

WESTERN METHODIST.

"SPEAK THOU THE TRUTH THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

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HELP US, O GOD OF OUR SALVATION, FOR THE GLORY OF THY NAME; AND DELIVER US, AND PURGE AWAY OUR SINS, FOR THY NAME'S SAKE. WHEREFORE SHOULD THE HEATHEN SAY, WHERE IS THEIR GOD? LET HIM BE KNOWN AMONG THE HEATHEN IN OUR SIGHT BY THE REVENGING OF THE BLOOD OF THY SERVANTS WHICH IS SHED.—Psalm 79:9-10.

"THE UNSPEAKABLE TURK."

The Armenians are a Christian people under Turkish rule in Asia Minor. For many centuries they have stood steadfast in their simple faith in spite of oppression and persecution. Although good citizens and loyal subjects, they have ever been objects of Mohammedan hate. Again and again the tides of persecution have poured over them, but still they persisted in their Christian profession. Now Turkey is involved in war. The call to the Moslem world to unite brought no favorable response from other lands. Not to be balked, Turkey makes war upon her own innocent Armenian subjects. Reports long censored or withheld now reveal a horrible situation. The men of military age are mostly in the army. Taking advantage of their defenseless condition, Turkey is deporting practically the entire two millions of Armenians. The men are disarmed and enslaved. Without notice the aged, the women and the children have been driven like dumb cattle from their homes. Many have been cruelly butchered. The helpless women and girls have been subjected to the foulest outrages and forced into Mohammedan harems. The accounts that have been published exhibit a degree of ferocity, brutality, and unrestrained license of lust that has not been known since the Massacre of Saint Bartholomew, when Romanism sought to extinguish the Huguenots. Is it possible that the nations that drew Turkey into the war know nothing of this, or knowing cannot prevent it? It is another of the tragedies of this baleful war. It may be improper for the United States and other neutral nations to participate in the war itself, but it is their right, yea, their solemn duty, to protest vigorously in the name of outraged and suffering humanity. The moral sense of the Christian world must find expression. To be silent in the presence of great wrong is to sanction it. We are not immaculate. Our injustice to the Indian and others rises up in reproof of any Pharisaic attitude; but that need not deter us from condemning this murder of a people for their righteousness. The Monroe doctrine lays no restraint upon us in the presence of the violation of every principle of humanity, even though it be in the uttermost part of the world. Let humanity voice its indignation. Let those who aid or abet this immeasurable crime be held to account. Let prayer be made for the succor of the victims of "the unspeakable Turk." Is not the cup of his iniquity full?

HOT SPRINGS GROWING IN GRACE.

Last Sunday night, pursuant to arrangement between the Hot Springs Business Men's League and the Ministerial Alliance, the pulpits of most of the churches were occupied by physicians, who discussed "The Nation's Health Resort: Its Needs from a Physician's Viewpoint." Better sanitary measures were advocated, and emphasis was laid upon moral uplift. Several of the physicians boldly denounced immoral resorts and improper amusements, including gambling and race-track betting. One said: "Amusements of the right kind should be given persons visiting Hot Springs, but gambling, whether in the club-house or on the race tracks, is not the kind of pleasure that will bring the visitor the best results or reflect the greatest credit upon the city." Another said: "If all the money that had been spent in Hot Springs to pro-

vide notable entertainment had been put into roads, the county would have the best of the State." The approval of the conference seems to indicate that the people of Hot Springs desire to make theirs a better city. This is in harmony with our editorial utterances against the race-track gambling bill. We recognize Hot Springs as one of the world's greatest health resorts, and it is the duty of the citizens of Hot Springs and of Arkansas to make and keep it a place where afflicted humanity may find relief under the most favorable circumstances. To this end we are willing to labor and spare no efforts. This movement among the people of Hot Springs is gratifying and worthy of warm commendation. For years we have believed that every principal denomination in the United States should have its hospital or sanitarium for the benefit of its members who go to the healing waters. Our own Church in Arkansas is in part committed to the hospital enterprise at Memphis, and it has our approval and co-operation, but that does not lessen the need of a Methodist Sanitarium at Hot Springs. At the proper time we may present this subject for the consideration of the Little Rock Conference with a view to submitting it to the whole Church. We have a great opportunity that we should sooner or later use. Meanwhile, let Hot Springs press on toward civic perfection and show herself worthy.

DENOMINATIONAL DIFFERENCES.

We have always loved our Baptist brethren and appreciated their good qualities, but have no respect for their contention that theirs is the only Scriptural form of faith and government, because they cannot settle these questions among themselves. There are multiplied varieties of Baptists, each claiming to be the real Scriptural people and denying the pretensions of other Baptists. How can Baptists expect other Christians to grant their assumptions when they cannot agree among themselves? The contentions among Arkansas Baptists are illustrated by the following extracts from the front page of The Baptist:

"We may not need two Baptist denominations in Arkansas, but we have them just the same. Convention Baptists, as a rule, have more fellowship for a Catholic than they do a Landmark Baptist. Just the other day a Convention Baptist woman told me that she had no more respect for me than for any other other man who would fight the Catholics. Let no Landmark Baptists get the idea that all the difference there is between Convention and Association Baptists is just a difference as to how and where you send your money. Not on your life. If this were all the difference I would never raise my voice against Conventionism again while I live. This does not begin to be the hundredth part of the difference. The fact of the business is there is no fellowship between the two bodies in reality—no more than there is between a Baptist Association and a Methodist Conference."

If the Baptist forces of Arkansas were co-operating they would be a mightier power for good.

NEW DUTIES FOR EXAMINING COMMITTEE.

Attention is called to the new requirements for admission of preachers on trial. On page 287 of the new Discipline, paragraph 729, the following is found: "The requirements for admission of preachers on trial into the traveling connection shall be equivalent, so far as the English branches are concerned, to the requirements set by the Educational Commission for admission into a standard college; provided, however, that English History and Science may be accepted in lieu of the foreign language requirements; and provided, further, that upon the recommendation of the Examining Committee the Annual Conference may, by a two-thirds vote, admit a candidate who does not

meet the requirements." On page 288 is found this provision: "A certificate of graduation from a secondary school of good standing may be accepted by the Examining Committee in lieu of the English branches prescribed in the course for candidates for admission." According to the law, the subjects named in paragraph 730 are still required, but are not all, as they do not include everything involved in the English branches required for entrance into a standard college. A certificate from a secondary school may be accepted, but if it is not presented, then it evidently becomes the duty of the Committee to examine on English Literature as prescribed by the National Conference on English Entrance Requirements, and on Algebra, Geometry, History, Science, and languages, sufficient to make the fourteen entrance units now required by the Commission on Education. In view of the recent introduction of these standards, it is probable that both committeemen and candidates will in many cases be unprepared. It is evident that now the committee should be made up of men who are fully qualified to examine on all subjects required for entrance to college. Without knowing who are on the committees we suggest the propriety of possible reorganization of committees so that the new law may be enforced. Presiding Elders should suggest to candidates for admission the importance of securing certificates from high schools and academies when possible. Let all concerned take due notice and prepare accordingly.

OUR GIFTS FOR USE.

The Sunday School Times mentions the case of a young woman with remarkable musical talent, who had received a note of thanks for the service which she had freely rendered at a religious meeting. She offered her services again with the understanding that she would not accept payment, saying: "I truly think that God has given me a gift, and I believe it is only my duty as well as pleasure to use it in his service whenever opportunity offers. In fact, I would be afraid not to use it, for fear he would take it away." If God has enriched us by a gift or talent of any kind, are we not under the highest obligation to use it for him? If the gift is the power or opportunity to make money, is there not the added obligation which grows out of the fact that money making in itself is not religious? The man whose chief occupation is money-making is not simply under obligation to make it honestly and live a clean life, but to use his money for religious purposes. A stewardship is involved. How many money-makers fully recognize and accept this sacred stewardship? A tithe is the least that any Christian should think of giving. If all our members tithed, the Master's cause would prosper. It is the selfish withholding of money that hinders all church progress.

Three commercial travelers at table in a Missouri hotel were talking in the editor's presence about prohibition. All had been drinking men. All had quit liquor, and expressed the opinion that what they once believed was necessary is now useless and must go. One said that he had not touched a drop for eight years, but had to keep away from saloons to avoid being overcome by temptation. His wife once drank wine and used liquor for medicine, but now abhorred it. Few business men now defend the saloon.

The United Presbyterian Church is asking of its members an average of five dollars annually for home and foreign missions.—Ex. Some of our penurious people would be seized with cramp in their pocketbooks at the bare mention of such a sum.

He who has nothing but money is poor indeed.

WESTERN METHODIST

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to become subscribers.

PERSONAL AND OTHER ITEMS.

North Arkansas Conference, Conway, Nov. 24.

Little Rock Conference, Monticello, Dec. 1.

The Candler School of Theology had last week
an enrollment of about eighty students.Rev. P. C. Fletcher received into our First
Church, Texarkana, a splendid class of twenty-six
men and women on Sunday morning, October 3.Our Bishop Lambuth recently visited and ad-
dressed the California Conference of the Northern
Church.Prof. C. S. Barnett, who has just been elected for
another term of three years, has been superinten-
dent of Eureka Springs schools for almost thirty
years.Bishop H. C. Morrison is expected to preach at
First Church, Texarkana, on Sunday morning, Oc-
tober 17, and at Fairview the night of the same
Sabbath.Capt. E. W. Eberle, who has recently been ap-
pointed superintendent of the United States Naval
Academy at Annapolis, at the age of forty-one,
is an Arkansas man.The Cadillac Motor Car Co. will not employ men
who smoke cigarettes, as it desires the men to set
an example for the boys, and it thinks such men
can do better work.Memphis Conference Female Institute, Jackson,
Tenn., has a large enrollment. The management
promise two educational trips, one to St. Louis
and another to Memphis.Dr. Edgar Blake, secretary of the Board of Sun-
day Schools of the Northern Methodist Church,
writes in the Northwestern Christian Advocate in
favor of Methodist union.The Colorado Conference rejected the Plan for
Union of Methodisms, but adopted a memorial en-
dorsing the principle and calling for a plan that
would unify and not divide.A resolution favoring the "Plan for Unification
of Methodism," was unanimously adopted by the
Wisconsin Conference and unanimously rejected
by the West Wisconsin Conference.The sessions of the International Peace Congress
begin at San Francisco October 10, and will con-
tinue three days. Dr. David Starr Jordan of Le-
land Stanford University will preside.Rev. B. A. Few, President of the Arkansas Meth-
odist Preachers' Association, is anxious to secure
the address of Methodist preachers who may be
in other branches of Methodism in Arkansas.Bishop Henderson of the Northern Methodist
Church has been given a light schedule of Confer-
ences so that he might give much time to present-
ing the forward movement for evangelistic work.Rev. H. E. Van Camp is in his second year at
Grady. He is a very capable preacher and much
loved by his people. This is a rich country, and
money is easily obtained for benevolent purposes.Prof. W. W. Parker, for several years a mem-
ber of the Hendrix College faculty, but now of the
State Normal, Warrensburg, Mo., writes that he
finds conditions pleasant and begins to feel set-
tled.In the death of Arthur Murray of Pine Bluff,
September 30, Arkansas journalism lost one of its
leading lights, a man who made his reputation for
brilliance and force as the editor of a weekly
paper.The beautiful "All Souls" Church at Graysonia,
Ark., was dedicated Sunday morning, September
26, by Rev. B. A. Few, D. D., of Prescott. The pas-
tor, Rev. A. P. Few, who, with his flock, has la-bored so industriously to bring the splendid ed-
ifice to completion, was ill at the time with heart
failure, and unable to attend the dedicatory serv-
ices.Rev. Walt. Holcomb, who is holding a meeting at
Capitol View Church, preached at the Kempner
Theater last Sunday, and discussed Socialism,
characterizing it as a cross between religion and
politics.Although petitioned by 1,000 voters of Jefferson
county to run for the legislature, Mr. N. J. Gantt
declined. He is a Hendrix graduate and a prom-
inent attorney, and would represent the people
honestly and ably.The moving picture shows have opened up on
Sunday in Texarkana in the last few weeks, and
seventeen of the ministers are making war upon
them. Not being allowed to charge an admission
fee, the shows are running free.Rev. and Mrs. J. R. Sanders are now making
their home in Texarkana with their son-in-law and
daughter, Mr. and Mrs. J. E. Bridges. Brother
Sanders is one of the honored superannuates of the
Little Rock Conference.There is now a movement to organize the various
young people's societies to advance prohibition.
Classes for scientific study of the evils of alcohol
will be started. It is under the direction of Mr. E.
H. Daily of Westerville, Ohio.The Medical Department of Emory University
opened last week with an enrollment of one hun-
dred and fifty students. In the several depart-
ments of Emory University there are now enrolled
more than five hundred students.The enrollment of Birmingham College is 151,
which is equal to the attendance last year. Sev-
enty are in college classes and eighty-one in the
academy. This is the largest enrollment since the
institution became a "B" grade college.A few days ago the human voice was heard over
wireless telephone from Washington to Honolulu,
a distance of 4,900 miles. Thus it becomes possi-
ble for New York to converse with London, Paris,
Berlin, Rome, and Vienna. Wonderful!Rev. Jerry Jeter, the evangelist, who is co-oper-
ating with Rev. Walt Holcomb in a meeting at
Capitol View, called Monday with Rev. H. F. Buh-
ler, the energetic pastor. They had visited the
High School, where Brother Jeter gave a "chalk-
talk."Rev. J. H. Cummins, pastor of Fairview Church,
Texarkana, returned several days ago from Kut-
tawa, Ky., where he went to attend the funeral
of his mother, one of the saints of Kentucky
Methodism. He has the sympathy of his many
friends.Australian Methodism has been celebrating its
centenary anniversary. It now has 6,253 churches
and school buildings, 1,183 ministers, 9,562 local
preachers, 26,131 Sunday school teachers, 233,282
Sunday school scholars, 174,094 church members,
and 650,000 adherents.Rev. W. A. Steel is having a most successful
year at Benton. This is one of the best towns in
the Conference, and they have one of our best
preachers. The good effects of the gracious rev-
ival of last June are still visible. Sister Steel is
gradually regaining her health.Purdue University in Indiana has been sued by a
man whose son was fatally injured by brutal haz-
ing. It may be that patrons can thus force insti-
tutions to control their students. An account of a
recent hazing at Northwestern University reveals
conditions that require summary handling.Rev. G. T. Traylor is in his second year at Star
City, the county seat of Lincoln county. His peo-
ple speak of him in complimentary terms, both as a
Christian and minister. Brother J. A. Eastham
is his efficient Sunday school superintendent, and
Dr. M. H. Russell teaches a large Bible class.Rev. W. W. Christie, chairman of Little Rock
Conference Joint Board of Finance, has received
notice of the death at Hamilton, Ontario, Canada,
last May, of Mrs. Davis, the widow of Rev. J. S.
M. Davis, who was a member of Little Rock Con-
ference at the time of his death many years ago.The New Zealand Methodist Times says of Bish-
op E. E. Hoss, who was one of the speakers at the
centenary celebration of Australian Methodism at
Sydney, August 10: "The lion here and elsewhere
at the centenary gatherings was Bishop Hoss. Hecame with a big reputation, and he lived up to it.
He seemed to crowd in every quality necessary to
make sermon and speech effective, and the re-
ports lead us all the more deeply to regret that we
have not had the chance of hearing him in New
Zealand."Rev. R. A. Robertson is closing his second year
on the London Circuit. They have been profitable
years. He has recently held a good meeting at
London, assisted by Rev. J. C. Weaver, a worthy
superannuate, Brother Sims, a faithful local
preacher and his own brother, Rev. B. E. Robert-
son of the Naylor Circuit.Rev. J. F. E. Bates writes that his church at
Clarksville is in one of the greatest meetings in its
history. Rev. A. C. Holder of Shreveport, La., and
Brother I. F. Price are leading. Sunday was truly a
great day. During the first week there have been
more than 75 conversions and reclamations, and
the revival has just begun.Rev. L. W. Evans is having wonderful success
on the Sheridan Circuit. He has added 100 to the
church roll, and other meetings are to be held.
He and Rev. H. E. Van Camp have been helping
each other in revivals with fine success. They
are true yoke fellows. Sister Evans has been seri-
ously afflicted in her left hand, but it is better.West China Union University was founded and
is maintained by the joint co-operation of American
Baptists, Canadian Methodists, English Friends,
and the Methodist Episcopal Church. It is located
near Chengtu, the capital of China's most wealthy,
most populous, and most westerly province. For
centuries it has been a Mecca for Chinese stu-
dents.The twenty-third session of the Randolph-Macon
Woman's College was begun on Wednesday, Sep-
tember 22. Statistics compiled by the registrar's
office indicate that the attendance will be the
largest in the history of the institution. Five hun-
dred and eighty-two students were enrolled on the
opening day. The freshman class numbers two
hundred and seventy-three.During our trip into Missouri last week we had
the disagreeable experience, which has become
rare in Arkansas, of riding on a train with a lot of
drinking and drunken hoodlums, who were noisy
and offensive. They boarded the train at Caruth-
ersville and dropped off at the neighboring villages.
Our law forbidding railroads from receiving
drunken passengers almost prevents such scenes.Bishop H. C. Morrison, who has charge of the
Conferences in Arkansas, spent a few days in our
city last week, the guest of Dr. Alonzo Monk. We
regret that absence deprived us of the privilege of
meeting him. His health is good and his spirits
buoyant. After visiting several points in the State
he goes to Texas to hold the German Mission Con-
ference and attend the fall meeting of the Bishops
at Dallas.Pine Bluff preachers are all busy shaping up for
Conference. Rev. E. R. Steel at First Church, Rev.
M. N. Waldrup at Lakeside, Rev. M. O. Barnett at
Carr Memorial, and Rev. Guy Murphy at Hawley
are all faithful and true men, and are having vary-
ing degrees of success. Their congregations speak
well of them. Methodism is taking a strong hold
in Pine Bluff, and, with the saloons closed, will
make yet greater progress.Our Field Editor spent several days in Little
Rock working for the Western Methodist, with
fairly good success. He preached at Capitol View
for Rev. H. F. Buhler, who in a week's meeting had
received fifteen members, at Hunter Memorial for
Rev. C. N. Baker, who had been helping Rev. J. T.
Rodgers at Highland, where forty joined the
church, and for Rev. S. R. Twitty, Pulaski Heights,
who has a fine field and hopeful prospect.Bishop Joseph F. Berry was given an ovation at
the Wilmington Conference when he gave \$1,000
to the endowment fund for Conference claimants.
The bishop has subscribed \$5,000 for the fund,
giving \$1,000 each to the five Conferences in his
residential area. When the bishop's gift was an-
nounced, the members of the Wilmington Confer-
ence immediately voted 10 per cent of their yearly
salary to the fund.—Central Christian Advocate.The China Inland Mission has been celebrating
fifty years of marvelous history. Founded in 1865
by Hudson Taylor, this mission, which had few
apparent resources at its inception, has grown un-
til it can report more than fifty thousand baptized

converts, 754 local churches, 227 stations with resident missionaries, and 1,100 outstations in fifteen of the eighteen provinces of China. The story of the China Inland Mission constitutes another chapter in the record of the victories of faith.—Epworth Herald.

