and in all frankness talk things over, and if the session made some bruises on either side close it with every man on his knees in vocal prayer. We must draw near to God and near to each other in this tremendous task which faces us. I believe we ministers are ready and willing to do our share.

I have been preaching for more than a quarter of a century, and I confess that the mystery of preaching is greater than ever, and the wonder of the human soul is more staggering than ever, and the marvel and mystery of God's word, and how to do justice is a greater task than ever before.

A preacher went to a newspaper man some time ago and said, "Tell me what you think we should do in our church." The newspaper man looked at him a moment, and said, "I have been in this business thirty years, and I don't believe you can give me any points on it, but when it comes to dealing with sick souls, you ministers are supposed to know more than we and to you we must come."

You may dig the stay-at-home out of his hiding place next Sunday and bring him to church, and make that one day a fair success, but if there are to be large and permanent results, if we are to move upon the people really and effectively, we ourselves have to be filled with divine enthusiasm and holy living, whether we be preacher or layman, and the churches have to be magnets to draw those who must go to hear the words of eternal life. We must advance, willing to be in upon conventions in ritual and order of service, we may have to throw overboard a lot of useless truck wh

no warship wants on deck in an engagement, we may have to drop our religious terms and pet phrases and meaningless prayers, and if we are to succeed may have to spend nights on the mountain in prayer, and again, rise to work before it is day.—W. A. Bartlett in *The Advance*.

#### OKOLONA FINANCIAL REPORT FOR 1914.

Since the report of the Conference Auditors was published showing that Okolona reported \$170 on the General Claims to the Statistical Secretary, but did not report at all to the Conference Treasurer, a letter has been received from Brother W. B. East, explaining the matter. The pastor did not attend Conference last fall. He deposited his money on the General Claims in the Bank of Okolona. On November 25 he secured a cashier's check for the \$170, payable to W. W. Brown, the Conference Treasurer. Some way the check was lost. The Treasurer never received it, and it has never been cashed. The money remains in the Bank of Okolona. This is no fault of the pastor nor the Conference Treasurer. The facts have just come to light, and the Conference Treasurer will secure the money and credit it to the Okolona charge this fall as a deferred payment.

W. P. Whaley,  
M. S. Monk,  
Auditors.

#### "MORE PUS THAN PURITY."

The following is a synopsis of the address of Bishop W. A. Candler before the Convention of the Associated Advertising Clubs of the World recently held at Chicago.

It is not big business but bad business we should fear, and we will have bad business until the nation is a Christian in fact.

"The most striking characteristics of modern times are the vast expansion of commerce and the wonderful progress of anti-Christ, especially in our own country, and it is not a meaningless coincidence that the map of the greatest commercial prosperity in the world corresponds exactly with the map of the most vital Christianity in the earth. The heathen nations of ancient times were poor people, as are the pagan natives of the present day. Wealth, as we know it, is a modern thing and it is confined in the main to Christendom. Despite un-Christian conflicts in the industrial world and godless wars between political powers, mankind as a whole is growing richer.

"Savage tribes have few wants; the fully developed Christians have many; and the advance of the savage from barbarism to Christian manhood is worked by the multiplication of his wants and the ennobling of his gratification.

"The inevitable effect upon those who accept Christianity is to quicken the faculty which requires the possession of property for their satisfaction and to stimulate the productive and acquisitive powers whereby property is secured. The religion of Christ tends also to bring men to the recognition of their mutual dependence upon one another, and to stimulate brotherly co-operation between both individuals and nations; it proclaims the brotherhood of mankind, and thereby breaks up the ignorance and isolation of savage tribes and pagan races.

"When Commodore Perry opened the ports of Japan to the rest of the world he was moving not only under the official commission of the political

powers of the United States but also under the irresistible momentum of the Christian civilization—from which issued the political power—which sent him forth. The marvelous awakening of the Orient at the present time is at once the outcome of Christianity and the opportunity of commerce.

"The moral securities of Christianity alone are sufficient to safeguard the fruits which spring from the science, art, ingenuity, industry and frugality which it creates. Legal enactments by the state are not adequate to preserve domestic trade; nor are international laws and covenants capable of protecting foreign commerce. Without truth, honesty, integrity and brotherliness prevalent in the hearts of those engaged in commercial and industrial pursuits, the business world cannot escape self-destruction. Agitations in our country today enforce and exemplify the truth of this statement.

"For one I am tired of the revolutionists who call themselves 'reformers.' I am weary of men who would pull down our system of government in order to correct evils which lie beyond the utmost power of the wisest legislators and the most skillfully framed legislation. I cannot follow men who know no way to get the rats out of the barn except by burning it to the ground.

"The probers and probings which are so prevalent are powerless for permanent good. President Garfield was killed by the probe and not by the pistol and our political probers produce more pus than purity. What we need is not more probings but more piety, not revolution but religion.

"It is not big business but bad business that we should fear, and we will have bad business by individuals and corporations despite congresses and courts until the nation is Christian in fact as well as in name. Big commerce must be dominated by big Christianity and then the magnitude of business will not be a menace but a mighty power for good. We cannot escape an ever-increasing volume of trade, and hence we must have an ever-rising vigor of virtue. The soul of all improvement is the improvement of the soul. Men must be thoroughly good in their hearts before they can be safely trusted to handle wisely and well the goods of earth.

"God has impressed upon the face of nature His will that the nations have commerce one with another. It is not good for nations any more than for Adam to be alone. A paradise of prosperity could not offset the evils of national isolation, even if such a paradise could be established behind high walls of nonintercourses commercially. The body of humanity is one, having many members, and all nations are members one of another. And when one member suffers all the other suffer with it. The body of the race is hurt when any nation is wounded; for all nations will look for what the injured nation might have supplied, and the injured will be unable to receive what its neighbors might have offered it. The commerce which has no international outlook is but a step removed from the trade of a huckster. It is but pitiful peddling when viewed in the light of the Christian doctrine of the brotherhood of mankind.

"Our country is to be congratulated that it has outgrown protective limitations and is now entering upon an

era of world-wide commerce. But let us remember a world-wide commerce calls for a universal standard of ethics, and a universal moral standard cannot be set up without a world-wide religion for its foundation."—Texas Christian Advocate.

#### STEWARDSHIP AND THE TITHE.

The principle of the tithe does not exhaust the Scriptural idea of stewardship, but it is a fundamental part of it. As a matter of fact, the systematic giving of at least one-tenth of one's income to God is almost a stepping-stone into higher standards of stewardship and sacrifice than many Christians have made.

Fundamentally, it is a question of whether the love of money or the love of God is to be the master passion of the life. If the love of God is allowed to dominate in all one's life plans, the outward manifestation of this love will appear as obedience to the will of God. "If ye love Me, ye will keep My commandments" (John 14:15). If, therefore, one would have the perfect antidote to the spirit of covetousness, he will find it in the adoption of the principles of stewardship revealed in the Word of God.

The Old Testament rule for overcoming covetousness was to give back to God the first tenth of all the blessings He bestowed upon His people. Without abrogating this principle, the New Testament goes on to set up a much higher standard of liberality. There is probably no other single test of whether the love of money or the love of God is stronger in a man's life, than the test of his willingness to give habitually to God at least a tithe of all his income.

It is inconceivable that God should ever have asked and insisted on His people giving to Him at least one-tenth of their income, unless there had been in human nature some fundamental necessity for such systematic recognition of God's ownership of all wealth. The law was certainly not given because God needed the money, but because His people needed to give it. Every law of God is as benevolent in its purpose as the love of God itself. The Law of the Tithe is merely the expression of God's tender solicitude for His people, lest they grow hard and mean in the administration of His gifts.—J. Campbell White.

#### MUSIC.

It has been our pleasure and profit to attend several singing conventions in this county this summer, to all of which we give our unrestrained approval and endorsement.

As much good can come from these conventions there is every reason to support and encourage them and none to be urged against them.

The music rendered is not only a means of entertainment to the audience, but it is a means of approved physical exercise, social diversion and education to the singers.

Singing expands the lungs, strengthens the vocal chords and improves the general health—it is an exercise by which the young people can employ their nervous energies with unquestionable propriety and the singing of good songs inculcates in the young heart certain high principles not otherwise obtained.

As we listened to the singing at Mt. Zion recently we thought of the power of music and of its universal appreciation.

From the babe in the cradle who sleeps to the lullaby of mother on through the circle of human exper-

ience to the man who walks through the valley of the shadow of death, it is the harmonious voice that seems to break in from the invisible world and reveal to us the heart of nature, and when we contemplate the world beyond, its golden streets, and gates of pearl and river of life, we associate music as a necessary complement to the abundance of joy of the life supernal.

No one can explain why music affects us as it does, we only know that it has been an important factor in human experience, having a peculiar influence over the spirit of man.

History abounds with illustrations of this fact, of which is the evident comfort derived by the passengers of the ill-fated Titanic as the notes of "Nearer My God to Thee" floated over the merciless waters.

In Europe today men are incited to valorous deeds and the martial spirit is aroused as the Germans sing the "Watch On the Rhine." The French the "Marseillaise" and the English and Irish "Tipperary."

In our own land "America" is enshrined in every heart and in the Southland "Dixie" is a well spring of perpetual fervor.—Lonoke County News.

#### THE ANTI-SALOON LEAGUE CONVENTION.

It is quite an impossible task for me to give in the limited space and time allotted to me anything like a clear and comprehensive idea of the great Anti-Saloon League Convention, or what I saw and heard in about thirty hours of sessions which I attended, to say nothing of the five sessions of the board of directors and the resolutions committee of the same. With 118 names on the program, of ministers, governors, judges, and lawyers—some of the finest speech makers of the nation—you may know that they gave me more than I could write at many sittings and would be allowed in many pages of your valuable space. It would be little more of a physical impossibility to bring Young's million-dollar pier to Little Rock than would be the task of bringing the great convention, with all its proceedings and impressions, to your readers through the medium of the printed page.

Young's million-dollar pier extends many hundred feet out over old ocean, with two great halls or auditoriums, known as the Auditorium and Hippodrome, situated half a square apart, so that the noise of one does not interfere with the other, with a seating capacity of 25,000, where simultaneous sessions were held forenoon, afternoon, and evening, from Tuesday evening until Friday evening. It was an ideal place for the convention. No other city in the world could produce a better water wagon for such a water wagon crowd.

It was a great convention. Viewed at whatever angle, its greatness impressed all observers. Whether one thinks of the program or the speakers who appeared thereon, of the music and those who directed it, or the delegations present, one was compelled to conclude that never before in the history of our nation was such a meeting as this.

When the Anti-Saloon League Convention was held in Columbus in 1913, the declaration was made that prohibition must come to the nation. That was all very well and marked the progress of the temperance movement up to that hour. But a year and a half has elapsed since that convention, and the Anti-Saloon League

never marks time. It is always alert, up to the minute, in full marching order.

Victories have been won in that time, and sentiment has been crystallized. It was necessary for this convention not only to reaffirm its stand for prohibition, but to go a step forward and declare by what means and methods national prohibition shall be realized. From out the convention had gone forth the challenge to the liquor men of America to prepare for the great battle that is sure to come—not a war of hate against the liquor dealer, but a contest of love for the human victims of the licensed dram shop.

Perhaps no delegated convention in the world ever had before it the consideration of such an important task. Perhaps, too, no other convention ever had in it the spirit of optimism, the willingness and determination which this convention possessed. Just as everything in Chicago dates back to the great fire, and as everything in the South dates back to the close of the Civil War, so will the closing event of the obliteration of the drink oppression date from the great Anti-Saloon League Convention of 1915.

