

WESTERN METHODIST.

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

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NO. 41

WILL A MAN ROB GOD? YE HAVE
ROBBED ME. BUT YE SAY, WE
WE ROBBED THEE? IN TITHES.
YE ARE CURSED WITH TITHES.
YE HAVE ROBBED ME, EVEN
NATION. BRING YE ALL THE
THE STOREHOUSE, THAT MAY
MEAT IN MINE HOUSE, AND
HEREWITH, SAITH THE LORD OF
I WILL NOT OPEN THE WINDOWS OF
HEAVEN, AND POUR YOU OUT A
THAT THERE SHALL NOT BE ROOM
TO RECEIVE IT. AND I WILL
DEVOURER FOR YOUR SAKES, AND
NOT DESTROY THE FRUITS OF
GROUND; NEITHER SHALL YOUR
HER FRUIT BEFORE THE TIME IN
SAITH THE LORD OF HOSTS. AND
NATIONS SHALL CALL YOU BLESSED;
SHALL BE A DELIGHTSOME LAND,
LORD OF HOSTS.—Malachi 3:8-12.

UNGRATEFUL?

The Christian in our highly favored land who can find no cause this year for profound gratitude to God is abnormal. We have suffered slightly in purse, but devastating war has not touched us. Our lives are spared, our sons are alive, our resources untouched. Compelled to economize, we have improved our habits. Meditating upon the sorrows of others, we have been driven closer to God. Prayers have been answered in bountiful harvests, and we shall not lack for bread. A few saints, entreating God to revive the Church, have prevailed and spiritual blessings have been bestowed beyond our deserts. Multitudes have been awakened; sinners have been saved; the Church has been enlarged. Now comes the testing. How shall we requite our Lord for all these benefits? Shall we live languidly? Shall we claim exclusive control of the goods entrusted to our care? Is our property to possess us? Do we recognize the nature of our stewardship? God's kingdom needs enlargement. Calls come from the benighted for light. Gates to the heathen world are wide open. Fields are white unto the harvest. It requires money to buy Bibles, to muster missionaries, to help hospitals, to open orphanages, to sustain schools. We have the money, but it belongs to God. He has trusted us, and now he needs the treasure which we hold for Him. Shall he make requisition in vain upon us, his stewards? Burdened with blessings, can we be ungrateful? Even where disaster has fallen may we not rise above it? The church that permits its pastor to go unpaid or report a shortage on benevolences this year is in danger of spiritual declension. If God has blessed and we withhold, how can we excuse or explain, and be honest? Let the widow and the orphan give. Let the poor, rich in grace, pour out their pennies. Let the prosperous saint respond as God has prospered. Let the Lord's treasury be full, and his Spirit will fill his people with gladness and with power.

ANATHEMA.

In the coming primary elections some members of the last Legislature will seek re-election or run for other office. Their record on the infamous Sawyer Race-Track Gambling Bill should be investigated. It was a vile, sinister attempt to undermine our splendid laws on gambling, and introduce vice in its most attractive and insidious form. If the bill had become law, the State would have become stake-holder, and a few crafty men in any county, by organizing a fair association, could override the will of all other citizens. The people had not asked for this monstrous law. No party in its platform had promised such a hideous measure. Possibly less than a dozen legislators really

wanted it. The only excuse was to relieve the financial strain at Hot Springs by attracting visitors who desired to bet on horse-racing. Sports and toughts all over the land eagerly desired it. They chuckled when it passed. They branded Arkansas as an "easy mark." Legislators who favored this bill betrayed their constituencies, and played into the hands of designing tricksters, and proved themselves unworthy of confidence. Every legislator who voted for the nefarious bill should be defeated, unless he will frankly confess his error, and pledge himself never again to support such an iniquitous bill. The man who defends his vote for that bill should be branded as shameless and forced into ignominious retirement. Such conduct cannot be excused. It cannot be palliated. It must be execrated. The man who deliberately and with full understanding of conditions supports or condones such a measure is an enemy of the human race. He is to be tolerated only when he repents in agony and brings forth fruits meet for repentance. Till then let him be ostracized. Let him be anathema. Sin in the private individual is punished. It deserves execration and ignominy in the public servant who Judas-like betrays the people. Let the citizens of Arkansas show their righteous indignation.

THE JOY OF SACRIFICE.

We glow with gratitude when we recall the sacrifice which Christ made to save us. However, some of us doubtless think of Christ's sacrifice as a grim determination on his part to renounce that which he desired. We fail to recognize the fact that sacrifice means to make *any* or sacred, and we do not enter into the spirit of Christ. He said: "My meat is to do the will of him that sent me." It filled and satisfied him. In the beautiful discourse on the night when he was betrayed, he spoke of his joy and desired that his joy might remain in his disciples. The author of Hebrews says of Jesus: "Who for the joy that was set before him endured the cross, despising the shame." He did not go through the world questioning God's love and goodness. He did not endure the contradiction of sinners against himself with rebellion in his heart toward his Father, but argued that he ought to suffer such things that he might enter into his glory. St. Paul, in the midst of tribulations, urged the Philippians to fulfill his joy, and added: "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all." If we are really Christ's, we have consolation in him, we have comfort in his love, and the fellowship of the Spirit. Why then seek to avoid the daily cross, the sacrifice of all things, when we are assured that our God shall supply all our needs according to his riches in glory by Christ Jesus?

THE LOCAL PAPER.

Among our exchanges are many of the local, or county, newspapers. We always glance over them to see the local and editorial items relating to our church and to the general welfare of the State. The editorials are frequently read, and often they are found to be strong and timely deliverances. We have reproduced several in recent issues because of their singular appropriateness to some subject worthy of the consideration of our readers. Many of these editors are hampered by poverty and limited to a narrow circle of readers, and yet are rendering valuable service to the cause of righteousness. It takes genuine courage boldly to condemn lawlessness and other evils rampant among the neighbors and friends of the editor, yet the duty is fearlessly discharged. Next to the preachers and the country school teachers the editors of small papers are contributing to public welfare more in proportion to immediate rewards than are almost any other men. They are subject

to reviling and criticism, their meager living is sometimes threatened, and yet they are generally found faithful to the public trust reposed in them. The religious editor must be on the right side of moral questions. The secular editor might easily evade certain issues and compromise by silence. The good people in every community should heartily support their local papers which stand for righteousness, and personally commend the editors so that they may have courage to maintain difficult positions conscientiously assumed. Behind the mask of the editorial "we" is a human personality that needs human companionship and cheer. Our work and sphere of activity are very different from those of these secular editors, but we appreciate the privilege of association with them and feel honored to be recognized in their brotherhood. Their kindly comments and fraternal messages strengthen and help us in our own peculiar field of labor. It is our purpose to co-operate with these editors and to give proper recognition to their efforts whenever occasion affords.

INTERROGATE THE CANDIDATES.

Primaries for county officers are being held in several counties far ahead of the usual time. The temperance people need to be on their guard, especially in the selection of sheriffs and legislators. When the prohibition law becomes effective, January 1, 1916, there will be many efforts to discredit it. This should be met by strict enforcement, and officers who believe in the law should be selected. The saloon men have allowed it to go out that they will not initiate a bill to repeal the prohibition law. This is intended to lull the good people into a false security. If the law is not strictly enforced at the beginning, it may seem to fail and thus make it easier to create sentiment favoring repeal. Then it may be considered certain that the saloonists will endeavor to secure a Legislature favorable to repeal. Here is where extreme watchfulness is necessary. Notorious whisky men will not be likely to run, as the people would know their purpose and defeat them. Men of good character who have voted at home against license, but who prefer local option will be encouraged to run for the Legislature. Their general good character will win many votes from the "dry" element, and the "wets" will concentrate and elect their man who will vote to repeal the present law and yet claim to be a prohibitionist. Every candidate for House and Senate should be required to commit himself definitely for or against repeal of the prohibition law. If there are several candidates favorable to prohibition and only one for local option or repeal, it is almost certain that the "dry" votes will be scattered, and the "wet" votes concentrated and the latter will elect their man. In such cases the "drys" should agree on the man to beat the dangerous candidate, and thoroughly organize for that purpose. The temperance forces should be very cautious and watchful, and remember that the saloon element does not quit at the first defeat. It will require years of effective law enforcement to settle the question so that it cannot be reopened. Favorable sentiment must be strengthened. The wiles of the enemy must be discovered and uncovered. The good people must learn to stand together and not to allow themselves to be rent into factions over minor issues and personalities. The tide of prohibition is rising. It will ultimately overwhelm the saloon, but we must not cease to agitate and oppose until the final triumph is fully achieved.

In China now for the first time 1,700 walled cities are open to the missionary, and fifteen of these are to be speedily occupied by graduates of Shantung University, some of them having surrendered good government positions to take up this Christian service.

WESTERN METHODIST

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A. C. MILLAR.....Editor

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

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1. All subscribers are counted as permanent unless notice is given to the contrary.

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

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

North Arkansas Conference, Conway, Nov. 24.

Little Rock Conference, Monticello, Dec. 1.

PERSONAL AND OTHER ITEMS.

Rev. E. F. Wilson wishes his friends to know that his present address is R. F. D. No. 1, Pine Bluff.

It is reported that Bishop Kilgo has been doing some great revival preaching in a tent meeting at Concord, N. H.

Rev. W. H. Hansford announces that a nine-pound son, to be known as William Owen, arrived at the parsonage at Eagle Mills, October 10.

Holston Conference pastors reported last week at the session of that Conference more than 10,000 additions to the Church during the year just closed.

The enrollment at the State Normal at Conway has reached 254, and as this is better than last year it is predicted that the total will reach 400 this year.

Rev. H. F. Buhler, assisted by Rev. Walt. Holcomb and Rev. and Mrs. Jerry Jeter, has just closed a very successful meeting at Capitol View Church, Little Rock.

Through Mrs. W. A. Shippee and Mrs. Blair Leas we have received from the McGehee church \$25.05 to be used for the flood sufferers. It is appreciated and will be applied as directed.

three times our membership when I began my work forty-five years ago. While our membership seems small compared with that of Texas and some of the other Southern States, yet it must be kept in mind that we are on the border, and that the Methodist Episcopal Church competes with us, and has a membership including their German and colored members nearly as large as our. After the Methodists come the Baptists and Disciples with about 200,000 members each, while the Lutherans are not far behind them. I am now fairly started in my third year at Sedalia. My predecessor reported 527 members. We have now 600. Forty-four years ago when the city was about one-fourth as large as it is now, I found 19 names on our roll. The church is not strong financially, but is, I think, the most liberal church I have ever served. They pay a salary of \$1,800 to the pastor and \$200 to the presiding elder, and last year gave \$981 to Missions. As I look back upon my pastorate here, which began forty-four years ago, I realize the great changes which have come in our work and the increasing difficulty in measuring up to the demands made upon our ministry. Then I preached twice each Sunday, attended Sunday school in the afternoon and let the prayer meeting in the middle of the week. This left me plenty of time for my studies and for pastoral visiting with a membership that reached 45 by the end of the year.

Our congregations were much larger than our membership and the attendance at Sunday school larger than the Sunday congregations. Epworth Leagues and Missionary Societies were unknown. Now with all these societies our Sunday school enrollment is far below our church mem-

people to seek and expect it in their life and not wait for the "hour and article of death," nor for the "fires of purgatory" to burn it out. Oh, no! But "the blood of Jesus Christ cleanseth from all sin." Well, when? Just as soon as you pay the price, i. e., forsake all manner of sin, the work is done. Again, how long since we heard a red-hot sermon on the doctrine of eternal punishment of the wicked? These are "perilous times," and we preachers and people will soon stand before His flaming bar. Are we ready? He said to be ready for in such an hour as ye think not He cometh. In hope.—Finch M. Winburne, Central Texas Conference, Glen Rose, Texas.

THE CHALLENGE TO THE AMERICAN CHURCH.

The position of the American Church was never so favorable for the vigorous prosecution of the missionary enterprise. The affairs of the century have conspired to lift the Church of Christ in the United States of America to the most commanding position in its history.

The United States of America is the only great world-power which is not swept by the awful conflagration which is now raging throughout by far the larger part of the world. With a forbearance worthy of a mighty people the nation has held aloof from the titanic struggle which is convulsing the world. No nation in history has given a finer example of perfect self-mastery. The leadership of the Nation in these momentous days has been distinctly Christian.

The torn and bleeding nations of the earth have found in this government a friend. The neutrality of the Nation has been as exact as international

ices last Sunday night and had a great congregation and profitable occasion.

Rev. P. S. Herron is in his third year at Tillar, Dumas, and Winchester, three good business railroad towns. We have a good church at each place. A gracious revival has recently been held at Winchester. The meeting at Dumas is to begin next week, with Rev. W. C. Watson and Tol. Tatum to help. Brother Herron is gradually recovering his health. He is in loving favor with his people.

Reports last week from Atlanta and Dallas were that more than six hundred students were enrolled in the several departments of Emory University and that the Southern Methodist University had enrolled more than five hundred students.

Rev. J. B. Sims, pastor at Mena, has just closed a very successful meeting, from the results of which he received thirty-six members into the church. It was a home talent meeting. The pastor was assisted by the laity of the church.

Rev. John Hoover and family are succeeding well at McGehee. He is one of the coming preachers of his conference. McGehee is still building substantial business houses and nice cottages. There is a well conducted Y. M. C. A. there.

The colored members of the Methodist Episcopal Church are erecting, at Washington, D. C., at a cost of \$80,000, a church which is expected to be the most modern, best appointed, and best furnished church for their race in the Nation's capital.

Rev. J. A. Henderson and wife spent several days in our city last week in order that Mrs. Henderson might have special medical attention. We trust that the best of results may follow. Brother Henderson reports flourishing conditions in his church.

Rev. Z. D. Lindsay is in his third year at Monticello. He is a most excellent preacher and has a lovely family. Our Field Editor spent a delightful Sunday with them. The Little Rock Conference will be well entertained here this fall. They have an elegant new church.