The Presbyterian Board of Education has discovered as the result of a recent investigation that the average cost to the institution of maintaining a student in his classes for a year in twenty Presbyterian colleges is \$167. Of this the average student pays 35 per cent. The cost is more than \$50 less than in forty of the leading colleges of America. The remaining 65 per cent of the cost of educating the student is made up from gifts and endowment.—N. W. Christian Advocate.

Dr. F. M. Wylie, a Presbyterian pastor at Hot Springs, recently in a sermon on "Habits and Fashions," said: "A man is no more to be blamed for enticing a woman than a woman is to be blamed for enticing a man, yet fashion has decreed that the dress of today shall be such that when a woman, complying with fashion, goes on the street, she places herself in the position of inviting attention which she will not appreciate from men. I, as a minister of the gospel, have a right to plead for common decency in those things that vitally affect the things of today."

The prize of \$6,000 offered by trustees of Lake Forest University, under terms of the will of William Bross, has been awarded to Rev. T. J. Thornburn of England, for his book on Christian apologetics, entitled "The Mythical Interpretation of the Gospels: Critical Studies in the Historical Narratives." Eight months were necessary for the judges to examine the forty-nine manuscripts submitted by authors from England, the United States, Australia, and Japan. The first prize was awarded ten years ago to Dr. James Orr, Glasgow, for his treatise on "The Problem of the Old Testament."

An experience of nearly ten years in college work leaves the impression on my mind that our high schools, where most of the preparatory training is received in our section, are undertaking too much. Under a stimulus from some source, they seem to be endeavoring to cover to a greater or less extent the entire field of knowledge, theoretical or practical. I sympathize with the demand for a more practical education, and I grant the educational value of most of the branches attempted to be taught in the high schools. But there is a limit to what can be well done in a three or four year high school course with a restricted number of teachers. The result in too many cases is deplorable superficiality.—College President in New York Times.

Dr. John A. Rice, pastor of St. John's Church, St. Louis, presented September 26 an appeal for \$2,500 to make the last payment on St. John's Church, Soochow, China. This church building was projected five years ago, St. John's, St. Louis, agreeing to pay \$13,000 for its construction. Something like two-thirds of the amount was raised upon the spot, and Dr. Rice carried to Conference, at Sikeston, the \$2,500 required for final payment. This relates our Methodism in Soochow to Methodism in St. Louis, and it will be the policy of Dr. Rice to strengthen those ties with the passing years. This has been a splendid year at St. John's. The Church has raised \$31,824.11 for all purposes, \$13,138 of this being for missionary work. It is planned to put special emphasis on mission and religious education this year.

The editor spent last Sunday at Osceola, preaching to fair congregations both morning and night. Rev. E. K. Sewell and wife are enjoying their work and seem to be greatly appreciated. While the church building accommodates the audiences, a larger and more modern edifice is needed for the growing Sunday school. The interesting Men's Class meets in the parsonage. The editor had not visited Osceola since railroads had entered, and found a new and progressive town. The Court House, costing \$100,000, is one of the finest in the State. An improvement district has just been organized to build twenty miles of macadam road. In a car with Brother Costen and Brother and Mrs. Sewell opportunity was afforded of seeing the magnificent farming country adjacent. Cotton, corn, alfalfa, and wheat flourish, and, although cotton acreage is reduced and the yield a little below the average, agricultural interests are constantly

improving. Even \$300 an acre had been refused for a farm just outside the town. The prospects for the Mississippi bottom country are bright. Many acquaintances were renewed, and the visit was thoroughly enjoyed.

A father was asked one day to subscribe for the denominational paper. He said, "No, it is too high; I can get other literature cheaper than that." He did get some other literature, which was given to him by an organization that claimed to be religious. Two or three years after that time the same father, now a broken-hearted man, told a friend that his only boy had been led astray by certain teachers of heresy, and, he feared, was lost forever to the cause of Christ. He said, "I wrote to my boy to know where he got started on that road, and he wrote back to me and told me that he had read some literature which had been given to me." That father, like many another father, found that cheap literature is, after all, very costly. It is the poorest economy in the world to deprive growing boys and girls of the best literature, and because such literature is cheap, put into their hands books and papers which are degrading.—Baptist Standard.

A committee was appointed in 1914 by the Kentucky, Louisville and Western Virginia Conferences, this committee being composed of two preachers and two laymen from each Conference, to consider the proposition of the editors and owners of the Central Methodist-Advocate to sell that paper to the Conferences. At its 1915 session the Western Virginia Conference decided to have its own paper; hence for this and other reasons the committee, in its report recently made, does not recommend the purchase of the Central Methodist-Advocate as the organ of the three Conferences. The members of the committee from the Kentucky and Louisville Conferences recommend the adoption of the plan of the Book Committee, which, in line with General Conference action, recommended the division of the Church's territory into eight districts, with Conference-owned papers for each district. This plan would unite the Conferences in Kentucky and Tennessee in support of one paper. The territorial division, as recommended by the Book Committee, is as follows: First district, the States of Texas, Oklahoma, and New Mexico; second district, Missouri and Arkansas; third district, Louisiana and Mississippi; fourth district, Tennessee and Kentucky; fifth district, Alabama, Georgia and Florida; sixth district, Virginia, Maryland, and West Virginia; seventh district, North Carolina and South Carolina; eighth district, all the territory west of New Mexico, Missouri, and Arkansas to the Pacific Coast.

THE ST. LOUIS CONFERENCE.

Leaving home Wednesday night, I arrived in Sikeston, Mo., the seat of the Conference, at 2:22 p. m. Thursday. It was blowing and raining, but good sidewalks, well-paved and oiled streets reduced inconvenience. Rev. Clarence Burton, the genial and efficient Conference host, received me graciously and assigned me to the best hotel, which is first-class in every respect, and where I found delightful fellowship with several Connectional men and other brethren.

Conference business made good headway under the guidance of Bishop Hendrix, who is looking stronger and manifesting more vigor than for years. His addresses were brief, forceful, and unusually spiritual and helpful. He is projecting his leadership with power and fine effect upon Missouri Methodism, and has never been more fully appreciated. He calls on our preachers of the State to meet him in Centenary Church, St. Louis, October 25-27, to organize a forward movement for progress in Sunday school work, the distribution of religious literature, missions, and evangelism. He is inspiring all with confidence and hope. The increase in membership this year is large, approximating 6,000, St. Louis Conference showing a net gain of 1,904, with a total membership now of 40,484. An unusually profitable meeting in the interest of evangelism was held Friday night, at which six speakers presented different phases of the subject, and all respected the ten-minute limit, Bishop Hendrix closing with a strong exhortation to maintain the missionary spirit.

Dr. Paul H. Linn, president of Central College, reported an enrollment of 242, of whom 212 were in college classes, and spoke encouragingly of the outlook. Under his splendid leadership the \$300,000

endowment campaign had been successfully completed and collections were meeting expectation.

Dr. W. F. McMurtry and others made a strong plea for the maintenance of Marvin Collegiate Institute as the junior college for that section, and the Conference agreed to an extra assessment amounting to ten per cent of all the benevolent claims. A movement is on foot to consolidate Marvin with Carlton College of the Northern Church. Dr. Stonewall Anderson ably presented certain aspects of our educational system and argued that the Church now has the necessary machinery to effect proper classification and maintain standards.

Dr. A. J. Lamar had already set forth the claims of our Connectional universities.

Dr. Bulla charmingly unfolded the opportunities of the home and the need of the Wesley Bible Class. Dr. Rawlings was introduced, but had not spoken.

Dr. T. N. Ivey, editor of the Christian Advocate, arrived late and spoke briefly, but made one of the most felicitous addresses on religious journalism it has ever been my good fortune to hear, relating it adequately to all other activities.

The Wisdom sisters, three singers from Macon, Mo., sang on many occasions. They are three spiritual women who use their marvelous voices for the promotion of the Kingdom. The purity of tone, clearness, range, richness and accuracy of expression are rarely equaled in religious song. Their contribution mellowed and hallowed every service.

This Conference has every variety of appointment, from our wealthiest church to the poorest mountain mission. It includes St. Louis and the fair and fertile farms of the Mississippi bottom. It has some of our true and tried leaders, such as Dr. J. E. Godbey, Dr. J. W. Lee, and Dr. W. W. McMurtry, and some of our ablest young men, such as Rice, Tadlock, Todd, Holt, the two Clarks, Russell, Singleton, Burton, and others. These all seem to grasp the significance of their opportunity and may be expected to develop this choice field for the Master as it is growing in material things.

Sikeston, in the very heart of a fat land, is said to be the wealthiest town of its size in the State. Its stores and residences, paved streets and park and school house indicate prosperity. Our church building there, costing some \$50,000, is almost a cathedral. It is unique in design and beautiful for situation. The pastor, Rev. Clarence Burton, seemed happy in his relation to his church and to the Conference, and has the hearty appreciation of the "Arkansas Traveler," who was shown every courtesy, and left on Saturday with pleasant memories of entertainment and fellowship. It is needless to say that the Arkansas men, Dr. Godbey, C. N. and Elmer Clark, Z. T. McCann, J. T. Self, J. T. Thornton, and Dr. R. P. Wilson, who represents the Publishing House, gave hearty greeting and made inquiry about mutual friends. All are doing well and send greetings. Conference will meet next year at Cape Girardeau to celebrate the hundredth anniversary of the Missouri Conference where the first Methodist church west of the Mississippi was organized. Bishop Hendrix is invited to preside and assist in the celebration.—A. C. M.

NOTICE TO METHODIST PREACHERS.

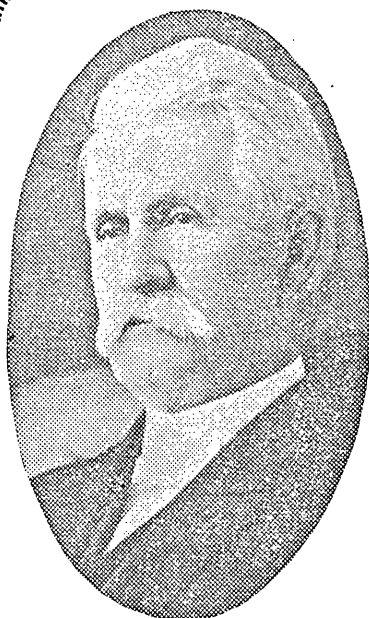
I have arranged for the free distribution to the Methodist preachers of the State, of any denomination, much valuable reform and revival literature. Let local and traveling preachers send me their addresses at an early date and their names will be listed for free literature.—B. A. Few, President Arkansas Methodist Preachers' Association, Prescott, Ark.

Referring to our new university, the Baptist Standard, Dallas, Texas, says: "The Methodists have planned and are building a great school on the edge of Dallas. They selected a fine place to plant a university. Dallas gave \$300,000 to locate the institution here, and got it cheap at that. Methodists are doers of deeds. They build an institution in Dallas that will exert a powerful influence. It will season the life of the city with saving salt. As a commercial asset it will hold a high value. I wish all the good people could see their way clear to be Baptists; but they seem to have some trouble about it. Anyway, I want to see them doing great things for human good."

Gospel Talks



By
BISHOP H. C. MORRISON



THE FIRST LANGUAGE.

Text:—"The Heavens declare the glory of God." Ps. 19:1.

The language of the skies was the first and most simple speech. Sublime as the divine and simple as childhood. This is the first language learned by the little child. It asks about the heavens and the great God that made them. It takes its first lessons from the heavenly alphabet. It asks about the "great sun and beautiful moon," as if they were the capitals; and then about the stars, which are the lesser A. B. C.'s of the heavens. We learned something of this sky-language before we learned our letters. We learned it because it was simple and pleasant.

You can teach a little child more in an hour, with a map spread before it, than in a day or week without the map. God mapped the lesson on the velvet of the skies, so nicely adjusted to the sensibility of the eye. Its color never cloy. Study the heavens for an age and they never become common-place. Other things lose their charm. The toy-pictures, over which we clapped our hands with glee, have long since lost their interest; but the skies are as lovely to us now as when we first asked about them in childhood. Like "the old, old story" the heavens are ever new.

It Is Not a Dead Language.—We love the speech that thrills. That eloquence which comes from an ardent soul, thrilling through the words. There is life in the language of the skies. The sun warms his words into our blood, and makes us feel what he says. The stars cause us to feel the far-away touch of that providence of which they silently speak. The balmy sky subdues the soul into a sense of its own sweet serenity.

Thus we are made to feel the great divine soul back of all these, speaking through them and thrilling our whole being.

It Is a Perpetual Language.—"Day unto day uttereth speech and night unto night showeth knowledge." There is no cessation. The succession of day and night is an unbroken and continuous proclamation of the "glory of God."

These appointments are not on the itinerant plan. No annual or quadrennial change; but they stand forever. The untiring old circuit-riders of the heavens continue their rounds, while the stationed preachers of the skies stand in their lot; and the work goes on from the central city of the sun even unto the outpost of the universe.

We like the fearless fidelity of these heavenly heralds. They cater to nothing; but preach, not what we wish to hear, but what God directs, whether the sermon descend in the sunbeams, distil in the dew, thunder in the tempest, burn in the drought or sweep in the flood. We may wish the burning summer gone or the dreary winter ended; but they pursue their course, doing their work to the glory of God. Is their fidelity due to their position—far above the world and close to God? Then may we not, by stubborn faith, rise to a like relation and proximity to him, and become fearless in every duty?

Their Pastoral Care.—Those ministers of the skies are not only faithful in preaching—"declaring the glory of God"—but they exercise a personal pastoral care over us. Not a day in your history in which heaven has failed to send the light at early morning to your window, and to flash it along your pathway until night-fall. Whether that light was used or abused, it has come every morning to minister at your feet. No weary evening has come in which heaven has not been prompt to shut the blinds, and draw the curtains, and shut out the light, and make the world keep still and quiet while you slept. What is night-fall, with fading light, and hushing noise? What means this general sinking of all things into silence? It is but God—through nature—quieting all things that his tired children may rest and sleep. "Day unto day uttereth speech." Day by day we have this pastoral care. Do we hear that speech? Have we ears to hear what the heavens are daily speaking. There is gospel enough in a single passing day, or gathering night-fall, to lead the soul to God.

It Is a Universal Language.—"There is no speech nor language where their voice is not heard." Not a mere dialect, spoken by a single community; but a language familiar to every nation under the sun. There is no speech nor language where this language of the skies is not heard. "Their line (or sound) has gone out through all the earth." It is God's grand telephonic system, bringing him into communion with all nations.

However obscure or degraded the intelligence when it takes its place beneath the skies it comes into correspondence with God. Every dew-drop, sunbeam or shadow, is an utterance "declaring the grace and glory of God." That God has placed himself in communion with this world, at every point, and with every creature,

is a fact of stupendous meaning. It gives vast consequence to life. We are now in a state which pulsates with the life of God. Those must be creatures of a mighty destiny who, "live and move and have their being in him." It makes your home mean more since God is in it. Life means more to us since God has stooped down and is taking part in it. Grand with the sight of his glory and vocal with the tones of his love.