It seemed as if every chair in Atlantic City had been obtained to accommodate the delegates once they were inside, but even this number was not enough. Then came the opening exercises, the music, the speeches, and applause. The great convention was on, and everybody was happy.

A very pleasing feature was the band concert of half an hour preceding each session. In the morning these began at half past eight, and by nine o'clock most of the delegates had arrived and were ready to help with the opening hymns, conducted by the world-famous hymn book maker of Chicago, Prof. E. O. Excell, and Professor Roper. And such singing as it was! No one had to be urged to do better, for every one did his best. Even the ocean waves beneath us joined in the enthusiasm and helped swell that mighty volume of music. The great professor said that he had never heard such singing before, and surely no one in the audience had. It was indeed a literal fulfilling of the Psalmist's words: "With trumpets and sound of cornet make a joyful noise before the Lord, the King. Let the sea roar, and the fullness thereof; the world, and they that dwell therein."

All the sessions were from two and a half to four hours long, so that an occasional song from a male quartet was appreciated. We had the Chicago Preachers' Quartet, Rail Splitters' Quartet, and the Newark Methodist Preachers' Quartet—fine young fellows, Christian soldiers every one of them. They sang without accompaniment, and their temperance songs, many of them very funny, brought forth storms of applause. At such times the big audience seemed like a lot of children. They whistled and whooped and laughed and clapped with all their might.

The man who started this whole movement is Dr. Howard H. Russell. He is a tall, handsome man, a little less than sixty years of age, and fit as a fiddle ready tuned.

Twenty-two years ago in Ohio this young lawyer, who became a preacher, started the movement for local option which has swept the nation, and he is now leading on in the Lincoln-Leo movement in an effort to bring the United States into the fold as an entirely dry country. Dr. Russell is a

type of the American man who dreams dreams and works them out. Sacrifice he knows in his service, but, like his Master, he knows the victory is to come. With faith and face both shining, Dr. Russell marshes on in the knowledge that ere long the American people are going to join hands in a mighty effort and rid the nation forever of the liquor business. Some day history will write high on the honor roll of achievement the name of Howard H. Russell.

In outlining the future work of the League Dr. Russell spoke of the progress being made. It required nearly twenty years to win nine States, and during the past six months we have won nine more by the splendid cooperation of just such men as we have gathered here today. All that is necessary is to concentrate our energies upon fourteen or more states, selecting them carefully, and we will have won the first stage of our battle—the adoption of a constitutional prohibition amendment. Then will come the fight for ratification among the necessary number of states, and there is every reason to believe that we will win the fight by using the same methods which have so crowned our effort with success thus far.

The General Superintendent of the League, Dr. Perley A. Baker, is a minister of the Methodist Church, with leave to labor outside the bounds of his Conference, and he does. He came into the League to the prayers of Dr. Russell, and he has proved himself the man for the job. Dr. Baker's biennial report shows great progress in two years and outlines the policy of the League in coming campaigns.

Wednesday was a veritable field day for the convention. Each State Superintendent in the Union made an address covering strategic points. Superintendents of "dry" states told how they won their fight. West Virginia, Maine, Kansas, and the other saloonless states testified to the economic soundness of prohibition, its contributions to public morals and to prosperity. In this symposium of states there were stirring addresses entitled "The Next Step in Missouri," "Preparing for Prohibition in Iowa," "Oklahoma Still Dry," "Local Option in Pennsylvania," "The Contest in Indiana," etc.

Indiana has closed 3,000 saloons, enough to reach fourteen miles if placed side by side.

"Not a newspaper in Alabama today is publishing a liquor advertisement," said Judge Weakley, of the Supreme Court of Alabama. And the audience was amused when he held up copies of Puck and Judge, which had been sent into the state with the liquor advertisements effaced by blotches of black ink.

"In no other state have the people less voice on the liquor question than in New Jersey," said the state superintendent, J. K. Shields.

Georgia was described as the "wettest dry State in the Union," which raised the question: "Does prohibition prohibit?" Many superintendents told of the violation of the interstate commerce law and of how liquor had been smuggled into dry states by the liquor men in surrounding states.

Liquor has been smuggled into Oklahoma in every conceivable disguise—in barrels labeled "kerosene," in tin cans, in casks, in boxes, and even in coffins.

All of the speakers were a unit in declaring national, constitutional prohibition the only solution to the problem.

In conclusion, I gladly testify to the splendid consecration and unselfish devotion of the leaders of the Anti-Saloon League. They themselves testify that they have ever drawn their inspiration and power from the Great Fountain of Wisdom.

The Anti-Saloon League is essentially a religious movement; its slogan: "A Saloonless Nation by 1920."

God-ordained and God-guided from the beginning until now, its leaders confidently believe the same Almighty Power will lead them on to the final triumph of this great cause. In view of the heavy responsibility resting upon these leaders and workers as they enter the last stages of this tremendous conflict, they have the right to ask and to receive the prayers, sympathy, and co-operation of the Church of Jesus Christ.—B. A. Few in Christian Advocate.

#### FRANCE NO LONGER FRIVOLOUS.

If you have been in France when France was sunshine, you would not now recognize it; if you have coupled the word frivolity with France, you must now uncouple it. The sunshine is only the literal sunshine from heaven; and as for frivolity, I was, after about ten days in France, startled by the sound of a girl's laughter; it does not seem right to laugh! I got to feel that I was almost doing a wrong to look, just as one might do an unkindness to stare at the scar from a great burn on a human being's face. And those women and children—there is nothing for them but nursing and waiting, nothing but hiding the tears and hiding the fears, and working from gray dawn through the gray twilight to long after midnight at the tasks of men: nursing and waiting.—The Christian Herald.

#### PH. D. AND D. D.

There was once a time when a college professor was a minister, and often his name appeared in the college catalogue followed by the semi-lunar fardels, D. D. That was in the remote ages of education in America. That man has been for some years a back number. The modern college professor is a Ph. D., made in Germany. We believe that, all in all, the D. D. was a better man for the position than the Ph. D.

We have in mind at the present moment two men in the faculty of one Christian college. One is a D. D. and the other a Ph. D. The D. D. is a back number, about to retire on his Carnegie pension, and the college will get no more men like him. What kind of man is he?

He was a good student in college forty years ago and graduated with honor. He studied theology for three years, was ordained, and married. He preached for fifteen years, holding three pastorates. Then he was called to be a professor of chemistry. It was not because he knew more about chemistry than he knew about anything else, but because he was an available man, and that was the vacant chair. He taught chemistry only moderately well, and then in a general reorganization of the faculty taught history, philosophy, and literature in succession. He could teach any of them fairly well, and none of them brilliantly. He could just as well have taught Greek and perhaps could have taught Latin better. From his library one never could have guessed what particular branch he taught. It was a good, well-selected, all-around library.

Now the other man had studied ap-

plied psychology in college, and then had gone to Germany and studied applied psychology, and had written a thesis on the reflex action of an electric shock on the muscle of a frog's right leg, and was competent, so it was believed, to teach applied psychology.

But was he?

He was not.

The one thing he knew so well he really did not know because he knew nothing else.

He never was a teacher, but an experimenter. He spent his Sundays writing a book about applied psychology, and had no time to go to church.

He did not really teach his students much of anything, and he did not make much of anything of them.

He was a stranger to culture in all its higher forms. He was narrowed in all the chief interests that should concern the life of a normal man. He had in him no elements of strength, well-balanced and combined to make a strong personality. He was a student, an investigator; he was not a teacher, not a builder of character. He inspired his students with no lofty ideals. His value was merely in the advertisement of his degree from Berlin or Leipzig.

But the older man taught many things—superficially, if you please—and he produced one very valuable product.

He made men.

His students came out of his classes with noble ideals of manhood.

We believe the Ph. D. business has gone too far in our schools. We shall be glad if for ten years to come Germany keeps her Ph. D.'s on the other side of the water.

Meantime, let us have something more of what we were striving for when we chose our college professors out of the ministry.

If this be Philistinism, make the most of it.

A successful pastorate is a better preparation for the average college professorship than three years in Germany.

As a molder of character the D. D. is on an average a better man than the Ph. D.—The Advance.

#### MACHINE POLITICS.

In the last issue of the Democrat-Enterprise, we announced our opposition to machine politics or combination of Democrats to promote their own political preferment. Our opposition is based on its workings for the past fifteen or more years. Machine politics have in view personal interest and not the good of the people. When a man is given a public office it is supposed to be for the public welfare. He is not authorized to organize for the purpose of promoting the political elevation of himself and his friends. The fact that he is honored with an office does not justify him in assuming dictatorship for the party. And when it is done the voters have a right to resent it. It is an infringement of their right. The result has been to the detriment of the public weal. In order to detect them we will give an idea of their methods.

They first create the impression that they have a great deal of influence and then promise a number of men who have aspirations for office in different parts of the county or district, or state, that they will give the desired position for service in behalf of the combination. Another method is: when one of the combination becomes a candidate, they induce those who are willing to be used to solicit

men to become candidates in order to divide and weaken the strength of the opponents to the combination candidate. If the voters will keep their eyes and ears open and their thinking faculties alert, they will be enabled to "spot" the machine politicians. They are not necessarily bad men at all, but are inflated with the idea that their political preferment is the only thing to be desired and therefore they are commissioned to name the nominees of the party. We insist that the public welfare can be promoted by each and every Democrat, who may seek a public office, doing so upon his own merits. Isn't this fair? Isn't it in harmony with the democratic spirit.—Ozark Democrat Enterprise.

#### THE CHURCHES AT WORK.

By Charles L. White.

Price, cloth, 60 cents; paper, 40c; prepaid.

Smith & Lamar, Agents, Nashville, Tenn., Dallas, Tex., Richmond, Va.

This book is the principal Home Mission text-book for the current year. The treatment is simple, practical, straightforward, unusually sympathetic and well adapted for the work of group Mission Study.

A diagram would set forth strikingly the nature of this study. Imagine a small dot, around that a circle, without that circle a larger circle and enclosing all a still larger circle. The dot is the individual, the first circle is the local church, the second circle is the community and the third circle is the nation. The purpose of the book is to inquire how the saved individual may make his influence spread through the local church, through the community, till it is felt at its best in the life of the nation. In other words, how the Christian man, by doing the fine things planned in the organization of the local church may make his life count for most in the church's great business of making the nation Christian.

In a practical and quite concise way the author sets forth the difficulties and problems confronting us in the future development of the nation, and then, chapter by chapter, indicates how these problems are to be solved through those great lines of service comprehended in what we call "Evangelism," "Social Service," "Home Missions" and "Special Service." A more particular analysis of the book is given below. This review is written by Dr. Freeman D. Bovard, who is the Corresponding Secretary of the Board of Home Missions and Church Extension, Methodist Episcopal Church.