Bishop Anderson, at a Methodist Conference in Ohio, states that he was informed by a United States Senator that at a recent meeting with his

as this. Ages of preparation are behind her. The Reformation of the sixteenth century has given her the purest doctrine; the religious awakening of the eighteenth century has furnished her with the mightiest spiritual dynamic; the organization of the nineteenth century has placed in her hands the most adequate resources; and the welcome given her in the twentieth century through the gateways of all lands constitutes the present as the supreme moment in her existence and the sublimest challenge in her history. —Texas Christian Advocate.

RISING CHURCHES IN NON-CHRISTIAN LANDS.

By Arthur J. Brown.

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

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

This book is the principal foreign text-book to be used by Epworth Leagues, Sunday school classes, Laymen, Women, and Miscellaneous groups for the Mission Study year 1915-16, and is interesting for three fine reasons, viz.:

1. It is a new book. Straight from the press, it reaches us just in time for the summer normal work in the various conferences. Our Mission Study year proper begins September 1st, and this book, published by the Missionary Education Movement, and furnished by all the branches of our own publishing house, will be ready for use in thousands of interested groups in every part of the church.

2. The book is written by a man peculiarly qualified to write this kind of text-book. Dr. Brown has been for years one of the great Missionary Sec-

Prof. G. G. Greever and Mrs. Greever, formerly of the University of Arkansas, after spending a year in travel and research in England, are now at Lexington, Va., where Prof. Greever is Associate Professor of English at Washington and Lee University. He is associated with Dr. Shannon, sometime professor of English at the University of Arkansas.

In the October North American Review, in the department, "Contemporary Echoes," the editor reproduces a part of our editorial, "America First: An Interpretation," under the caption, "Watching and Praying;" but by omitting our conclusion fails to present our real position. We appreciate the recognition, but deprecate the misleading effect of the partial quotation.

Prof. W. P. Davidson, of Monticello, son of Rev. W. C. Davidson, has accepted the chair of Philosophy at Southwestern University, Georgetown, Texas. He is a graduate of Hendrix College, class of 1912, and has done graduate work in the University of Chicago. He is talented and capable, and will succeed. His sister, Miss Mary, will spend a year at Southwestern.

At the St. Louis Conference the following appointments were made in which our readers are particularly interested: J. E. Godbey, Clayton; C. N. Clark, Lafayette Park; H. R. Singleton, Scruggs First; E. L. Clark, Shaw Avenue; J. T. Thornton, Blodgett; Ivan Lee Holt, Professor in S. Methodist University; Geo. J. Evans, West Plains; J. T. Self, Potosi.

The Northwestern Christian Advocate reports a call by our Major R. W. Millsaps, of Jackson, Miss., and his classmate at De Pauw University of sixty-one years ago, Rev. H. M. Lipe, and gives pictures of these two veterans. Major Millsaps graduated at De Pauw and in law at Harvard. He is the founder of Millsaps College, the leading school of our Church in Mississippi.

In last week's Texas Advocate Dr. Stonewall Anderson and the editor ably continue the discussion of the work of the Educational Commission which the editor started some weeks ago. The Church is to be congratulated on the illumination which these polemics are throwing upon an important

able argument establishing the power of the Church of Christ in the mission field.

"The arrangement of the material of the book into eight chapters is logically progressive and conclusively convincing. One does not require previous experience of the subject to get the most out of this study.

"The author begins with the untutored peoples destitute of Christian ideas and void of the marks of Christian civilization, as they were discovered by the first missionaries a century ago. From that point, treated in the first chapter, he traces in chapter two the initial steps for founding the Church of Christ in the midst of many disheartening and at times apparently almost prohibitive temptations and difficulties peculiar to the inevitable environment, as shown in chapter three.

"In spite of these untoward conditions the reader is taken into the heart of the rising churches and introduced in chapter four to indigenous Christians in great number, whose devotion and constructive self-sacrificing service prove the power of the gospel to vitalize a spiritually, morally, and mentally dead people into a living Church.

"The strength of the church in the Mission field today as illustrated by the number of its membership, the character of its leadership, and the conspicuous usefulness of its institutions, is forcefully demonstrated in chapters five, six and seven. These three chapters constitute the climax of the argument and grow legitimately from the four preceding chapters. Chapter eight, "Relations to Missions and Western Churches," was necessary to make complete the connection of the yet young but powerful church

advance of the meeting of the China Mission Conference, September 22. He is this week presiding at the meeting of the Korea Mission and will remain in the East until after the session of the Japan Mission, which meets November 17.

The Board of Missions has recently received several substantial bequests in amounts left for the establishment of permanent funds. From the estate of Mrs. Kate T. Borders, of Ashland, Ky., there is a gift of \$2,000, this amount to provide a fund the income of which is to be used for the education of ministerial students in Brazil. The late Mr. William T. Finchan, of Madison county, Va., leaves to the Board of Missions his estate, valued at \$8,000 to \$10,000. This bequest is subject to the life interest of his widow.

The first number of the National Enquirer has just come to our desk. It is edited by ex-Governor J. Frank Hanly, published by the Enquirer Publishing Co., at Indianapolis, Ind. Price \$2 per annum. It is a sixteen-page weekly, projected for the purpose of promoting the adoption of an amendment to the Federal Constitution for the abolition throughout this Republic of the beverage liquor traffic. The first issue is virile, vital, vivacious, voluminous. It will win its way in the world. The friends of national prohibition need it. They should support it.

In last week's Wesleyan Christian Advocate the editor refers to our editorial in which we showed that there were no legal hindrances in the way of the Vanderbilt trustees complying with the wishes of the Church for full control; and "ventures to say that they will not do it." We quite agree with his prediction. It was not any expectation of a change of heart or attitude of the Vanderbilt authorities which led us to discuss the matter, but a desire that the Church should understand the situation, and the responsibility be kept where it belongs, on the trustees.

The work in the Brazil Conference for the past year, as reported at the recent Annual Conference, shows very gratifying progress. There was a net gain in membership of 636, bringing the total to 6,117. For pastoral support the conference raised about \$12,000, and for all purposes about \$30,000.

The little Italian congregation at Sao Paulo cannot part a spiritual membership. Not a little of its spirituality was due to the pastoral labors of Rev. Joe Penbrook, who, at the end of four years was appointed to Lakewood Church.

For six months he had preached in his new pastorate Sunday after Sunday to a goodly congregation made up of a few spiritually minded persons, a large number of nominal members, and not a few who made no claim to Christianity. Of all these the unchristly righteous, whose nominal membership afforded them not even a decent pretext, gave the preacher the greatest concern; for he well knew that their relations to the church, whether through hypocrisy or through ignorance, was the real hinderance to the progress of Christianity in Lakewood.

It may be by chance, but more probably by the unconscious influence of the spirit, Penbrook came home from visiting much earlier one afternoon than usually. His heart had grown heavy by reason of the constant recurring of what his wife had said at the noon hour; namely, "The last butter was eaten at breakfast, the last meat at dinner, and there is flour enough for only one more meal." To put his hands in his pockets was useless, for they were penniless; to call the stewards together would bring no relief, for they had twice adjourned their meeting with the remark: "It's too bad that the finances are in such condition"; to ask for credit would bring humiliation, for the grocers who often prayed in church for God to take care of the preacher and his family, twisted and screwed their faces in the stores so as to plainly say: "For cash only."

When the face of the good wife had fairly grown into a large question:

the Confederate boy hero. Taken by and large the Sunday was one of the most delightful in recent experiences.

DEATH OF DR. C. F. REID.

Rev. Clarence F. Reid, D. D., Secretary of the Laymen's Missionary Movement of our Church, died October 7 at the home of his sister, Mrs. G. N. Buffington, Erlanger, Ky. From the Southern Methodist Handbook of 1912 we get the following sketch of his life: Son of Dr. G. L. Reid and Louisa Tiltonson Reid; born July 19, 1849, at South Oxford, Chenango county, N. Y. His father died when C. F. Reid was seven years old. The son then lived with his uncle at Binghamton, N. Y., where also his mother lived. He attended the schools of Binghamton and the State Normal at Fredonia. He was converted at St. Louis, Mich., and joined the Methodist church at Sardis, Ky. He was licensed to preach in 1874, and preached his first sermon at the old Shannon church, in Mason county, Ky. In September, 1874, he was admitted on trial into the Kentucky Annual Conference. He was appointed as missionary to China in 1878, and superintendent of the Korea Mission in 1896. He was twice president of the China Mission Conference. From 1880 to 1884 he was presiding elder of the Soochow District; 1886-90, presiding elder of the Shanghai District; 1892-96, Shanghai Station; from 1896 to 1903, in Korea, except for a year or more spent in the United States; from 1903 to 1909, superintendent of Oriental Missions on the Pacific coast. In 1910 he was elected general secretary of the Laymen's Missionary Movement. (Re-elected in 1913.) He was a delegate to the Ecumenical Conference of 1891 and to the General Conference of 1902. He was married twice—first to Miss May Bowman Wightman, May 1, 1877; then to Mrs. Blanche Miller, January 7, 1903. There are six living children—four sons and two daughters. For several years he had been a member of the North Alabama Conference. Dr. Reid had been in feeble health since early in this year, and in May, at the meeting of the Board of Missions, he was granted an indefinite leave of absence and went to Erlanger, Ky. He returned to Nashville several weeks ago and entered actively upon his work; but

mon it was too late to get ready for church, so I just staid at home with him."

Before going home the preacher asked to read a Scripture and pray with them. His request being granted he read from Luke 6:46-49: "And why call ye me Lord, Lord, and do not the things which I say? Whosoever cometh to me and heareth my sayings, and doeth them, I will show you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth: against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." When the Scripture was read, he lead in an earnest prayer, then departed with his family.

The next morning it was raining and continued to rain all day. For some reason Mr. Holloway came home about five o'clock. As he was about to enter the door he heard his wife, who was approaching, hitherto unobserved, from another direction, call to him:

"Wait, John. See here what I have."

"Muddy shoes, eh?"

"No, no; something else."

"Muddy shoes and drabbled skirts, I guess."

"Well, yes; but something else too. See here. Isn't this a beautiful loving cup. Just think, I won it today playing whist at the club."

"Indeed?"

"Yes, sir; and we had such a delightful time. The members were all

bury of American Methodism. From the hour he landed in America until forty-five years later, when, ennobled by suffering, enriched by many experiences, without strength to walk to the church, he was carried, like a tired child at the end of a busy day, in the arms of a friend, placed on a table in the church, and in much pain and great weakness preached his last sermon from the text, "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth," this Methodist preacher wrought more deeply into American life in its social, moral, and religious facts than any other man who lived and acted his part in our more formative period.

At the Conference held in Bristol in 1771 Mr. Wesley said one day with much solemnity, "Our brethren in America call aloud for help," and then he asked, "Who will go?" On the instant, as if summoned to the judgment bar of God, there sprang to his feet a young man of twenty-six, with a restless nature like David Livingstone and William Taylor, with a capacity for suffering as remarkable as that of Isaac Jogues, burning with a zeal as marked as that of Ignatius Loyola; the only son of a gardener, yet a nobleman; a trembling lad pleading to be sent across the trackless sea to the untried and unknown, then a spiritual Atlas able to bear the whole American continent on his shoulders, the St. Paul of Methodism.

Asbury's personal appearance was striking. He was tall, erect, sinewy, and commanding. "There was as much native dignity about him as about any man I ever knew. He seemed born to sway others," wrote Henry Boehm, who traveled more than forty thousand miles with Bishop Asbury as his

BOOK REVIEWS.

Vocational and Moral Guidance; by Jesse Buttrick Davis, Principal of the Central High School and Vocational Director, Grand Rapids, Mich.; published by Ginn & Co., Boston; price \$1.25.

This book aims to set forth the results of several years of experimentation and study of the problems relating to the vocational and moral guidance of young people. Its contents are suggestive of ways and means to meet a few of the perplexing demands that modern conditions are making upon the public schools. The author maintains that proper vocational guidance will keep many pupils in school who otherwise would leave at an early age; that our schools, with their present facilities properly used, can equip pupils for their future careers much better than they are now doing; that with widely elective courses of study, the guidance of a pupil in his choice of subjects should be "motivated" by knowing the pupil's probable vocation; that we can determine the worth of our long-established academic courses by seeing their vocational value, and that we can modify them so that they will stand the test of modern demands without losing in cultural value; that, since preparation for a successful career necessitates laying a foundation in character, vocational guidance offers an opportunity to teach moral ethics in a simple and practical way. The book recognizes the intensely practical as well as the theoretical aspects of the subject, and outlines actual methods of procedure—with definite suggestions from public school teachers, librarians, and Y. M. C. A. secretaries who have done the work; with charts, outlines, and card systems that have proved valuable; and with suggested reading lists for counselors and for young people. It is intensely practical and valuable.

The Church at the Center; by Warren H. Wilson; published by the Missionary Education Movement of the United States and Canada, New York; price 50 cents.

Today there is a rapidly growing interest in the country church. It is realized that in most of our rural communities religious activities and facilities

geous, though he always regarded himself as naturally timid and even bashful. He was tender-hearted toward others, but severe with himself. A man of surprising humility, he was nevertheless, a man of remarkable dignity of bearing. In a word, to quote the recorded judgment of Father Boehm: "Bishop Asbury possessed more deadness to the world, more of a self-sacrificing spirit, more of the spirit of prayer, of Christian enterprise, of labor, and of benevolence than any other man I ever knew. He was the most unselfish being I was ever acquainted with."

As a Christian, Asbury's religious life looms large from every point of view. "My general experience," he said in 1802, "is close communion with God, holy fellowship with the Father and his Son Jesus Christ, a will resigned, frequent addresses to the throne of grace, a constant, serious care for the prosperity of Zion, forethought in the arrangements and appointments of the preachers, a soul drawn out in ardent prayer for the universal Church, and the complete triumph of Christ over the whole earth." What a spiritual program! In religious aspirations and desires for holiness Thomas a Kempis did not excel him. In his personal religious life devotional unction was a conspicuous trait. It occupied the place of honor in all the habitudes of his life. He was constant in prayer. It was thus that he began every day: "Rose this morning with a determination to fight or die and spent an hour in earnest prayer." Prayer was his life. "Having a day of rest from public exercises, I spent it in meditation, prayer, and reading." He was always planning to secure more time for prayer. "I feel determined to use more private

prayer. And may the Lord make me more serious, more watchful, and more holy!" Wherever he stopped for the night he prayed; whenever he ate he closed the meal with prayer. At the approach of a Conference he used special prayer for divine guidance. At one time it was his practice to set apart three hours of every twenty-four for prayer; at another time he gave himself to private prayer seven times a day. At one period of his life it was his habit to spend a part of every hour when awake in prayer; at still another, ten minutes of every hour. If ever a man sought to live a life of prayer, it was Francis Asbury. "I am much employed in the spirit and duty of prayer," he writes, "but earnestly desire to be more so. My desire is that prayer should mix with every thought, with every wish, with every word, and with every action, that all might ascend as a holy, acceptable sacrifice to God."