This Language Types the Gospel.—Rather it is the first gospel already proclaimed to "every creature." But with all its glory it does not meet God's ultimate design. It fails to reach man's moral condition and meet his deepest want. It is too far away and too cold. It is the divine mind speaking to the human mind. It declares his glory grandly, continuously; but does not show us the divine heart. There must needs be another gospel. A speech of God's heart to our hearts. Hence God went down to the depths of his own affectional nature and brought his "only and well-beloved" son, and sent him to us as the expression of his love.

He incorporated the language. "The Word became flesh." He gave it a body, with heart, and blood, and human nature, invested with "all the fullness of the God-head"; and in this form and nature he came and "dwelt among us." Now we realize that he is not afar off. Not behind the skies and beyond the stars; but "Immanuel," God with us; and "touched with the feeling of our infirmities."

How different the two gospels. The one a picture, the other a personality. One painted upon the skies, the other living in our hearts and lives. One is the beautiful, yet lifeless portrait on the wall; the other the living loved one, with heart and voice responsive to my own. The one is the shadow, the other the substance of love.

This Gospel Is Easily Understood.—Like the language of the skies, it is adjusted to the child-nature. The one mapped out before the mind, the other breathed into the heart by the Holy Ghost.

The child, old enough to know the one, can also know the other. If it can know, the natural sun it can know the "Sun of Righteousness;" for "out of the mouth of babes doth he perfect his praise."

Its simplicity is its glory. The man with mind enough to commit sin, has mind enough to accept Christ. The gospel at Pentecost was "heard by every man in his own tongue." It is heard now by every man according to his own mental power; whether that be mighty or feeble. I am not compelled to know all the mysteries of astronomy before I can see the sun and enjoy the blessings of the heavens. I have but to lift my eyes, turn my face away from the ground, and the everlasting panorama breaks upon my vision. So I am not forced to know all the mysteries of theology in order to know Christ. I have but to lift up mine eyes and turn my face away from the world, and his pardoning love falls upon my spirit as the sunshine upon the uplifted face.

It Is to Be Universal.—When God spread the skies he measured the reach of the gospel. We are to spread the gospel as far as the "heavens declare his glory." Then let the church look up to the visible heavens and take her reckonings. Throw out her lines until they have gone "through all the earth." Push the gospel until its saving message has reached every creat-

ure, and its words are heard to "end of the world."

We are co-laborers with the sun, but ours is the more honorable ministry. The sun has warmed the world and purified its atmosphere, and kissed away its dewy tears, painted its flowers, ripened its fruits and matured golden harvests; but it has never known the joy of carrying comfort into the home of poverty and kneeling at the bedside of dying widowhood or orphanage, and whispering the story of "Jesus and his love."

His light is only for a season, and it will fade; but the light that we carry to souls in sorrow will burn when the sun is forgotten.

Brethren, be as the stars in the firmament. Though "one star differed from another star in glory;" yet all alike are shooting their light into the depths beneath, and mingling their beams to light the world in the night time. "Let your light so shine before men"—let all shine forth, both great and small, until the light of the gospel shall have gone out thorough all the world." Until the Master shall say "It is enough," and call the laborer who "shall return with shouting, and with everlasting joy upon their heads;" bringing an evangelized world to the feet of the Son of God!

Leesburg, Fla.

GALLOWAY COLLEGE.

Galloway College opened her doors for the classification of students September 14th, and on September 17th, the day of the formal organization, the chapel was almost filled with old and new faces, in spite of the disastrous flood and the continued disturbance of the money market resulting from the European War. Many visitors and trustees were present on the occasion and inspiring talks were made.

There are new additions to the faculty as well as to the student body which is constantly increasing. Miss Martha Pignol comes as director of the Piano Department. For several years she studied in Berlin, one year in Florence, several years in New York, and for the past four years she has been on the faculty of Georgetown University, having formerly taught ten years in Brooklyn. Other additions to the faculty are strong and thoroughly progressive in equipment and methods.

On Saturday evening, September 18th, the Y. W. C. A. tendered the Annual Reception to the new students and faculty, and on September 25th the Lanier Literary Society commented the college family with a delightfully enjoyable hay-ride by moonlight to Sulphur Springs, where bonfires and refreshments awaited us.

Mrs. Harris, Field Secretary of the Woman's Missionary Society, addressed the students during the District meeting of the same for the Second District. Her address was intensely interesting and enjoyable.

On the afternoon of September 30th the old members of the faculty entertained the new members at a reception in the college parlors. The color scheme of decoration and refreshments was pink and white, and the occasion proved a lovely one throughout.

The first lyceum number of the year, a reading by Miss Annie Theresa Davault, was a pleasant occasion of the past week; and the Annual Candle Service of the Y. W. C. A., at which all new members of the college family became members of the organization.

zation, was a beautiful event.

A most pleasant evening was spent by the students and faculty of Galloway College at The Cedars when they were entertained by the Irving Literary Society with a barbecue supper and marshmallow toast Saturday, October second.

The work for the year is well under headway and an advance to sixty minute periods for all college classes insures the most thorough class-room work. Galloway deserves the most cordial support of the Methodists of the state, and all who desire a thoroughly progressive college education for their daughters. And especially during this period of financial depression and unrest should her friends rally to her and to the President and to the Trustees.—Kate J. Bigham.

URGENT CALL TO PASTORS AND LAYMEN.

The war is making havoc here at home. Receipts for the American Bible Society are decreasing in a startling manner just as the Society is nearing its hundredth year; just as the home needs are greatest; just as the war is creating urgent demands for supplying soldiers in Europe with Scriptures; just as the solemnizing influence of the war are turning the thought of the world to God and His Word.

This means calling workers from the field, denying grants to many of the poor, the blind, the prisoner, etc. And more, it means delay of important translations of Scripture for mission fields.

In Christ's name, we beg you to bring up the assessment for the Bible Cause in full. It is only two cents per member, but it means everything to our work.

J. J. Morgan, Secretary,
Southwestern Agency American Bible Society, Dallas, Texas.

MAKE READY FOR WORLD'S TEMPERANCE SUNDAY.

By Rev. Wilbur F. Crafts, Ph. D., of Washington, D. C., Superintendent of the International Reform Bureau.

It is not a day too soon for alert pastors and Sunday school superintendents to equip and train Sunday school teachers to make the most of World's Temperance Sunday, which comes in the uniform Sunday school lessons all over the world on the second Sunday of November, placed there to fortify young and old against the special temptations to intemperance that come with the celebration of the birth of Christ, for which a whole trainload of express cars loaded with whisky, in part for professedly Christian homes, comes to town even in some "dry" states—a typical fact that should arouse those in all churches who have achieved abstinence to seize the great opportunity of World's Temperance Day to "make it unanimous." We boast of 18 states out of 48 brought under prohibition, but there are not 18 of our 156 denominations that require abstinence even for their own members. We anticipate "A Saloonless Nation in 1920," but we should be working also for that fuller victory. "An Alcohol-Free Nation in 1925."

Toward the accomplishment of both results, the most important positions captured as yet are the four temperance Sundays a year in the Sunday school schedule, won through kindly and persistent battling by Miss Frances E. Willard. And some others

of us had to fight as kindly and persistently a dozen years more to hold them. Temperance Sunday is located by American Episcopalians on November 21, and in some churches on the Sunday before the November election, to help where local or state prohibition is at stake. In such cases the regular lessons should "change pulpits," for neither responsive readings nor "speaking of pieces" by children nor temperance lectures should be allowed to take the place of, but only prepare for and follow up the regular temperance lesson, through which every teacher should be expected to show, in hand-to-hand and heart-to-heart teaching, that God requires personal abstinence of us all, not only by such commands of Scripture as "Look not upon the wine" and "Abstain from every form of evil," but also by the laws he has written in our bodies and in nature, which the new prophets of science are now interpreting for us so clearly; and these teachers should be expected to work as definitely for a verdict expressed in a signature to the pledge by all who have not previously pledged themselves, as lawyers work to win a favorable verdict from every one of the twelve jurymen.

It is supreme folly for pastors and superintendents to assume that a temperance lesson can be left for teachers to handle in the usual way, with only a glance at their brief lesson material on the previous Saturday night, or perhaps not till Sunday morning. Lost opportunities are among the saddest losses in this world, and some of the saddest are those for which the losers haven't sense enough to weep, though angels bend in tears. Oh, the wicked waste of the four days in the Church year captured for abstinence, by which it might and should be presented every year as effectively as the Incarnation on Christmas and the Resurrection on Easter! For Christmas and Easter we prepare long in advance. Let all friends of abstinence and prohibition see to it that samples of temperance literature are secured at once from all the temperance societies, such as will first equip the teachers to teach an up-to-date lesson that takes account of local and state and national conditions; and there should also be supplies of suitable literature for the whole school to carry to their homes—why not for all schools to distribute systematically to all homes, perhaps with some invitation to a temperance meeting printed in red on the margins?

Mrs. Zillah Foster Stevens, the temperance secretary of the International Sunday School Association, has been urging at the summer schools of late, as often before, that all schools should have the one book that gives help on all temperance Bible lessons, the "World Book of Temperance," cloth, 416 quarto pages, illustrated, which is now sold at half price, 50c, postpaid, by the International Reform Bureau, 206 Pennsylvania Avenue, S. E., Washington, D. C., in accordance with its new plan, to provide by special funds for first cost of reform books, and then sell them at cost of paper, press work, and binding, to reach a larger constituency. The Bureau has also reprinted at 10 cents each the French-British municipal poster on "Alcoholism," with a blank for some city official to sign. Every Sunday school should also have among its "munitions," the many new posters issued by the Anti-Saloon League Press, Westerville, Ohio, the W. C. T. U. Press of Evanston, Illinois, the Presbyterian

Temperance Committee, Conestoga Building, Pittsburgh, and the Scientific Temperance Federation, 36 Bromfield Street, Boston. Why not make an exhibit of these posters on World's Temperance Sunday and week following?

THE PASTOR'S STATISTICAL REPORTS.

At the last session of the Little Rock Conference certain resolutions concerning the reports of the pastors to the Statistical Secretary of the Conference were offered and adopted. These resolutions are published in full on page 62 of the annual minutes. Item 2 reads as follows: "That each pastor be required to attach the Conference Treasurer's receipt to the financial report that he turns over to the Statistical Secretary."

This resolution is not advisory, but mandatory. All parties concerned must be governed by it unless it shall be rescinded at some future session of the Conference. To suggest other plans now will only result in confusion. Our exceptionally efficient and obliging Conference Treasurer, Brother W. W. Brown, has arranged to make all receipts in triplicate, one to be kept by the Treasurer and two copies to be given to the pastor. One of these can be attached to the statistical reports and the other retained permanently by the pastor.

The fact that the financial report which the pastor makes to the Secretary contains certain items which are not reported to the Treasurer need not cause any confusion whatever. The one thing sought for is agreement between the two reports. The Secretary can simply check the items which are common to both reports and ignore the items concerning salaries, other purposes, etc.

For this reason the criticism of the plan which appeared in the Methodist of September 23 from the pen of Brother W. T. Menard is not well founded.

The plan has been tried, and is in use in other Conferences. It will work if the brethren will only follow it faithfully.—J. A. Sage.

EFFICIENCY POINTS.

By W. E. Doughty.

Price, cloth, 25c cents, prepaid.
Smith & Lamar, Agents, Nashville, Tenn., Dallas, Tex., Richmond, Va.

Mr. Doughty has done in "Efficiency Points" another fine piece of work in the realm of Mission Study. His first book, "The Call of the World," just hit the niche of a peculiar need. In that book he gave an outline survey of the world situation at home and abroad, and yet, comprehensive as was its scope, it was compressed into the brief compass of something more than a hundred pages. To men especially, two points in that book appealed, viz., its scope and its brevity. In the preparation of this second book he has kept these two important features still in mind. It does not take eight weeks to finish a course in "Efficiency Points," as is required by the ordinary text-book and as perhaps ought usually to be given to a course. This book can be taken in four weeks, or even in one week meeting for four nights, hitting rapidly, hitting hard, and with the whole book finished going about something else.

Below follows a fuller review of this book by Col. E. W. Halford, who is Vice Chairman of the Laymen's Missionary Movement and himself one

of the great Missionary leaders of the country.

"Mr. Doughty follows his 'The Call of the World' with this companion volume in a manner that will make it equally, if not more, valuable both as a text-book and reader. 'Efficiency Points' is written in compelling style. The first book bristled with facts and their imperative; this bristles with an array of fundamentals giving an enduring motive and laying a sure foundation for missionary service of every phase.

"The first chapter is an analysis of the missionary character of the Bible and of its message to individuals and to nations. The Bible does not present missions as a segment of God's revelation. Missions, in the broadest sense and scope, is all there is of the Bible. It is not 'a matter of text, but of texture.' Missions is the warp and woof of the Scriptures from Genesis to Revelation.

"The second chapter is devoted to a discussion of the spread of Christianity through personal service. Naturally the place and work of laymen bulk largely. What laymen have done and must do, under guidance of the ministry is well worked out in detail, with emphasis upon the 'social' message and work of the church at the present day. This chapter is rich in illustrative fact and in practical methods of work.

"The third chapter discusses the Christian attitude toward property and the essential principles of 'giving' for the extension of the kingdom of God. This chapter, in its fulness and clarity, is a real contribution to the mass of literature upon stewardship, much of which is more or less confusing.

"The concluding chapter is entitled, 'Prayer the Essential Dynamic of Efficiency.' Upon this topic Mr. Doughty is a recognized specialist.

"'Efficiency Points' is an advance over 'The Call of the World.' That, by necessity, was a compilation of facts, correlated in a masterful way. There is like vigor and freshness in this volume, but with increased spirit and power growing out of the larger freedom the writer could properly feel in its preparation."

NATIONAL MISSIONARY CAMPAIGN.

A new impetus to all forms of missionary work is expected from the National Missionary Campaign of 1915-16, organized by the interdenominational Laymen's Missionary Movement. The most important feature will be a series of seventy-five great conventions to be held in all parts of the United States, from October next to April, 1916, and the campaign will culminate in a National Missionary Congress in Washington, D. C., April 26.

Every important missionary agency in the country is co-operating with the Laymen's Missionary Movement in the organization and conduct of the campaign. Several denominational Laymen's Movements and other affiliated organizations are making special plans to reap the benefit of the campaign in their own churches and among their own men.

The main objectives of the campaign are as follows: To consider new world conditions and America's enlarged responsibility; To study the missionary progress of recent years, To project plans looking toward the accomplishment of our whole missionary duty; To emphasize the adequacy of the Gospel to meet modern social conditions; To increase the spiritual

power and efficiency of the local church; To secure the general use of the best methods of missionary education and finance; To inspire laymen to take their part in the extension of the Kingdom of Christ.

Convention committees have been organized, or are being formed, in all of the cities where conventions are to be held and these will have the aid of an experienced executive secretary for several weeks prior to the date of the convention. It is proposed that a campaign of education shall be conducted in connection with the work of promoting and organizing the conventions and that the executive secretary shall remain on the field, wherever possible, for several weeks following the convention, to direct the carefully planned work of conservation and extension. In connection with the educational side of the campaign there will be a wide distribution of practical missionary pamphlets and other literature.

In the cities where conventions are to be held and in the immediate territory, there are probably 25,000 churches. There are almost as many more churches in the outlying sections of the seventy-five convention districts, each of which covers a wide area, in some cases an entire state. So far as possible all the churches in each convention district will be invited to send their best men to the convention as delegates and there is no limit to the number of delegates from a church. Each convention will last from two to three days. The programs will be educational and inspirational and the topics will be grouped about the main objectives.

Three or more teams of speakers will be required to carry out the convention programs, as during most of the time from October to April two or three conventions will be held simultaneously in different parts of the country. Teams will be made up of men who are authorities on both home and foreign missionary work and on effective church activities. Many secretaries of mission boards will be on the teams and a number of missionaries are being recalled from foreign fields to serve as speakers. Not only will all branches of mission work abroad be discussed, but the problems of home missions will have an important place on the program of every convention. Qualified speakers will no doubt review the effect of the war in Europe, on missionary work abroad.

During the National Missionary Campaign of 1909 and 1910, conducted by the Laymen's Missionary Movement, there were 75 conventions and the delegates numbered about 75,000. There has been a large increase in missionary interest, intelligence and giving since the first campaign, but the opportunities for extension increase everywhere, so fast, that the resources of the missionary agencies cannot keep pace.

Those who have visited convention cities to consult groups of men with reference to the campaign, have found unusual interest and readiness to co-operate. The plans for co-operation which are being made by several affiliated denominational organizations are broad, thorough and practical. For these and other reasons, those who are organizing the campaign believe that the registration of delegates will be very large and the conventions most successful from every point of view. Conventions will be in Memphis February 27, March 1, and Little Rock, March 1-5.

"PERILOUS TIMES HAVE COME."

The judgments of the Lord are being sent upon the people. His laws have been violated, His Son has been rejected, the Holy Spirit has been grieved, the Sabbath desecrated; the whiskey mob has bought and sold humanity, manipulated office, the laws, the welfare of the people and the souls of men for money; womanhood has been sadly degraded, styles in dress outrage decency, the white slave traffic flourishes, the indecent dance, the impure playhouse, the suggestive moving picture show, Sunday baseball and the wide open doors of vice in city parks and places of public entertainment, appealing to that which is lowest and worst in fallen human nature, beckon and crowd the multitudes through the wide gates and down the broad way.