"Mr. White opens his interesting volume on the above subject with a brief but comprehensive survey of the situation in America. No one chapter nor one hundred chapters could adequately describe America's vast resources, much less its opportunities. Agriculturally, economically, and industrially, America is the garden spot of the world. That proposition is not hard to prove. The problem which baffles and confuses the church is the sociological problem. It is comparatively easy to call this country the "melting pot" of the world and compliment the public schools, but sociology based on actual conditions is not so readily disposed of. Mr. White accordingly brings his readers at once face to face with the difficulties confronting church workers. He looks at these difficulties from a hopeful and from a constructive standpoint. Of course the one outstanding problem is that of immigration. He aims not to

discuss it but to illuminate it. This he does with more than ordinary skill. The three most suggestive chapters in this admirable work are, "The Evangelistic Method and Message," "The Reach of the Individual," and "The Reach of the Local Church." In these three chapters the author deals in practical methods. The simplicity and directness of his treatment are charming. He makes the reader feel not only that he would like to do something but that he really could do something. One is strongly impressed with the variety and multifariousness of ways in which the work of the church may be done. We regret that the author did not make a brief analysis of the methods he has so luminously suggested. A pastor does not have to follow the suggestions marked out by Mr. White, but any pastor capable of carrying out the methods of the author is abundantly able to inaugurate methods of his own. We like the emphasis placed throughout on the work of the laymen. Pastors eager to do the work of the kingdom will find this book most helpful and suggestive. In reading it we were impressed with its common sense. It is generally true that where common sense will not solve the difficulty there is not much use of trying any other kind of sense. We are far from agreeing with all the methods proposed in this book as to the treatment of community problems, city, country, civic, political, or otherwise, but, like Pollyanna, we are glad to have the suggestion in order to go about the task from another point of view. The value of the book depends more on its power to stir the reader to do something worth while on his own account. Mr. White stresses individualistic work, but not at the expense of the social forms of work. The author takes a level view of things and thereby gains and holds the attention and confidence of the reader. On the whole it is a simple, straightforward study of how to make the church effective in dealing with the plain, everyday problems growing out of the presence of the church in the community. In the study of the relation of the church and the nation he points out with clearness the importance of the church in the elevation and preservation of the national ideals. The local church realizes itself in the national or nationwide church. No church liveth unto itself, but a whole lot of them die trying to do so. The church is that fundamental agency which weaves the national ideals into moral coherency, into solidarity. No one can deny that the foundations of a country are religious. Granting that proposition, it is perfectly apparent that the church is of the highest and deepest importance to the life of a nation. This book makes no attempt to deal with these national problems technically, but rather in terms of practical life."

The Church—all the great churches in this country are mobilizing at last for a great campaign of home mission service. Our own board is forging to the front in its splendid plans for fully Christianizing its own constituency not only but for covering and making Christian all the neglected margins, till this great republic of ours shall, in its Christian vocation, fulfill its manifest and providential destiny before the world. This book by Dr. White will furnish an unusually definite and engaging opportunity for studying the home mission enterprises of the Church in America, including our own.—E. H. Rawlings.

Nashville, Tenn.

#### KEEP THE LINE IN MOTION.

The Emergency Fund for the Board of Missions is growing. Almost every mail brings responses. Hundreds of letters breathing love and loyalty to the cause of missions have come to the office in the last few weeks. Often those who could offer nothing but prayer and good will so heartened us as to make us glad there was something better than gold and silver. Others have given with a heartiness and a spirit of self-denial that kindle fresh hopes for the triumph of the kingdom. The quotation below from a letter received this morning from a pastor is a sample of many:

"The small offering \* \* \* was from a hard-working, heavily indebted farmer, with children in Christian colleges, but with a heart warm with gratitude to God for His blessings."

Rich and poor have given with the same cheerful and thankful spirit. "I am glad to give" is a familiar expression, and the only note of sorrow or regret is at not being able to respond.

The contributions have ranged as follows: One of \$2,000, five of \$1,000, one of \$500, one of \$300, one of \$200, one of \$150, eleven of \$100, one of \$50, eleven of \$50, eighty of \$25 thirty-two of \$10, fifty of \$5, and many others of various amounts. All told there have been about 250 contributions, mostly in cash. The total amount to date is \$12,984.25. During the last thirty days we have received in addition to this amount \$3,750 on annuities account. The income from this source is increasing, and the inquiries are multiplying. We have recently had more than a score of inquiries concerning our annuity plan. A few days since a pastor, by a word in season, was instrumental in putting \$3,000 into our hands for an annuity bond. There are many opportunities where a similar thoughtfulness by a letter to the Board or a word to a prospective donor will do a blessed service.

The pace has been set by these generous friends. There are thousands who can and ought to follow their example. Surely those among us to whom God has entrusted means will not close their ears to the call in such an hour as this. There are no conscripts. This is a call for volunteers.

Let those who read take heed. Keep the line in motion. We are not set to marking time. We are called to a steady and unwavering advance. God is smiling on our Southland. We abound in all things. We should abound "in this grace also."—W. W. Pinson.

Nashville, Tenn.

#### AN ARKANSAS RAZORBACK GETS HIS BRISTLES UP.

There has been some little disturbance across the border between Fulton county, Ark., and Oregon county, Mo., on account of bootlegging. Acting Governor Painter of Missouri sent a letter and telegram relative to the situation to Governor Hays of Arkansas, and they even sent a letter to the prosecuting attorney, Hon. H. A. Northcutt, of Fulton county, Ark., who got his spunk up and replied in the following letter:

"Since I have been in office, some three years, there have never been any blind tigers operating on this side of the line, and if they were selling liquor I would stamp it out without the aid of the officials of Missouri. I will give any official of Oregon county, or any other county, \$25 for evidence of any blind tiger operating on this side of the line. If they can't do this, I will furnish them, free of charge, all the

evidence they want of blind tigers that are operating boldly on the Missouri side of the line, and they are operating now and have been all along. You will please have them understand that the officials on this side do their duty, and all they will have to do to stamp out the blind tigers is to do their duty."

There are some things here worth while noting.

1. A prosecuting attorney who isn't afraid of blind tigers.

2. A man who knows his duty and is doing his duty and doesn't ask anybody to help him.

3. A prosecuting attorney who is willing to back up his work with a prize of \$25 to the man who can show him a single blind tiger track in the sands of Fulton county, Ark.

4. A prosecuting attorney who lets the secret out as to how blind tigers may be done to death. "All they will have to do," he says, "is to do their duty."

We congratulate Arkansas on having that kind of officials. They will make a desert out of some of the old state's swamps.—American Issue.

#### THE SUNDAY SCHOOL AS A FACTOR IN COMMUNITY SERVICE.

##### The Purpose.

The Sunday school is to teach Christianity. Bring boys and girls to a saving knowledge of Jesus by surrendering their lives for service here; teach them that the Church is not an ark, but an army of Christian workers for the kingdom here among men; bring about the Lordship of Jesus Christ over all of man, body and spirit, and over all life—family, industrial, commercial, intellectual, and political. Then we cannot say, "Whose I am," without saying also, "Whom I serve"—that we are saved to serve.

The second great commandment and the new commandment place the Christian as a servant, that he may be in the midst of the fight for good health, good farming, good education, good industrial relations, and good politics, fighting greed and graft, intemperance and social evils, as well as teaching a Bible class.

##### Jesus Our Example.

Jesus said: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

He emphasized duties here regarding life: To show our love for God by our love for man ("inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"); to pray and work that God's kingdom may come on earth even as it is in heaven—in other words, to go about doing good, interested in the whole world's salvation and uplift, as he was. If the school does this work, then it is the great factor in community-building and service; and the country school has many advantages.

##### Scarcity of Social Gatherings.

There are not many social gatherings in most of our rural communities, especially during the summer months. It is a pleasure to meet your neighbors at Sunday school once a week, especially where there is preaching only once a month.

##### No Noise and Nature.

In the city we have plenty of noise—street cars and wagons rattling. It is not so in the country. There is no

noise. How this makes for reverence! The forest trees, the flowers—how they speak of God!

#### Vigorous Childhood and Plenty of Children.

What a contrast between the city child and the country child, who is robust, vigorous and strong! No wonder our country boys make good in the great cities. It takes children as well as adults to make a Sunday school. In the city one can go to a dozen families and not find a child. It is a shame, if not a curse, that it is so. In the country a half dozen families will furnish a good-sized Sunday school. Within the last month I have spoken in two church houses full of mothers and children; then slipped out and spoke to the fathers and boys from a wagon under the trees.

Coherence of families is a great advantage. In the city there are so many places for each to go that the family soon becomes divided. In the country the whole family and the baby go to Sunday school. This is a great advantage to the school, the parent, and the child.

#### Illustrations.

In Arkansas one man moved to Mulberry Mountain, which was a rendezvous for all the mean men of several near-by counties. There were four wildcat distilleries. In four years he reported no distilleries, but seven Sunday schools, peace and plenty.

Near this place Representative Lewis began a Sunday school nearly forty years ago, out of which have come some of the foremost lawyers, doctors, and business men of our state; and his own two boys, Revs. E. S. and T. W. Lewis, are ministers at Oxford and Memphis, respectively. No criminals come from this community and no divorces. It has never cost the community or the state any trouble or expense. A pretty good testimony to the value of the Sunday school to the community!—Rev. W. Fred Long in Christian Advocate.

#### CALL FOR A CONFERENCE ON BEHALF OF ISRAEL.

To All Interested in the Chosen People of our God and the Coming Kingdom of Jesus Christ, Beloved in God:—

The times call loudly for a representative gathering of the Christian Church, to study the Scriptures respecting "The Jew, the Gentile and the Church of God," to learn what God's plans are for His people, and for earnest prayer on their behalf.

In the terrible European conflict, Jew wars against Jew and Jewish people in all the earth are questioning what the future holds for them. Indeed both Jew and Gentile are asking: "Whereunto these things will grow."

To this end a Conference has been called to meet in Chicago from November 16th to 19th inclusive.

The list of speakers includes:

Rev. John Timothy Stone, D. D., Pastor Fourth Presbyterian Church, Chicago.

Rev. C. I. Scofield, D. D., Editor Scofield Bible.

Rev. Robert M. Russell, D. D., Moody Bible Institute.

Rev. Geo. L. Robinson, D. D., Prof. of Biblical Literature and English Bible, McCormick Theological Seminary.

Rev. Canon F. E. Howitt, D. D., Anglican Church, Canada.

Rev. S. B. Rohold, Pastor Hebrew Christian Church, Toronto, Canada.

Rev. Paul Rader, Pastor Moody Church.

Rev. Delavan L. Pierson, D. D., Editor Missionary Review of World.

And other well known Bible students. For further details and complete program address The Chicago Hebrew Mission, 1425 Solon Place, Chicago, Ill., after October 15th, 1915. Rev. Chas. A. Blanchard, D. D., President; Mr. Wm. E. Blackstone, Vice President; Rev. B. B. Sutcliffe, Secretary and Assistant Superintendent; Mrs. T. C. Rounds, Superintendent and Treasurer; Mr. Simon Dekker, Chairman Executive Committee; Mrs. Wm. Borden, Trustee; Rev. C. Kuyper, Trustee.

#### THE GERMAN PROFESSOR DURING THE PRESENT EMPE-ROR'S REIGN.

Such freedom of thought as was once allowed—and it must be remembered that men like von Ranke and Mommsen had to cringe in order to save their salaries—has almost completely disappeared. The professor is as much under discipline as the lieutenant. The least sign of independence on certain subjects and he is reminded that there may be no further need for his services. It is curious that, like the lieutenant, the professor has arrived at loving the very strictness of his servitude. Also this slavery has curious compensations. He must not call in question any act of the government. He must be strictly a party man, like every other official; that is to say, he must express the opinions held by the classes which rule Germany. But, in compensation for this thralldom, he is freed from any necessity to respect himself or public opinion. There are no social conventions to bind him. People like Treitschke are chartered libertines in society. They can do much as they like in society, economize as they please in ordinary civility; nobody in Germany thinks the worse of a man of learning because he is a bear in manner. Germany has always proceeded on that plan. She lays the official yoke heavy on the necks of her people, but gives them a large share of liberty in other respects. "Thou shalt fear the policeman and the official, but thou needest not trouble about thy neighbor" is a fair summary of the position. The German professor cannot attack the Prussian official church, but he can demolish the idea of God. The soldier is subject to the sternest discipline, but in war he is allowed to rob and ravish.

