

# WESTERN METHODIST.

"SPEAK THOU THE THING  
THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXIV

LITTLE ROCK,

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I KNOW THY WORKS, THAT THOU ART NEITHER COLD NOR HOT; I WOULD THOU WERT COLD OR HOT. SO THEN BECAUSE THOU ART LUKEWARM, AND NEITHER COLD NOR HOT, I WILL SPUE THEE OUT OF MY MOUTH. BECAUSE THOU SAYEST, I AM RICH, AND INCREASED WITH GOODS, AND HAVE NEED OF NOTHING; AND KNOWEST NOT THAT THOU ART WRETCHED, AND MISERABLE, AND POOR, AND BLIND, AND NAKED; I COUNSEL THEE TO BUY OF ME GOLD TRIED IN THE FIRE, THAT THOU MAYEST BE RICH; AND WHITE RAIMENT, THAT THOU MAYEST BE CLOTHED, AND THAT THE SHAME OF THY NAKEDNESS DO NOT APPEAR; AND ANOINT THINE EYES WITH EYESALVE, THAT THOU MAYEST SEE. AS MANY AS I LOVE, I REBUKE AND CHASTEN; BE ZEALOUS THEREFORE, AND REPENT.—Revelation 3:15-19.

## PROHIBITION RUSSIA.

Russia is a land of romance and of paradoxes. Although its government is autocratic, and political liberty is restricted, there is a greater degree of personal liberty than in any other civilized nation on the globe. What a man does, if the interests of the government or other persons are not involved, is strictly his own business. Public officials are never criticized on account of the vices of their private life. Cleanness in private life is not requisite to social standing. Censorship of the press is theoretically for the protection of the government. Russian periodicals freely discuss matters unmentionable in our literature. There is ground for the argument that there is greater freedom of manners and of thinking under a despotism than in a democracy. People who refuse to make concessions to the common welfare, who are extremely tenacious of the rights of the individual, often require the restraints of an autocrat and lose their political rights. This is now the tendency in America, and is an indication of the approach of a new regime. By demanding license we are paving the way for a government strong enough to preserve order. History teaches that unbridled individualism moves toward despotism. This license in personal conduct made Russia a nation of drunkards, and unfortunately the unseemly drinking practices have been associated with sacred things, with feast days and holidays. Saint Vladimir wrote: "Russia's joy is drink; she can not exist without it." Because the Russian is social, the traffic has centered about public houses similar to the American saloon. Tourgeniev wrote: "Everything sleeps in Russia, in village and city—officers, soldiers, merchants, judges, fathers, children—all are asleep. Only the drink shop sleeps not, saturating Holy Russia with drink;" and, "Clasping in her hands a bottle of strong vodka (whisky), her forehead at the Pole her heels upon the Caucasus, in heavy stupor, sleeps our fatherland, Holy Russia." Ravished by every possible scourge, Russia found her only joy in drink. The peasant drank till his head ached, and then drank more to cure the headache. This Russia, for centuries drunken with drink, is now dry—dry by edict of an autocrat, but rejoicing in the new freedom. For generations good men had led reforms, but Russia still drank. Partly as a revenue measure but partly to restrict drinking, the Government twenty years ago took over the vodka traffic and created a monopoly, but unfortunately the administration was in the hands of men more interested in revenue than in reform, so that in a sense it was to the interest of the Government that the people should consume as much vodka as possible. Genuine reformers pressed the issue. The people themselves began to realize their terrible thralldom. At the beginning of 1914, before war was even anticipated, the question was officially agitated. Count Witte, who had organized the monopoly, now sought to reduce con-