For years the poor, blind world has been having its own way with itself—has been sowing to the wind and now the time has come for the reaping and she is reaping the whirlwind. If the harvest of sorrow and human agony is in proportion with the seed sowing of vice of every kind, we may expect fearful tragedy and awful calamity like vials of wrath to be poured out upon a rebellious and God-rejecting people.

No, we do not mean that there are not many devout preachers, consecrated Christians, philanthropic souls and much good in the world, but just now we are calling attention to the evil that is in the world. There are times when we should look the fearful state of wickedness in the face, cry out against it, humble ourselves before God and pray for mercy. This is one of the times.

There has perhaps, never been at any time in the world's history, such an accumulation of capital in these United States as at the present time. There has never been such abundant harvests as this year has brought forth, and such large cash prices for the products of the farm, with the exception of cotton. The country is flooded with wealth; the American people are intoxicated with money getting and pleasure seeking. They seem to forget the fearful calamities that have fallen upon Europe and live without fear that our time will come; but it will come. The God of this universe will punish sin. "He will not always chide, neither will He keep His anger forever." He may tarry long in His stroke of vengeance but when it falls, woe be to the smitten people.

The ministry of today owes it to God, to themselves, and the people to make a great outcry against the fearful trend of the times. The whiskey traffic, with all of its minions, aiders and abettors, blood money and graft needs to be told from every pulpit of the broad land that it is going into an eternal and quenchless hell. The Sabbath desecrators ought to hear awful warning and earnest assurance that they will bring down upon themselves the curse of God. The suggestively dressed women ought to be rebuked in unsparing terms from every pulpit. The vulgar dance and all the nude lewdness of the theater deserves to be smitten unsparingly by the men of God who stand in the sacred desk.

There is great fear that our country will become entangled with European powers and be drawn into horrible war. Those persons who speak lightly of this danger, and sneer at the possibility of such a calamity, prove themselves stupidly ignorant, unworthy prophets of the future and

dangerous guides for the nation. Our only hope is in God, and the only way to secure His blessings is to preach His truth, repent of sin and seek salvation through the merit of His Son. There must be repentance or calamity and judgment are bound to come upon us. A just and holy God cannot be indifferent to the violations of His laws. We must turn to Him in repentance, obedience and faith or we must expect ruin to come upon us, floods, storms, earthquakes, pestilence, plagues, war and bloodshed. The judgments of the Lord are severe; perilous times have come upon us because of our sin. Oh, that the watchmen would awake and cry out, and that the people would repent before it is too late.—Pentecostal Herald.

ARE WE ON THE EVE OF A NATIONAL REVIVAL?

It has often been asserted, and it is true, that the Cubans as a people are indifferent to religion. This is especially true as to the men. After talking with various pastors the consensus of opinion seems to be that there is beginning to be a more serious consideration of things that count for the higher development of a people. This is seen in a larger attendance at worship in our various churches that hardly is explainable except that God is working among the people. This view is also corroborated by the apparent national awakening to a moral conscientiousness which seemed to be almost inactive. The press is full of lamentations about national and social corruption and boldly attacks evil in high places. There has been a cleaning up along many lines. This rejoices us very much, for we believe that the contact of this people with our Protestant civilization through the visits of the upper classes to our shores and through the work of our Protestant missions among the lower classes here on the native soil is producing fruit. Our preaching is making impossible a few things that have been winked at. For example: recently a priest in Cienfuegos that was caught in the act of adultery was suspended from employment by his bishop. When a few women of the aristocracy went to the bishop to demand the reinstatement of the deposed prelate the crowd gathered outside the episcopal residence and when these women came out the multitude hissed and threw mud at them.

There is hope for a people that begins to make fine moral distinctions. While we welcome criticism of evil, we know that that alone will not save, only the Christ enthroned in the lives of men, will do this.—Cuban Evangelist.

A BUSINESS MAN SPEAKS.

A leading official in one of the greatest of America's big corporations tells "What the Business Man Thinks of the Church." The article giving his ideas as a business expert will be published in The Sunday School Times of October 9th. This issue is to be one of the most notable of the Special Numbers that this paper publishes relating to the supply and equipment of the church and the Sunday school. The new advertising ideas that the church is taking hold of will be discussed in this issue by the famous journalist and church leader, Dr. Wm. T. Ellis. A sample copy of this Special Number will gladly be sent free to anyone who sends a request to The Sunday School Times Co., 1031 Walnut St., Philadelphia, Pa.

FRUIT OF ORPHANAGE WORK.

A visitor at the department of education this morning was Clarence Hood, aged 15, member of the Sixth grade, Robert E. Lee School, who brought to the office samples of corn, cucumbers, Nancy Hall sweet potatoes, and told a very interesting story of farm and garden work done by himself and other boys of the Methodist Orphanage under the direction of M. L. Bonner.

A small plat of ground at Sixteenth and Elm streets and about ten acres near Geyer Springs are in cultivation this year. In addition to vegetables of every character for use at the Home, corn, wheat and hay crops were raised. Also a crop of cane from part of which 64 gallons of sorghum already have been made. The grain and hay crops are being used to feed six milch cows, which are kept at the Home, and a number of hogs. The lad was justly proud of the products which he showed and his share of the work producing them.—Arkansas Democrat.

UNUSUAL SPREAD OF THE BOLL WEEVIL.

Under normal conditions the boll weevil advances into new territory at the rate of about 50 miles each year, but during a period of only two weeks during the present season there was an advance of about 100 miles. This movement carried the insect into Georgia for the first time, and 25 counties in that state became infested. Several counties in Florida have been infested for several years, but eight additional ones became infested by the same movement. Twenty additional counties in Alabama were also invaded. All of this spread took place between the 15th and 31st of August.

There were several conditions, according to the entomologists of the United States Department of Agriculture, which contributed to this unusual dispersion. One of them was the drought in Alabama and Mississippi, which caused the plants to cease fruiting and deprived the weevils of the squares upon which they prefer to feed. The more important condition, however, was a series of very high winds which began on August 15 and blew continuously for several days toward the northeast. The weevils were thus carried much farther than they would have gone by natural flight or even by the aid of ordinary winds.

The Department has placed all available forces at work to assist the farmers in the territory that has just become infested. Most of the cotton is now open, and this will allow an unusually early picking so that the fall broods of the weevil can be destroyed by up rooting and burying the plants or burning them where necessary. The Department strongly urges the burying of the plants wherever this can be done promptly, as the humus thereby placed in the soil is of very great importance. The state agencies are co-operating with the agents of the Department, and a very active effort will be made to reduce the number of weevils to the extent that will allow an approximately normal crop to be produced next season.

Another feature of the boll-weevil problem which is attracting considerable attention is the damage that is being done in Texas this season. There is a more or less general impression in the eastern part of the cotton belt that the boll weevil has died out in the State of Texas, but the investigations of the Department show that the abundance of the insect in that region depends on climatic condi-

tions. During the present season these conditions have been extremely favorable with the result that the insect has been as abundant as at any time since it invaded the state. The lesson to be drawn from this fact is that the planters in the eastern part of the cotton belt must make a strenuous fight, and should realize that since the boll weevil has not died out either in Texas or Mexico, it is not at all likely to do so in any other region that may become invaded. They should adjust their systems of farming to boll-weevil conditions without delay.—U. S. Department of Agriculture.

A WORTHY CALL.

Five years ago a nice little Methodist Church costing \$1,200 was erected at Shady Grove, on the Greenbrier Circuit. In order to complete the building it became necessary to borrow money, and about \$285 of this is yet unpaid and the burden of this balance is practically on one man. The other members of the church are not able to help pay the debt. Now this man contributed largely when the church was built and this makes the burden more difficult for him.

We therefore appeal to the friends of our cause in the state for any amount which they may help us. Send all contributions to H. P. Thomas, Wooster, Ark.—J. T. Gossett, P. C.

Endorsed by R. E. L. Bearden, P. E.

THE SIMPLE FACTS FOR HONEST PEOPLE.

The questions between Vanderbilt University and the Methodist Episcopal Church, South, have been settled, and our Church has gone bravely at the task of re-establishing its educational work on a larger, a sounder, and a safer basis. During the time the issue was a matter in the courts I did not give public expression to my views, but under instructions from the General Conference, along with the other bishops, I did my duty as best I could in an honest effort to defend the rights of our Church. Now that the main issue of legal definitions and rights has been decided, I may be permitted to speak of the case from the view-point of the average man who has neither time nor taste for long legal documents, terms, testimony, and discussions. It is very natural that the average man, looking at things in the total, should somehow feel that the opinions of the highest courts are correct, although they may not be clear, and this attitude of mind may be allowed in this case, so far as the courts are concerned. But there are simple facts which are perfectly clear and upon which the verdict of the unsophisticated public will be reached.

It has never been disputed, will never be disputed, and can by no kind of regard for truth be disputed, that a body of Methodist men met in Memphis in 1870 for the express purpose of discussing the advisability of founding a Methodist University in the South. They did decide to found such an institution, to call it the Central University of the Methodist Episcopal Church, South. They secured a charter in the State of Tennessee for it, decided to locate it in Nashville, Tenn., and set about to collect funds for it. Mr. Vanderbilt gave to this university a large sum of money, in appreciation of which the Trustees changed the name of the university. All people who know anything about the facts admit all these things. There never has been, and never can be, any doubt that these Methodist folks in-

tended to found a Methodist university, thought they had founded a Methodist university, and for forty years they and all informed people in America thought that Vanderbilt belonged to the Methodist Church. If these Methodist people had not thought this, and had not deliberately designed it, there never would have been a Vanderbilt University, so far as the Methodist people are concerned.

The Conferences that had this enterprise under their ownership and control appointed, according to the charter, agents to manage it for them. For many years all went well so far as the ownership and control of the University were concerned. Finally, some one or more of the agents having charge of this property for the principals found what seemed to be a legal flaw in the titles, or the charter. It was a question of legal terms and legal construction of terms—never for one moment a question as to whether the Methodist people believed they had founded and did own Vanderbilt. Under these circumstances two courses were open before the agents, or trustees, either of which it was possible for them to take. First, they might have reported to the owners whose property they had been appointed to protect and manage that they had found a seeming flaw, and that they deemed it wise for these owners to take such steps as were necessary to perfect their titles. This was the only course of honorable action, as honorable action is understood among average men, which could possibly have been taken, and this course of action every principle of honorable dealings demanded should be taken. About this there can not be the shadow of a doubt. There is no circle of business in which this is not recognized as obligatory upon all agents.

The second course which it was possible to take was to decide to keep silent and wait for such an opportunity as might arise when all these questions might be brought up, and the agents secure for themselves and their own appointed successors a property which they and all informed people knew they held as the representatives of a principal. The time seemed to come, and this course was taken, with the result that the court interpreted the words of the charter in keeping with the opinion of the agents, and turned over to these agents the property which the Methodist people and all other intelligent folks thought belonged to the Methodist Episcopal Church, South. The flaw which the agents discovered was, according to the court's interpretations of the technical terms, as grave as the course of the agents supposed. So in law this university passed out of the hands of its builders and owners only because there had been doubtful expressions put into the titles, and advantage was taken of this error. These facts can never be disputed. The Trustees of Vanderbilt University never did advise the Methodist Church of this flaw which they discovered and suggest the removal of it, but upon it, and upon it alone, they contended in the courts that the Methodist people, in the light of this faulty charter, did not own the university, and under the decision of the court they now own a property which is universally admitted was created by and believed to be owned by the Methodist Episcopal Church, South.

And there are other facts which support the conclusion that these agents did intend to get through this legal flaw the property they held as

agents into their own possession and under their own control. As it is now understood, the court gave these agents full possession and management of the university, but none of them have made a proposition to exercise this property right and bear back to the Methodist Episcopal Church, South, with all titles legally sound, the property which they know the Methodists truly and fully believed to be their property. The Trustees have the right to do this, but they do not do it, and this fact justifies the average man in a belief that they originally intended to get it from the Methodist Church. Nor will this opinion be changed in the slightest by the vain boast that they wish to make a bigger Vanderbilt than the Church could make. People will not believe that. No moral purpose can ever condone an immoral act. Germany has tried such an argument on the world in defense of the Belgian outrages. There is nothing more repugnant to the sense of truth and honor of the average man than a pretense of piety in an effort to cover the scandal of iniquity.

The average man does not get his ethical ideas from the courthouse. Many things that are declared by a court to be right the average man knows to be wrong, and his repugnance at such wrongs often breaks out in rebellious protests, doing even very unlawful acts in resentment of outrages against truth and justice. There are very few persons who have not some knowledge of a court giving the property of an unsuspecting widow to an unscrupulous agent, or deciding against a real owner in favor of a smart trickster. Some men have grown rich by chiseling through the law some honest person out of possessions on no basis except a word in a title. Such men are hated in their communities, and silently held to be most undesirable citizens. The conscience of the average man does not admit that a man has a right to all he can get through the law. And so it is, that in this court of the average man's conscience has been written the real verdict against Vanderbilt University. It is a verdict dictated not by shrewd arguments, legal definitions, slight shades of verbal meaning, and long references to authorities recorded in court records, but one that comes out of a sense of honor, righteousness and fidelity which has not been warped by greed and malice. The people will always know Vanderbilt University as the university which the Methodists founded and owned and which their own trustees, composed of Methodist preachers and Methodist laymen, got from the Church and are keeping from the Church through a flaw in the charter which the founders never suspected in it. With the people it will be another instance in the already long list of the law giving to agents what belongs to other persons, and there the case will rest for all time. Under these circumstances the average man will give little attention to Vanderbilt's plea for confidence, patronage and favor. Least of all will Vanderbilt's claims to a superior type of Christian character and religious teaching meet with any sort of patient tolerance in the thoughts of the average man, so long as such teaching is paid for with money given to the Church, not one cent of which has been returned to the rightful owners. The court's verdict may be found in the Reports of Tennessee, but the real verdict to which this institution must be responsible is written in the

outraged sense of truth, honor, right, and fidelity in the mind and conscience of the average man. All arguments must now be addressed to this court.—Bishop J. C. Kilgo in New Orleans Christian Advocate.

Charlotte, N. C.

WOMEN AND PEACE.

I am not an opponent of woman suffrage; but if the women of the United States obtain the franchise within the next few years, and—dominated by a dangerous sentimentalism—exercise this power in advocating disarmament, or in opposing an adequate naval and military defense, our country will be in peril of invasion. It will have been betrayed by its women.

When the women of France refused to participate in the International Congress of Women at The Hague, they defined their position in a document so dignified and so logical that it deserves to be handed down to future ages as an illustration of inspired common sense lifted to the heights of heroism. Let no one who reads it ever deny that women are capable of clear thinking, of sane and balanced judgment. In contrast to the vague and formless peace talk which came floating over to us from The Hague—talk which dealt exclusively with generalities—the clear utterances of these French women rang with insistent exactitude. They rejected all sentimental abstractions, and presented in a concrete form the circumstances which had pushed France into the conflict, and which held her still at bay. "It were treason to think of peace until that peace can consecrate the principles of right."

The lucidity of the French mind, the essentially practical nature of the French genius are responsible for the form of this historic document; but back of the form lies the spirit, and the spirit is one of sustained sacrifice. "Today it is with pride we wear our weeds; it is with gratitude that we perpetuate the memory of our dead." At a time when every franc could buy some sorely needed supply, when every hour could be filled with some sorely needed service, sensible French women refused to spend both money and time in journeying to The Hague for the dear delights of talking. They had other and better occupations. But dearer than their reluctance to do a wasteful thing was their reluctance to do a treasonable thing, to put the comforts of peace above the sacrifices entailed by war, to refuse by word or deed their share of a common burden.

It is absurd to suppose that these brave and suffering women do not feel the "peculiar moral revolt against both the cruelty and the waste of war" quite as sharply as does Miss Addams or any other delegate at The Hague. The "basic foundation of home and of peaceful industry" is as dear to them as to the English and American women who say so much about it. As a matter of fact, it is their devotion which holds together the shattered homes of France, their industry which preserves economic safety and gives food and shelter to the destitute. And through terrible successive months of pain and privation it has not been from the lips of French women that we have heard wild and weak complaints. Never once have they assumed that they were better and nobler than their husbands and sons who died for their country's need.

What are the qualities demanded of

women in every great national crisis? First of all, intelligence. They should have some accurate knowledge of what has happened, some clear understanding of the events they so glibly discuss. When Mrs. Pethick Lawrence says fatuously, "Nobody knows what this war is all about anyway, though every nation claims to be fighting in self-defense," she is wrong in assuming that because she is ignorant the public shares her ignorance. Should she desire to know what the war "is all about," there are documents which will inform her, if she can stop talking long enough to read them. Should she prefer her mental isolation, it might occur, even to so seasoned a speechmaker, that opinions based on comprehensive ignorance are of no great value to the world.

Next to intelligence, a woman's most valuable asset is a reasonable modesty. She is terribly hampered by a conviction of her own goodness. It gets in her way all the time, clouding her naturally clear perceptions, and clogging her naturally alert conscientiousness. She is wrong in assuming with Miss Addams that she feels a "peculiar moral passion of revolt" against war. She is wrong in assuming with Frau Schwimmer that she "supplants physical courage with moral courage" when she clamors vaguely for peace.