All the intellectual forces of Germany have for many years past been mobilized against the rest of Europe, and particularly against England. From the young aristocrat at Bonn or Heidelberg to the coarsest peasant child in the primary school, every German has been brought up on falsified history, bitter prejudice. The "God Punish England" formula is to us as absurd as profane. But with a people at once so submissive and so truculent as the Germans, wanting in sense of humor, the effects of a state-regulated doctrine of hate are stupendous. This war is the work of no one man. It springs from a multitude of causes, some obvious enough, some still obscure. But the main responsibility is on the head of the Prussian bureaucracy, under whom this vicious campaign of slander—always a Prussian weapon—has been organized to an extent undreamed of by Bismarck and his predecessors. The "damned professor" has been an instrument of untold potency for evil in the hands of unscrupulous power.—The Saturday Review.

## Woman's Missionary Department

Edited by  
MRS. W. H. PEMBERTON  
303 E. Sixth St., Little Rock, Ark.  
**PRESS SUPERINTENDENTS.**  
North Arkansas Conference  
MRS. L. K. McKINNEY  
Marvell, Ark.  
Little Rock Conference  
MRS. H. C. RULE  
Crossett, Ark.

Communications should reach us Friday for publication next week.

#### DISTRICT MEETINGS NORTH ARKANSAS CONFERENCE.

During the six weeks of the Membership Campaign from September 15 to October 31 all of the nine district meetings will be held.

Jonesboro District led off with the meeting at Osceola September 16-17, Paragould followed with the Walnut Ridge meeting, September 21-22, and the meeting of the Helena District at Cotton Plant September 23-24.

The meetings in the other districts will follow in the order as given: Searcy District at Searcy, September 28-29; Conway District at Atkins, October 4-5; Booneville District at Ola, October 8; Fort Smith at Van Buren, October 13-14; Fayetteville District at Rogers, October 18-19, and Batesville District at Central Avenue, Batesville, October 22.

The district secretaries have been busy preparing bright, helpful programs, and auxiliaries are urged to send delegates and to get the benefits of these meetings where "everybody comes to learn."

Mrs. S. S. Harris, now Field Secretary of the Woman's Missionary Council, once a missionary in its service in China, will be an interesting visitor at each of the meetings.—Mrs. J. M. Hawley.

#### JONESBORO DISTRICT.

The Woman's Missionary Society of Jonesboro District, North Arkansas Conference held its District meeting in Osceola September 16-17. The attendance was good, not only delegates from the auxiliaries were present, but from churches over the District without the organized woman's work. The missionary interest throughout the District is growing, especially in the Junior Division. However, this is the harvest of the efficient work of Mrs. W. L. Oliver, Second Vice President of the Conference.

The institute work was specially helpful; careful preparations had been made by the leaders, then round table discussions were pushed into definite aim. Mrs. S. S. Harris, Field Secretary of the Woman's Missionary Conference, delivered an address at the evening service. Her subject was "China." The quietness of the hour proved the forcefulness of her message. She told what China is today and what China will be in years to come if America is what America should be this generation. This enthusiastic worker by her ever-fitting suggestions and advice broke the tedium of the discussions. Each woman felt that she was a peculiar blessing to our meeting and thanked the Council for giving them such a co-worker in this time of great need.

The hearty response given by the women of different auxiliaries when a call was made for volunteer helpers to assist the District Secretary in "campaigns" tested the power of prayer. The earnest efforts of the women in this forward movement will awake the lethargy of our indifferent women who should be enlisted in the missionary work. They go to battle

armed with information, inspiration and consecration. Self and service is the victory to win. The motto of the Jonesboro District is "Others."

The District was divided and territory assigned each group of workers. May this "campaign" be most successful from every point of view was the burden of the meeting. Next District meeting will be held at Luxora.—Mrs. Preston Hatcher, District Secretary.

#### LITTLE ROCK CONFERENCE SOCIETY—ATTENTION YOUNG PEOPLE!

Dear Friends: The literature and report blanks for the young people's societies will be sent out by Mrs. Fred Elza of Benton, who has kindly consented to do this work and receive the reports for this quarter.

It is deeply regretted that Mrs. Thornburgh's illness made it necessary to give up the work, but shall we not in the next quarter make an extra effort to bring the work up to a higher standard?

Remember, all treasurer's reports for this quarter are to be sent to me and the young people's reports to Mrs. Fred Elza of Benton.

Let us not forget our co-laborers who are called aside to suffer for awhile and let us bear them up by our prayers. As the time for the Mission study is now upon us I cannot refrain from urging every auxiliary to organize a mission study class. It was my happy privilege to attend the initial meeting of the Benton class which was held at the home of the leader, Mrs. Fred Elza.

After a Bible talk on the quest of knowledge by the Conference president, whom they treated so royally, the lesson from Mr. White's book, "The Churches at Work" was splendidly presented to the edification of all present. Sweet fellowship prevailed and music, tempting refreshments, with beautiful flowers shedding their sweet perfume over all, made it truly a happy hour and one long to be remembered. Profit and pleasure are to be gained from the Mission study classes, and I hope every auxiliary will soon be having its regular study hour. Many auxiliaries will be glad to pass on the books to those not able to buy.

Sincerely,

Mrs. F. M. Williams.  
408 Prospect Ave., Hot Springs.

Mrs. H. C. Rule, Superintendent of Study and Publicity of Little Rock Conference, has sent out the following letter to the auxiliaries of the Conference.

Mr. Dear Sister: October, the month for Mission Study Campaign, is now at hand; if your auxiliary has not had a class, will you not make every effort to organize one during that month? If you are to renew your class will you not try to enlist a larger number of women and children than ever before, and by using every help and suggestion available make your study class a power that will awaken interest and sympathy such as will greatly enlarge

our income. You have the largest opportunity in our work.

Are you making good use of "The Bulletin" which should reach you every month, and of the secular papers? By means of these instruments of publicity you may awaken a sense of responsibility and develop a larger scale of giving. Will you not help to promote our work that we may reach our goal of a Mission Study and Bible Study Class in every auxiliary—for adults, young people and children.

A list of books for 1915-16 has been published in our Conference paper and "The Voice." Use one of the new books rather than the old ones. For popular classes "The King's Highway" and "Home Missions in Action" are recommended. Classes desiring more advanced study will find "The Churches at Work" and "The Rising Churches in Non-Christian Lands" helpful and interesting. The books for the children were never so interesting. "Around the World With Jack and Janet" has many helps and makes a most attractive study for our children.

Please make accurate reports of adult and children's classes and if there is a Young People's Class in your church urge them to report to me. Also please enroll all your new classes with Mrs. Steel, that the number of classes by card will correspond with the number reported to me. Last year the Little Rock Conference led in the number reported by card to Mrs. Steel. Let us not fall below this record.

Can you not send me news of your auxiliary for our page in "The Western Methodist?"

If at any time I can be of service to you in this department I hope you will call upon me.

Thanking you for your co-operation in our work and the prompt return of the report blanks, I am,

Sincerely yours,

Mrs. H. C. Rule,  
Supt. of Mission Study and Publicity.

#### HOW TO MAKE A MISSION STUDY CLASS INTERESTING.

By Miss Mary De Bardeleben.

It must be made interesting, else there is no study, no awakening of mind and heart, no result. By interesting, however, we do not mean simply entertaining, but genuinely, vitally interesting—gripping the life, bringing forth fruit.

The key words to a successful, interesting study class are selection, preparation, presentation.

##### I. Selection.

1. Of the book. Let it be one of the current study courses if possible, for there seems to be something of a telepathic accumulation of interest around the book that every one is reading and discussing and writing about. We say, if possible, however; for we have known the current book to be so heavy, so removed from the intellectual grasp and even the very life of the class, that the very choice of the book doomed the class to failure.

2. Of the Leader. She should have a wholesome enthusiasm for the cause of missions, a capacity for good, hard study, the happy faculty of drawing the "other one" out, a keen sense of responsibility for a God-given task.

##### II. Preparation.

1. (a) Of the Personation. A spiritual preparation; for is not mission study a study of God's program as he has wrought for a world's redemption? A sense of gratitude, or privilege, mingled with a feeling of responsibility,

must have sent the leader to her knees in thanksgiving, seeking for inspiration, for power, for guidance.

(b) Another factor in the prepared personality is the intellectual grasp of the subject to be taught. This will necessitate, first, a cursory review of the book, thereby getting, as it were, a bird's-eye view. There must follow this a detailed reading, outlining it chapter by chapter, ascertaining the aim of the book as a whole, the aim of each chapter, and the fitting of each topic into the larger whole—the mental blocking out of the entire course of study.

(c) A third factor that must enter into this prepared personality is a general knowledge of the people who are to study the subject and the community in which they live, for knowledge is of little worth unless it be applied.

2. For the Immediate Lesson. Having blocked out the work as a whole, the leader is now able to fit the specific lesson into the general plan of the course. Knowing her class, she is able to put before them the concrete aim to be attained in this particular hour of study, to form thought-producing questions adapted to the ability of each, to make individual assignments that will not be too hard nor too easy to interfere with the mental and spiritual growth of her class.

All this should be carefully planned before hand—a review of the succeeding chapter, topics for assignment on that chapter, the aim of the immediate lesson, thoughtful questions on the lesson, and the concluding spiritual message, together with the selection of hymns, scripture, and prayer topic through which that message shall be conveyed.

##### III. Presentation.

Conscious of her preparation, of her privilege, of her responsibility, she is now ready to come before her class, a ring of courage and assurance in her voice, her manner alert, convincing.

After the singing of the hymn, the prayer for God's presence and leading, the transaction of business, she is ready to begin on time. Her preview of the succeeding lesson is quickly and concisely made; individual assignments, made out on slips of paper, are soon passed; and the lesson for the hour begins.

The aim is stated clearly, perhaps by means of a poster prepared by some artistic hand. Each preassigned topic is called for, each participant on the program has been given her time limit and is held to that time limit. (At first only those most used to taking part are given topics, but gradually the more timid ones are brought out. One can act as secretary because she writes well and can read with ease what she has written, but she "just couldn't lead in prayer or in a discussion." Another reads the Bible passage bearing on the lesson, another brings a short poem that is a part of the message of the hour.)

The topics are short, concise, and have been easily worked up, because the leader has managed to procure additional material from outside sources, utilizing old newspapers, magazines, books from the library or borrowed from friends. The pages have even been marked, and so the task is not so difficult for a busy woman who at first is not enthusiastically interested. The leader's questions are direct and thought-producing, because they were thought-produced back there in the prayerful quiet of her own room.

The lesson began on time, and now it must close on time, the leader closing

usually with a summing up of the essential points, focusing the thoughtful, earnest attention of the entire class on the great purpose of the lesson, the accomplishment of the aim. She should save at least five minutes for this; and here the great spiritual message of the hour should be felt—God's purpose, God's plan, God's way of attaining that purpose, of carrying out his plan for a world's redemption.

A few sentence prayers will come then from heart depths, and women will go forth from that room with a new sense of God's nearness, of his heart hunger for the world, of his yearning for the fellowship of professing Christians in redeeming the world.

##### Reports.

The study of each new book should be reported to the Conference Superintendent and by card to the Educational Secretary, 810 Broadway, Nashville, Tenn. Mission study classes for juniors should be reported to the Superintendent of the Adult Auxiliary to the Conference Superintendent of Study and Publicity. The enrollment card should be sent by the leader of the class to the Educational Secretary. Mission study classes for young people should be reported by the Superintendent of the Young People's Auxiliary to the Conference Superintendent. The enrollment card should be sent by the leader of the class to the Educational Secretary.—Woman's Missionary Council, Methodist Episcopal Church, South, 810 Broadway, Nashville, Tenn.