sumption. He said: "The spirits monopoly was introduced as a means of suppressing the then existing inordinate consumption of alcoholic drinks of the most harmful kind. From the fiscal point of view the new reform was thoroughly satisfactory. But the chief object of the reform was not the strengthening of the alcohol economy, but the suppression of the great national evil, the alcoholism. In this respect the reform has thus far given but negative results. What have we done for the suppression of alcoholism, the great evil that corrupts and destroys the Russian people? Absolutely nothing." The Finance Minister, Kokovtsov, defended the monopoly solely on financial grounds, but this made him and his measure odious, because the Russians are idealists, and are not easily influenced by the monetary argument. Then Tschelishev, who had been elected to the Duma on an anti-vodka platform, began to attract attention and created deep interest. Kokovtsov was dismissed, and Peter L. Bark appointed to succeed him. In the rescript outlining his new policy the Czar expressed noble sentiments. After referring to the effects of the drink traffic, he said: "We can not make our fiscal prosperity dependent upon the destruction of the spiritual and economic powers of many of my subjects, and therefore it is necessary to direct our financial policy toward seeking government revenues from the inexhaustible sources of the country's wealth." (This is far in advance of the utterances of our petty politicians.) The reform was on its way when the war required the mobilization of the army. In order to accelerate mobilization an order was issued closing all vodka, wine and beer shops. The results were magical. Mobilization was quickly accomplished, and drunkenness in the army eliminated. The ardent Tschelishev secured and presented petitions to the Czar asking that prohibition be continued till the close of the war. The order was given. Then the All-Russian Working Union of Christians, headed by Grand Duke Constantine, petitioned the Czar for permanent abolition of the vodka traffic. The Czar quickly replied: "I thank the Russian Christian Labor Temperance Organization. I have already decided to abolish forever the government sale of whisky in Russia." The nation was electrified. Telegrams and messages of appreciation came to the Czar from high and low. From Moscow came this telegram: "The City Council of Moscow lays before the feet of Your Imperial Majesty the feelings of exquisite joy experienced by the representatives of the people of the ancient capital upon receiving the intelligence to the effect that you have decided to discontinue forever the government sale of liquor." The spirit of the Russian people is seen in the attitude of Prince Obolensky, Mayor of Petrograd, himself a distiller, who said: "Serious as the matter may be for us, if drunkenness can be eradicated, we distillers are in duty bound to make every possible sacrifice for it." (Imagine an American distiller or brewer uttering such a sentiment!) Local option for the sale of wine and beer was still in effect; but city after city voted for complete prohibition of all intoxicants, and this in spite of the great loss of municipal revenue. The beneficial results are apparent and striking. The Chairman of the Budget Committee of the Duma, in presenting the budget, said: "This measure merits the enthusiastic approval of all, even those who drank before. It seems impossible that such a good movement will not deteriorate. But I am confident that the proper governmental department will give us ample assurances that temperance is a fact, which must be taken as such, and that drunkenness and the sale of alcoholic drinks, whether by government or by private enterprise, is a part of the unretrievable past. We accept temperance as a great measure, accept it with glad and grateful hearts." A leading Russian writer says: "All Russia is filled with

enthusiasm and gratitude. As if by the waving of a magic wand, drunkenness, debauchery, wild cries, disputing and fighting have ceased in the streets. Factories and workshops are filling their orders with promptness and accuracy. The very face of Russia, long disfigured by alcoholic excess, seems to have been transformed and ennobled." Among the latest reports is this: "In spite of the general depression caused by war, the paralysis of business, the closing of factories, and the interruption of railroad traffic, the people felt no depression. Savings banks showed an increase in deposits. At the same time there was a boom in the sale of meats, groceries, dry goods, and house furnishings. The 30,000,000 roubles (\$15,000,000) a day that had been paid for vodka were now being spent for the necessities of life." Minister of Finance Bark says: "When we sold vodka the people were poor. Though the money for drink went into the treasury, the human machine which made the money became weaker and weaker. So the nation was really cutting off its revenue at the source." The Russian people are jubilant. Even the distillers are planning how to utilize denatured alcohol in manufactures and are co-operating with the Government. Is not Russia a land of romance and paradoxes? May she not teach us the lesson we need?

## SABBATH DESECRATION.

In many of our cities and towns vigorous efforts are being made by the best people, led by the ministers, to close the moving picture shows on the Sabbath. These movements are only partially successful, because in some instances the church members themselves have been divided. Sometimes the show is given for the benefit of some charity, and public conscience has been satisfied. This, however, is only the devil's bait. If he can make good people think that the show is open on Sunday for church or charity, respect for law is lessened, and it becomes increasingly difficult to enforce it. After the performance is given a few times, the lewd element demands it, and distinctions break down. Unless Christian people stand uncompromisingly for strict Sabbath observance, the holy day will soon be forgotten. It comes the breaking of civilization. A community refuses to honor God in this open and soon forget him, and the community God is ready for any excesses and human law. Let Christian people keep the Sabbath of the Lord and keep

## HEROES OF THE HOSPITAL.

Dr. James F. Donnelly, an American, attended fourteen hundred cases of Serbia, and then became a victim of disease. The Serbians in gratitude called him a national hero. Miss Mary Davis, an American, seeing the loss of life from gaseous poisoning, inoculated herself, and when infected, asked the surgeon to administer hydrochloride injections. The treatment was successful. She lives, and thousands may be saved by her example. Christ-like to brave death or thus to save others are genuine heroes in the hospitals, among the scientists, and they deserve a soldier's reward. The world honors them as they are found.

The Religious Telescope says: "Why should an automobile Sunday? These machines should be converted just as much as their owners. They are not brought under the baptism of oil, but may become instruments of evil. Their use on Sunday is Sabbath breaking. Why should they be trained to keep the Sabbath as well as the Lord?"

Holiness holds Heaven in the heart.

## WESTERN METHODIST

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A. C. MILLAR.....Editor

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

North Arkansas Conference, Conway, Nov. 24.

Little Rock Conference, Monticello, Dec. 1.