His journals are full of his longings for holiness. "How I long to be made as a pure, seraphic flame!" "How greatly do I long to die to every object which does not lead me to God!" There came a time in his life when his prayers were made up largely of adoration "I promised God," he writes, "that if he would lift me up I would be wholly his and spend as much time in returning thanks as I have spent in seeking his protection, which has been some part of every hour." It was this habitual communion with God which made him the mighty spiritual leader that he was. It was this which gave him his quiet confidence, his passionate yearning for souls, his steadfastness of purpose, his immeasurable hopefulness. In this unbroken communion with his Lord is found the secret of his life and labors. It was this regnant sense of fellowship with God, real, vivid, dominant, that drove him across seas, into cities and out of cities, through wildernesses and over mountains, without rest, during all the long years of unbroken toil; a sense of fellowship so complete and so beautiful that it made him impervious to hardships, restless in places of ease, made him mock at difficulties and laugh at obstacles, buoyed him amid uncommon discouragements, and held him steady amid distressing torments, and all the while pleading with men to follow him even as he followed Christ, until at the last the chariot of the Lord caught him up, and he was at home with God.

As a leader of men Asbury was equally distinguished. He showed marked skill as an administrator and was the peer of any man on the American continent as an organizer. His mind was of an orderly type. Order was his passion. If Washington was a statesman, so also was this pioneer bishop. As an administrator he always stressed discipline. He saw the necessity for it and appreciated its importance; he lamented the absence of a gift for it in any of his preachers. "On my return," he wrote, "some of the members appeared a little refractory to discipline. But without discipline we should soon be as a rope of sand; so that it must be enforced, let who will be displeased." He was ever against irregularities in ecclesiastical affairs, against laxness of faith and indefiniteness of assent. Had Asbury been less of a disciplinarian, the "sacramental question," which was so troublesome during the period of the American Revolution, would have been the rock on which American Methodism had split; but, shrewd, tactful, conciliatory, patient, and firm, he

guided the ship safely through the storms and into the harbor.

There are numerous things which Asbury did which denote how great an ecclesiastic he was. He secured, for example, a circulation of preachers. That this policy was a wise one, the statistics of those early years will clearly show. It was he too that made Methodism connectional in its spirit. The first American Conference established this definitely and finally. As Hurst says, the societies which had been planted in the lanes of New York, the hamlets of New Jersey, and the Maryland backwoods by the carpenters, farmers, and men of business, with or without parchments from Mr. Wesley, but invariably under God's high commission, were henceforth to be one body. The bond that held them to Wesley held them together, and from that day in July, 1773, when those preachers set out for their respective circuits, Methodism in America has been strongly connectional. That it was thus established and was increasingly connectional throughout the years of Bishop Asbury's oversight was due alike to his spirit and to his conception of the mission of the Methodist Episcopal Church.

Bishop Asbury seems to have had a marvelous knowledge of men, powers of discrimination that always belong to leaders. Stories of his kindness to preachers are innumerable. Their needs and sufferings were upon him. Tender and sympathetic as he was, he nevertheless used great plainness of speech whenever there was necessity. "Heard Brother W— preach and thought it my duty to blame him for speaking against the knowledge of salvation." "I brought Isaac Rawlings to some acknowledgment and appointed him to ride Pittsylvania, New Hope, and Tar River until Conference."

In the administration of the affairs of the Church Asbury undoubtedly was strong-willed. What successful leader of men has not been a man of will? But that he was a "tyrant" in the stationing of his preachers I can find no least evidence. To be sure, at the General Conference in 1792 his power to station the preachers without an appeal was debated at great length, but was finally reaffirmed by a very large majority. For the most part, the preachers expressed their willingness to go where they were sent. As a rule, they took their station with the simple-heartedness of children. As Marsden wrote: "I perceived that they (Bishops Asbury and Whatcoat, the latter having been elected only two years before the statement was made) had established themselves in the esteem and veneration of their brethren; not by the trappings of office nor the pomp and splendor of episcopal parade, but by their vast labors, self-denying simplicity, and disinterested love. They obtained from them the homage of the heart; they were the first in office, because they were first in zeal." Asbury once wrote in his journal: "I wrote a plan for stationing and desired the dear preachers to be as I am in the work. I have no interest, no passions in their appointments. My only aim is to provide for the flock of Christ." And in all my searching among the letters of Asbury and in his journals I can uncover no slightest evidence to the contrary. That he loved power for power's sake, I do not believe; that he was ambitious in any unworthy way, neither do I believe this; that he administered the affairs of the denomination with an

iron hand and an indomitable will is doubtless true, but that it was for his own glory or the advancement of his personal interests, this I cannot accept. As humble as a child, simple, and without self-consciousness, he sought not what men could give him, but the men themselves. What a bishop he was! What a priest of righteousness! What a prophet of law and order! And against what odds! Now he speaks with a fallen tree for his pulpit, and now he is threading his way along the "tortuous course of a headlong mountain-born stream." Now, like Colvin, he is shot at, and then, like Wesley, he is preaching five times a day and leading six classes. Here a little child runs to his embrace, and there he is standing guard in the rain with a musket on his shoulder. Now he hastens to Perry Hall, Bohemia Manor, Governor Tiffin's (in Ohio), Lippett's (in Massachusetts), the Van Courtland homestead (in New York), or to the Russell mansion (on the Virginia heights). A horse wears out, but Asbury with resistless courage presses forward on foot. No peril daunts him; no obstacle foils him. With a face as refined as that of Ezekiel Cooper, more methodical even than Pickering, as loyal to King George as Rankin and Shadford, more energetic than Coke or Whitefield, with a genius for organization as great as Wesley's and of as abundant labors as that audacious leader, Francis Asbury was alike the genius of American Methodism and the prophet of civilization, education, and patriotism in this new world. It was he who in his day builded altars in almost every town and city in the United States and kindled fires thereon, which have not yet gone out; it was he, bishop and shepherd of souls, who more than any other man sowed the seeds which springing up, have made Methodism, in its history, its spirit, and its purpose, the American Church.—In Christian Advocate.

ARE YOU SATISFIED?

Are any intelligent observers satisfied with the religious and moral training the modern child is getting? Is it efficient? Is it scientific? Is it reasonable? Is it sufficient?

How long will we be content with a short-measure education, or shall the children of today really be educated, that is, developed, as persons, to their fullness in all their powers?

Great improvement is being effected in churches, church-schools—or "Sunday schools"—and other schools. Do you know of the progress that is being made, are you informed on the best modern methods?

Are you willing to co-operate to secure further and more general improvement? Will you help to secure for every child adequate preparation for the whole of life, the proper and sufficient training of his will and all his higher nature?

You have an opportunity to promote religious efficiency in education through the Religious Education Association, which is promoting these aims by conventions and conferences, investigations, studies and experiments by specialists, publications, exhibits, a Central Bureau of Information and a staff of workers.

You may stimulate improvement by uniting with the activities of the Religious Education Association through membership. Your membership will help you by bringing to you the valuable publications of the Association, especially the magazine Religious Education and by keeping you in touch

with the leaders in this field. Address the Association at 332 South Michigan Avenue, Chicago, Ill.

RELIGION AT STATE UNIVERSITIES.

A dozen years ago the promoters of the State University of Illinois had a great task before them of trying to convince the people that it was not irreligious. And the suspicion was not without warrant. But the change of these years has been such that, we are told, it would be difficult to find a university in the country that is pervaded, both faculty and students, by a deeper religious atmosphere, where the faculty are so little given to boasting skepticism and making light of orthodoxy and tradition. However, the University of Illinois holds neither a daily nor weekly chapel service, all such functions being performed by the Young Men's Christian Association or denominational student churches. The moral atmosphere is unusually high. The community has been dry for several years; a state statute forbids a saloon within four miles of the university. Smoking is prohibited on the campus and about the buildings. What is responsible for this change of atmosphere? First, the ceaseless passion of the great Methodist president, Dr. Edmund James James, that the university shall be a builder of spiritual men; second, the change in attitude of the denominations of Illinois from one of skepticism and estrangement as to the university to co-operation and to supplementing provision on the spiritual and religious plane. The Churches have transformed the atmosphere. It will have to be done in precisely that way at Columbia, Lawrence, Lincoln, Boulder, if it is ever done. And the sooner the Churches begin, the better.—Central Christian Advocate.

THE REAL DEFINITION OF LIFE IS NERVE-FORCE.

People often wonder what the difference really is between the living and dead body. Apparently nothing has been taken away, but still the complicated machinery of the body has stopped and cannot be started again. What is missing is "life" and the modern definition of life is "nerve-force."

This nerve-force must be distributed regularly all over the body. Directly it does not run smoothly ill-health will follow.

Dr. Miles' Nervine benefits the health by evening up the distribution of this vital force of life, and by taking all the "jars and jolts" out of the system.

In this conjunction the Rev. C. H. Cox, of Mason City, W. Va., has stated:—

"I have found Dr. Miles' Nervine to be unexcelled in all nervous disorders and I have always recommended it to anyone whom I hear is suffering in this way. We also always keep Dr. Miles' Anti-Pain Pills on hand as we feel they are invaluable. No words can truly express the real merit of Dr. Miles' Restorative Remedies."

Dr. Miles' Nervine can be used with advantage in all ailments which have a nervous origin or which have affected the nervous system. It is particularly beneficial in case of sleeplessness, nervousness, epilepsy, hysteria, chronic headache and neuralgia.

Dr. Miles' Nervine is on sale at all drug stores and is strictly guaranteed to benefit you or your money will be refunded by the druggist.

MILES MEDICAL CO., Elkhart, Ind.

Woman's Missionary Department

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PACIFIC COAST NEWS.

Brother J. Fujii has recently come to this field from Japan to take up his work as pastor of the Alameda Mission. Several members of the Mission accompanied our Brother Acton to the Immigration Station, where they remained all day, until their new pastor was landed. His wife and baby will join him shortly; but, owing to the illness of the baby, they were unable to come at this time. He was educated for the Buddhist priesthood. His father still officiates as a Buddhist priest in Japan, and the son's earnest prayer is for the conversion of his father.

At the Japanese Mission in Walnut Grove Rev. William Acton recently baptized the wife and infant son of the local Secretary of the Japanese Association. The father and husband, who is a backslider, was present and was intensely interested. After the baptism he took the boy in his arms and said: "He is not my boy any more; I have given him to God." We have no doubt that the father will soon be praying "for the old paths where is the good way." Japanese Christians almost invariably speak of our religion as "the way of life" and of eternal life as "the boundless life."

REPORT OF BOARD OF MISSIONARY PREPARATION.

The fourth report of the Board of Missionary Preparation has just been issued and is a very valuable book. Every Conference officer and missionary volunteer should read it. The report deals with the necessary qualifications and training for the work in China, India, Japan, Latin America, the near East, and pagan Africa. It also gives the report of two conferences of the Board of Preparation with Board Secretaries and with representatives of schools for the training of missionaries.

BILOXI WESLEY HOUSE GROUNDS.

The foreigners in Biloxi have very much enjoyed the hospitality of the Wesley House grounds during the past summer, their homes being so small and close together that the heat has been almost unbearable for them. They, therefore, have found the shade and the fresh air of our Wesley House grounds very acceptable. Every afternoon between thirty and fifty gather under the trees, bringing their sewing and other work, so that we have quite a large "foreign family" brought to our very doors.

The fishermen had the use of the grounds on one day for a picnic, which was attended by over a thousand people. They had music and speaking, and the day is one which will be long remembered at Point Cadet.

MISSIONARIES AT HOME.

The following missionaries are at home either on regular furlough or for health reasons. They should have our prayers as regularly as those on the field. It means much for the furlough time to be spent in the way to better prepare them for their work:

From China: Miss Mary Culler White, Miss Sallie J. Smith, Miss Martha E. Pyle, Miss Mary Minor Tarrant, Miss Annie Bradshaw, Miss May Hixso

From Korea: Miss Bertha Smith, Miss Bertha Tucker, Miss Alice D. Noyes, Miss Ellasue Wagner.

From Brazil: Miss Emma Christine, Miss Ida Shaffer, Miss Elizabeth Lamb, Miss Virginia Howell, Miss Mary Pescud.

From Cuba: Miss Margie Webster.

A SHORT TRIP TO MEXICO.

Rev. J. H. Fitzgerald, presiding elder of the Chihuahua District, writes: "On my recent visit to Chihuahua I spent three days there, had good services two evenings, and made a number of visits. I found the work very satisfactory indeed and the outlook most encouraging. Miss Wilson had a fine opening of the Palmore College. New pupils are applying for admission every day. One hundred and fifty-eight had matriculated when I left. They were a fine lot of children, serious and eager to learn. The women in charge all seem happy in their work and well physically. Food is quite scarce, but they have plenty. A fine cow and a good number of chickens on the premises are a great help. Vegetables and fruit can be secured without difficulty.

"The city is quiet and the people peaceable, although there are rumors of daily execution of prisoners. The electric lights and phones are operating; but the street cars have been stopped for some time, they say, for lack of fuel. The streets are filthy and the odors nauseating. The water is fairly good, but typhoid fever is quite prevalent. I think, however, that the sanitary conditions about the school premises are good. There were persistent rumors of fighting between considerable numbers of Villistas and Carranzistas in the mountains west of the city. It is impossible to tell the degree of danger that menaces our missionaries from possible clashes between these forces. Durango has had a number of battles within the last few weeks and also some bread riots. The American consul's wife arrived here yesterday. She reports that practically all of the Americans there are coming out. I could not get that far south. In addition to the political condition, the situation there is aggravated by heavy rains, washouts, wrecks, etc."