The third and the most vital thing asked of women in these dread days is self-sacrifice. They must give their share of help, they must bear their share of sorrow. They cannot dignify their reluctance to do this by calling it moral revolt, or moral courage, or any other high-sounding name. If they are, as they say, responsible for the conservation of human life, they must also be responsible for the ennobling of human life, for the cherishing of some finer instinct than that of self-preservation. On the body of a young French lieutenant, who was killed last October at Vermele, there was found a letter to his wife, which contained this pregnant sentence: "Promise not to begrudge me to France if she takes me entirely." These few words are a compendium of history, and of the patriotism which vitalizes history. Husband and wife gave what they had to give—the one his life, the other her love; and both knew that there is something better than human life and love.

To sail in a "Ship of Peace," to visit a charming city, to make "stirring addresses" before a congress—these are pleasant pastimes. To send delegations to the warring Powers, demanding an "immediate cessation of hostilities, is also a pastime. There is a famous passage in "King Henry IV" which illustrates its futility—

"Glendower—I can call spirits from the vastly deep.

"Hotspur—Why, so can I, or so can any man; but will they come when you do call for them?"

But what word did the delegates at The Hague utter in condemnation of the aggression which began the war, or of the brutalities which have disgraced it? What did they say of Belgium's outraged neutrality, of the burning of Louvain, of the excesses at Liege and Dinant, of the sinking of unarmed liners and merchantmen, of the drowning of American men, women and children? These are matters to awaken "moral revolt." These are the deeds present in the minds of French women when they nobly say, "It were treason to talk of peace until that peace can consecrate the

principles of right.—Agnes Repplier in The Advance.

THE HIND SIGHT.

"It was not a new doctrine but a new life the first Methodists sought for themselves and for others."

"To realize in the hearts and conduct of men the true ideal of Christianity, to mention its personal experience, and to extend it—this was their design; and their system of government grew up out of this and was accordingly shaped by it." Any eye that has ever traced the pages of Mc-Tyler's History of Methodism knows where these pertinent words above came from. Here are more "trip-hammer strokes." The mission of Luther was to reform a corrupt Christianity, that of Wesley to revive a dying one. Lutheranism dealt more with controversy; Wesleyanism with experience. Their controversy was not with church or state authorities, but with sin and Satan; and their one object was to save souls. Amen. The saving of souls is a Bible doctrine and when the Bible speaks on this, Methodism says amen. And where Methodism speaks in this the Bible says "amen." If I can read the signs of the times aright, Methodism is beginning to swing the pendulum of her great forces, in pulpits, schools, and other agencies back to the good old paths of revival work, where sin-killing and soul-saving power is manifested in the conversion of bad men and wicked women to the religion of our Lord and Savior Jesus Christ. May I be pardoned for giving an instance of this kind. At Letona, a small town on the Missouri and North Arkansas Railroad, on Sunday at 11 o'clock the pastor and I swept all formalism out of our path and I preached and "called mourners," and they came, and three men were led into the light of saving grace. One of these men was "a chief" in sin. There was shouting and rejoicing among the people of God. It is not a new doctrine, but a new life we need in the pulpit, pew and in our homes. And may I modestly say we need more matter in our religious press that will feed the souls of men, and perhaps less in other lines that only can be used as information in this, that, or the other subject.

Bishop Morrison's great "Gospel Talks" are eminently soul feeders. Our editor is giving us some good food for our souls. Bishop Hendrix on the "Cradle Faith" has good matter for a soul. A mother, devout, began to teach her child the doctrine of motherhood, by calling herself "mother" to her darling. She added the name of "Jesus," and began the great work of saying "Mother and Jesus." She made this her rule. The little one soon learned who mother was. The child could learn by sight, touch, and sound who mother was, and did learn it. But he asked one day, "Mother who is Jesus? He is not papa is he?" Then the mother dropped into that "cradle faith," the personality of her Lord. From the cradle to the cross, from the cross to the grave should be the creed of every Christian. Brother Candler is doing some talking that sounds mighty like getting back into the old ways. If I want to write a creed for all of Christendom today, I'd write this, "Mother and Jesus." The two principles that underlie these two words contain all that is needed for the home and for heaven.—Jas. F. Jernigan.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Woman's Missionary Department

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CAMPAIGN FOR YOUNG PEOPLE

Batesville, Ark., Sept. 28, 1915.

My Dear Young People:

By the time this message reaches you, the reports for the third quarter will be received. I trust that every Treasurer of the Young People's Society will have made an especial effort to almost, if not quite finish the Specials, Songdo and Seoul in Korea, and Sue Bennett Memorial School in London, Ky. Study your "Standard of Excellence" and work hard to bring your auxiliary up to the standard for the dear Master's sake. Of the 672 churches in the North Arkansas Conference there are only 23 Young People's Missionary Societies: 35,000 women members of the Methodist Church in this Conference and only about 200 young people enlisted in the Missionary work. As the time for the Membership Campaign is now upon us, I trust that the District Secretaries and Auxiliary First Vice Presidents will do all in their power to enlist the young women in this, the greatest work of the age for young people.

I feel sure that the "faithful few" are praying that this campaign will give the average increase of six new societies, adult, young people or juniors in each of the nine districts a 25 per cent increase in the membership of each existing auxiliary.

"Lest we forget," every Friday in October is to be made a day of fasting and prayer for the success of the Campaign. The pastors, or an appointee, will present the work on October 10, when we hope that the young people will receive a liberal part of their consideration.

A few of our young people carried on their Mission Study class during the summer.

Since the young people of the Conference know so little about Scarritt Bible and Training School, which is primarily theirs, I am suggesting a program to be used during the last week of October, viz:

Subject.

The Scarritt Bible and Training School.

Hymn.

Prayer.

Regular routine of business. Minutes of last meeting.

Treasurer's Report.

Corresponding Secretary's Report.

Report of Agent for Voice.

Bulletin.

Bible Reading.

"The Messenger's Equipment."

1. The Christian is a messenger.

2 Cor. 8:25.

2. His characteristics as shown in

Jesus Christ, the Ideal Messenger.

(1) Loyalty to the King. John 5:30; John 8:29.

(2) Knowledge of the King's Message. John 12:49.

(3) Skill in Delivering the Message. Luke 4:22.

(4) Tireless zeal in the King's Service. John 9:4.

(5) Constant communion with the King. Mark 1:35.

Hymn 654—Oh Zion Haste.

1. History of the Training School.

2. Life at the Training School.

(1) Our faculty.

(2) Course of study.

(3) A week at Scarritt.

Hymn—"Faith of Our Fathers."

3. The Training School in the Field.

(1) At Home.

(2) Abroad.

4. Maintenance and Needs of the Training School.

Hymn—"Truehearted, Wholehearted."

Benediction.

The last quarter of the year 1915 begins October 1st and closes December 31st. May we, as co-workers with our Heavenly Father, measure up to the fullness of our opportunities.

District Secretaries, First Vice Presidents, and other Conference officers, we are expecting your hearty co-operation in forwarding this work for our dear young people.—Mrs. I. N. Barnett First Vice President North Arkansas Conference, W. M. S.

SOME CHANGES IN APPOINTMENTS.

For health reasons and other causes, the resignations of several deaconesses and missionaries have been placed before the Committee on City Missions and Deaconess Work. This has made the change of appointments necessary, which will be noted as follows:

Atlanta Wesley House Kindergarten: Miss Mittie Hamby in the place of Miss Janette Haskin. Miss Haskin is to have a year of rest and study.

Birmingham: Miss Joanna Luth has been made head resident; Mrs. Daisy Meyer transferred from the Spartanburg appointment to Birmingham.

Darlington, S. C.: Miss Rena Pittard to supply the place made vacant by the illness of Miss Willena Henry.

Knoxville, Tenn.: Miss Ethel Cunningham to supply the place made vacant by the illness of Miss Lula Cason.

Louisville, Ky.: Deaconess Ellen Cloud to supply the nurse's place made vacant by Miss Rosa Lowder's going to Korea.

Macon, Ga.: Miss Lois Tinsley to supply the position named for Miss Mary Moore, who awaits appointment.

Thurber, Tex.: Miss Grace Jackson transferred from Mobile to supply the vacancy caused by the resignation of Miss Roberta Baker.

St. Louis Kingdom House: Miss Nellie Wynn transferred from San Antonio.

San Antonio, Tex.: Miss Ella Kerr Butcher, kindergartner.

St. Joseph, Mo.: Miss Mae Coburn, kindergartner.

West Tampa Mission, Tampa: Miss Lillie Fox to supply the vacancy caused by the illness of Miss Susie Belle Jeter.

Mr. Ewell Atkins has consented to act temporarily as President of Paine

College to succeed Dr. J. D. Hammond, who resigned in June. Mr. Atkins was assistant and business manager for the last two years, so that he does not come to the work as a novice.

WEEK OF PRAYER, NOV. 7-13.

The week beginning with the first Sunday in November (7-13) has been set apart as a time of prayer and self-denial in the missionary societies. It is hoped that the Conference officers and District Secretaries will make an earnest effort to secure a most extensive observance of this season and that the auxiliary officers and members will co-operate by making thorough preparation for the occasion, that it may yield rich results in offerings and bring a blessing upon the whole work.

Programs with an abundance of attractive literature setting forth the special objects toward which the gifts for the week are to be distributed have been prepared. These objects are our new field of work, Japan, and the missions for Orientals on the Pacific Coast.

The literature will be sent to the Conference officers by September 20. Let us make this a precious occasion.

Notice For Program Committees.

In the preparation of the literature for carrying out the program for the Week of Prayer, November 7-13, some discrepancies have been made between the names of the leaflets as printed on the programs for the several days and on the leaflets themselves. In order that there may be no confusion in the use of this literature, the following list of leaflets, with the date of their use, is given:

Monday, November 3, "Four Questions Answered—Why."

Tuesday, November 9, "Japan the Key: Some Facts About Orientals in the United States."

Wednesday, November 10, "The Lambuth Memorial Bible School: Our Churches and Circuits for Orientals on the Pacific Coast."

Friday, November 12, "The Appeal of the Council to the Missionary Society: A Little Argument With Myself."

What It Means.

We must make the occasion just what the name given to it suggests—viz., a time of fervent, earnest, prevailing prayer. This prayer will include thanksgiving for past blessings: "Let your requests be made with thanksgiving." It will also contain petitions for God's wisdom and power with those who plan and execute his work, petitions for the increase of consecrated workers at home and abroad and for money with which to advance his cause. And while we pray we must also make it a season of sacrificial, self-denying giving. Our gifts will be in keeping with our real prayer. Shall we not give for his cause even what we need and can scarcely do without? It would be a glorious way to honor our King for every woman and child connected with the missionary society to give the price of something seemingly necessary to her comfort and happiness. The recurring sense of need of these things we have done without for our Lord's service would bring such a glow of joy to our hearts as no possession could possibly give.

How to Make a Successful Week of Prayer.

1. Lay the approaching season upon the hearts of the membership of the auxiliary as an important one. Speak of it frequently in the meetings for weeks before hand. Ask that this

season be kept free from other engagements for this purpose.

2. Arrange early for the observance of the programs for the five days. Select the leaders, giving each the part of the literature she will need. Urge a careful study and forceful presentation of this literature.

3. Ask the pastor for a public service on Sunday at which time the missionary work shall be strongly presented to the women of the entire congregation. This should be the first service of the week and will secure the attendance of many women at the daily meetings who would not know otherwise that these were being held.

4. Give attractive notices of the meeting through the local papers, and put posters in public places.

5. Give urgent personal invitations throughout the week to those who might not come without these. Friendly visits and telephone communications will be helpful in securing the attendance of those who are likely to forget them otherwise.

6. Make the week a time of urgent prayer and real self-denial. Make the daily offering a prominent and important part of the program. Let the objects for which the offering is made be clearly set forth each day.

7. Seek to secure those who come as visitors for membership in the society.

Any two or three earnest, spirited women can successfully use the simple suggestions and make the Week of Prayer a glorious success.

Week of Prayer.

Let every auxiliary plan to observe the Week of Prayer this year, November 7-13. The entire support of the Pacific Coast work of the Home Department depends upon the collections this year. How is this money appropriated? It supports five Oriental preachers; it supports a night school with two teachers at Alameda; it supports two kindergartens; it supports various settlement features like mothers' clubs, study hours, etc.; it helps in the upkeep of a Korean circuit of four appointments and a Japanese circuit of six appointments. If any auxiliary fails to contribute this year to the Week of Prayer fund, it will curtail the appropriation for this work and cut it out of a part in this important phase of home mission work. Nine thousand seven hundred dollars must come through this Week of Prayer collection for the home work.

The opening of the work of the Woman's Missionary Council in Japan depends upon liberal giving in every auxiliary during the Week of Prayer. The work to be undertaken is the support of six missionaries, nineteen Bible women, six kindergartners, and the Lambuth Memorial Bible Woman's Training School. The missionaries are Misses Maud Bonnell, Nellie Bennett, Ida Worth, Annie Bell Williams, Annette Gist, and Charlie Holland. The last two are new and sailed in August. It will require \$10,000 to enterprise this work. Let no auxiliary fail to have a part in it by both prayer and a liberal offering.

The Campaign.

Two hundred and sixty-two new auxiliaries have been reported this past quarter and six thousand two hundred and thirteen new members. Many Conference officers and District Secretaries are seriously and thoroughly following out the Council plans and accomplishing gratifying results. We may confidently look forward to a far larger number of new members and auxiliaries reported at the end of the third quarter.

Posters For Membership Campaign.

The North Arkansas Conference has made most thorough and comprehensive plans for the campaign. During the month of October, which has been set aside for this purpose, the pastors will present the woman's work, and district and group meetings will be held. The most important part of the plan is that every Friday during the month will be observed as a day of fasting and prayer.

Miss Nellie Denton, who was selected to suggest posters for the meetings, prepared and sent out to all the auxiliaries material for a series of nine posters. There are so good that they ought to be used by auxiliaries in other Conferences. Lack of space forbids publishing all of them, but the following will prove helpful:

1. Subject, "The Field." Southern Methodism has 19,000 churches; there are missionary societies in 7,000; no missionary societies in 12,000. Represent the different statements by three sizes of church spires.

2. Subject, "Schoolgirls in China and America." Print below the subject: "For every schoolgirl in China to have a year's schooling at the present rate it would take eight times the number of years beginning at the cross of Christ and ending in the discovery of America." Below this statement draw a cross and make eight lines radiate from it to the date 1492, which should be printed some distance from the cross.

3. Write on the poster: "Five hundred thousand dollars a day is spent for moving pictures in the United States." Below draw a moving-picture ticket office or paste on a picture of one. Below the picture outline write: "The price of two moving picture shows a month would pay dues in the missionary society."

4. Subject, "Where Our Money Goes." Have the rays from a double eclipse falling on a map of the United States on the right side and on a map of the world on the left side. Write on the map of the United States the things for which our money goes in the home fields—as schools, work for foreigners, dependent and delinquent girls, mountain work, negro work, mines, city missions, deaconesses, administrative expense. On the map of the world write "schools, hospitals, kindergartens, industrial work, evangelistic work, missionaries, buildings, Bible women, literature."

5. Write "Woman's Missionary Society" in acrostic form. Opposite "Woman's" write, "Claims the loyalty of the women and girls of the Church"; opposite "Missionary" write, "Helps bring Christ to women and girls of non-Christian lands"; opposite "Society" write, "No other organization affords such an opportunity." Either at the top or bottom of the poster draw the conquest flag, bearing the motto: "By This Sign Conquer." The background of the flag is blue, background for the cross in the corner, red; cross, white.

Standard of Excellence For Campaign.

The following standard of excellence has been prepared for the District Secretaries in the North Mississippi Conference:

Number of new societies organized and kept up equal to one-half number of Churches in district without societies at beginning of campaign 30
Number of preachers observing Woman's Day equal to one-half number of preachers in district.. 30
A District Conference held..... 10
An all-day meeting held..... 10

Literature for observance of Woman's day sent to preachers throughout the district..... 10
Number of volunteer women used averaging two or more to each auxiliary in district at beginning of campaign 10

At the next annual meeting the Secretary excelling in the number of societies (Adult, Young People, and Juniors) organized will be awarded a pin, and each Secretary attaining the above standard of excellence will be awarded a ribbon bearing the words "Roll of Honor, 1915."

Mrs. Hoyle, the Conference President, has remained at home throughout the entire summer and given herself to the work of the campaign. The following is an extract from her letter to the District Secretaries:

"Let us not relax our efforts, but, looking to God for help, continue the work of trying to enlist the great mass of women, young people, and children in the Methodist Church who are not members of our missionary societies. Other organizations are claiming their attention; therefore it behooves us to impress upon them the claims of our own great Church."

"Urge upon your volunteer women the great importance of doing follow-up work by way of keeping the societies they organize at work. It is one thing to organize and another to keep societies organized at work; so place upon them the responsibility of keeping up the societies they organize and supplying them with helps, yearbooks, bulletins, and all other necessary literature."

Extracts From Letters of the Workers.

From Mrs. E. A. Lilly, of Pearsall, Tex., comes this word: "Pearsall is planning to have a missionary picnic with three other organized places. We expect to go out in autos on the river to a place that can be easily reached by all these places, have one and a half hours' program in the forenoon, two hours for lunch and a general social time, then another one and a half hours' program. We are planning and praying much for this meeting, that new organizations may be effected and new members gained."