##### WHAT YOUR MONEY DOES.

These are some of the things your money does when paid to the Woman's Missionary Society:

1. It provides a missionary for Port Galveston, to help immigrants as they enter our country. He transfers these new Americans from the immigrant station to the railroad stations, checks their baggage, and ships their heavier luggage. He visits them if they are detained because of sickness; he marries many couples who meet him; he secures employment for men and women. Your money makes this possible.

2. It provides a deaconess to help in the French mission at Houma, La.

3. It helps to maintain St. Mark's Hall, our settlement work among eight thousand Italians, and provides a missionary for Mary Werlein Mission, in New Orleans, La.

4. It supports the Wesley House at Biloxi, Miss., where work is done among oyster shuckers.

5. It makes it possible to furnish the protection of a home for sailors when on land at the Sailors' Rest at Gulfport, Miss.

6. It maintains Holding Institute, at Laredo, Tex., where the hundred Mexican children receive Christian education.

7. It supports the Wolff Mission School, at Ybor City, Tampa, Fla., where two hundred Cuban children learn the Bible, English, and some domestic science.

8. It provides the Rosa Valdes Memorial School and Settlement for Cubans, at West Tampa, Fla.

9. It sustains Ruth Hargrove Institute, at Key West, Fla., a school which provides academic and high school training, kindergarten and music as well as commercial courses, for more than four hundred persons. It also provides the Sub-Cuban School at Key West and has saved the town to Protestantism.

10. Your money operates a Korean

Mission with headquarters at San Francisco, Cal. You employ a pastor to serve the Church and Korean Home at San Francisco and the immigrant work at Angel Island. A second Korean preacher serves four Korean congregations at other cities in California.

11. It sustains the Mary Helm Hall for Japanese, at Alameda, Cal., where the church, Sunday school, and Bible class of forty-five Japanese women serve as evangelistic centers. In addition, a primary school, kindergarten, and night school establish points of contact. In Oakland a Japanese church, kindergarten, and social center represent you; and a Japanese pastor also serves camps at Dinuba, Walnut Grove, and other places. It makes possible the employment of superintendents of this Pacific Coast work.

12. It provides two deaconesses for the Mary Elizabeth Inn, the co-operative home for working girls, and one deaconess for the Wesley House in San Francisco.

13. It provides a trained nurse and a deaconess for the Homer Toberman Clinic and the Head Resident of the Homer Toberman Co-operative Home, at Los Angeles.

14. It furnishes industrial training for negro girls at Paine Annex and sustains the Bethlehem Houses at Augusta, Ga., and Nashville, Tenn., where trained Christian white women inspire colored women and children to higher standards of life through instruction given through clubs and classes.

15. It conducts the Sue Bennett School, at London, Ky., which reaches five thousand mountain people through the three hundred and thirty-three students who have a chance at its classes in academic, normal, commercial, music, and industrial courses.

16. It enterprises the Brevard Institute at Brevard, N. C., where two hundred and eight students from the mountains of Western North Carolina receive instruction. The work is given in agricultural, academic, commercial, and industrial courses. A normal course helps to prepare teachers who go back into the mountains and thus increase the usefulness of your money.

17. It supports the Vashti Industrial School, at Thomasville, Ga., where annually one hundred friendless girls are developed into self-sustaining young women.

#### INVOKES GOD'S REWARD FOR PELLAGRA CURE

Jumbo, Va. — J. H. Satterwhite writes: "I want to thank you for what you have done for me. You have cured my wife. God bless you in your work. I hope some day to see you; if I never see you I hope to meet you in heaven. God will reward you for your grand and noble work."

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

The symptoms—hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red, with mucus and choking; indigestion and nausea, either diarrhoea or constipation.

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

18. Your money supports the Virginia Johnson Home and School, at Dallas, Tex. It gives refuge and friends to seventy-five wayward, delinquent girls every year and gives them instruction to establish them in chastity, self-control, and integrity.

19. It helps to sustain the Scarritt Bible and Training School, Kansas City, where your deaconesses and missionaries are trained.

20. It sustains work among foreign-born miners at Flat River, Mo., Welch, W. Va., Hartshorne, Okla., Thurber and Fort Worth, Tex., and Birmingham, Ala. It also cares for the Macdon Door of Hope.

21. It cares for your deaconesses when they are ill or need relief.

22. It prints your leaflets and booklets and publishes the annual reports and distributes the same.

23. It works through your administrative offices, where the work in its multiplied forms is superintended.

24. Appropriations are made from it to twenty-four city missions when the Wesley House work or other institutional work meets the requirements of the law.—Woman's Missionary Council, Methodist Episcopal Church, South, 810 Broadway, Nashville, Tenn.

## GREGORY'S GANTISEPTIC OIL

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

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

## School Supplies

I handle all kinds of school room furnishings—School Desks, Opera Chairs, Blackboard Material, Maps, Globes, Charts, Crayons, Erasers, Heaters—in fact, everything needed in a well ordered school.

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For MALARIA CHILLS & FEVER  
A FINE GENERAL STRENGTHENING TONIC

### 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.

## THE SUNDAY SCHOOL.

### SUNDAY SCHOOL LESSON, OCT. 10.

By Rev. C. W. Lester.

"Elijah Taken Up Into Heaven." 2 Kings 11:1-12.

Golden Text: "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Psalm 24:11.

Time: Uncertain, but probably at the beginning of the reign of Jehoram, king of Israel, about 851 B. C.

Several things happened during the interval of about three years since the events of the last lesson. War had again broken out between Syria and Israel. Ahab had initiated it determined to recover the important border town and fortress of Ramoth-Gilead now in the hands of the Syrians. For this purpose he secured the help of Jehosaphat, king of Judah. In the attempt Ahab not only failed, but also lost his life in the attack upon Ramoth-Gilead. Ahaziah, his weak and wicked son, succeeded to the throne. He reigned two years. Early in his reign the Moabites, who had been paying tribute to Israel for a long time, rebelled. The rebellion continued through a course of many years beyond Ahaziah's reign, ending at last in favor of Moab. The Hebrews were forced to evacuate certain cities which they had occupied since the days of Omri. He died from an injury received from a fall. During his sickness he received a scathing rebuke from Elijah because he sought information from Baalzebub, the god of Ekron, rather than from Jehovah as to whether he would recover. Upon this general occasion Elijah is again vindicated as the prophet of Jehovah by a fiery judgment sent upon two nameless captains of fifty, who had been sent to Elijah to interview him upon the same subject. King Ahaziah died and his brother Jehoram ascended the throne. Near the beginning of Jehoram's reign, the translation of Elijah took place.

The event of today's lesson is unique and mysterious. The translation of Elijah from earth to heaven is a unique miracle of the Old Testament. It was the climactic miracle in the wonderful life of one of the greatest men of those times. One or two facts should be mentioned leading up to the main fact of the lesson. It seems evident that God had revealed to Elijah and others, among them: Elisha and the young prophets of Bethel and Jericho, what was going to happen. This is nowhere told in so many words, but is assumed by the narrator. Not many details are given and not many are needed. The plain fact of the translation is stated and that is all that is necessary. More details would confuse rather than enlighten.

The heart of what really occurred here is held in a profound mystery. There are two miracles in one. The first is made up of such things as the chariot of fire, the parting asunder of these two associates, and the disappearance of Elijah in the heavens. This holds mystery enough. But the profounder mystery of the two lies in the fact of the change that really took place in Elijah, making him ready for heaven without the intervention of death and the resurrection. This like the new birth contains a mystery that we cannot fathom. It is not necessary to reject the fact because its mystery cannot be fathomed. This is folly. Why not say that the change that Elijah had experienced here is that mighty change to be wrought in those

who are alive and remain upon the earth at the time of the second coming of our Lord and the general resurrection? St. Paul says of these: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." This change is to be wrought in the bodies of living men who are yet alive on the earth when Jesus shall come the second time. This change is to fit them for immortal living without the intervention of death and the resurrection. If God can and will do this for countless multitudes who are alive and on the earth at the time referred to, why could he not easily do it in the case of one man before that time? It is not only possible, but seems to agree exactly with what this New Testament writer teaches. God chose to take this man to heaven without carrying him through the ordeal of death and the resurrection. To the man who can think in terms of the miraculous power of God as seen in the miracles of the Bible, there is no impossibility with God. In a moment, in the twinkling of any eye, when the chariot swung down low to receive this saint of God, he was changed from mortal to immortal, from corruptible to incorruptible, and made ready for habitation in the celestial city to which he was transported.

Leaving this as the statement of the inner meaning of the lesson, there are some practical suggestions that can be made. This is a fittingly splendid climax to a most wonderful career. This man "who was the divinely commissioned scourge of Ahab's dynasty and the sleepless foe of Phoenician Baal worship," lived a wonderfully great life. It was unique in many ways. The sunset of his stormy life was not without its storm, but it was a whirlwind by which he went up into heaven. Then the translation of Elijah was a special proof to his generation of the future life. It has this value yet, of course, but especially so then, for life and immortality had not been brought to light by Jesus Christ. In the translation of Elijah, God gave as pearly as He could to the senses of men, a demonstrable line of proof of the stretch of life beyond the grave. God by this method proved the continuity of life here and hereafter. There is no break at the grave. The existence of a future life and the continuity of life

right on into eternity, is proved here. What meaning shall we give to this fact if there is no future life? What became of Elijah? Where did he go when taken up if there is no future life and no heaven? Finally, Elijah's religion did for him what religion should do for every man and what it will do if it is the right kind. It prepared him for the great ordeal at the close of his earthly career. We call this ordeal death. A religion that will not do this for a man is not the kind he needs. Not only should religion make a man live well, but it should be able to make him die well. "Our people die well" is one of the characteristics of all truly Christian people. Elijah's religion not only triumphed in the great contest on Mt. Carmel, but it also caused him to triumph at the close of his life. Genuine religion will not only suffice for life, but also for death. It will furnish an invisible chariot into which the liberated spirit shall step and ride triumphantly into the city of the skies.

## This Man



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He can give the population of any place in America of over 5,000—  
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I know a woman's trials.  
I know her need of sympathy and help.

If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week.

If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living,

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT

and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address,

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## EPWORTH LEAGUE.

## EPWORTH LEAGUE LESSON.

By Rev. H. C. Hoy.

October 10. Promise of the World's Evangelization.

There are many Scripture references on the promise of the evangelization of the world. These promises are gradually being fulfilled. The world is coming to recognize Christ's sovereignty more and more. His life and teachings have stood every test, shining with greater brilliancy today than ever before. The Scripture references suggested in the Era will be discussed.

1. "All the ends of the earth shall remember and turn unto Jehovah. Psalm 22:27.

The psalmist is pleading with the Lord for protection. He asks the Lord to remember him for his very name's sake. He then breaks forth in an outburst of faith and hope in the power of the Lord to rescue him; even that the heathen nations shall hear, recognize, remember, and turn again unto the Lord. The psalmist seems to have believed that in a former age all men had known and recognized God; that through sin, selfishness, and the lapse of time they had strayed away until He had been entirely forgotten by them. The writer forecasts a time when the world shall have learned the futility of false beliefs, expedients of worldly wisdom, and materialism; and having learned, men would cast about for a remedy upon which they

## 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.

## "Them Good Saw Mills"

Don't burn or waste your timber. Saw it for yourself and neighbors. A few good trees will pay for a small mill.