MISSION FOR CUBAN NEGROES.

The first and only Methodist mission for Cuban negroes in Florida has recently been established in West Tampa. This mission will soon be the center of education for colored children and is supported by all the religious organizations of this place and especially by the colored class.

NOTE FROM SAN LUIS POTOSI.

The lower Spanish grades at San Luis Potosi have continued in charge of Miss Berta Prieto since last fall.

She writes: "Our examinations were held on the 22d and 23d of last month. There were with us the inspector of schools and the teachers, who formed the jury, and they approved our work, rendering a good report to the General Office of Education."

OPENING OF SCHOOLS.

Reports from the mountain schools and the schools on the Florida coast are most encouraging. At Sue Bennett School, London, Ky., Rev. J. E. Savage, as acting principal, and Dr. Katherine Jackson French, dean, have been given a most cordial reception during the absence of Professor Lewis. This school has been fortunate in securing the services of Mrs. N. E. Hudson as matron.

Brevard Institute is rejoicing over the gift of some furniture from the Western North Carolina Conference Society. This furniture provides for the President's office, the anterooms and reception room, and shades for the buildings.

THE CAMPAIGN FOR MEMBERS.

"Whatever thy hand findeth to do, do it with thy might, for there is no work * * * in the grave, whither thou goest."

The real work of the "Campaign for New Members and Organizations" is now before us. The District meetings and Special Sunday services for the Woman's Work, October 10, have been more a time of planning and getting the work before the people and on their hearts, and the remaining three weeks ought to be used as a time of definite personal work in securing new members and organizing new auxiliaries.

A friend the other day on the way home from a prayerful meeting of a Campaign Committee made two visits and secured two new members. Can't we feel the real call from the King of the Universe and fast and pray as we never have before?

When we have learned from Him our share in His business, then let's run with glad feet to friends and strangers and end the day when one-fifteenth of the Methodist women of the North Arkansas Conference are trying to do the Master's work for the other fourteen-fifteenths—Mrs. Stella Tolleson, President North Arkansas Conference, W. M. S.

A PLEA FOR TEMPERANCE.

Our lesson for Sunday, 19th, was a temperance lesson of vital interest to us all. I want to make an appeal to our Christians, let us not cease in our efforts to fight against liquor. It is a curse from which all evil springs. It takes or destroys all the noble impulses of manhood and womanhood of those that become its victim. When the saloon doors are closed we can not stop there. We must keep constantly fighting. Like a weed in the garden, it will spring up in another place. We must dig again and again for the seed are sown and we must crush them. It is the women that must lend the greater power, and I am sorry to say that many of our women use it "just in a social way." I can't see how any put it to their lips when they think of the sorrow it is causing. The husband that is under its influence returns home with only oaths and curses for those that love him, those that would shed their life blood for him, even the wife that washes and scuffles for the bread the little ones eat. Oh, have we no thought for the weaker brother? Because the demon isn't in my own

home, can I say I don't care which way the vote goes? I wish that every woman that touches the damning stuff could see the horror of it as I have—the dear old mother that waits the return of her boy, the bed that is not touched, the vacant chair. "It is rum," she cries, "that spoiled my boy." Just a few days ago another said to me, "Well, it's good in its place." Where is its place? It isn't in heaven, it must be in hell, and that's where we are sending our boys and girls if we don't fight it, and fight it to a finish. Let our life be a living example of what we stand for. Temperance in all things is my prayer. If we are nodding, let's shake ourselves and get busy. Let's not be nodding Christians, for they may fall asleep. I pray that all the missionary ladies are making a firm stand.—Mrs. E. Payne.

JAPAN THE KEY.

Dr. Ed F. Cook, one of the mission secretaries of the Methodist Episcopal Church, South, says: "If Japan is Christianized, Asia will be evangelized within the century; if Japan remains pagan, Asia will be pagan. As Japan goes, so goes the Orient. The characteristic vivacity, vigor, purpose and persistence of the Japanese, shot through and through with the spirit of Christ, would make them the greatest evangelizing agency ever turned loose upon the millions of the Orient. The very solidarity of the Japanese would make them a tremendous power for Christ; and their spirit of self-sacrifice, which has made them the greatest soldiers on earth, would, if pervaded and inspired by a vision of Christ, place them among the most effective missionaries the world has ever known."

Rheumatism Conquered.

R. L. Eastman, Sec. Nashville Board of Trade, Nashville, Tenn., writes: "My attention was called to your remedy, 'Renwar' for rheumatic troubles. I gave it a trial and have been permanently relieved. It is with pleasure I endorse the merits of 'Renwar' for rheumatism."

"RENWAR," the new, scientific remedy relieves quickly and permanently rheumatism, by removing from the blood the cause of the trouble, uric acid. Many wonderful cures of cases of long standing are being reported. If you suffer with rheumatism you can not afford to miss this opportunity to be well again. "Renwar" is sold by all druggists, price 50c per bottle or sent, postpaid, on receipt of price. WARNER DRUG CO., Nashville, Tenn.

YOUR HEART

is closely connected with your nerves, so close in fact that anything which affects your nerves must necessarily effect your heart and vice versa.

If you are troubled with palpitation, dizziness, shortness of breath, swelling of ankles, pain on either side of the chest, or weak and irregular pulse, symptoms of a nervous breakdown, the best way to remedy the trouble is by giving your heart and nerves the proper tonic. Renovine for the heart and nerves is the best tonic for soothing and restoring a shattered nervous system. For sale by all reliable dealers, 50c and \$1.00. Manufactured by The Van Vleet-Mansfield Drug 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.

THE SUNDAY SCHOOL.

SUNDAY SCHOOL LESSON, OCTOBER 24.

By Rev. C. W. Lester.

"Elisha's Heavenly Defenders." 2 Kings 6:8-23.

Golden Text: "The angel of the Lord encampeth round about them that fear him, and delivereth them." Psalm 36:7.

Time: During Jehoram's reign, shortly after the events of the last lesson.

Elisha had become head of the school of prophets in Israel. Their quarters at some unnamed place, probably Jericho, had become too small for their numbers and their work. It was suggested that they build a more commodious structure for their purposes. Elisha approved the plan and agreed to assist at least with his presence. The plan was to go to the Jordan valley, fell the timbers and build the house themselves. While engaged in chopping down the trees for the house one of the young prophets by accident lost the head of his ax in the river. Elisha performed the miracle of the swimming iron in recovering it for the young man. This trivial seeming incident thrown in between this and the last lesson serves the double purpose of showing Elisha's position among the prophets as the head of their school and the power he had with Elijah's God. His position and his power are seen in this insignificant incident.

The Syrian army was again in the land of Israel. Doubtless the reference is more to the marauding bands of Syrians than to the regular army. This was not an infrequent thing. Bands of Syrians often made such raids upon their neighbor Israel. They came across the line, hid themselves in certain places, and waited for the most favorable time to make up an attack. Their places of ambush were being found out and revealed to the king of Israel. Benhadad suspected that some of his own soldiers had turned traitors. He called for an investigation in his army. His officers assured him that there was no such thing being done, but that Elisha was doing the mischief. They told Benhadad that the secrets spoken in his bed chamber were being revealed to Jehoram, king of Israel by Elisha the prophet in Israel. Benhadad sought immediately to get his hands upon him. He evidently believed he could relieve the situation by capturing the man causing the trouble. He accordingly sent a large number of troops to Doxhan, where Elisha was, to take him. They compassed the city. The next morning when Elisha's servant went out he was surprised to find himself so hemmed in by an army of horsemen and charioteers. He cried out: "Alas, my master, what shall we do?" Elisha answered, "Fear not; for they that be with us are more than they that be with them." Elisha prayed that the eyes of his servant might be opened to see the hosts of Jehovah. And his eyes were opened to see them, and he saw that the mountain was full of horses and chariots of fire round about Elisha. Elisha also asked God to smite the Syrians with blindness and He did so. The whole Syrian army was then led in their blindness by Elisha to Samaria, twelve miles away. Their eyes were opened and they discovered that they were in the city of Samaria. They were taken in hand by the king of Israel who at the suggestion of Elisha fed and watered them and sent them

away to their master. So the bands of Syria came no more into the land of Israel on such marauding incursions, although the king of Syria did come with his army and lay siege to the city of Samaria within a short time after this. This is the story of the lesson today. What lessons may we learn from the lesson?

Elisha rendered a valuable service to his country. As a prophet he was intimately mixed up with the political and military fortunes of his country. The old foe of Israel was again upon the borders of the land. King Jehoram needed help, the help of one who was competent. Elisha was the one who could render the service needed in this crisis. He revealed the secret plans of the enemy to his king, a service very valuable indeed. Thus Elisha again figured in the history of his country. He rendered a service that was nation-wide. Every citizen's interest was jeopardized by the marauders. It was a difficulty out of which the nation was helped by the services of the man of God.

In the fearless prosecution of his work he imperiled his own life. To incur the wrath of a foreign foe was no little matter. This he did and because of what he did in rendering the patriotic service to his country which he did, he incurred the wrath of a king. He imperiled his safety and life. King Benhadad sent an army to take him, intending doubtless to make an end forever of that kind of thing with Elisha. But none of these things moved this man of God a hair's breadth from the path of duty. God's interests must be protected, God's nation must receive his services, his king must be informed of the enemy's plans, no matter the danger that may come to him personally. To serve God by serving his people is better than to save his own life selfishly.

But God took care of Elisha in the hour of peril. While Benhadad was sending his army to take Elisha, God sent numberless cohorts of heaven's horsemen and charioteers to protect his brave, righteous man. We do not know what these militant hosts of heaven would have done had things been ordered differently by Benhadad. If Benhadad had ordered an attack upon the city and demanded the person of Elisha, we do not know what would have been done by Elisha's heavenly defenders, but suffice it to say that they were there to take care of him and they would have done so. God protected his man in the hour of his peril and danger. What a silent tribute to the man Elisha that Benhadad sent a whole troop of Syrian soldiers to take him and that God sent a whole troop of the heavenly host to defend him. He must have been a remarkable man; and the remarkable thing about him was that he was God's man, good and fearless; and for this reason God took care of him in his time of need. Not only did the angels of the Lord encamp round about Elisha, but a whole host of heavenly beings filled the mountain and surrounded him for purposes of protection.

It is a beautiful thought that God's children now as then are ministered unto in the hours of deepest need by these angelic beings. Was not Jesus attended and helped by angelic beings both in the struggle in the wilderness and in the agony in Gethsemane? (See Matt. 4:11, and Luke 22:43). And of good angels is it not said, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (See Heb. 1:14). In the hours of terrible conflict when

EPWORTH LEAGUE.

THE EPWORTH LEAGUE NOTES FOR OCTOBER 24.

By Rev. H. C. Hoy.

Mission Study Rally Day.

October 24 is designated as Mission Study Rally Day. A missionary topic should be used and the entire conduct of the meeting should be in charge of the department of world evangelism.

The chief purpose of the meeting is two-fold; to centralize thought and interest on the general theme, and to make possible the organization of more successful study classes. In accomplishing these two results the material and suggestions of that work should be freely used.

The member designated to conduct the work of mission study should have mastered the selected text book before Rally Day, at least, sufficiently to be able to give intelligently an interesting outline of the work it offers. It is a fine opportunity for the presentation of facts, plans, and figures, showing what can be done in missionary work by the local chapter.

Rally Day Suggestions.

The program suggested below may be adjusted to suit local conditions, but it should have substantially the same themes.

Sing missionary hymns. Do not stop with "Greenland's Icy Mountains." Be sure to sing "The Son of God Goes Forth to War," and "O Zion Haste."

Insist on the interest to be found in mission study. Prove it by examples from personal experience. Set forth in some graphic way "What our Church is doing today." Emphasize the fact that mission study is a tracing of the journeys of our Lord among the nations as truly as the study of the gospels is a tracing of His going up and down the Holy Land.

If possible, display at the meeting a large map of the field for the year's study. The best is a home-made map with bold outlines and but little lettering or other detail.

A preliminary canvass should be made before the meeting, so that several members may be ready at the first call of the leader to state, "Why I am willing to join the class."

The general invitation may be made more direct, if, during the meeting, enrolment cards are passed around among the members. Do not be satisfied with the enrolment gained at the meeting, but let the department in charge of this work make a personal canvass for members of the Mission Study Class. Begin class work at once. If only six or eight are enrolled, never mind. That is enough to begin. If possible, the leader of the class should

the powers of hell and Satan are battling against you for your overthrow and ruin, is it not a great comfort to know that there are surrounding you and closer than earthly help can get, an angel, perhaps a host of angels, to assist you in the struggle? They are no less real because they are unseen. Until your eyes are opened you may not be able to discover their presence. But that does not mean that they are not there. This incident has been full of comfort to millions, as a beautiful illustration of the truth that—

"The hosts of God encamp around The dwellings of the just; Deliverance He affords to all Who on His promise trust. Oh, make but trial of His love, Experience will decide, How blest are they, and only they, Who in His truth confide."

be selected before hand. Then, the interest on the subject is fresh, the class organization completed at the close of the meeting and the time and place of the class-hour fixed.

Suggested Programs.

I. Select missionary hymns. Scripture lessons. Isa. 52:7-10; 10:11-15.

Brief comment on the mission application of this Scripture by reader.

Prayers for willingness to more about missions; that through the League Chapters, raise up an intelligent, eager, prayerful missionary church.

Three minute talks on mission study. The why of it, the how of it, the when of it, the who of it, and what of it.

One minute testimonies on the value of mission study from members of former years' classes or others who have been benefited.

Prayers for the carrying of the gospel to every part of the mission field, for the field itself, that God will open the doors until the church is aroused and enter in; that God will change in the mission field, that may minister to the furtherance of the gospel; for all who are now at work in mission lands.

Invitation to join the study class.

Announcement of time and place for the class.

Benediction. "And He shall give peace to the heathen; and His dominion shall be from sea to sea, and the river even to the ends of the earth." Zech. 11:10.