This is a sample of the many letters that have come telling of interesting all-day meetings, many in picnic fashion, held by single auxiliaries or by groups of auxiliaries. In many instances women from unorganized Churches have attended these meetings and gone back to have a society of their own.

Mrs. W. N. Stevens, Secretary of the Nevada District, Southwest Missouri Conference, writes as follows: "I am pushing the campaign in the district; and, although I have nothing definite to report, I am sowing the seed and expect to get results. About eighteen of the pastors promised to present the woman's work, and several asked me to from the pulpit. I am also visiting all the basket dinners and presenting the work. I expect to cover the district with three all-day meetings this fall. I hope that we may make a great step forward this year."

MISSIONARY BOOTH AT COUNTY FAIR.

One of the plans used for promoting the missionary society this autumn is that of having booths at the county fair. This opportunity has been opened to the women of Thomasville, Ala., and they are busily engaged in securing exhibits of the work done in our home mission institutions, such as Sue Bennett, Ruth Hargrove, and the other schools. They will distribute

literature and explain the work of the missionary society. Curios and pictures from our foreign work will be shown by women in the costumes of these countries. This exhibit of our work cannot fail to make as impression, and this illustrates how many opportunities present themselves when our workers look for them.

The auxiliary at Cordele, Ga., will have a Missionary Voice news stand as one of the features of the rally for new members.

HOW PRESIDING ELDERS AND PASTORS ARE HELPING.

We note that each presiding elder in our Conference has appointed Woman's Day in his district and has addressed letters to preachers requesting them to present our woman's work at the eleven o'clock service on that day or invite some of our representatives to do so. Splendid results are coming to me daily from the observance of this day. One District Secretary writes: "Our pastors preached us a splendid sermon on Woman's Day. We only wish that every woman in our Church could hear such a one. One woman who had resisted our appeals for six years came to me afterwards and told me she was converted through and through. Another writes: "After the splendid sermon by our pastor on Woman's Day, we organized a young people's society in our church that afternoon, and the following Monday the attendance and membership at our adult society were doubled." I feel that it is the dawn of a new era in the history of our woman's work in the North Mississippi Conference. You know the great majority of our women will not attend our missionary societies and consequently must be taken unawares. I see great good to result from having our preachers present our work to their congregations at the eleven-o'clock service on Sunday and emphasize the obligation that rests upon every woman, young person, and child in the Methodist Church to become a member of the missionary society.

NORTH ARKANSAS CONFERENCE.

A Request From the Superintendent of Supplies.

Will those members of our Society who have not yet responded to the call for furnishing the Florence Malone and Arkansas rooms in the Scarritt Bible and Training School please do so at once. Miss Gibson requests that the contributions be sent at an early date, so that the rooms may be ready when the first semester begins. For the refurnishing of these rooms \$150 will be required and up to the present date only about one-third of this amount has been received. Those who have responded have done nobly, but many have not sent in their offerings.

Let us not neglect this opportunity for helping those splendid young wo-

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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.

men who go there for training, and who co-operate so wonderfully with us in our efforts toward world-wide evangelization.

Send the amount your society contributes to Mrs. J. H. Zellner, Prairie Grove, Ark. Superintendent Supplies, North Arkansas Conference.

NORTH ARKANSAS CONFERENCE.

The Woman's Missionary Society of the Helena District was held September 22-24 at the First Methodist Church, Cotton Plant, Ark., Mrs. H. B. Trimble of Clarendon, District Secretary, presiding. Rev. Chalmers of the Presbyterian Church of Cotton Plant preached the opening sermon Wednesday night. The regular business session opened Thursday morning. The address of welcome was given by Mrs. Hunnicut of Cotton Plant, and was responded to by Miss Hemingway of Marvel. We had with us Mrs. S. S. Harris of Nashville, Tenn., Field Secretary of the Woman's Missionary Council. Mrs. Harris proved quite a help and a blessing to the Conference, and her address on Thursday evening was one of power and an inspiration to all who heard it. Thursday afternoon was devoted to institute work. The following program was held:

Scarritt Bible and Training School, by Miss Hooker of Clarendon.

Mission Study and Publicity, by Mrs. H. L. McKinney, Conference Superintendent of Mission Study and Publicity, Marvel.

Week of Prayer, by Mrs. B. L. Harris of Cotton Plant.

Social Service, Miss Sue Ramsey of Marianna.

Young People and the Juniors, by Mrs. S. S. Harris of Nashville, Tenn.

There were fifty delegates present. Automobiles brought crowds each day from the neighboring towns, each of the auxiliaries in the District being represented, except two. The youngest auxiliary in the District, at Hunter, which is only three months old, had the largest delegation present, being represented by eleven; McCrory coming next with ten. Marvel was selected as the next place of meeting, and each delegate left feeling it was good to have been there.—Miss Sue Ramsey, Secretary.

LITTLE ROCK CONFERENCE—A LETTER FROM OUR CONFERENCE CORRESPONDING SECRETARY.

Dear Friends and Co-workers:

Our third quarter closed with September and I hope soon to publish good news from the auxiliary reports sent our District Secretaries.

With its bright days and invigorating atmosphere, October brings us many privileges and sacred obligations. Shall we not make it a season of refreshing throughout our Conference? Many auxiliaries are preparing to observe the Week of Prayer according to the program sent out by the Woman's Missionary Council, and every Society should do this as far as possible.

The free-will offerings will go to our missions for the Japanese on the Pacific coast and the support of our Mission School and Bible women in Japan. Liberal contributions are needed, and even more do we need to learn about our mission fields at home and abroad, and to study the Word of God together. Let us invite many friends to attend these services, which may bring us large blessing while we remember those who know not the love of Christ.

During the Week of Prayer we

should gain many members, also new subscribers to the Missionary Voice, Young Christian Worker, and Western Methodist. We can not hope to grow in grace and knowledge if we neglect to read religious literature, and we Methodists are fortunate in the periodicals of our own household of faith.

In private and as we meet together, let us pray earnestly for restoration of health to our beloved and efficient co-laborers, Mrs. F. C. Floyd and Mrs. George Thornburgh.

Their labors have been blessed of God and in our Missionary organization they have been as towers of strength. May we not continually bear them up in arms of faith as they are forced to rest awhile from their loved employ. The holy comforter has come and I know He abides with them day by day.

Leaving the "Land of the Sky," I came home with my sister, and I am delighted, though not surprised, to find our Miss Florence Whitesides in high favor with the good people of Raleigh. Without reference to Woman's Missionary Day, she was called upon twice in September to fill a pulpit at the morning hour. She is with Edenton Street Church and Dr. Wooten, the pastor, gave his large congregation this opportunity to learn about the Deaconess work. The next Sunday at Epworth Church, in the absence of the pastor, she gave a beautiful Bible lesson on the name of Jesus, which means sweetness and power, love and life to His followers.

Some of you have asked about Fathers' and Mothers' Day, and I am pleased to tell you my suggestion has been received favorably. The Press has been kind and to my knowledge secular and religious papers in Arkansas, Missouri, Ohio and North Carolina have helped the cause. I believe the second Sunday in October will be observed as Fathers' and Mothers' Day by some good people this year. If there's a preacher who can't find a text or time to write a special sermon he might read the Fifth Commandment, the first one with a promise, to his congregation. And almost everybody in Arkansas can find a rose to wear in honor of parents. We need to learn more reverence for our earthly parents and for God, the Father of all.—Yours Sincerely, Mrs. W. H. Pemberton, Corresponding Secretary, Little Rock Conference, Woman's Missionary Society.

LITTLE ROCK CONFERENCE SOCIETY NOTE.

Dear Friends: I am sure the many friends of our dear Mrs. Floyd will be pleased to know that she is doing nicely since an operation last week for infected gall sac. She is at Dr. Dale's Sanatorium in Texarkana, where we hope she will soon be restored to health and strength. Let us not forget our faithful co-laborer in these days of patient waiting and I hope many cheerful messages may help to brighten this trying period in her life. Reports of treasurers are coming to me rapidly, and in advance I thank you for so kindly heeding the call for promptness.

We have not spared the pen; the District Secretaries have been faithful in leading the membership campaign, and it now remains for each individual member to do her part in bringing up our final report to the high mark you have fixed. Let us not wait till the last week in December to bring up our finances, but begin now.—Yours For Service, Mrs. F. M. Williams.

Hot Springs, 408 Prospect Ave.

THE SUNDAY SCHOOL.

THE SUNDAY SCHOOL LESSON, OCTOBER 17.

By Rev. C. W. Lester.

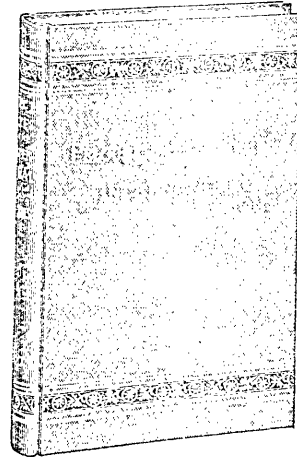
"Elisha Heals Naaman the Syrian." 2 Kings v. 1-14; read the entire chapter.

Golden Text: "I am Jehovah that healeth thee." Ex. 25:26.

Time of Lesson: Uncertain, but probably during the reign of Jehoram, king of Israel.

Politically speaking, the one thing that had overshadowed all other happenings in Israel since the event of the last lesson was the continued rebellion of Moab. Begun immediately upon the death of Ahab, it probably lasted several years. Victory vacillated, first the Israelites were successful as Elisha had predicted; later the Moabites were victorious. In matters more strictly religious, the one event overshadowing all others was the appearance of Elisha as the successor of Elijah. He soon came into the place of religious leadership in the kingdom. At first the servant, then the successor of Elijah, he came into possession of the thoughts and purposes of his great master. By this time he loomed large upon the horizon of Israel. His advice had been sought by the confederated kings of Judah, Israel and Edom, as to the attack upon Moab. He predicted Moab's defeat and it occurred. He miraculously caused the widow's oil to increase so that she was able to pay her debts for which her two sons were about to be made bondsmen by her creditor. He raised from the dead the son of the Shunammite woman, who had been so kind to him in furnishing him a room in which to

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PELOUBET'S SELECT NOTES

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The first volume had only rough outline maps in black and white. Each volume now contains a complete set of beautiful maps in color.

A review of these forty-two volumes make an imposing row three and a half feet long, and show a steady and remarkable progress. The number of authors quoted constantly increases, the scope constantly widens. Both Dr. Peloubet and Dr. Wells have large private libraries, which are kept up to date along every line of Bible study. In addition to this, from current literature the best is gathered and brought for use to the Sunday School student; and all is presented just as the teacher and pupil will find most useful. Each lesson is a study in the fine art of teaching.

When all these factors are considered, together with the publishers' care in presenting a volume in the highest type of workmanship, it is no wonder that this annual has existed for forty-two years, and that its latest volume finds it with the largest constituency it has ever enjoyed. Price, cloth, \$1.00 net; delivered, \$1.15.

lodge when he came that way on his regular trips as a traveling prophet. By sprinkling meal in a pot of pottage made up of wild herbs and cooked for the young prophets and of which they were eating, he removed the deadly poison from it. He had come now to be regarded as "the man of God."

The healing of Naaman, the Syrian, by Elisha of that terribly loathsome disease leprosy is the next event in the divine narrative and is the lesson story for today. The man who was healed was a very prominent citizen of the Syrian Empire. He was the commander-in-chief of the Syrian army, a soldier of reputed valor. He was highly esteemed by the people of his kingdom and held peculiar favor and confidence with his master, the king. As a soldier he had done deeds of valor. He is said by tradition to be the one who drew his bow at a venture and slew king Ahab in the battle of Ramoth-Gilead. The one draw back that he had was that he had leprosy, a disease that was rightfully regarded as incurable.

Bands of Syrian free-booters were in the habit of making raids upon the Israelites, and in this way securing

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both booty and captives whom they sold as slaves. In one of these raids a little Israelitish maid had been taken. She was sold to Naaman as a house slave. One day she told her mistress that she wished her master was with the prophet in Israel for he would recover him of his leprosy. This brought hope to his friend the king when he heard it. It opened a way for a possible cure for Naaman. The king took the matter in hand and immediately prepared a chariot, some costly presents, and a company of servants for a journey to Samaria, the capital city of Israel. He would send his beloved commander-in-chief to this place of possible cure. A royal letter was placed in the hands of Naaman which would explain his visit to the Israelitish capital. Thus fitted out Naaman made the trip from Damascus, his capital, to the capital of Israel.

When he arrived at the court of Jehoram in Samaria and presented his letter from his king, Benhadad, the purpose of the whole affair was misunderstood by the king of Israel. He became very angry, thinking that the king of Syria was mocking him and seeking a pretext for another war with his nation. A serious mistake came near to being made. The little maid probably did not know the name of "the prophet that is in Samaria." His name was not mentioned in the letter. It was assumed by Benhadad that the king of Israel could secure this for Naaman, if such help could be had within the borders of his kingdom and from his God. He did not know that Jehoram was not on speaking terms with Jehovah. He did not understand that Elisha was the human key that would unlock this wonderful power of which the little maid had spoken. Anyway the presence of the Syrian captain in the city of Samaria would have to be explained. There was perhaps no better way than by a letter from one king to the other.

Elisha soon heard of the presence of Naaman in the city and the purpose of his coming. He heard how king Jehoram took the whole affair. Elisha bade the king send Naaman to him that he might know that there was a prophet in Israel. So Naaman came to the door of the prophet's house. Elisha

did not even come out, but sent a servant and told him what to do to be healed. This was not done according to the notion of Naaman at all. He expected Elisha to pay some particular attention to him and to do some great thing when he healed him. Nothing of the kind was done. Instead Naaman was directed to go to the river Jordan and wash in its waters seven times. What he was told to do in order to be healed was as great a surprise to him as the manner in which the prophet had received him. This was more than he could stand. He turned and went away in a rage, saying that he thought the prophet would come out and say and do so and so. He was about to refuse to have the blessing God offered because it was not coming in just the manner he thought it should come. What foolishness! The method of God in dispensing His blessing was a disappointment to this heathen warrior and for this reason he was about to decline to accept it at all. He wanted it done one way and God was going to do it another way. And it made the man mad.

What God asked Naaman to do was easily within his power to do. It would even be on his road back home, for he had to cross the Jordan to get back to Damascus. It was not because God had asked him to do an impossible thing that was about to cause Naaman to refuse it, but the very opposite. It was because God had not asked him to do some great thing. It is often the case with us. A penitent was at the altar seeking salvation and he was being instructed in the simple conditions of personal salvation when he replied, "I believe God wants me to do some great thing before He will save me." He did not know what that great thing was, but he hung up right there and failed to get the blessing. The thing of worth in the whole transaction of Naaman's dealing with God was his faith and obedience, or rather his faith shown by his obedience. It should have mattered little to him what manner of test God would make to discover these in him. Whether to wash in Jordan or to sprinkle the dust of Samaria upon his head, what mattered it, just so he had faith to believe and power to obey? The question was did he have faith enough in Jehovah to do anything that He commanded, in order to be healed. It often takes a man some time to fully reach this point. It did Naaman; he must have time to see how utterly foolish his contention was. To reach it is to reach the point of victory and blessing. It was so in Naaman's case. It is so in any man's. He finally agreed to do what God through his prophet had commanded him to do. When he did it he received the blessing, the blessing of a healed body and perhaps a cleansed soul. And he was grateful for it.



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EPWORTH LEAGUE.

THE EPWORTH LEAGUE LESSON NOTES.

By Rev. H. C. Hoy.

October 17. Can We Capture Politics For God?

Scripture References. Psalm 33:8-22.

Many people think politics has nothing to do with religion. Such ideas are the results of the reaction against Church and State as one. Many have gone to the other extreme by seeking to crowd religion out of everything, even to the schools. These ideals have forced upon the world a condition unparalleled in history; everything has been secularized almost to the point of disaster.

First, politics is included in the Kingdom of God.

1. The Kingdom of God extends to all phases of life. A great many think the Church is the Kingdom, whereas it is only the power house of the Kingdom. The Kingdom of God includes the whole of society. Its scope is universal and as large as the needs of man. The time must come when men will recognize that they are amenable in everything to the sovereignty of Christ. So long as people think of life and religion as two different things, there is no hope of capturing politics for God. No permanent reforms can be enacted. The world must be taught and convinced that spiritual development opens the way for material and moral betterment. The world has always been marred or made by man's spiritual nature, and the manner in which he has heard the call of the spiritual. There exists but one world for man here, and that includes both the spiritual and the material. Further, it is impossible to separate the two without disaster. The message of Christ is to teach us how to combine the two and establish His kingdom here so that all may live in peace and happiness. Right living brings the greatest happiness, and clean politics is right living, or rather the reflection of right living and thinking.

Society at all times must be ruled by the principles and the Spirit of Christ. He should be recognized as the head of all life. The life here with all its possessions is given us in trust, and we are answerable to Him for the manner in which we keep that trust. Everything in the world is divine whether it be spiritual or material. People must cease to think of their selfish interests first, but as to whether their business is in accord with God's plans. People and nations who heed not God's voice in politics as in other things shall find themselves paying the penalty of their transgressions.