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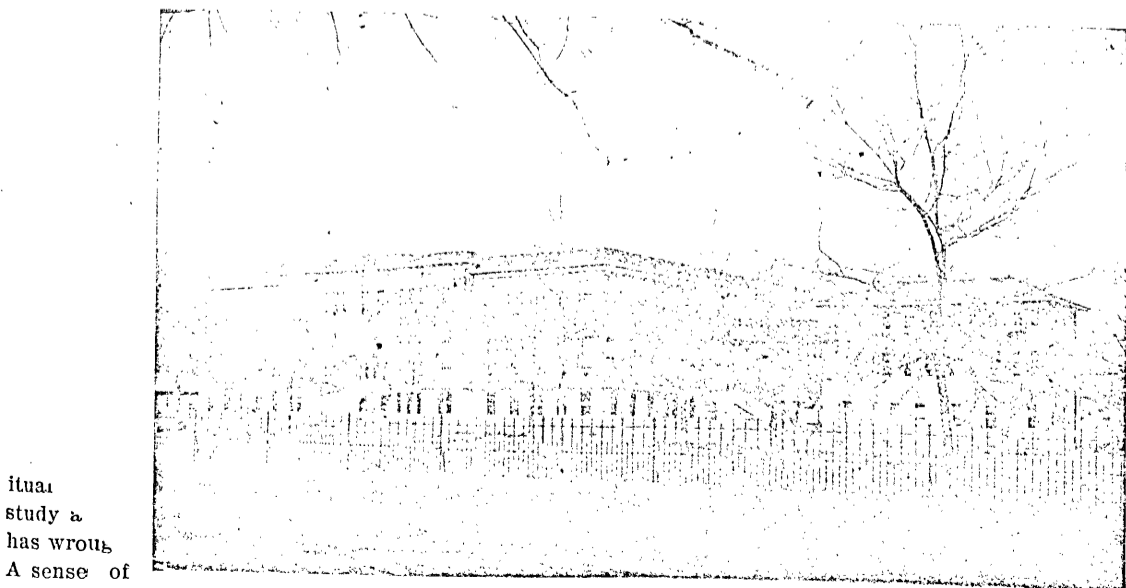
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President

would behold the righteousness and power of God, and their memories would be refreshed, causing thoughts to return to the memory of former days when God was the keeper of men; then all the world will return and acknowledge Jehovah. The fulfillment of this prophecy is now being worked out. The nations of the earth are being brought together. They are now comparing their various beliefs and their causes and effects upon their civilizations for good or evil. They are beginning to realize that their beliefs are inadequate, and that of all religions the religion of Christ comes nearest meeting the universal needs of men. Christianity has been shown to an advantage wherever it has deep hold on the national life. Hence the nations are awakening from a long sleep. They are rubbing their eyes and looking about. The world is now in a period of religious transition, and after innumerable doubts and tests Christ shall stand as victor and the prophecy shall be fulfilled to the utmost.

2. "Go make disciples of all nations." Math. 28:18-20.

The second passage was delivered just before the Lord's ascension. It was the final command to the disciples, the final prophecy of the Savior's power and the assurance of His presence and victory on earth. All power had been given him in heaven and earth. The disciples were to go and make all nations his disciples, not merely to preach, but to convert them into followers of the Lord. The work will not be accomplished until all nations are christianized, and are obedient to his commands. Discipleship includes obedience to Christ's commands. It is now true that most of the nations have in some way heard of the gospel, and nearly all have had a chance to hear it in some way, but such is not a sign that the mission has been accomplished. It is merely a beginning. The church has a great task before her of teaching the nations by example and precept. They must live the gospel and make their laws accordingly. The ground has been broken, but the steady and slow work of regeneration must be carried forward. The work will necessarily be slow and historical. It has taken centuries to break the ground, and it will require centuries to grow the crop. Prejudices and false beliefs must be overcome and rooted out. The work must reach life in every phase and be the guiding principle of men and na-

tions in all of their relations. This work has been carried on in the so-called Christian lands as well as the foreign.

3. "That at the name of Jesus every knee should bow \* \* \* and every tongue shall confess him." Thus the time is coming when Jesus shall be recognized and confessed by all creatures. His glory and dominion shall be universally acknowledged. It seems that this passage means that such conditions shall come to pass within the scope of time, and that the world shall acknowledge him of its own volition. Then it shall be fulfilled that the Lord being lifted up shall draw all men unto himself. The word will be redeemed by His blood, convinced by His life and gospel and regenerated by his grace, and all men shall rejoice to confess his name.

4. "Then cometh the end \* \* \* when he shall have abolished all rule and all authority and power." 1 Cor. 25:24.

In this passage of Scripture we find that the Lord must rule until he has put down all enemies: There is a conflict between the Lord and his enemies for the mastery of the earth. The Lord, as we well know, is now fighting a very successful enemy—the devil, and man's selfishness. It looks to some as though the fight were going against the cause of Christ, but it will be good for people to read this passage and imbibe this prophecy of the Lord's final victory. The time must come when the Lord will be ready to proclaim the final victory, and return to the Father's hands a redeemed world. What a wonderful prophecy! It shows that the Lord is to win and the world is to be completely redeemed. Such a passage ought to put all doubters to shame, and rout forever the pessimists who believe that the world will wind up in a great cloud-burst of sin. The Lord is a better fighter than that. He will win over the enemy and put him to flight before he turns the world over to the Father. When the end comes there shall be more souls in heaven than in hell. The Lord will not be beaten by allowing the powers of evil to reap the greater harvest of souls. All the world will turn from wickedness and acknowledge the sovereignty of Jesus.

## WAKE UP, LEAGUERS!

Have you taken time to think that the Third Department of our Leagues is being very much neglected. I feel sure that every one of you will agree

with me in the statement that next to the First Department, the Third Department is the most important in our League.

Since it is the aim of the Third Department to improve the powers of the young people by developing their intellects, strengthening their bodies, and broadening their sympathies, we should make every effort to see that this Department is not neglected. It will make us more efficient in helping others to receive the blessing of living a Christian life.

Let us begin now to make our Social Department mean and do more for our young people.

Let us consult the Standards of Efficiency, page 50 in 1914-15 Hand Book, and strive to the uttermost to make our Leagues reach the perfect mark by the next League Conference.

Let us work and pray that the close of the year may find God's vineyard filled with more efficient young people. —Yours All For Christ, Sallie Hairston, Superintendent Third Department of North Arkansas Epworth League Conference, Conway, Ark.

## A MESSAGE FROM BISHOP LAMBUTH.

Dear Epworth Leaguers: Central Africa is a land of beautiful rivers, tropical flowers, and giant trees. Beyond these are rolling veldts of giant grass, which conceal the buffalo and the graceful antelope.

A number of boys have volunteered to go back with me to catch monkeys, hunt elephants, or trap leopards and wild boar. Some were anxious for a shot at the cruel crocodiles, which look like logs as they pretend to sleep on the sand banks. Not a few girls have said they wanted to go and paint in water colors or gather the lovely orchids upon the trees overhanging the streams.

But all of the Congo Basin is not beautiful. Here is a village where the gospel of Jesus Christ has never been heard. They offer rice and bananas to that stick planted in the middle of the street with a hideous head carved on it. It is not even a god, but an evil spirit. Its hunger must be satisfied, these poor people think, or it will kill one of their children.

Across the river in that lovely cove the dreaded sleeping sickness has stricken every man, woman and child, and one little girl whom I saw had been thrown away in the forest by her mother and left there to die. There is no physician or nurse to be the hands and feet of Christ. Left all alone, these poor people, to the ravages of the disease or to the wild beasts! As we travel the winding trail we find a chief who wanted to be a better man. Hearing that the way to worship the white man's God was to build a church, he and his people put up one; but it rotted down before a missionary heard of it and came that way.

Do you wonder that my heart is burdened for the poor helpless Africans? Will you not join me in a prayer that Africa shall have the gospel of healing and of good cheer? The great Physician said, "Be of good cheer," but millions in the Dark Continent do not know that he said it. Will you not offer a prayer for our six heroic missionaries at Wembo-Niama and for dear little Mary Elizabeth Mumpower, that they may be kept for the Master's use? And, lastly, will you not give yourself to Jesus as you read this, saying, "Lord, what wouldst thou have me do?"—Bishop W. R. Lambuth, in Ex.

## CHILDREN'S DEPARTMENT.

## FALL TIME.

Fall time, feast time,  
Apples fat and mellow,  
Ripe persimmons hanging high,  
Sugary and yellow;  
Wild grapes overhead,  
Pumpkins bright as gold,  
Chinquapins on every bush  
All that hands can hold;  
Chestnuts dropping in the breeze,  
Prickly-brown and sweet;  
Fall time, feast time—  
What do you want to eat?

Fall time, fun time,  
Lessons hardly started,  
Every recess full of romps,  
Wild and happy-hearted;  
Rabbits hopping in the dale,  
Squirrels in the tree,  
Jolly winds to fly a kite,  
High and cool and free;  
Crisp air and colored leaves  
Drifting every way;  
Fall time, fun time—  
What do you want to play?

—Youth's Companion.

## A MOTHER'S KISS.

Sarah N. M'Creery.

"Isn't that a pretty picture, Aunt Alice?" said Jane Alton, as she held up a new story book.

"Yes, that is a copy of a picture by a man named Benjamin West who was a noted painter. Would you like for me to tell you about this very first picture?" asked Mrs. Grant.

"Please do. I like that kind of stories," replied Jane, as she took a low stool by her aunt's side.

"Benjamin West's mother was a widow whose home was in Springfield, Pa. She lived in a small cottage with her two children, Benjamin and a baby, Sally. Benjamin was very fond of his little sister and he took care of her by the hour while his mother did her work. Benjamin was a quiet boy who liked books and pictures better than games. He liked to draw and paint, but his mother was so poor that there was no money for paints and brushes, so he made pictures with red and black ink."

"I have two boxes of paints and I don't like to paint at all," interrupted Jane. "If I knew somebody who could not buy any, and who wanted some, I would give them mine."

"Well, one morning, Mrs. West went to the garden to pick some beans for dinner and she left Bennie, as she always called him, to watch the baby, who was asleep in her cradle," Mrs. Grant went on, not heeding the remark. "Little Sally stirred and smiled in her sleep, and her brother thought how pretty she was and how much he would like to paint her picture. The cat was under the stove, so he cut some hairs from her tail and made a brush of them, then he made a sketch of his little sister sleeping in her cradle."

"Was it a good picture?" asked Jane, with interest.

"Yes, and when Mrs. West came from the garden and saw it, she was delighted. 'Why, Bennie, that is fine,' she declared. Then she kissed her little son. Benjamin West was just seven years old then, and from that day, he spent every spare moment drawing and painting, for his mother's praise

and kiss had given him courage to try to paint. As the years passed he became noted, and he always declared that it was his mother's kiss that made him an artist. He was a good son and as soon as he was able to make pictures that would sell his mother did not have to worry about money, for he took care of her," Mrs. Grant finished.

"Thank you, Aunt Alice, I am glad to know about the man who made the picture this was copied from," said Jane, ready for play again.—Ex.

## A ROMISH VIEW.

The public schools have had a pretty fair trial. At least a full generation has been graduated from them. No department of government has had more time, energy and money spent on it. It should have produced results. We should expect to find the present generation of Americans far superior to any preceding one, and immeasurably in advance of other nations. We should find a citizenship animated by those principles of morality which would make them a blessing to the state and an ornament to society. Juvenile delinquency should be practically eliminated. If the public school has done the work to be reasonably expected, we should find among our young a deep reverence for all authority. Our public officials should be examples of probity and unselfish devotion to duty, and the people at large should be filled with a sense of civic righteousness. The chorus of discontent and dissatisfaction which is heard from every section of the land gives answer. This condition points to the great fundamental fault of our public school education. The most important part of education, the training of the will, is neglected.—The Guardian.