II. Missionary song service.

Scripture Lessons—Psalm 72:1-4; Zech. 8:20-23.

A Prayer Service. Thanksgiving for the missions of the past, of which we are beneficiaries; prayer for the willingness to learn of the missions of the present; intercession for missionaries; pledge to do our part in making the Church of tomorrow more intelligent missionary Church.

Reasons for missionary interest discussed by the leader in his introductory talk.

The argument for mission study. Two minute talks by six members of the class, giving the reasons given under "why study missions?"

The advantage of a mission study class, and why I am willing to join the mission study class, and one minute for those who have decided to join to state why they have joined mission study class.

A general invitation to join.—(Taken from the Efficient Epworthian.)

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LITTLE ROCK CONFERENCE LEAGUERS.

Mission Study Rally Day is almost upon us. October 24 has been set aside as the day on which we plan to organize our forces for a fine year's work. A splendid program for that day's services is in the October number of the Epworth Era. This program is unique and out of the ordinary. For that reason, if handled well, it will surely bring results. The testimonials as to the value of Mission Study which are also found in this number of the Era are specially fine and we believe can be used with great benefit to the Leaguers. You will also find the plans for advertising the meeting and for creating interest in that service to be so simple that every League can carry them out. Make this the best service that your League has ever had. Remember the topic, "The Golden Heart of an Epworth League," and really make it mean something to your League.

We know that every chapter in our Conference will have at least one Mission Study class and we hope that a great many will have enough members who desire to take the course that two classes will have to be organized. In our files we have a list of all the chapters in our Conference, and this year in the column headed, Mission Study Class, we want to have a "Yes" opposite the name of every chapter. Wherever there is a good live Mission Study class there is a good League. Then, too, let us help Dr. Rawlings reach his goal of 25,000 Mission Study books in use this year. Not so much for the books, but to help get 35,000 Leaguers interested in the world-wide Missionary movement.

The course of study for this year is very fine. Now that we have taken as part of our missionary work the Africa Special, I think it would be well for those chapters that did not have a class last year to take up "Daybreak in the Dark Continent" as their first book and "The Churches at Work" for the Home Mission or second book. If a League has studied "Daybreak in the Dark Continent" then it is to take up "Rising Churches in Non-Christian Lands." All of these books are for

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IF YOU WANT TO KNOW

1. How to discover the weak places in your Sunday School.
2. How to efficiently organize both school and church.
3. How to plan a unified, progressive scheme of church and community work.
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As soon as a Mission Study class is organized I would like to have the Missionary Superintendent send to me, as well as to Dr. Rawlings, the number of class, number enrolled, books to be studied, name of teacher, and method of conducting the class.—Yours in the work, Louie, Audigier, Conference Missionary Superintendent.

A TRIANGULAR DEBATE.

As a means of leading into new channels of thought regarding missions one of the best is a triangular debate. The question to be considered is, which is of greatest importance, medical, educational or evangelistic missionary work? Have two speakers on each side. The decision is to be rendered on the merits of the discussions, as one is as important as another. The idea is simply to encourage the study of missions. Such a debate may be used in a devotional service or at a social meeting.—K * e Cargile, Superintendent Fourth Department North Arkansas Conference Epworth Leagues.

NORTH ARKANSAS EPWORTH LEAGUES.

The officers of the North Arkansas Epworth League, elected at Cabot in June, 1915, with their addresses are as follows:

E. H. Thomas, President, Rogers.
J. S. Goodman, Vice President, Cotter.

H. C. Hoy, Superintendent First Department, Marion.

Lillie Bandy, Superintendent Second Department, Newport.

Sallie Hairston, Superintendent Third Department, Conway.

Kate Cargile, Superintendent Fourth Department, Bentonville.

D. L. Ford, Secretary, Ozark.

Howard Johnston, Treasurer, Conway.

Julia Zellner, Superintendent Junior League and Girls of Epworth, Prairie Grove.

R. H. Davis, Superintendent Knights of Khealah, Cabot.

The above named officers constitute the Conference League Cabinet, which will convene at Conway, Ark., in November, at the time of the meeting of the North Arkansas Conference League Organization, and it is deemed very essential that every member of the Cabinet, named above, should by all means attend this first meeting.

In addition to the above named elective officers, the District Secretaries appointed by the Conference President, with the advice and approval of the presiding elders of the respective districts, are members of the Conference League Cabinet.

The following persons have been appointed as District Secretaries:

Fayetteville District, J. N. Jordan, Centerton.

Booneville District, J. R. Ashmore, Magazine.

Ft. Smith District, W. L. Winters, Ft. Smith.

Jonesboro District, Charles Stuck, Jonesboro.

Helena District, Gordon Wright, Marianna.

Batesville District, J. W. Jenkins, Batesville.

Paragould District, J. S. Goodman, Cotter.

Conway District, Howard C. Johnston, Conway.

Searcy District, (To be appointed.)
We are now planning and working

through the above named District Secretaries with the view of holding District Institutes at central points in the respective Districts for the purpose of educating and inspiring members of the Local Chapters through out the North Arkansas Conference, in League spirit and League efficiency; and in those Districts where the District League organization has not been perfected, organization and re-organization meetings are to be held in connection with these institutes.

These meetings are to be held before the cold weather sets in and followed with similar institutes during the remainder of the year up to the annual League Conference next summer.

Each District Secretary and District Cabinet are expected to be responsible for this work in their respective Districts.

The Conference officers have pledged themselves to render any possible assistance to each and every District in the Conference, and the officers of the General Board are accessible for and willing to give any possible assistance in the arrangement of these institute programs, and make any suggestions as they may be called upon to give to help any District Secretary or other District officers.

The above general outline of the plan for organizing and developing the work of the Epworth League in the North Arkansas Conference will give any thoughtful leader, whether he be presiding elder, pastor, Conference officer, District Secretary, District officer, Chapter officer, or any member of any Chapter in the Conference, or the friend and well-wisher of any of the above named officers, or member of the Epworth League, an idea of just what is under consideration for the future of the Epworth League in the North Arkansas Conference.

If any reader has not caught the vision, please read again this article, and think and pray over the plan suggested.

I appeal to every presiding elder, and to every pastor, and to every officer of the Conference, District, and local organization for their hearty enthusiastic and prayerful co-operation in this important work. We have no new or attractive methods of accomplishing the above things, but rely upon the true Christian interest and spirit of true followers of Jesus Christ, and on the help of God to all those who will fully trust in Him to guide them in all such undertakings.—E. H. Thomas, President North Arkansas Conference Epworth League.

WHAT A LITTLE SACRIFICE WOULD DO.

A missionary bishop who has gone the round of many summer resorts, in commenting upon his experience, says: "I could not help thinking, as I saw the wealth about me in costly hotels and mansions, that, after all, the thankfulness evinced in contributions to the missionary work was paltry in proportion to the reasons for thankfulness. "One room less in one-half of these country houses, one day less in those expensive hotels, one seat or cylinder less in those motor cars or vessels—if the cost were given to missions would have raised the Emergency Fund twice over, if each of the vacation folks had made that offering."—S. M. N. B.

Don't wait until you are hurt by a habit before giving it up, but find out its ordinary tendency and act accordingly.—Munger.

CHILDREN'S DEPARTMENT.

THE BABY.

I use' to be the baby
'Fore the other baby came,
I didn't know but maybe
I'd have to change my name;
But now I'm only "brother,"
He's "mother's precious pet"
(I guess she's stayed my mother,
But I haven't ast her yet).

I thought, though he was tiny
And he looked so very queer,
He'd get over being whiny,
When he found that I was here.
I thought before we knew it
We'd be chummy as could be;
But I ain't a-goin' to do it,
'Cause he isn't nice to me.

I mustn't even hold him
Less he drops onto 'the floor,
An' it doesn't do to scold him;
It just starts him in to roar.
I am goin' on to seven,
And I go to bed alone;
But I wisht he'd stayed in heaven
Till he'd got a little grown.

P'r'aps some day they'll come another,
It would be a funny joke;
Then he'd have to be the brother
An' be told his "nose was broke."
It would start him yellin' maybe,
But I'd tell him just the same,
That he couldn't be the baby
When the other baby came.
—Ethel M. Kelley, in St. Nicholas.

MISS BARBARA'S BERRIES.

"I do hope that boy over at the next house won't be troublesome," Miss Barbara murmured as she and Miss Julia carefully carried in the parlor lamp. "I just can't have him running out and in here half a dozen times a day tracking in dirt."

Miss Julia's words and tone were assuring. "If we don't take any notice of him whatever, I don't believe he'll trouble us."

So Robbie watched and waited in vain for an opportunity to make the acquaintance of his new neighbors.

When the goods were unloaded, the truckman went away with his span of white horses and big wagon. Miss Barbara and Miss Julia went into the house and shut the door, and the boy, who had been standing on the steps of the next house, went in to talk with his mother.

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"They don't look half so nice as Mrs. Royce," he told her.

"But you cannot always tell how good and kind a woman is by her looks," his mother counselled.

"Who do you suppose will have the raspberries now?" Robbie asked, after a pause.

"I think the new neighbors will want the berries themselves," his mother replied.

Down on the bank at the back of the house where Mrs. Royce had lived was a thrifty black-raspberry bush, and, as Mr. and Mrs. Royce did not care for the berries, Mrs. Royce had given Bobby leave to pick them whenever he liked which was a privilege that he greatly appreciated.

Brother Roger and father were talking about Godfrey de Bouillon, about whom Roger had been reading, and Robbie's attention was attracted, for he always liked to hear about great men.

How grand the Crusaders must have looked, marching along, shouting their war-cry, "It is God's will!" each man with a red cross embroidered on the right shoulder. Robbie and mother talked about Godfrey de Bouillon when father and Roger had gone down town. Robbie asked a good many questions about the great Crusader who was willing to forgive an injury to himself if good might come thereby.

"I think it's almost as hard to forgive people when they treat you badly as it is to fight battles," Robbie said thoughtfully.

Robbie spent that morning working in his flower-beds at the back of the house. There was a little strip of land at the back of Robbie's house and the house where Mrs. Royce had lived, where flowers grew luxuriantly. Mrs. Royce gave Robbie a little set of gardener's tools, divided her packages of flower seeds with him and taught him how to plant the seeds the first year that she lived in the cottage; and since that time he had been an enthusiastic gardener. In the afternoon he thought he would go down on the bank just to see if the raspberries were ready to be picked. As Robbie stood looking at them he wondered if the new neighbors had noticed that the berries needed picking. Then he picked one and ate it; it was delicious. He picked another and ate that, and then another; and then—then some dreadful cold thing came dashing with such force as almost to knock him down. He screamed, and turned to meet Miss Barbara with an empty water pail in her hand.

"Why, are you here?" Miss Barbara asked in well-feigned surprise. "You better keep right away from this raspberry bush, for I'm going to take the best care of it. I presume I shall wet it every day this warm weather, and you'll be liable to get wet again if you're over here."

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Sunday Schools that have used the Thornburgh Catechisms will be pleased to know that they may be had at 50 cents a dozen from A. C. Millar, 300 East Sixth St., Little Rock.

Robbie did not wait to hear more. He ran for home as though for his life. When he reached his mother's arms he cried as he had not cried for a long time, and between his sobs his mother could distinguish these words: "I hate the stingy old thing! Yes, I do!"

Miss Julia met Miss Barbara as she came in at the back door.

"What did he say? I saw you gave him a good wetting."

"He didn't say anything, but he made tracks for home, and I think he'll stay there now."

"But don't you suppose his folks will be dreadfully put out about it?" Miss Julia asked apprehensively.

"If they keep on their land, I shan't trouble them; but just as long as we pay our rent here we're going to have what belongs to us, and we're not going to be troubled by boys, either," Miss Barbara replied in a very decided tone.

Somewhat later the two ladies were greatly surprised to see the "troublesome boy" coming up the front walk.

"What on earth can he want now?" Miss Barbara ejaculated.

There was a timid knock at the door, and Miss Barbara answered the summons. There were still traces of tears on Robbie's face, but he spoke bravely.

"I didn't pick but just three of your berries, but, of course, I hadn't any right to touch one. Mrs. Royce did not care for black raspberries, and she always gave them to me, so I guess I was so used to picking them I didn't think; but I won't never do so again. I thought you must be real busy, seeing you've just moved in; and won't you please let me pick the rest of them for you to make up for what I ate, I won't eat one single one of them," he added impressively.

Miss Barbara stared in astonishment.

"We are pretty busy, but I guess we can find time to pick them ourselves," she said hesitatingly.

"But I want to make it right, and I can't think of any other way; and I wish you'd let me do it," Robbie pleaded.

And Miss Barbara surprised herself and her sister by saying, "Well, if you want to so bad, you may."

Then she brought a bright tin dish from her pantry for Robbie to pick the berries in. After Robbie left the house, the sisters looked wonderingly at each other. Then Miss Julia broke the silence.

"He's a perfect little gentleman! But I should think he would not have dared come over here again. Don't you suppose he hated to?"

"I don't believe he enjoyed it very much," Miss Barbara said meditatively.

Oh, Miss Barbara, you never dreamed how hard it was to come!

When Robbie came in, the dish was heaping full of berries. "I picked every one that was ripe," he said smilingly.

"I think you must have," Miss Barbara replied. "I want you to take some of them home, for you have more than paid for the few you ate."

"Oh, I don't want to, indeed! I don't!" Robbie protested earnestly.

Miss Barbara could see that he meant what he said, so she forbore to urge the matter; but as Robbie was about to go home she said apologetically—and it was a very unusual thing for Miss Barbara to apologize—"I guess you're a real good boy after all, and I'm afraid I was too hard

NEWS OF THE CHURCHES.

NEW CHURCH AT GRAYSONIA DEDICATED.

The people at Graysonia, led by their wise and energetic pastor, Rev. A. P. Few, have erected a beautiful modern frame church building which would do credit to a much larger town and a much stronger church community.