2. The Kingdom of God is His ideal of the world and Christ's spirit is its life. Politics involves the principles that bind people and nations together in their various relations. Thus politics is a most important part of the world's organization to be captured for God. We all know that the kingdom as it now exists in politics is far from the ideal; nevertheless, the spirit of Christ and His principles exert a wonderful power for the restraint and purification of politics.

3. Politics is a part of the life and of God's kingdom. It is a part of the Lord's realm that is much abused. Unscrupulous men are doing a great deal of harm and causing untold suffering. We can hope to do but little for permanent reformation and regeneration of the world until the Christian religion is imbedded deeply in the hearts of men. Then men will take their re-

Important Announcement

In accordance with the order of the last General Conference, THE COLLEGE OF BISHOPS at their recent meeting selected the following list of books to be used as the

POSTGRADUATE READING COURSE FOR 1915-16

The Doctrine of the Person of Jesus Christ. MacIntosh . . .	\$2.50
The Divinity of Our Lord. Liddon.	1.25
Christianity and the Nations. Spear	2.00
John Huss: His Life, Teachings, and Death after 500 Years. David S. Schaff.	2.50

SENT POSTPAID AT PRICES LISTED.

While this course is entirely voluntary, the bishops have said that they wish strongly to urge that every preacher who has finished the required four years' study course take this course and give it careful study.

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ligion into politics. They will pass their laws accordingly. They will elect their officers because of their principles and not for other reasons. Also, men who neglect their duties as citizens will take an active part in the upbuilding of the state. Politics will take its place alongside other divine calls, and the standards will be as high for them as it now is for the Church and its ministry.

The great place to look after the peoples' welfare is in their government. The life of a nation depends on its politics. The people who fall into the hands of a selfish government are to be pitied. Europe is now in that condition. They have failed to recognize God and are paying the penalty. Politics touches everything, even the welfare of the Church. It affects the homes of the people. Civic righteousness must be brought about by the predominance of religion in the hearts of those who control politics, and not by the visible Church. The Churches' power lies in its power to create sentiment.


The great difficulty is to get people to realize that politics is a part of the Kingdom of God. We must teach them that the Church is only the regenerative force and not the Kingdom itself.

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The kingdom includes all phases of peoples' activities. People must not cram the kingdom into the Church and let the world go to the devil. It is important that we preach and teach the kingdom as that which redeems men and finally puts them in a perfect state.

Second, The great mission of Christianity is to capture politics for God.

1. I do not believe the Church should undertake to rule the world in politics. The mission of the Church is temporal; power has been tried and proven a failure. Christ plainly taught that the way for the Church to do was to render homage to the existing form of government. And that it should act as a leaven creating a sentiment that would gradually evolve a new ideal which in turn would regenerate men who would do right because of their desire to make the world better.

The Church must be a working force in capturing men and women. It must convert and regenerate. It must be a place where sentiment will be created, and where the Spirit of Christ will predominate, and thus be felt in the world at large. When men are converted and made to realize the extent and glory of the Kingdom, politics will be captured for God.

The mission then is for the Church to capture the Kingdom of God by an indirect method. It is to teach the people what is clean politics and their responsibility to God, men will then seek societies' welfare in their own way. Hold up high standards of Christian citizenship and ask God to do the rest.

2. I do not think politics can be immediately captured for God. The great mission of the Church has only been begun in that direction. We will have to work many years yet to get the people to understand the relation of politics and religion. We will have to work hard and sometimes in a seemingly fruitless cause. The time will come only when the people come to recognize Christ more in their practical lives. People of today forget their religion when not in the church house. They do not live religion every day. Under the present conditions an attempt on the part of the churches to try to take an aggressive stand in politics other than that of converting men, preaching civic righteousness and Christianity would prove disastrous. It would lower the respect for the Church and invite abuse of unscrupulous men who would use the Church as a tool to gain their political aspirations. Such a step would cause the Church to cease to look to God for power. It would become cold and formal with but little spirituality, and thus fail in its mission to redeem men, lapsing into a political condition as bad as the present. The Church would have to overcome an abominable hypocrisy as it has done in the past.

3. The time must come when the majority of men will be obedient to Christ, then those who seek office will have to be Christians in order to be elected. Politics will be cleaned up because the sentiment of the people demand it. Laws passed before the people are prepared for them often prove detrimental. The majority must be ready or they will not be enforced. We cannot hope to legislate the world into righteousness, but it must be regenerated into righteousness by the gospel. Politics will be controlled when the Church gets down to business in earnest and depends more on God and His power than on its own organization.

CHILDREN'S DEPARTMENT.

THE BOY HERO.

Here's a hand to the boy who has courage
To do what he knows to be right;
When he falls in the way of temptation
He has a hard battle to fight.
Who strives against self and his comrades,
Will find a most powerful foe;
All honor to him if he conquers,
A cheer for the boy who says,
"No!"
There's many a battle fought daily
The world knows nothing about.
There's many a brave little soldier
Whose strength puts legions to rout.
And he who fights sin single-handed
Is more of a hero, I say,
Than he who leads soldiers to battle,
And conquers by arms in the fray.
Be steadfast, my boy, when you're tempted,
And do what you know to be right;
Stand firmly by the colors of manhood,
And you will overcome in the fight.
"The Right" be your battle-cry ever,
In waging the wars of life;
And God, who knows who are the heroes,
Will give you strength for the strife.
—Unidentified.

SELF-CONTROL.

"Father, Uncle Fred was here, and he was—he didn't know what he was about, father!"
Father sighed as he hung up his hat.
But, father, it was awful. You don't seem a bit surprised!"
"Not surprised, George, but very sad."
Mr. Monroe walked down the hall, and dropped into a chair in the library. George followed.
"How could he do it?" George asked, awestruck. "I always loved Uncle Fred."
"Everyone loves him. All he lacks is self-control. George, how many sodas do you drink a week?"
"I don't know!"
"Do you ever go without one when you want it?"
"Not if I've got the price!" answered George cheerfully.
"Could you?"
"I don't know!"
"Every time I'm down town I see half a dozen boys coming out of a drug store," Mr. Monroe said. "I've been thinking a good deal about it lately."
"But soda doesn't hurt anyone!"
"Not in itself, if it's made by a reliable concern. It's just the self-indulgence of the habit."
"I don't know what you mean," George said. He was sitting astride a chair, his arms folded across the back.
"I mean," Mr. Monroe said, "that every boy, as he grows up, is fostering self-indulgence, or gaining self-control. Uncle Fred is a good fellow in most ways. It makes him very unhappy to degrade himself, or inflict pain on those he loves; but he has so steadily yielded to his own desires that he hasn't force of character now to break a miserable habit."
"Isn't it awful?" whispered George.
"It is! George, will you give me your word that through June you won't take one soft drink, or sundae, or buy candy?"
"A whole month?" said George dis-

mayed. "Oh, father, I don't believe I could go a whole month!"

"You haven't sand enough?"
"I don't know," stammered George.
"Why, I'm so used to it! And the fellows would think I was off my nut."
"Already your self-indulgence is stronger than your self-control?"
"Oh, father!"
"To call a spade a spade, isn't that so? You feel a craving, and you satisfy it as a matter of course until you lose power to resist it. That is what Uncle Fred does. His results are more harmful, but the principle is just the same; self-indulgence instead of self-control."

"You don't mean I could ever be like Uncle Fred?" said George startled.

"If you haven't a boy's self-control to resist a boy's appetite, where will you develop a man's self-control to resist a man's appetite?"

George leaned his forehead on his crossed arms.

"I never thought about those two words before—self-indulgence, self-control."

His father did not answer. He was watching George's bowed head. There was silence in the library for many minutes.

Then George looked up.

"I see what you mean, father. It isn't that a soda's going to hurt me once in a while, but I've got to a place where I can't get along a day without one; that's the harm."

Mr. Monroe nodded. George came to his feet.

"I will have a boy's self-control, father. I promise you I won't touch a soda all through June."

Mr. Monroe, too, rose with a quick smile.

"Good boy! I knew you had the sand. Shake!"

George put his hand in his father's and they shook hands on the promise, man to man.—The Young Churchman.

No. 666

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

The Creoles of Louisiana, the descendants of the original Spanish and French settlers, prided themselves upon their hair—and rightly they should—for it was they who first knew the secret of beautiful hair, the one great successful remedy for hair diseases and the greatest of all hair foods: La Creole Hair Dressing. The recipe was kept a profound secret by the race until about fifty years ago, but now you can reap the benefits of their early discoveries by using "La Creole" hair dressing, the very best dressing for keeping the hair fluffy, light and beautiful.

This wonderful preparation of the Creole race not only cleanses the scalp from all disease and filth, but also renews the life of the hair; makes it light and fluffy; restores to the hair its natural color and original lustre and supplies the hair with oil, food which it requires. No house should be without it. Ask your dealer for it. Price \$1.00. Manufactured by VAN VLEET-MANSFIELD CO., Memphis, Tenn.

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.

NEWS OF THE CHURCHES.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Forest Park—(Graham). New people coming at every service. Organized adult Bible class with twelve members Sunday. Missionary Society celebrated its first anniversary Tuesday night. Board of Stewards have arranged to meet every two weeks. Communion service was observed at the morning hour. A Sunday school library is to be started soon.

Asbury—(Richardson). Good congregation both hours; Sunday school and League aggressive and wide-awake. New officers of League had charge of service Sunday night.

Pulaski Heights—(Twitty-Harwell). The Junior Church is growing; several applications for membership. The entire Junior Church visited the Senior Church and took the sacrament.

Henderson—(Fitzhugh). Large congregations at both services Sunday. Baptized five babies. Sunday school doing fine.

First Church, Argenta—(Wilkinson).—Two additions; large audiences; League and Sunday school constantly increasing.

Winfield—(Thomas). Rally Day in Sunday school, 580 present; 91 at prayer meeting. League well attended. Large crowds at church; two additions. Voluntary offering in Sunday school for Missions one hundred dollars.

Gardner Memorial -- (McClure). More adults in Sunday school than in three years; two additions at home and seven at Mission Sunday; sacrament was observed at both churches with large attendance; League prayer meeting Friday nights doing well.

First Church—(Hutchinson). Fifty at prayer meeting; Promotion Day in Sunday school; large congregation at morning hour; sacrament largely attended; league officers installed at night service.

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To sell an attractive educational chart at popular prices. Requires little experience. Will sell in town or country. Fine opportunity to make a good income. Recommended by editor of Western Methodist. Send fifty cents for outfit, which may be returned if unsatisfactory. Address C. R. Robertson, care of Western Methodist, 200 E Sixth street, Little Rock Ark.

THE BEST CATECHISM.

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

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.

Hunter Memorial—(C. N. Baker). Services of Sunday were encouraging; Sunday school largest this fall, every teacher save one was present. Three additions to church. Revival to begin next Sunday.

Capitol View—(Buhler). Church crowded to overflowing at both services Sunday. People were turned away at night for lack of room. Brother Walt Holcomb preached to a great crowd of men at the Kempner Theater in the afternoon. There were 104 at League and 522 in Sunday school. There have been 45 conversions in the meeting so far and others coming every night.

District—(Monk). Was on Austin Circuit at Concord Saturday and Sunday, where he held a great Quarterly Conference. The pastor, Brother Lasseter, reported 84 accessions, 78 on profession of faith during the quarter.

Rev. J. A. Henderson of Crossett was present and spoke of the excellent condition of his work, including the camps. He said his was the best organized church he had ever served. They observed Rally Day Sunday and had 419 present.

Rev. W. C. Watson, commissioner of Galloway College, was present. He reported a great day at Highland, where he preached at both hours. There were 280 in Sunday school.

Brother Duckworth, our Conference Sunday School Secretary reported having closed a most successful tour of the Conference with a company of workers known as the "Flying Squadron," Mr. Meredith of Mississippi, and Mesdames Clay Smith and Mrs. W. B. Ferguson and Mr. Caughey Hayes of Little Rock were in the squadron.

HOT SPRINGS METHODISM, SEPTEMBER 27.

Present: Steel, Holland, Robertson, Fizer, Farr, and Spruce visiting.

Park Avenue—(Robertson). Sunday school on an average; congregation at the morning hour fairly good. Rev. Williams of Malvern preached at 11 o'clock. The Epworth League and the evening service were very satisfactory. Several came up for prayers at the evening service.

Third Street—(Holland). There was an increased attendance at the Sunday school; two good congregations at the usual services and fine interest manifested on the part of the worshipers; Epworth League in the evening very interesting and fairly well attended; prayer meetings growing more in numbers and showing a deeper interest. All services during the day very satisfactory.

Malvern Avenue—(Fizer). Our services during the day were about as usual with nothing out of the ordinary. The congregations are holding up tolerably well for the hot season. There is some improvement in the Sunday school and the prayer meeting is good.

Oaklawn and Tigert—(Farr). Had very fine service yesterday conducted by the Sunday school. Rally Day was observed, and the house was packed to its limit. Brother Spruce is assisting me in a meeting and good results have already followed from the first week's work. At the morning service eight joined the church and two were converted at this service. The outlook for a very fine meeting is good.

Brother Spruce of Lono reported that he had held six meetings on his work and that 33 additions to the church were received. He stated that some of his churches were already

paid up in full and would pay even more than was assessed.—R. M. Holland, Secretary.

HERMITAGE CIRCUIT.

The Conference year is soon coming to an end. If the good Lord spares me we will all soon meet at the bar of the Annual Conference. I for one will certainly rejoice, not because I am expecting a change or that I have not spent a delightful year in many respects, but because I missed the last roll call, and the warm and stimulating brotherhood of the preachers. I have always had a warm place in my heart for them, but never before did I

recognize the great need of this annual meeting and encouragement as I have and do now. It seems to me that it has been a long, long time since I have had the privilege of shaking the hands of these dear brethren. I don't know, but if I were to miss two annual Conferences, but what I would backslide. Brethren, I have done the hardest year's work of my life, but thanks be unto God, my family and myself have been blessed with good health up to a few weeks past. The doctors tell me that I came near having a nervous break down a few weeks past. But after a few days rest I am feeling just fine now. I have two



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more meetings to hold, and then I shall by the help of the good Lord and the loyal Methodists, round up my year's work. I have had upwards of one hundred conversions up to date and 29 additions otherwise to the church. Making a total of one hundred and twenty-nine additions to the church.

Brother Spann, our well beloved yoke fellow and junior preacher, has had right at eighty-five additions to the church. Brother Grover Cleveland assisted Brother Spann in his meetings. They held some great meetings. The Lord was with them and they had great victory over sin. I think we will be able to report 250 additions to the church on the Hermitage Circuit, possibly 200 on profession of faith. This has been a glorious year for Methodism on the Hermitage Circuit, notwithstanding the fact that we have been in a financial jam all of the year. Yet under all this strain and embarrassment, we have furnished the parsonage complete and painted it, and have it just about paid for. The small balance is well provided for. However, we have a debt of \$200, which was left to us as a legacy from the building of the parsonage. This we hope to pay at least in part this fall.

We have placed a splendid organ in the Carmel Church and repaired the Farmville Church, and have more than three hundred dollars subscribed for the building of a new church at Engals, six miles from Hermitage on the R. I. R. R. This is the place where Brother Spann and Cleveland held a great meeting, and at the close of the meeting Brother Spann secured the above subscription. This is one of the most important places in all of Bradley County for a Methodist Episcopal Church, South. We must have a modern building, one that will accommodate six hundred people. It must be built.

We have placed new song books in nearly all of the churches, also new church registers and church conference record books. The incidental expenses have run high. I doubt whether there are any circuits and but few stations where the incidentals have gone as high as they have on the Hermitage Circuit. Sunday schools and Epworth Leagues are doing fine work. They have responded to nearly every call that has been made on them. Preachers salary is badly behind, but far ahead of what it has been at this season of the year heretofore. The assessment for P. C. and P. E. is nearly double what it was last year, but I think it will be paid. We certainly will need it all to pay our debts. Our general claims are nearly three times what they were last year, but by the

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SAMPLE CATECHISMS.

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

help of God we are going to do all we can to raise them. We can safely figure on 52 per cent gain up to date on all lines. We have built four new sermons, preached 118 times; married six couples; conducted six funerals; traveled 1,746 miles; delivered four lectures to the high school in Hermitage, read one good book, and digested part of it. The title of the book is "The Place of Christ in Modern Theology," by Fairbairn. We found chapters three and four to be of much value to us. I feel that every preacher with no more experience than I have ought to read this good book. It simply has teeth and claws both. I have placed the Western Methodist in three new homes, and the prospects are good for several more safe subscribers. This may not be very interesting to the readers, but it is interesting to the writer.—J. C. Williams, P. C.

WAREAGLE CIRCUIT.

Closed a two weeks' meeting September 19 at Wareagle. God wonderfully blessed us with a good meeting. Brother Ditterline did the preaching for us. He is a strong man in God's vineyard and God is wonderfully blessing him and his work. He preached fine sermons. There were 16 conversions and men wept under strong conviction, but would not surrender. Three united with the church and more will follow. This makes 19 conversions at Wareagle this year. You can't beat the people at Wareagle. They have been good to their pastor. Pounded him during the meeting. God has blessed our work this year. Pray for us that his blessing may continue. The church was greatly revived and we are going to start the League again. They made up \$25 for the preacher's wife at the close of the meeting.—Wm. Jordan, P. C.