## NEWS OF THE CHURCHES.

## BEEBE.

Our meeting closed at Beebe the 19th, having continued two weeks. We had quite a victory. Our church is in fine spiritual condition. The first week of meeting we had from one to six cottage prayer meetings each day, which set on fire the Christian people of the town with a desire for a better life and zeal for lost souls. We cannot estimate the value of the meeting just by the number of professions. However it was a success in this respect, having 22 professions and 15 accessions to the church, a number of these being the prominent people of Beebe. There will be others to come in later. This makes 49 additions to the church at this place and 127 on the work since Conference.

Rev. J. M. Talkington and Rev. J. A. Roberts did the preaching, except three sermons by the pastor. These men of God did fine preaching and good work which was appreciated by everyone. We have a fine choir and the singing was excellent. We are expecting a good report on all lines at Conference.—Edward Forrest.

## TEMPERANCE HILL — THORNTON CHARGE.

Our meeting at Temperance Hill resulted in much good. Rev. J. A. Parker did the preaching to the elevation of the saints and the quickening of sinners. The last day of the meeting will be remembered by many as a great day. The Holy Spirit convicted sinners of their sins and the righteous of righteousness. People shouted as of old of the joy of salvation.

Brother Parker is an earnest, faithful and able help in a meeting. Temperance Hill in many respects is in better working condition than it has been in several years. I hate to say it, but it is a shame for so fine a people to be worshiping in such a musty and ugly church building. The Lord send them a better house, as that seems to be the only way they will get one.—J. F. Simmons.

## REVIVAL AT PLAINVIEW.

At 11 o'clock Sunday, September 5, we began what proved to be one of the greatest revivals ever held in this town. The meeting was begun by the writer. On Wednesday following Brother G. T. Tatum came to us and took the lead. After several days of hard preaching, praying and work the revival fire began to burn and caught from one to another till almost the entire town was stirred to religious activity. The meeting continued for two weeks. On the closing Sunday at 11 o'clock we received a class of fifty into the Methodist Church and at the night service another class of six. Some went to the Baptist Church and some to the Christian Church. There were 75 or more reclaimed or converted. Brother Tatum preached with great earnestness. His preaching was plain, practical, and persuasive. The people will never forget the truths that he presented. He won his way into the hearts of the people. We are praising God for the meeting. The prospect for the future of the church at Plainview is bright. We have a very fine League, a good Sunday school, a working Woman's Missionary Society, and will organize a Junior Missionary Society soon. Let all who read this pray that we may have greater success at Plainview.—C. H. Bumpers, Pastor.

## ENGLAND AND ELSEWHERE.

Permit me to say that no pastor in this Conference has been happier than I in the pursuit of those duties devolving upon me as pastor of this good charge. This church and its splendid surroundings are a source of constant inspiration to a preacher. The Little Rock District Conference was indeed a boon to us, and following this our revival held by that prince of men, Rev. J. T. Rodgers, have left a flavor of the supremely good with us that shall ever serve as an inspiration to these good people. My revival campaign consisted of meetings as follows: The first was held on the Tomberlin charge at Hundley's Chapel. This church has one of the best rural churches in the Conference, with modern Sunday school conveniences for rural work, and a splendid class of people as members, who have a great burden upon them. They entered deeply into the revival and the results were encouraging in many respects. Brother Gentry is doing his "level best" with this situation and has been able to hold his own against odds. The second meeting was held on the Austin Charge with Brother W. F. Lasseter at Smyrna. This was truly a great meeting among a very fine class of people, really one of the finest rural churches it has been the writer's privilege to visit. "Hospitality" would not express the treatment accorded the visiting preacher both by the people and the pastor who know the art and practice it. We had as many accessions as conversions. The last service was an evidence that God still dwells in his holy tabernacle with his children. Brother Lasseter is a lovable man and is in high favor with his people.

There were eighteen accessions to our church. The last and most recent meeting was held in our neighboring village with Brother Gentry. His home church at Tomberlin. This church is the religious center of a great rural district abundant with wealth and rife with prosperity. This community is rapidly waking to its possibilities and the dormant energies long suppressed. The revival was a success. It began quietly and closed under the power of the simple gospel of Jesus. A men's meeting was held at 2 o'clock, with more than a hundred men in attendance. Following this a women's service was held with nearly as many attending. The pastor is happy in the fact that members have pledged their organized support to him and that a new era is in evidence. Everybody loves Brother Gentry. Withal it has been the most successful and happy work of the Conference year at England. Monk is held in high esteem by church and his visits to us are full of love and power.—L. E. N. Hundley.

## BLEVINS CHARGE.

I have just returned from a week's effort in revival services on charge. I began at Ebenezer third Sunday in August. Brother Gentry and I preached Sunday and Monday with good prospects of success. Tuesday it began raining and we could not have services, so we did not succeed as we had hoped. Went from

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Ebenezer to Friendship. Began on Saturday night before the fourth Sunday. Here we had Brothers Clyde Martin and Gentry to assist us, who did us some fine preaching. We had a good meeting notwithstanding the rain. Brother Kilby and I came home on Friday, and this preacher made his way to Midway, where he found all things in readiness for a great meeting. I did the preaching Sunday and Monday. Tuesday Brother Hayes came and preached us some fine sermons, which all enjoyed. From this time the revival fire began to blaze, and just such has not been seen in this country for many years. Men of all ages began to cry for mercy and help. We continued eleven days, and it grew better each day from all points. It resulted in fifty or more conversions of an old shouting kind; received twenty-seven into the Methodist Church; some joined the Baptist and others will go to the Methodist Protestant Church.

The church is on her feet, and all seem to be traveling to Zion. I have never seen in life a more harmonious Christian effort than was put forth by the people of the churches. The Baptist brethren came in and you could not tell one from the other. I had to go away Saturday and I left the meeting in Brother Kilby's care and he did finely with it. Kilby is one of the coming preachers and if you need a live preacher he is the man. On Saturday before the first Sunday in September Brother J. P. Lowry came from Little Rock to hold a meeting with me at Blevins, and he was at his best, and he lifted up the church from the beginning and stressed at every point the Christ life in all, and my people came to his assistance like true and tried Christians, as I knew they would, because I had seen them tested before, and he had all things in his hands for victory. We continued at Blevins eight days and as a result we received seventeen members, and

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left the church much stronger in the faith. Brother Lowry is a great evangelist. This writer went from Blevins to New Hope, preached Sunday and Monday. Brother Lowry came Monday night and took up the meeting and the good work continued and everyone was delighted with his good preaching and singing. The New Hope meeting resulted in twelve conversions, several reclamations, and a great uplift to the church. The revival fire is still burning here. May the Lord bless His work in this part of the land as well as all others.—J. D. Dunn.

#### GREEN FOREST.

The first big tent meeting conducted by our pastor, Rev. W. H. Neal, closed last Sunday night. Brother Neal had spent much time in prayer and work in preparation for this meeting and God wonderfully rewarded him for the sacrifice made. Sixty-seven souls were added to the Methodist Church and thirty-two to the Baptist. The spirit of unity between the two churches was simply beautiful and God heard their prayers and saw their work and fasting and gave them victory over the devil and sin and glorified and magnified the name of our Christ. Brother Neal's platform was against everything the devil is for and for everything the devil is against. His sermons were powerful expositions of gospel truth and free from sentimental stories and emotionalism. Hundreds of people assembled night after night and the big tent was filled to overflowing. The congregation was respectful and orderly. The choir sang night after night to a late hour and apparently were not weary. Mrs. Jennings filled her place at the piano through the five weeks without a murmur. May all Christians everywhere lay aside the sectarian yoke and work and stand together against the devil and for our Lord and Savior and the salvation of souls and God will surely abundantly reward their efforts. Again let us all say praise the Lord.—W. E. Lamb, Superintendent M. E. S. S. S.

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

Asbury—(Richardson.) Good congregations. League and Sunday school full of life, and church in general in excellent condition.

Scott Street—(Templeton). Sunday school back to normal; congregations on the increase in attendance and interest.

First Church, Argenta — (Wilkinson). Meeting closed Sunday night with 21 accessions. Drs. James Thomas and Forney Hutchinson with Presiding Elder Morehead assisted in the preaching.

Pulaski Heights—(Twitty). Promotion Day in Sunday school with large increase in attendance. Dr. Weems preached a most helpful sermon at night. League doing quite well. Five accessions since last report.

Hunter Memorial—(C. N. Baker). Dr. Weems preached a strong inspirational sermon at the morning hour. Congregation at night was four times larger than at any time this summer. The pastor preached. Two accessions. Pastor did the preaching in the revival at Highland for Brother Rodgers. There were 41 accessions.

Winfield Memorial — (Thomas). Helpful prayer service. W. O. W. attended the morning service in a body. Church was crowded. One conversion at the close of the night service.

League and Sunday school growing in enthusiasm and effectiveness.

First Church—(Hutchinson). Prayer meeting, Sunday school and League all much increased in interest and enthusiasm. The League had an unusually large attendance and is doing fine work. Two additions.

Forest Park—(Graham). Increased attendance at both services Sunday. Organized Junior Missionary Society with 20 members under the supervision of Mrs. Heriot.

Capitol View—(Buhler). Crowded house at night. Sunday School Promotion Day. Twenty additions in revival so far. Revs. Walter Holcomb

and J. W. Jeter are now in charge of the meeting and much interest is manifested. We expect a great meeting.

District—(Monk). Was at Sardis on the Bauxite Circuit Saturday and Sunday; dinner on the ground Saturday. One of the best Quarterly Conferences in the history of the charge. The Communion service was one of the largest and most spiritual seen in many years.

Brother Keadle of Lonsdale was present and gave a delightful account of the wonderful work and its exceptional growth at Lonsdale. He also reported doing revival work among the brethren at various points.



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Brother Hugh Reveley was present, and is doing revival work about over the Conference with great success.

Brother Eaglebarger is still teaching and singing at Winfield and Capitol View.

Rev. J. W. Jeter made a most enthusiastic address on evangelism. Rev. Walt Holcomb will address the ministers next Tuesday.

#### REVIVAL AT FIRST CHURCH, ARGENTA.

We have just closed a very successful meeting at our First Church. The pastor did most of the preaching, taking eight of the services himself. The presiding elder, Rev. R. C. Morehead, preached three times. Rev. Forney Hutchinson twice, Dr. James Thomas twice, and Rev. I. D. McClure once.

This lent spice and variety to the services, and brought the people out to hear the old Gospel. Under the able leadership of Mr. W. W. Weidmeyer, a large choir rendered fine service, and several vocal numbers were rendered by Mrs. W. A. Raney and the Misses Annie and Maria Wilkinson. A feature of the meeting was that as many as three prayer meetings were running at one time, mainly in the homes of the people. When God's people begin to pray, something is going to happen, and the pastor's heart was rejoiced to see old feuds disappear and people begin to love each other again. There were three very bright conversions in these gatherings, and the women were so encouraged that they decided to establish a regu-

lar weekly cottage prayer meeting to continue right on. The visible results of the meeting were seen on Sunday, when a splendid class of young people were baptized and received into the church, their parents standing with them at the altar. Altogether 21 were received, but several more have indicated a desire to unite next Sunday, and the pastor hopes that the revival spirit will continue all the year after this fashion. Several will join other churches, and a brotherly spirit has been developed that augers well for Argenta. The pastor had also the pleasure of announcing at the last week night service that a check for \$4,160 had been received that day from the Church Extension Board, to take up the mortgage on the church and free it from debt. With the disappearance of this burden, and the membership giving themselves to prayer and work, there ought to be a very bright future for this church. Pray for us.—W. T. Wilkinson, P. C.