The main auditorium is 80 by 70 feet, with four well arranged class rooms and a Ladies' Parlor which may be used also as a class room when occasion demands it. Has hardwood floor, is well seated and lighted, is modern and up to date in all its appointments and cost, they informed me, approximately \$3,000. It is to be known as The Grayson Memorial Church, in honor of the late William Grayson, who did so much in his day to foster and build up the church and school work of this splendid mill plant.

The pastor was suffering with an attack of heart failure, superinduced, it was said, by his anxiety and overwork in bringing this splendid building to completion, and was not able to be present at the dedicatory services. He enjoys the love and sympathy of his people and his absence on this auspicious occasion, which means so much to him and his co-workers, was deeply regretted by all. The writer preached the sermon and then conducted the service which set this beautiful church edifice apart for all holy and sacred uses.—B. A. Few.

GOSPEL TEAM WORK.

While over in Allen, Kan., in a gracious tent meeting, I saw the effects of what is known as the Gospel Team work.

While there in a previous meeting last winter I organized my first Gospel team with 28 men, not knowing how much it would mean to the community. When I returned this summer I found a team of 45 members and they had held 14 meetings since January in school houses and neglected points, and had over 20 conversions. The pastor says that every man for miles around had had a definite challenge to be a Christian.

The first night of the meeting I felt led to give the altar call and conversions began that night and at almost every meeting some one found Jesus as their savior. (I give the credit of this prepared work to the Gospel team).

I am writing for particulars on Gospel team work in the state of Kansas, and would be glad to give any information to pastors that would like to know something about the work. I hope that I may be able to leave in every town a Gospel team to carry on and conserve the work after the meeting is over.

I am now assisting Brother Glass at Loneoke, and must state that I am certainly enjoying my work with this devoted man and his lovely family. I know that God will hear the prayers of these faithful people. The homes

on you; but I know we shall be friends hereafter."

"Here comes a conqueror, I am sure," mother said, with one of her brightest smiles, as she opened the door for Robbie when he returned.

"Yes, I conquered. It was awful hard to do, almost as hard as some of Godfrey de Bouillon's battles, I guess; but I'm so glad I did it, for she says we're to be friends now."—J. L. Britton.—Presbyterian Banner.

of these men and women are all open to us and I am delighted with the hospitality of this beloved people.

May the Lord Almighty bless this community and its people during the next few weeks as we do our best to advance His work.—D. B. Bulkley.

AN INTERESTING CHURCH CONFERENCE.

A church Conference somewhat out of the usual order, and yet one that created much interest, has recently been held at Wynne. At this Conference each department of the church work was represented by parties selected in advance of the meeting.

Prof. H. A. Woodward, in a very cheerful and hopeful spirit, represented the board of stewards, and was very optimistic for the final outcome of the year's work financially.

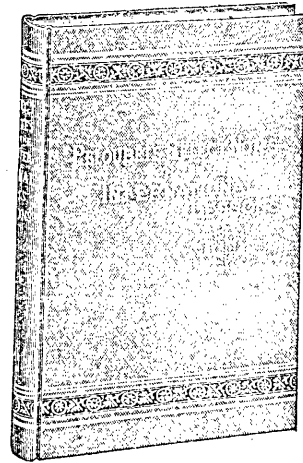
Brother F. B. Kellogg, Superintendent of the Sunday School, spoke in the interest of the Sunday school work, pointing out that the school had been good for a number of years past and was growing better, pointing out some of the weak places in the work and insisting on greater effort that we may strengthen and build up the school to the measure of efficiency.

Brother Marvin Ellis spoke for the laymen, from the laymen's standpoint, suggesting many things we should do to advance the work.

Mrs. C. E. Robinson represented the children's work, and in a very forceful presentation indicated some of the things they had done and many things they should do, with proper encouragement and help from the fathers and mothers.

Miss Retha Calhoun spoke for the young people, making an earnest plea

FORTY-SECOND ANNUAL VOLUME OF THE WORLD'S GREATEST COMMENTARY.



PELOUBET'S SELECT NOTES On the International Sunday School Lessons for 1916.

This volume has become an American staple; indeed, a world staple, for it is used in all lands, and forms the basis of translation into many languages.

The first volume, for 1875, contained 160 pages; the present volume contains 376—more than twice as many.

The first volume had not a single picture; the present volume contains more than 125 pictures, of great beauty and value.

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.

for this department of the work which should mean so much to the young life of the church.

Mrs. R. B. Robinson, president of the Woman's Missionary Society closed the program for the evening with a very helpful talk as she reviewed the work the society is doing at home and in the foreign field, which fact was a revelation to some present. All in all this was a good church Conference.—J. R. Nelson.

REVIVAL AT CARROLLTON.

Our revival services, held at Carrollton, continued fourteen days and closed last Friday night. The Lord blessed our labors. There were 12 conversions and two reclaimed. Seven were added to the Methodist Church and three to the Baptist. The teachers of the public school permitted all pupils who desired to attend our 11 o'clock services. A goodly number attended each service. We had some very precious services. Seven of the boys and girls between the ages of 12 and 16 years were converted at one service. I have never witnessed a finer demonstration of Christ's converting power since I have been in the ministry. The last week of the meeting seemed to increase in interest. Ten penitents were at the altar at the last service. I believe we could have reaped greater results if we could have continued another week. Carrollton is the home of Brother Cummins, a superannuate of our Conference, who was able to render some helpful service. Also Brother Roberts, one of our local preachers preached for us once and rendered helpful service during the meeting. We praise the Lord for his saving power.—Horace L. Nance, P. C.

LETTER FROM BROTHER SANDERS.

We are comfortably located in Texarkana, Ark., in the home of our son-in-law and daughter, Mr. and Mrs. J. E. Bridges, 702 Walnut street. We are greatly enjoying the ministry of Rev. P. C. Fletcher at First Church. It was surely inspiring to see the class of 26 members received into the church last Sunday at 11 a. m. Brother Fletcher is a "master of assemblies," and is also one of the 17 Protestant pastors of Texarkana who are making such a faithful protest against the moving picture shows on Sunday, trying to preserve the sanctity of the Lord's holy day.

We read the Methodist with great pleasure, and rejoice with all the brethren who are reporting such glorious revivals and accessions to the church. I am sorry I have not been physically able to help some brethren in their meetings. This has been a year of special "watchful waiting"

with me. I was treated some by a specialist last spring for the nervousness from which I am suffering, but am little, if any, better. The doctors advise quietude and rest as the best remedy. This is a hard prescription to follow for one who has been in active life for over 50 years, and 33 of those happy years in the Little Rock Conference. I wish I had wrought better. My hope is in the Lord, not because of anything I did, but as the sainted Dr. A. Hunter used to say of himself, just "because Jesus died for sinners." "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee," and "great peace have they who love thy law, and nothing shall offend them." These words of God express my condition and feelings better than I can. I hardly expect to be at Conference and will miss specially being again at roll call and seeing my only class-mate left, Rev. W. A. Steele. The church and people at Carlisle, my "last love," were specially good to us before we left. The Lord bless all of them and every reader. Brethren, pray for us.—J. R. Sanders.

LONDON CIRCUIT.

We have closed our revival meetings. Have had some good meetings. While we have not had a large number of conversions, we have had real good revivals in the church. We had more than 100 conversions last year on this charge, but only about 35 this year, although the spiritual interest of the church is better than last year.

The pastor did the preaching, with the exception of the meeting at London, in which my brother, B. E. Robertson, did most of the preaching. He preached to the delight of all who heard him, and we think he did much good while here.

We are working now to get everything rounded out for Conference. Hope to be able to bring up a good report.—R. A. Robertson, P. C.

MY FIRST YEAR AS A SUPERANNUATE.

Spent winter months at home. Worked when weather would permit, preparing for a little crop. About the first of April Brother F. M. Tolleson, our efficient and faithful presiding elder, asked me to take Gainesville Circuit for the remainder of the year. Brother C. L. Castleberry, who had been appointed to the work, had a long spell of la grippe, was very sick for several weeks, seemed to have a general break down in his health, and hence had to give up the work. After needed rest I am glad to report him well and he will report for work at our approaching Conference. I have served five appointments—Brother J.

K. P. McKelvey serving one—preaching an average of ten times per month until my protracted meetings commenced; cultivating my little crop between appointments. Have held five meetings, 50 conversions, 34 accessions, and some others to join. It will be interesting to many to know that the only two children unsaved of the late Rev. W. M. Watson—two young men—were converted. The whole family is now "traveling home to God in the way their father trod."

Some of our meetings were great occasions. Out of the young men converted we may get one or two preachers. At Friendship I had no ministerial help except Brother A. C. Griffin and A. C. Cloyce—one sermon each—good sermons and services.

At Camp Ground I did all the preaching except what my lay-preacher, Brother E. R. Stalcup, did. His services were very satisfactory, and the people said better than some preachers. He will make us a useful man. Expects to apply for license at next District Conference.

At Beech Grove I had Brother J. L. Batton to do the preaching. He is really a great preacher; sound in Methodist theology, and can preach it with power.

At Gainesville Brother C. M. Reves did most of the preaching. He is one of our best young preachers, full of energy, and best of all, full of religion. He is really an evangelist—not many better even among the "noted."

At Gainesville Brother S. G. Watson preached twice, his old home, where he is loved by everybody. His sermons were good. He has good revival qualities.

At Oak Grove Brother F. M. Tolleson, our presiding elder, gave me a week's faithful service. He needs no commendation. He preaches a sound gospel and the people hear him. He did fine work and delighted the people.

I want no better help and no preacher needs better than I have had in my meetings. I have preached 89 times—100 before Conference—baptized eight infants, 12 adults, only one of whom was immersed. Did I immerse him? Certainly I did. He is a fine young man, and has been elected steward. I am now working to bring up "Collections in full, Bishop."—M. M. Smith.

HOT SPRINGS METHODISM.

Present: Steel, Robertson, Fizer, Holland, Mann.

Hot Springs Circuit—(Mann). At Morning Star yesterday we had a good service, but not a very large congregation; at Bethel, a new church which we have taken in, had a very fine congregation. All things move along very well on our work.

Malvern Avenue—(Fizer). Good service; an average congregation; one added to the church on profession of faith. Prayer meeting very good for Malvern Church, and the Sunday school just about as usual.

Park Avenue—(Robertson). We had better congregation than usual yesterday morning. Rev. Crawford Jackson preached at the morning hour to almost a crowded house. Our Sunday school is about on the level. Epworth League better than usual, and prayer meeting good, and interest fine. On Sunday night the service was conducted by the Woman's Missionary Society and the service was great. They gave a historical sketch of what the society had done for the church. The papers read were all good.

Central Avenue—(Copeland). Our services one week ago were fine, re-

sulting in nine additions to the church. Yesterday we had two great congregations, deep interest, and eight additions to the church. Both the morning and night services were well attended and the interest very encouraging. Our people have religion and they show it. The Sunday school is doing great work and was largely attended yesterday. The prayer meeting was fine and the Epworth League well attended and the interest is simply fine.

Rev. C. O. Steel, our beloved President, is much better and is in the swing again. He is called upon by the schools of the city to open for them and is frequently called upon by the pastors, and he never fails to respond. Brother Steel is a very important factor in Methodism in Hot Springs.—R. M. Holland, Secretary.

SMITHVILLE CIRCUIT.

The Lord has blessed us wonderfully in our meetings, and especially was he with us in our revival at Flat Creek.

The building would not begin to hold the crowds, the interest was great, and we had the great joy of seeing 26 souls born into the kingdom, 16 of whom were added to the church at that appointment.

The spiritual condition is greatly increased and we are expecting even greater things yet. We are adding new members from time to time, and there are yet numbers who seem to be under conviction for whom we are praying that they shall find the Lord, and that right early.

The interest in the work of our God is growing throughout the Circuit; the Sunday schools are being well attended, and there are several who have been led to Christ through this source.

Truly, the Lord has done great things for us, whereof we are glad.—Edgar T. Miller, P. C.

OKOLONA CIRCUIT.

We have just closed our protracted meeting here at Old "Center Grove" Church, on the Okolona Circuit. We had with us one of the best men I ever knew, Brother J. H. Bradford, from Center Point. We had a fine meeting; the church members were revived; there were seven additions.

Brother W. J. Davis, the beloved pastor that was appointed to fill Brother J. Z. Burleson's time caused by Brother Burleson's death, could not be with us until the last day because of his wife being down with the typhoid fever. May God bless Sister Davis and restore her back to her wonted health.

We thank Brother Bradford very much for coming and holding a meeting. We made up a purse and gave it to him, which he seemed to appreciate.

The spiritual condition of our church is good. We had large attendance every service, and fine behavior;

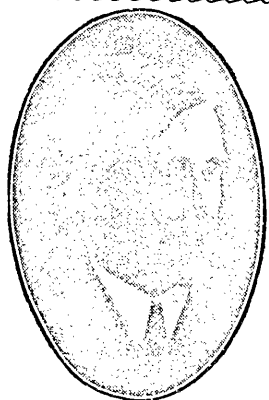
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the membership numbers about 180 in all. We have a good Sunday school every Sunday, and about 80 on Sunday school roll. They seem to take an interest in Sunday school work. We have a mid-week prayer meeting every Wednesday night, and large attendance every time. We are a God-fearing people.

Brother Bradford is an old soldier of the cross, seventy-one years old. God bless him in his old days and crown his life with success.—Jake J. Wingfield.

HAMBURG STATION.

Sunday, October 3, was a fine day in the church; 176 in Sunday school; largest communion this year. The Sunday school has paid to date \$134 for Missions. A splendid Epworth League has developed during the year. Brother Tom Hundley, a brother of Rev. L. E. Hundley of the Little Rock Conference, is the president. There are 35 members and we hope to reach 50 by Conference. Fifty-four received into the church, 35 on profession of faith. Finance well up and expect to report full at Conference. The pastor and family are happy in the work and the people are very kind to them.—S. C. Dean.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Hunter Memorial—(C. N. Baker). Good attendance at prayer meeting; services well attended; revival going on with hopeful outlook. Sunday school and League enthusiastic. Brother J. D. Baker is assisting in the preaching.

First Church—(Hutchinson). Good prayer meeting; large attendance, with a most inspiring service at the morning hour, which was held specially in the interest of old people. It was a great day for First church. Evening worship was well attended and one addition to the church.