NOTES FROM THE BATESVILLE DISTRICT.

My mother's son has been with Rev. B. L. Wilford, presiding elder, in the evangelistic campaign in the above district.

The first meeting was at Sidney on the Evening Shade Circuit, Brother Wade pastor. The first idea was that the meeting was out of season, being the latter part of February. But people came from far and near. The pulpit was on fire with the Holy Ghost power, and the crowds that gathered to witness the burning often taxed the capacity of the house and demanded more room. Eighty-two were converted. Long-standing grudges between neighbors were settled and all the churches were strengthened. Twenty-six united with the Methodist Church.

At Pfeifer, Ark., June 27, with Rev. E. H. Hook, of the Cave City charge, the next meeting was held. The large tent, 40x70, failed to accommodate the crowds. After fifteen days the community where people said Jesus would be crucified if he were there, was so changed that even those who would have whipped the preacher at the first of the meeting, had learned to love all men through Him who gave Himself for them. One hundred and four were converted, seventy-one united with our church.

After District Conference the tent was pitched at Yellville with Rev. W. W. Albright, preacher in charge. The people needed salvation. Various "isms" tried to thwart the efforts of God's people, but with some believing in God's power; with a fine force of

young people to sing, and a powerful message, the victory came with thirty-eight converted. Miss Lizzie Hively worked as organist and personal worker. She is fine.

With Rev. E. A. Horn the battle was started August 21, against Satan's forces at Arbor Grove, Minturn Charge. The high water hindered at first. Fifty-seven were converted, forty-six added to the church. "In-law troubles" of the mother, father, sister and brother type were settled and the Lord blessed the people.

The lines were drawn in battle array at Cushman, Cave City Charge, September 4, Brother Parker directing the singing. Some of the people said it was useless to pitch the tent at Cushman. God revealed his power though. From 800 to 1,200 people came to hear the gospel. Men convicted of sin came to the personal workers and asked to be taken to the old-fashioned mourners' bench. God's people who had served long and well were encouraged. Two hundred and seventeen were converted, a large number being between 50 and 70 years old. It is said to be a meeting greater than the "old-time" days ever knew.

The tent is now at Cave City. My mother's son had the privilege of battling the first ball at 11 o'clock September 19. Brothers Wilford and Hankins came Monday night and have been doing the preaching. Thus far the meeting has been a wonderful one. The Gospel wagon has been mired down in Cave City. Some people who claimed to have the harness on had old sores and bruises. They failed to go against the collar with much "pep."

Brother Wilford pulled the back-band off and the gospel plow went deep. Snags were uprooted and stumps were dynamited. The mustard plaster of God's Word was applied to the wounded parts. The swelling went out of many. Those who couldn't stand the truth and shape their lives by it have grown worse and can't attend the meeting. The crust of sin broke the night of the 24th. As many as fifty have been forward for prayer in a single service. Eighteen have been saved to date.

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having B. L. Wilford as presiding elder. To date we have had 2,560 conversions and by Conference will surely have 1,000 more. Brother Wilford has a message for his people fresh from God. He isn't a Sam Jones nor a Billy Sunday, but a B. L. Wilford, who believes in God, believes in His message, believes in people, and trusts God for results. All who come in contact with him feel the power of God's influence as His light shines through him. God has all the praise.—Fizer M. Noel.

SULPHUR CITY.

Husband and I have been attending a meeting at New Cross about four and one-half miles east of here. Rev. Thornsberry of Lincoln, who is pastor here now, assisted by Dr. Williamson of Fayetteville, has been doing the preaching. There were 13 conversions; six united with the Methodist Church and there are others who will come in yet. Baptized one baby; the church was revived in general, and the whole neighborhood at large. There was one happily converted at the last service. It was an old-time religion meeting where sinners came to the altar and prayed through and rose from their seats praising God. They will begin a meeting at this place the first Sunday in October if not providentially hindered. Let us all pray for more old-time religion. We give God all the praise for this good meeting. Pray for a great revival at this place.—Mrs. J. L. Boaz.

SPRINGDALE CHARGE.

Our meeting began here August 29 and closed September 26, with Evangelist Hankins, of this place, and Prof. Jno. K. Howey, of Kirksville, Mo., in charge.

During the four weeks there were held 103 services, 44 cottage prayer meetings, eight men's prayer meetings in as many business houses, four

MINISTER TELLS HOW HE WAS RESTORED TO HEALTH.

The splendid restorative powers of Dr. Miles' Nervine were never better demonstrated than by the experience of the Rev. W. J. Houck, of Greencastle, Pa. We will quote from a statement that he made recently:—

"Several years ago I experienced some severe nervous shocks, which came at a time when my nervous strength and vitality had been greatly taxed by a severe season of work. My health was affected and I was seriously threatened with nervous prostration. I could not sleep at night and was so nervous that I would start at every little noise. My appetite was poor and it seemed almost impossible for me to gain strength. Through the advice of a friend I began taking Dr. Miles' Nervine and Liver Pills. I soon saw that my health was improving. Instead of that tired and worn-out feeling which had so oppressed me, I felt strong and cheerful. I could sleep soundly all night and would awake in the morning feeling rested and refreshed. Since that time whenever I am overworked or feel 'run-down' I find a bottle of Dr. Miles' Nervine is a wonderful help in bracing me up and in giving me renewed strength and health."

Dr. Miles' Nervine will prove equally beneficial to others who are nervous and run-down from overwork or from any other reason, and if it fails to benefit you your money will be cheerfully refunded. It can be purchased at any drug store.

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men's services in the mayor's office, and 47 services in the tent.

The crowds were good from first to last, and Brother Hankins preached straight from the shoulder.

About 115 conversions were reported and a number of backsliders were brought back home. The children's service was the greatest of the kind ever held in this part of the country.

Prof. Howey is a master of music and a great organizer. He filled the choir-loft with about 80 voices and they stayed with him all the way through. Beside the choir he had a fine orchestra and a splendid sun-beam choir.

While the meeting did not come to the standard of our hopes, it was really a great meeting and closed out with the best service of all.

October 3 is to be garnering day, when all the churches expect to receive their share of the converts.

We are praising God for the victory and looking to Him for greater things in the future.—A. L. Cline.

WARREN.

We are alive and growing fifty per cent in Sunday school. Our school is larger than the church membership. Every department of the church is doing well. More than fifty have come into the membership of the church, most of them on profession of faith. Our people are loyal, and will make a good showing for the year. Many have paid their compliments to the Western Methodist on the high moral position on political appointments.

I am happy in my work and I believe the church is steadily going forward.—R. W. McKay.

MOUNTAIN HOME.

We are finishing out a good year at Mountain Home Station, having had some seventy conversions scattered along during the year, and sixty additions to the church. We have succeeded in putting in recently a Junior League with forty members, and a Senior League with twenty members, and we are figuring all of these to be active.

Our Sunday school has grown with Brother I. J. Morris as Superintendent, until we are planning to get some residences near by until we can get our new church proposition worked out. Our people who read our paper are very grateful for the strong and helpful editorials.—M. A. Fry.

HOT SPRINGS CIRCUIT.

We closed our camp meeting at the McClendon Springs camp ground September 19. The meeting was a success in some ways. We had the venerable Dr. A. O. Evans and Revs. Robertson and Holland of Hot Springs to do the preaching. It was of the highest type and order. Great and zealous men they are. There was nothing lacking on the preachers' part. There were several conversions and three additions to the church. The Christians were strengthened and made to see their duties. This is a hard place, and we have labored under the most trying circumstances. A prayer meeting has been started at the church. This is one visible good the meeting has done, and I trust it has done more good than we can see now. We all enjoyed the camping and drinking of that good water which God has provided. Brethren, when you pray don't forget us in your prayers.—S. B. Mann, P. C.

NAYLOR CIRCUIT.

We have closed our fourth meeting for this year. When we opened the meeting at Hammons' Chapel things

looked dark, but we kept preaching, praying and working and the Lord heard and answered our prayers. This meeting was what might be called an old-time revival. The Lord saved people in the church house, on the road, in the home and in the fields while at work. It is wonderful what the Lord can do for people if we will just repent of our sin and submit ourselves in His hands for service. We worked 12 days and nights and there were 37 conversions, 27 accessions to our church. This makes 111 conversions this year. We left an appointment for prayer meeting. Also we want to organize a league there soon. Our school opened at Naylor today, with fine prospects for a good year's work. Thirty-one students were enrolled from other parts of Faulkner and White Counties. We hope to see you all at Conference.—B. E. Robertson, P. C.

OBITUARY.

PRUITT.—Mrs. A. P. Pruitt died September 17. She was 59 years old. Professed faith in the Lord when young, and joined the Baptist Church in 1871 or 1872 and lived a Christian ever since. She was loved by all who knew her. She was married to A. P. Pruitt, and to this union were born seven children, six of whom survive their mother. All except one are members of the M. E. Church, South. Sis-

ter Pruitt's home was the preacher's home, and a good one too it was. She seemed to take a delight in making people happy. The funeral took place at the home under a large oak tree near the house and was conducted by the writer with a large audience present mourning the loss of the mother, wife and friend, but rejoicing to know that she was gone home to the Lord. When she was passing out she said that she could see the angels coming. We pray God's blessings on the husband and children and all the relatives and friends.—J. B. Findley, P. C.

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If you have tried to get relief and failed, take "RENWAR," the one sure remedy for Rheumatism, and be well. "RENWAR" is a scientific formula that goes directly to the root of the trouble and kills Rheumatism by neutralizing the uric acid in the blood, thereby removing the cause of the trouble. It is a non-effervescent salt, easy and pleasant to take and sure and quick in results. Guaranteed to give relief or your money back. Mr. W. P. Williams, Bank Cashier, of Irving, Ky., writes: "'Renwar' is the best remedy for rheumatism I have ever found." For sale by all druggists. 50c or sent postpaid on receipt of price. WARNER DRUG CO., Nashville, Tenn.

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QUARTERLY CONFERENCES

LITTLE ROCK.

ARCADEPHIA DISTRICT.
(Fourth Round.)

Cedar Glades	Oct. 16-17
Central Ave.	Oct. 23
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.
(Fourth Round.)

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.)

Tomberlin Ct., at Hundley's C.	Oct. 16-17
England, p. m.	Oct. 17
Oak Hill Ct., at Oak Hill	Oct. 23-24
DeVall's Bluff and Hazen, at H.	Oct. 30-31
Des Arc, p. m.	Oct. 31
Asbury, a. m.	Nov. 7
Keo, 3 p. m.	Nov. 7
First Church, a. m.	Nov. 14
Forest Park, 3 p. m.	Nov. 14
Winfield Memorial, p. m.	Nov. 14
Henderson's Chapel, a. m.	Nov. 21
Highland, p. m.	Nov. 21
Capitol View, p. m.	Nov. 23
Twenty-eighth Street, p. m.	Nov. 24
Pulaski Heights, a. m.	Nov. 28
Hunter Memorial, p. m.	Nov. 28

Pastors will please see that the trustees are ready with their reports on all church property. Be ready for all nec-

COMMISSIONER'S SALE.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Chancery Court of Pulaski County, made and entered on the 21st day of September, A. D. 1915, in a certain cause (No. 18643), then pending therein between Arkansas Savings Bank, Agent, complainant, and F. T. Metzger et al., defendants, the undersigned, as Commissioner of said Court, will offer for sale at public vendue, to the highest bidder, at the east door or entrance of the County Court House, in which said Court is held, in the County of Pulaski, within the hours prescribed by law for judicial sales, on Saturday, the 30th day of October, A. D. 1915, the following described real estate, to wit: Lot 1, Block 56, to the City of Little Rock, in Pulaski County, Arkansas.

Terms of Sale: On a credit of three months, the purchaser being required to execute a bond as required by law and the order and decree of said court in said cause, with approved security, bearing interest at the rate of 10 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 4th day of October, A. D. 1915.

J. S. MALONEY,
Commissioner in Chancery.

COMMISSIONER'S SALE.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Chancery Court of Pulaski County, made and entered on the 28th day of September, A. D. 1915, in a certain cause (No. 18392), then pending therein between B. Bodemann et al., complainants, and B. M. Partee et al., defendants, the undersigned, as Commissioner of said Court, will offer for sale at public vendue, to the highest bidder, at the east door or entrance of the County Court House, in which said Court is held, in the County of Pulaski, within the hours prescribed by law for judicial sales, on Saturday, the 30th day of October, A. D. 1915, the following described real estate, to wit: The middle fifty feet of Lots 7, 8 and 9, in Block 257, to the City of Little Rock, in Pulaski County, Arkansas.

Terms of Sale: On a credit of three months, the purchaser being required to execute a bond as required by law and the order and decree of said Court in said cause, with approved security, bearing interest at the rate of 8 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 4th day of October, A. D. 1915.

J. S. MALONEY,
Commissioner in Chancery.

essary 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.)

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.)

Rison Ct., Moore's Church	Oct. 9-10
Humphrey Ct., Humphrey	Oct. 16-17
Carr Men, 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.)

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.)

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.)

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
Swift 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.)

Bigelow	Oct. 9-10
Plainview	Oct. 10-11

A Great Prize

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

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The book will be given to a subscriber who sends us \$3.00 cash with two new names, or \$1.75 cash with one new name. This is an unusual opportunity to help us and secure a valuable premium. If you are not satisfied when you receive the book, return it and your money will be refunded. Use the following blank in ordering.

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Postoffice

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 arrangement to continue from year to year till that excellent property is paid for. Please have this collection in hand at the quarterly meeting. Whatever may have been true during the earlier months of the year, there is no excuse for the failure now of any of our Conference collections.

JAS. A. ANDERSON, P. E.

CONWAY DISTRICT.
(Fourth Round.)

Greenbrier, at Greenbrier	Oct. 16-17
Quitman and Rosebud, at Q.	Oct. 17-18
Quitman Ct., at Harrison's C.	Oct. 19-20
Naylor Ct., at Hammon's C.	Oct. 21-22
Hartman and Spadra, at S.	Oct. 23-24
Altus and Denning, at Altus	Oct. 24
Damascus Ct., at Damascus	Oct. 30-31
Springfield Ct., at Solgohachia	Oct. 31-Nov. 1
Appleton Ct., at Appleton	Nov. 2-3
Dover Ct., at Dover	Nov. 6-7
Pottsville Ct., at Pleasant G.	Nov. 7-8
Lamar Ct.	Nov. 13-14
Clarksville	Nov. 14-15
Landon Ct.	Nov. 16-17
Atkins	Nov. 18

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

FAYETTEVILLE DISTRICT.
(Fourth Round.)

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.)

Kibler Ct., at Newberry	Oct. 9-10
Mulberry Ct., at Dyer	Oct. 10-11
Central Church (Ft. Smith)	Oct. 17
Van Buren Ct., at East V. B.	Oct. 17

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

WILLIAM SHERMAN, P. E.

HELENA DISTRICT.
(Fourth Round.)

Wheatley and Moro, at M.	Oct. 9-10
Brinkley Station	Oct. 10-11
Turner Ct., at Turner	Oct. 16-17
Clarendon Station	Oct. 17-18
Hamlin Mission, at H.	Oct. 23-24
McCrary Station	Oct. 24-25
Howell and DeVew Ct., at H.	Oct. 30-31
Wynne Station	Nov. 6-7
Parkin Station	Nov. 7-8
Cotton Plant Station	Nov. 13-14
LaGrange Ct., at LaGrange	Nov. 20-21

W. F. EVANS, P. E.

JONESBORO DISTRICT.
(Fourth Round.)

Blytheville Ct.	Oct. 9-10
Wilson	Oct. 10-11
Luxora and Rozelle	Oct. 16-17
Osceola	Oct. 17-18
Vandale Ct.	Oct. 23-24
Earle	Oct. 30-31
Crawfordsville and Vincent	Oct. 31-Nov. 1

W. L. OLIVER, P. E.

PARAGOULD DISTRICT.
(Fourth Round.)

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

F. M. TOLLESON, P. E.

SEARCY DISTRICT.
(Fourth Round.)

Bellfonte Ct.	Oct. 4-8
Harrison	Oct. 9-10
Valley Springs	Oct. 10-12
Argenta, First Church	Oct. 14-17
Argenta, Gardner	Oct. 16-17
Cato Ct., at Bethel	Oct. 16-17
Cabot and J., at J.	Oct. 20-21
Beebe Ct., at B.	Oct. 22-24
Vilonia Ct., at C. V.	Oct. 23-24
Griffithville, at N. H.	Oct. 30-31
McRae Ct., at Lebanon	Oct. 31-Nov. 1
Judsonia and K., at J.	Oct. 30-31
Searcy Ct., at Smyrna	Oct. 30-Nov. 1
Pangburn Ct., at P.	Nov. 2-3
Heber Springs	Nov. 3-4
Higdon and Shirley, at E.	Nov. 4-5
Clinton Ct., at C.	Oct. 6-7
Auvergne, W. & T., at W.	Nov. 12-13
Augusta	Nov. 14-15
Augusta Ct.	Nov. 14-15
Bradford and B. K.	Nov. 20-21
Searcy, First Church	Nov. 21-22

R. C. MOREHEAD, P. E.