#### MAGNOLIA.

We closed our meeting here last night which resulted in 79 accessions to the church, and as to how many church members were reclaimed I know not, but all in all something like 135. Most all who were converted that were not already members of the church joined the church.

The revival reached all classes; some of the more substantial men and women joined the church. The meeting lasted two weeks and closed out last night on high tide with ten conversions and ten accessions.

I think one of the most impressive scenes that I have ever witnessed took place yesterday at the 3 o'clock hour, when we baptized forty-two and received a class of sixty-nine into the church. It was a ground swell to Methodism in Magnolia and to the town.

Brother Paul Q. Rorie did all the preaching, and it was well done. He is a tower of strength as an evangelist. He denounces sin in plain terms and presents the doctrines of salvation which results in sky-blue conversions. The oldest citizens of the town say it was never on this fashion before in Magnolia.

Brother O. D. Langston had charge of the singing, and it was well done. He won all hearts as a gospel singer. They both left us this morning to attend Emory University, where they are taking the theological course. Hundreds of prayers follow them from Magnolia.—A. Turrentine, P. C.

#### MALVERN CIRCUIT APPOINTMENTS.

Brethren of the Malvern Circuit, I wish to announce that I will be at Elmore on Saturday night before the first Sunday.

I will be at Walco on Saturday nights before the second and fourth Sundays.

I will be at Rockport on second Sunday morning at eleven, also fourth Sunday morning at eleven, and Sunday night at eight.

I will be at Perla on second Sunday afternoon at 3:30 and Sunday night at eight.

I will be at Magnet Cove on third Saturday night at eight, third Sunday morning at eleven, and third Sunday night at eight.

Brethren, I am glad indeed to come to you, even at this late hour of Conference year. I want us to get busy and have everything well rounded up by Annual Conference.—Wm. Roy Jordan.

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## QUARTERLY CONFERENCES

## LITTLE ROCK.

## ARKADELPHIA DISTRICT.

## (Fourth Round.)

Hot Springs Ct., New Salem..Oct. 2-3  
Tigert and Oaklawn ..Oct. 3  
Ussery Ct., Percy ..Oct. 9-10  
Cedar Glades ..Oct. 16-17  
Central Ave. ....Oct. 24  
Third St. ....Oct. 24  
Princeton Ct. ....Oct. 30  
Leola, Leola ..Oct. 31  
Friendship, Midway ..Nov. 6-7  
Dalark Ct. ....Nov. 13-14  
Malvern Ave. ....Nov. 21  
Park Ave. ....Nov. 21  
Holly Springs Ct. ....Nov. 27-28  
A. O. EVANS, P. E.

## CAMDEN DISTRICT.

## (Third Round.)

Waldo, at McNeill.....Oct. 2-3  
Camden .....Oct. 10-11  
Special attention will be given to Questions 1, 9, 10 and 11, and any others postponed from your former Q. C.  
W. P. WHALEY, P. E.

## CAMDEN DISTRICT.

## (Fourth Round.)

Junction City .....Oct. 9-10  
Wesson .....Oct. 10  
Huttig .....Oct. 16-17  
Strong, at Rhodes Chapel..Oct. 23-24  
El Dorado Ct., at Parker's..Oct. 30-31  
El Dorado Sta. ....Nov. 1  
Eagle Mills, 11 a. m. ....Nov. 7  
Bearden, at Millville, 7 p. m. ....Nov. 7  
Thornton, at Temp. Hill, 11 a. m. ....Nov. 8  
Fordyce, 7 p. m. ....Nov. 8  
Kingsland, Camp Spgs., 11 a. m. ....Nov. 9  
Hampton, 10 a. m. ....Nov. 10  
Buena Vista, Two Bayou, 11 a. m. ....Nov. 14  
Stephens, 7 p. m. ....Nov. 14  
Atlanta, Fredonia, 11 a. m. ....Nov. 16  
Magnolia Ct., Christie, 11 a. m. ....Nov. 17  
Magnolia Sta., 7 p. m. ....Nov. 17  
Waldo, 10 a. m. ....Nov. 18  
Chidester .....Nov. 20-21  
Camden .....Nov. 22  
Let us have twenty perfect Q. C.'s. Have all required written reports. Be ready for all nominations. Be prepared on all questions deferred from former Q. C.'s. Let us have full attendance, and be on time. Push collections. We ought to have the best financial report the district ever made. All together to make it so.  
W. P. WHALEY, P. E.

## LITTLE ROCK DISTRICT.

## (Fourth Round.)

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

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

## PINE BLUFF DISTRICT.

## (Fourth Round.)

St. Charles Ct., St. Charles.....Oct. 2-3  
Rison Ct., Moore's Church.....Oct. 9-10  
Humphrey Ct., Humphrey.....Oct. 16-17  
Carr Mem., Pine Bluff, p. m. ....Oct. 17  
Star City Ct., Star City.....Oct. 23-24  
Redfield Ct., at Bethel.....Oct. 30-31  
Sheridan Ct., Sheridan, p. m. ....Oct. 31  
(Quarterly Conference at Sheridan November 1, 10 a. m.)  
New Edinburg Ct., Good Hope.....Nov. 4

Stuttgart .....Nov. 7  
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 Lake .....Nov. 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.)

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

## TEXARKANA DISTRICT.

## (Fourth Round.)

Richmond, at Oak Hill.....Oct. 2-3  
Umpire, at Camp Ground.....Oct. 11-12  
Paraloma, at Ben Lomond.....Oct. 9-10  
Patmos, at Patmos.....Oct. 16-17  
Stamps, at night.....Oct. 17  
Foreman .....Oct. 23-24  
Ashdown .....Oct. 24  
Fairview .....Oct. 30-31  
College Hill .....Oct. 30-31  
Horatio and Wilton, at Mount Rose.....Nov. 6-7  
Lockesburg, at Lockesburg, at night.....Nov. 7  
Cherry Hill .....Nov. 13-14  
Bright Star .....Nov. 20-21  
Fouke .....Nov. 21  
First Church, Texarkana.....Nov. 28  
J. A. BIGGS, P. E.

## NORTH ARKANSAS.

## BATESVILLE DISTRICT.

## (Fourth Round.)

Tuckerman and Kenyon, at Kenyon .....Sept. 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 Macedonia.....Oct. 9-10  
Yellville, at Ware's Chapel.....Oct. 12-13  
Lead Hill, at Pyatt.....Oct. 14-15  
Cotter, at Cotter.....Oct. 16-17  
Mountain Home .....Oct. 17-18  
Calico Rock, at C. R. ....Oct. 19-20  
Mountain View .....Oct. 23-24  
Melbourne Ct., at Chapel H. ....Oct. 27-28  
Bexar, at Wheeling.....Oct. 28-29  
Viola, at Viola.....Oct. 30-31  
Minturn, at Stranger's H. ....Nov. 4-5  
Swifton and Alicia, at S. ....Nov. 6-7  
Jacksonport, at Elgin.....Nov. 7-8  
Newport Sta. ....Nov. 8-9  
Newark Sta. ....Nov. 9-10  
Marcella and Guion .....Nov. 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.)

Dardanelle Ct. ....Oct. 2-3  
Dardanelle .....Oct. 3-4  
Bigelow .....Oct. 9-10  
Plainview .....Oct. 10-11  
Perryville .....Oct. 16-17  
Ola and Perry .....Oct. 17-18  
Magazine .....Oct. 23-24  
Branch .....Oct. 24-25  
Paris .....Oct. 30-31  
Scranton .....Oct. 31-Nov. 1  
Petit Jean .....Nov. 2  
Booneville Ct. ....Nov. 6-7  
Booneville .....Nov. 7-8  
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 arrange-

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

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ment 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.)

Morrilton (Conf. later), a. m. ....Oct. 3  
Plumerville (Conf. later), p. m. ....Oct. 3  
Conway Ct., at Salem.....Oct. 9-10  
Conway (Conf. later), p. m. ....Oct. 10  
Greenbrier, at Greenbrier.....Oct. 16-17  
Quitman and Rosebud, at Q. Oct. 17-18  
Conway 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  
Damasus Ct., at Damasus.....Oct. 30-31  
Springfield Ct., at Solgohachia.....Oct. 31-Nov. 1  
Appleton Ct., at Appleton.....Nov. 2-3  
Dover Ct., at Dover.....Nov. 6-7  
Pottsville Ct., at Pleasant G. ....Nov. 7-8  
Lamar Ct. ....Nov. 13-14  
Clarksville .....Nov. 14-15  
London Ct. ....Nov. 16-17  
Atkins .....Nov. 18  
R. E. L. BEARDEN, P. E.

## FAYETTEVILLE DISTRICT.

## (Fourth Round.)

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

## FORT SMITH DISTRICT.

## (Fourth Round.)

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. 3  
Van Buren Ct., at East V. B. ....Oct. 3  
Greenwood Station .....Oct. 23  
Ozark Ct., at Mt. Vernon.....Oct. 30  
Ozark Station .....Oct. 30  
Beech Grove Ct. ....Nov. 6  
Hartford and Mansfield, at H. Nov. 6  
Huntington and Midland, at H. Nov. 6  
Alma Station .....Nov. 14  
WILLIAM SHERMAN, P. E.

## HELENA DISTRICT.

## (Fourth Round.)

Marianna Mission, at Hughes.....Oct. 3  
Wheatley and Moro, at M. ....Oct. 9  
Brinkley Station .....Oct. 10  
Turner Ct., at Turner.....Oct. 16  
Clarendon Station .....Oct. 17  
Hamlin Mission, at H. ....Oct. 23  
McCrary Station .....Oct. 24  
Howell and DeVew Ct., at H. Oct. 30  
Wynne Station .....Nov. 6  
Parkin Station .....Nov. 13  
Cotton Plant Station.....Nov. 13  
LaGrange Ct., at LaGrange.....Nov. 20  
W. F. EVANS, P. E.

## JONESBORO DISTRICT.

## (Fourth Round.)

Harrisburg Ct. ....Oct. 3  
Harrisburg .....Oct. 3  
Barfield Ct. ....Oct. 3  
Blytheville Ct. ....Oct. 9  
Wilson .....Oct. 10  
Luxora and Rozelle.....Oct. 16  
Osceola .....Oct. 17  
Vandale Ct. ....Oct. 23  
Earle .....Oct. 30  
Crawfordsville and Vincent.....Oct. 31-Nov. 1  
W. L. OLIVER, P. E.

## PARAGOULD DISTRICT.

## (Fourth Round.)

New Liberty Ct., New Liberty.....Oct. 3  
Old Walnut Ridge, Joblin.....Oct. 3  
Walnut Ridge .....Oct. 3  
Black Rock, Hoxie and Portia.....Oct. 3  
Imboden, Ravenden Springs.....Oct. 9  
Smithville, at Smithville.....Oct. 9  
Ash Flat, at Ash Flat.....Oct. 11  
Mammoth Spring .....Oct. 16  
Salem .....Oct. 16  
Pocahontas and Biggers, P. Oct. 23  
Reyno Ct., Reyno.....Oct. 24  
Pocahontas Ct., Oak Grove.....Oct. 26  
Corning .....Oct. 30  
Peach Orchard Ct., P. O. ....Oct. 31-Nov. 1  
Lorado Ct., Lorado.....Nov. 4  
F. M. TOLLESON, P. E.

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