Winfield Memorial—(Thomas). Good prayer meeting. The largest attend-

HAD PELLAGRA; IS NOW WELL

Ringgold, La.—Mrs. S. A. Cotter, of this place, writes: "Will say that I am perfectly well and the happiest soul on earth. Wish every pellagra sufferer could know of your great remedy. I know how to appreciate health and sympathize with those that are not so blest as I. Am growing stronger, gaining in weight and can do anything I ever could. Oh, I know I am well of that horrible disease, and my heart is full of rejoicing. I feel that I have come out of a dense cloud into the blessed sunshine. God be praised! He has spared my life for some good, and I feel that I have just begun to live."

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

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

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

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ance of the Woman's Missionary Society the pastor has ever seen. October is being observed as a month of sacrifice by the entire membership; already more than \$600 has been received through this channel.

Twenty-Eighth Street—(J. D. Baker). Pastor has been absent assisting Brother Hoy at Marion in a meeting. Rally Day was observed in Sunday school Sunday; \$52 was received as Rally Day collection. Seven additions since last report.

Highland Park—(Rodgers). Pastor has been holding a revival for Brother Clark at De Vall's Bluff. Both services Sunday were well attended. All assessments will be paid in full. Expect to be in new church in short time.

First Church, Argenta—(Wilkinson). Good Sunday school and League; fine attendance at night service. All departments of the church moving on with vigor and increased interest.

Asbury—(Richardson). Large congregation at both hours. Sunday school and League full of enthusiasm and increasing in attendance.

Capitol View—(Buhler). Revival closed with about 150 conversions and reclamations. There were 61 additions to the church. The church membership was greatly revived. People were turned away for lack of room for two Sunday nights; 534 in Sunday school, about 124 in attendance at League.

Forest Park—(Graham). Forest Park reported the biggest day in this pastorate Sunday; all services were well attended. Much enthusiasm manifested.

District—(Monk). Held Quarterly Conference at Walter's Chapel, on Hickory Plains Circuit. Brother Nethercutt has done a great work; 90 additions this quarter, 86 on profession. Presiding elder was at Carlisle Sunday night and held Quarterly Conference.

OBITUARY.

SHELTON.—John F. Shelton was born April 15, 1863, Shelby County, Tenn.; moved to Arkansas, 1881, and located near Beebe. Brother Shelton professed faith in Christ and united with the Methodist Church at Stony Point in 1889. He had been living at Bald Knob for a number of years. Died June 5, 1915. He was married to Miss Hettie Fisher. After her death he married Miss Janie Dickey, who survives. There were three children born to them, Harry, a son, about 20 years old, single; Mrs. Alma Oldent, Ward, Ark., and a married daughter living in Little Rock. He has one sister living at Ward. Four brothers living at the following places: T. J., at Ward; D. A., at Beebe, Geo E., at Little Rock, and R. M. Shelton in Tennessee. Brother Shelton was a good husband, a loving father, providing well for his household; a loyal citizen, a kind neighbor.

The funeral services were conducted by Rev. J. A. Roberts and the writer in the presence of a host of friends and relatives, at Bald Knob.—Edward Forrest.

FARMER.—Joseph Morris Farmer, infant son of Mr. and Mrs. Alva Farmer, born May 27, 1915; died August 20, 1915. God's providence works in a mysterious way His wonders to perform. Dear parents and loved ones you cannot call back this precious flower that has been plucked from

your home and transplanted to heaven, but you can go to it. Remember this new interest you have on the golden shore and strive the harder to live for Jesus, trusting God, for "He doeth all things well."—J. H. Ross.

WATERS.—Mrs. Mary Waters, whose maiden name was Wilson, was born April 23, 1857, in Benton County, Ark., departed this life July 15, 1915, near Pyatt, Marion County, Ark. She was converted in young womanhood and joined the M. E. Church, South. She lived a consistent Christian life. She was a personal worker and would warn the sinner of his wicked way and encourage the Christian to press onward. Her funeral was conducted by Rev. John T. Wilson of Yellville. Her body was laid to rest in the Patton Cemetery on Clear Creek to await the resurrection morning. She was married twice; first to W. G. Stenciphor, with whom she lived about six years. Two years after his death she was married to W. P. Waters, with whom she lived till death. She leaves a husband, eight step-children, three brothers and one sister to mourn her loss. Weep not dear sorrowing ones, as those who have no hope, for she is at perfect rest. Dear brothers, let us so live that we may meet our sister in the land of untold beauty. May God in his infinite mercy, so direct every member of her household that they may meet her in the "sweet by and by."—Her Sister, Mattie Wilson.

PROPPS.—Miss Mollie Propps was born February 28, 1877, and died August 3, 1915. She professed religion and joined the M. E. Church, South, at the age of 12. Dear Mollie was a true and loyal Christian in every sense of the word, and an obedient and dutiful daughter. Her mother died when she was very young, depriving her of a mother's watchful care and tender love. Though deprived of mother she ever clung to her father, whose happiness and pleasure always came first with her. She was of a quiet, gentle disposition and possessed many rare and noble traits. To know her was to love her. Through her long illness she bore her sufferings patiently and quietly. Father, brother and sisters, we know it is grievous to part, but this is not a final separation. Let us ever cherish her memory and strive to emulate her sweet and simple life, so that if we have been faithful we may meet with her in that house not made with hands. Though she is gone we would raise a monument to her influence which still lives, and her pure life which will ever be felt.—Mrs. A. J. Forgy and Daughter Florence.

MADDUX.—Mrs. Gertrude Rebecca Maddux was born in Tennessee, January 10, 1872, and died at Barling, Ark., September 7, 1915.

In company with her parents, Mr. and Mrs. G. W. Moore, she came to Arkansas when she was a small girl, and had lived in Fort Smith, Lavaca, and Barling ever since.

October 31, 1909, she was married to J. W. Maddux, of Barling, Arkansas, and of this union one child, little Trusty, was born. Besides the husband and son she leaves a mother, three brothers and two sisters to mourn her going.

At the age of twenty years she was converted and joined the Methodist Church at Lavaca, where she was actively engaged in church work until her marriage, at which time she removed her membership to Spring Hill

Church, where she was equally active and all came to depend upon her sane judgment and to trust her for advice in matters pertaining to church work.

She had been sick for several weeks, but was not thought seriously so, and her death came suddenly and as a great surprise to every one. Truly she was a good woman, faithful wife, and devoted mother; her place will be hard to fill in the community and church. Her funeral was held from the church at Barling, conducted by the pastor, H. B. Flippin, assisted by the writer, and the body laid to rest in the cemetery at that place.

May our Father bless the husband, little boy, mother, brothers and sisters.—Wm. Sherman.

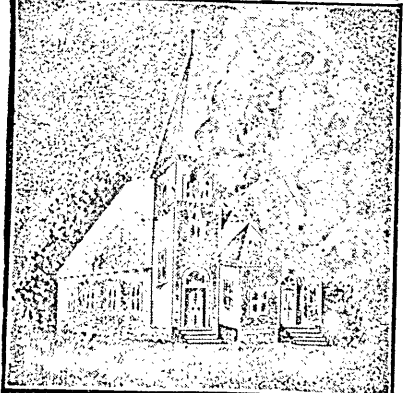
MITCHELL.—Mrs. Nancy Jane Mitchell, aged 68, died August 22, 1915. Sister Mitchell was an unusually good woman having been a member of the Methodist Church practically all her life. She was a loving mother, a good wife, a splendid neighbor, and a friend to all with whom she came in contact, and best of all a devoted Christian. Throughout her long illness she was pleasant, always anxious about the church and its progress. She leaves a broken-hearted husband, Brother Clark Mitchell, and two sisters, one in Louisiana, and the other, Mrs. Mattie Lea, here. The church has lost a good member, society a splendid character, children a sweet mother, and the home a queen, but heaven has gained a ransomed soul. May all her loved ones and friends strive to meet her where there will be no sad partings, no suffering, no sorrow, nor death, no, not even a tear, for God shall wipe all tears from their eyes.—R. L. Cabe, P. C.

GARNER.—Mrs. Vina Garner was born in Holly Springs, Miss., April 30, 1853, and died in Kingsland, September 18. She was married to B. J. Garner September 3, 1873, and was the mother of ten children, six of whom are living. Her's was a life of quiet usefulness, yet shadowed with many trials and difficulties. In her last illness, which lasted for a considerable time, she was patient and sweet and left splendid proof of her conscious acceptance with God. She was a splendid character, a member of the Methodist Church and a consistent Christian.

May the hand of Him who rules the world and they that dwell therein help her friends and relatives to prepare to meet her where there will be no sad partings.—R. L. McCabe, P. C.

COOPER.—Rev. G. W. Cooper was born in Hot Springs County, Ark., near Malvern, February 6, 1842; died July 13, 1915. Brother Cooper was sick

WHEN IT COMES, BE PREPARED.



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only a few days, but his life has been so full of Jesus' love that when the old ship of Zion passed his home he was ready to go without having to prepare. He told his good wife and children that if he became unconscious before death not to weep for him, for they would know where to find him. What a blessed thought, that when they shall all gather the last time here on earth and strike hands the last time, that when the old feeble hands are struck again it will be in the celestial city above. Brother Cooper (or Uncle Wash, as he was better known) was converted and joined the M. E. Church, South, at the age of 25. He lived a consistent Christian life, was licensed in Exhort in 1895, and did a great deal of preaching in his country. This country is dotted here and there with men who were led to Christ by this godly man. Although his body lies sleeping in the Low Freight Cemetery, he is not dead. He lives in the hearts of everyone who knew him. Weep not, dear ones. Remember his promise to you, "You will know where to find me." He could not have left greater consolation to his wife and children who are traveling the road their father trod. He was laid to rest at 12 o'clock July 14, 1915, in Lowfreight Cemetery by his pastor (the writer). The pastor received great inspiration from the faithful Christian life of Brother Cooper. People from all over the country gathered at the cemetery to pay their last tribute to this sainted life. He leaves a wife and children to mourn his loss. He was a true Christian, true husband, father, neighbor and friend. "There remaineth therefore a rest to the people of God."—Thos. D. Spruce, Pastor.

CLARK.—Died at the home of her daughter, Mrs. S. E. Clark, near Waldo, August 12, 1915, Mrs. Sophia L. Weeks.

Mother was born in Madison county, Alabama, December 1, 1819, and lived in Limestone county until 1841, when she moved to Arkansas and settled three miles west of (Old) Lewisville. The first courthouse for Lafayette County was built the same year, and mother was the last survivor of those present at the laying of the cornerstone. She was married in 1836 to John Powell, who died in 1844. On December 15, 1846, in the old Brooks Hotel, in Lewisville, she was married to William A. Weeks, who

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NOTICE.

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

Given under my hand and seal as Clerk of the Pulaski Chancery Court, this the 20th day of September, 1915. J. S. MALONEY, Clerk of Chancery Court.

died, leaving her a widow for the second time, in 1883. By these two marriages she became the mother of 12 children, five of whom survive as follows: Mrs. Sarah E. Clark, Walco; Mrs. J. E. Flood, Stamps; Mrs. J. W. Droke, Los Angeles, Cal.; Wesley Powell, Stamps; and W. B. Weeks of Texarkana.

After her second marriage mother moved to Nacogdoches, Texas, and some years later to Louisiana, residing for several years at Shreveport and Natchitoches. In 1864 she returned to Arkansas, where she spent the remaining years of her life.

She joined the Methodist Church in early life and remained steadfast in that faith to the end. During her long pilgrimage she had experienced many sorrows and hardships, but she never complained. Her faith in God never faltered, and her religion ripened and her character grew purer, gentler and sweeter under the hand of affliction. For about eighty years she was a member of the Methodist Church, and those who have known her intimately for half a century all bear testimony that there has never been an hour during that time when she was not able to read her title clear to a home in the better world. Although kind and gentle as an angel in manners and disposition, mother was an exceptionally strong character. She was good positively as well as negatively. Praise for the right and condemnation for the wrong were cardinal doctrines in her religious creed. She had attained the highest estate possible in this life—that of a truly good woman. There may be other women in the world as good as my mother was, but there is none better. There may be some as good mothers as she was, but I knew that a better mother than she never lived. I rejoice beyond all words that I am the son of such a woman although at the same time I am overwhelmed by a sense of my unworthiness of such a priceless honor.

Adieu, but not goodbye, sweet mother. By God's grace we shall meet again where partings and heartaches are no more. Your life was an inspiration, your triumphant victory over death a benediction. Mother is in heaven.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—W. B. W.

THOMAS.—In the death of Judge J. S. Thomas of Clarendon, Arkansas lost one of her most successful citizens. He was successful in the truest sense. All of his faculties were developed to a high degree of efficiency. During his life time he was connected with many interests, and was successful in all. As lawyer, jurist, editor, politician, banker, farmer and churchman he evinced exceptional ability. The versatility of his character made him a leader in all the interests of his community. The bar recognized him as one of its ablest members. As judge he was wise and just. Political honor was accepted as a larger opportunity in citizenship. Editorial proficiency made him President of the Arkansas Press Association. His opinions had weight in the best business circles. In all that he undertook he was strong, active, strenuous, and thoughtful.

However, success in the most honorable vocations is not enough in the hour of death. Preparation for the Christian's immortality is then considered the greatest of all achieve-

ments. In this we believe Judge Thomas was successful. He was a man of most virile moral convictions. Hon. J. P. Lee, a law partner for seventeen years, bears testimony that not once did Judge Thomas suggest an unjust legal procedure; he would not take advantage of a technicality to legalize wrong doing. In all of his law practice, as well as in other business transactions, he fought and won on the basis of moral right.

In good citizenship he rounded out half a century of efficient service. He was a strong believer in law and order, temperance, clean politics; no man was more surely on the side of

civic righteousness than he, and his position was determined by his conception of the righteousness, not the popularity of the cause he espoused. He put a strong mind, an iron will, indefatigable energy and profound confidence in the right into all that he did. Judge Thomas did not know how to be dishonorable.

Justice and mercy were well balanced in his character. He had the faculty of getting hold of the merits of a problem with singular skill and rapidity. Neither friendship nor enmity could bias a well poised judgment. Moreover, he was a helper. Of the half dozen brief addresses deliv-



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cred at the funeral not one omitted the narration of personal favors rendered in the most unselfish manner. Widows and orphans, and other really unable to help themselves had no better friend.

In religion our subject was a man of strong spirituality. His greatest delight was his work in superintending the Methodist Sunday school at Clarendon, where he held his church membership. A most beautiful mutual love existed between him and the children. Other forms of church activity also received his loyal support. His personal relationship to Jesus Christ was clear and definite. To Rev. Forney Hutchinson and others he expressed willingness to face the immensities of eternity, if God so willed, knowing that his faith would sustain him there as it had through a long period of service to God and man in this world.

Judge Thomas was born in North Carolina in 1844. Soon afterwards the parents moved to Tennessee, where they resided till their coming to Prairie County, Arkansas, in 1858. In 1881 he came to Clarendon, where he has since resided. Death came in Little Rock, September 21, 1915. The funeral services were held in the Methodist Church of Clarendon the following day, after which the remains were taken to the old home at Hickory Plains, in Prairie County, for burial.

A host of relatives and friends mourn the loss of this good man. His life will remain a perpetual inspira-

tion to all who knew him. May the same Lord who led him through the valley of the shadow of death to a glorious immortality sustain all who have suffered loss.—H. B. Trimble.

BIRD PROTECTION LAW STILL EFFECTIVE.

Many of the press comments on the decision of the United States District Court, rendered March 20, at Topeka, Kansas, holding that the Federal Migratory Bird Law is unconstitutional, according to the United States Department of Agriculture, are erroneous and are apt to mislead the public concerning the real situation in this matter. The Kansas decision, like a former decision to the same effect in the Eastern District of Arkansas, is limited in its operation solely to the district in which it was rendered. Neither decision settles or nullifies the law, and the exact contrary has been held by the United States District Court for South Dakota. The Arkansas case has been appealed to, and is now pending in the United States Supreme Court. The Act of Congress protecting migratory birds stands effective until the Supreme Court finally decides the question of its constitutionality. In the meantime, it is incumbent on every law-abiding citizen to observe its provisions and the regulations. It is the duty of the Department of Agriculture to enforce this law and the officials in charge will endeavor to do so as long as it is in force. Reports of violations will be carefully investigated, and when sufficient evidence is secured they will be reported for prosecution. In this connection it should not be forgotten that an offender against this, as in the case of other United States laws, is subject to prosecution any time within three years from the date the offense is committed.—U. S. Department of Agriculture.

SCHOOLS AND EPIDEMICS.

Doubt as to the wisdom of closing schools in epidemics of contagious disease is expressed by Dr. Francis George Curtis of Newton, Mass., in a bulletin on the "Health of School Children" just issued by the Bureau of Education. He says: "If the schools are closed when an outbreak occurs, the children are turned loose from supervision; they mingle freely with one another in the streets, on playgrounds, and in each other's houses. They are having an extra vacation and enjoying themselves thoroughly and are unwilling to admit that they feel ill, lest they be kept at home and prevented from having a good time. For this reason they will not say they feel ill until the disease is well advanced, and they may be active sources of infection for some time before it is discovered that they are ill. If the schools are kept open and the children continue in the class rooms as usual, they are under strict observation and examined daily by the school physician, suspicious and infected cases being sent home for observation or treatment. In this way many children are sent home before they have had an opportunity to infect others, thus reducing the probability of spreading infection. Further than this, the attention of the parents is called to the fact that the child is feeling ill and he is brought under treatment earlier. It seems, therefore, that keeping the schools open offers the best chance of safety for the pupils, both collectively and individually. Instead of closing the schools and allowing the children to be scattered and removed from supervision, when an outbreak appears

the schools should be kept open as usual and the children urged to attend. The school physician and nurse should be detailed to the school where the outbreak has appeared and instructed to examine every child daily, excluding such as appear ill or suspicious. This can be done with very little disturbance of the school work. A note must be sent to the parent stating that the child seems, or is, ill and must be seen by the family physician. Suspicious cases must be ordered to remain at home until further notice, and, if necessary, must be visited in order to settle the diagnosis. Absentees must be rounded up and examined in order to find out why they have been kept at home. If they are ill they must be isolated, and, if well, urged to return to school. This, of course, applies to schools in cities in which school physicians, or nurses, or both are employed.—U. S. Bureau of Education.

ARE WE REACHING OUR SHARE?

We have in North America 24,000,000 Protestant church members, and about 14,000,000 or 15,000,000 Roman Catholic church members. Added together, these make almost one-third of the population of these two countries; in other words, if we divide our field to be reached in North America by the number of us that ought to be active as Christian workers, each one of us has to reach two persons in order to make North America wholly Christian. Against that, every missionary has 70,000 to reach, or a field exactly 35,000 times the average size of the field of each one of us here at home. Yet some of you, in your thought about your tremendous importance, are wondering whether this country or Canada can get along if you happen to decide to go away!—J. Campbell White.

PHENOMENAL GROWTH OF PRESBYTERIAN MISSIONS.

Dr. Egbert W. Smith, executive secretary foreign missions of the Southern Presbyterian Church, says:

"The following figures showing the growth of our foreign mission work during the last ten years should fill our hearts with gratitude to God for His wonderful blessing and quicken us to fresh endeavor.

Foreign Missionaries—1904, 193; 1914, 337; percent increase, 74.

Native Force—1904, 220; 1914, 1,191; percent increase, 441.

Outstations — (Places of regular meeting)—1904, 279; 1914, 1,013; percent increase, 263.

Communicants—1904, 8,743; 1914, 29,700; percent increase, 240.

Adherents—1904, 14,127; 1914, 100,318; percent increase, 610.

Sunday School Membership—1904, 5,176; 1914, 30,099; percent increase, 481.

"Last year there was published by a great sister church its foreign mission growth for the previous decade. In the items common to the two summaries its percentages of increase were: Foreign missionaries, 48 per cent; native force, 166 per cent; communicants, 162 per cent; Sunday School scholars, 257 per cent."

SIR GILBERT PARKER PRAISES UNITED STATES.

Words of high appreciation for the position maintained by the United States since the breaking out of the war were spoken by Sir Gilbert Parker last Thursday. "Never," said Sir Gilbert, "has a neutral nation had such problems as the United States

has faced with a temperateness, courtesy, and moderation for which this country cannot be too grateful. The American Government has pursued the only course possible to a nation desirous of preserving its deservedly high reputation in the field of diplomacy. It has been in true sympathy with the high-mindedness and sensible idealism of the American people in regard to the great events of the world's history. It is not surprising, therefore, that all the combatants in this great war desire at least America's good opinion." Sir Gilbert was speaking at a meeting of the Pilgrims held in London in commemoration of the fiftieth anniversary of Lincoln's death when he gave utterance to these sentiments. He said also that the editorials in the American press were a credit to the journalists and their publications and showed that the Americans understand the war even better than do the English.—Zion's Herald.

"The soul occupied with great ideals best performs small duties."—James Martineau.

Pop the Question.

Is there any question you would like to ask as to the composition and character of Coca-Cola, the popular temperance beverage? If so you need feel no hesitancy in asking it for The Coca-Cola Company cordially invites you to write for a booklet containing full and explicit information on every point connected with their product. They have accumulated and printed the scientific opinions of the world's leading authorities explaining the quantity and quality of each ingredient, its origin and wholesomeness. Among the scientists who have analyzed Coca-Cola and whose expert opinions are printed in this booklet are the following:

Dr. Oswald Schmiedeberg of Strassburg, Germany, generally regarded as the greatest living authority on such matters.

Dr. John W. Mallet, Fellow of The Royal Society, and for forty years Professor Chemistry at the University of Virginia.

Dr. Victor C. Vaughan, Dean and Professor of Physiological Chemistry and Hygiene in the Medical Department of the University of Michigan.

Dr. Horatio C. Wood, Jr., Professor of Pharmacology, and Therapeutics in the Medico-Chirurgical College of Philadelphia.

Dr. Hobart A. Hare, eminent author of medical text books and Professor of Therapeutics and Materia Medica in the Jefferson Medical College of Philadelphia.

Dr. H. L. Hollingworth, Director and Experimenter in Psychology in Columbia University and in Barnard College.

Dr. R. L. Emerson of Boston, a chemist of national reputation.

Dr. John Marshall, Professor Chemistry and Toxicology in the University of Pennsylvania.

Dr. Samuel P. Sadtler, Consulting Chemist and Professor Chemistry in the Philadelphia College of Pharmacy.

Drs. Haines, Hecktoen and LeCount of the University of Chicago, also Drs. Wesener and Moyer of Chicago.

Drs. Witthaus and Hamilton of Cornell University.

Dr. Chas. E. Caspari of St. Louis.


These are only a few of the distinguished scientists whose opinions in reference to Coca-Cola are reproduced in booklet form for free distribution. Write for a copy. Read it carefully and you will understand how and why Coca-Cola is the most wholesome and efficient beverage for the relief of physical and mental fatigue. A copy may be had by addressing the Advertising Managers of this paper, Messrs. Jacobs & Company, Clinton, S. C.


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This book is destined, from its contents and timeliness, to do a vast amount of good, and especially if the Sunday school leaders will see that the right use is made of it. Every one of our thousands of Sunday school superintendents should have a copy for himself and see to it that as many as possible of his teachers obtain and carefully read the book.—Bishop James Atkins.

WESLEY AND HIS WORK; OR, METHODISM AND MISSIONS

By Bishop W. A. Candler; 12mo; Cloth;
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This is a collection of addresses delivered by the author at various times. Every page of the volume shows the virile mind, the far-reaching vision, the evangelical heart, and the bold style of Bishop Candler.—Christian Advocate.

LIFE OF MARTIN LUTHER

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This is a direct narrative with less controversial stuff interlarded than is usual with Luther's biographies. It gives the events of his life in rapid order, with some chapters of appraise-

ment and a full summing up of his characteristics, home life, and trenchant wisdom. For those wishing facts about Luther without too many divergent discussions, Mr. Winter's biography may be highly commended.—New York Christian Advocate.

HYMNS AND HYMN WRITERS OF THE CHURCH

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QUARTERLY CONFERENCES

LITTLE ROCK.

ARCADELPHIA DISTRICT.
(Fourth Round.)

Cedar Glades	Oct. 16-17
Central Ave.	Oct. 24
Third St.	Oct. 24
Princeton Ct.	Oct. 30
Leola, Leola	Oct. 31
Friendship, Midway	Nov. 6-7
Dalark Ct.	Nov. 13-14
Malvern Ave.	Nov. 21
Park Ave.	Nov. 21
Holly Springs Ct.	Nov. 27-28

A. O. EVANS, P. E.

CAMDEN DISTRICT.
(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 necessary nominations. Push all claims. Waive all excuses. Go in for victory. Let no one say "It cannot be done" until he has exhausted himself in trying. Earnest, honest and persistent endeavor is ours. We have put off many things; now the aggregation is going to be heavy. With much prayer and consecration let us get well under the job and push it to the victorious end. Yours to help,

ALONZO MONK, P. E.

MONTICELLO DISTRICT.
(Fourth Round.)

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 Wilmet, 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.)

Humphrey Ct., Humphrey	Oct. 16-17
Carr Mem., Pine Bluff, p. m.	Oct. 17
Star City Ct., Star City	Oct. 23-24
Redfield Ct., at Bethel	Oct. 30-31
Sheridan Ct., Sheridan, p. m.	Oct. 31
(Quarterly Conference at Sheridan November 1, 10 a. m.)	
New Edinburg Ct., Good Hope	Nov. 4
Stuttgart	Nov. 7
Altheimer and Wabbaseka, at Altheimer, 3 and 7:30 p. m.	Nov. 7
Rowell Ct., at Center	Nov. 10
Roe Ct., at Roe	Nov. 12-13
DeWitt, 11 a. m.	Nov. 14
Gillett Ct., Gillett, 7:30 p. m.	Nov. 14
(Quarterly Conference, November 15, 10 a. m.)	
Swan Lake	Nov. 18-19
Grady Ct., at Grady, 11 a. m. and 2 p. m.	Nov. 21
Hawley Memorial, P. Bluff	Nov. 21-22
Lake Side, Pine Bluff, 8 p. m.	Nov. 23
First Church, P. Bluff, 8 p. m.	Nov. 26
Sherrill and Tucker, at T.	Nov. 28

Special Appointments.

Rison, Special Q. C., 10 a. m.	Nov. 11
St. Charles Ct., Q. C. at DeWitt, 10 a. m.	Nov. 16
DeWitt Q. C., 8 p. m.	Nov. 15
Carr Memorial Q. C., 7:30 p. m.	Nov. 17
Stuttgart Q. C., 7:30 p. m.	Nov. 16

J. A. SAGE, P. E.

PRESCOTT DISTRICT.
(Fourth Round.)

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.)

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.)

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.)

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
London Ct.	Nov. 16-17
Atkins	Nov. 18

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

FAYETTEVILLE DISTRICT.
(Fourth Round.)

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.)

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.)

Turner Ct., at Turner	Oct. 16-17
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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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Clarendon Station	Oct. 17-18
Hamlin Mission, at H.	Oct. 23-24
McCrory 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.)

Luxora and Rozelle	Oct. 16-17
Osceola	Oct. 17-18
Vanndale Ct.	Oct. 23-24
Earle	Oct. 30-31
Crawfordsville and Vincent	Oct. 31-Nov. 1

W. L. OLIVER, P. E.

PARAGOULD DISTRICT.
(Fourth Round.)

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.)

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.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these troubles. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 205, South Bend, Ind.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

COMMISSIONER'S SALE.

Notice is hereby given, that in pursuance of the authority and direct contained in the decretal order of 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. Met et al., defendants, the undersigned 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, which said Court is held, in the City of Pulaski, within the hours prescribed by law for judicial sales, Saturday, the 30th day of October, A. D. 1915, the following described estate, to-wit: Lot 1, Block 56, to 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 direct contained in the decretal order of 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: Middle fifty feet of Lots 7, 8 and 9, 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