## PERSONAL AND OTHER ITEMS.

The three Missouri Conferences have ratified the amendment to the charter of Southern Methodist University.

Last week Rev. H. H. Watson, of Augusta, called and reported everything hopeful in his substantial charge.

The Morning Star School in Benton county is the first in the State to build a "teacherage," or home for the teacher.

October 26 the people of California vote on a constitutional amendment to exempt church property from taxation.

Vassar College, the first large endowed college for women in the country, celebrated its fiftieth birthday October 12.

Holston Conference laymen agreed to secure information about pastors' salaries so that they may act next year in the light of facts.

Mrs. Susan M. H. Andrews, widow of the late Bishop E. G. Andrews, died October 7, at Brooklyn, N. Y., in her eighty-ninth year.

With sorrow we learn of the death of Annie Sue, eight-month old daughter of Rev. and Mrs. H. L. Wade, of Bigelow. The burial was at Conway.

The Assembly Herald, the official publication of the Boards of the Presbyterian Church, U. S. A., has published Bishop McCoy's able article on "The Place of the Church College."

The enrollment in the School of Medicine of Emory University is 234, the freshman class being larger than a year ago, notwithstanding the raising of the standards.

Discussing the proposition to conduct the affairs of its three colleges under one corporation, the Holston Conference postponed settlement of the question until next year.

Recently announced that Bishop Lambuth of the Western North Carolina Conference Bishop Waterhouse, who is still unable to perform his episcopal duties.

Work has been started to erect a memorial Hampton Institute in honor of Mr. Hampton, who rendered such conspicuous service in the South.

The official organ of the National Union, has changed its place of publication from Atlanta, Ga., to Salina, Kan., in order to be nearer the center of its territory.

Mr. Hayes, presiding elder of Prescott Conference, accompanying Dr. Alonzo Monk, paid our appreciated visit Tuesday and gave an interesting report of prospects in his district.

E. Goddard, of First Church, Galveston, Texas, elected president of the Pastors' Association and made chairman of the movement for evangelism in Texas, Oklahoma, and New Mexico.

The Texas Advocate expresses great satisfaction in having Dr. Ivan Lee Holt in the faculty of Southern Methodist University, and especially as he is to teach Hebrew and Old Testament interpretation.

Rev. Mouzon has returned from South America where he held the Brazil and South Brazil Conferences. He was pleased with conditions and reports great improvement and a tendency toward self-support.

Rev. William Acton, who has charge of the work

among Orientals on the Pacific coast, in a recent letter reported: "In the first nine months of 1915 I baptized four Japanese men, two women, and one infant, also fourteen Koreans."

Chicago is in the throes of excitement because its mayor has ordered the closing of all saloons on Sunday. The law requires this, but it has been ignored since 1871. The liquorites charge that the mayor has broken his pledge to them, but as they engage to obey the law and he is sworn to enforce it, there is no ground for argument.

The Holston Conference reports an increase of more than 2,900 over last year. The Sunday school enrollment shows a gain of 7,928 for the year. In the financial reports there were substantial advances over last year's figures.

Rev. J. W. Black, of Lead Hill Circuit, reports that he has had six protracted meetings, 82 conversions, and 67 accessions with more to follow, and is just beginning his last meeting at Zinc with Presiding Elder Wilford to assist.

Rev. R. W. McKay, one of the leading preachers of his Conference, is serving Warren Station. His people are delighted with him. Warren ranks with the best stations of the Conference. Our Field Editor has sent in a fine report from Warren.

In spite of the fact that his people lost practically everything in the flood, and are unable to pay his salary, Rev. J. M. Thrasher of Jacksonport is staying with his people. He has just closed a good meeting, receiving five into the church.

We appreciate an invitation from Mr. and Mrs. W. B. Sanders of Pine Bluff to the marriage of their daughter, Miss Carmeta Broadus, to Mr. Boyce A. Drummond, the ceremony to take place October 28. May happiness fill these young lives.

Hon. William Shaw, the Prohibition candidate for governor of Massachusetts, offered to withdraw if either the Democratic or Republican party would declare for prohibition, but as both are committed to the liquor traffic, he now refuses to step aside.

At the session of the New Mexico Conference Rev. Fred Little was transferred to North Arkansas, and Rev. J. T. J. Fizer to Little Rock; Rev. W. W. Nelson was returned to Alpine, and Rev. J. F. Etchison to Clovis, where the Conference meets next year.

In the St. Louis Conference of the Northern Methodist Church, with 194 charges, 51 are to be served this year by supplies, and the Illinois Conference uses 34 supplies. Does this mean failure to produce preachers or extraordinary growth of the church?

Rev. Z. T. McCann, well known in Little Rock Conference, having taken the superannuate relation at St. Louis Conference, moves from 4425 Ellinwood Ave., St. Louis, to 3838 Juniata Ave. He expects to travel some, and will spend a month in California.

Rev. A. M. Shaw, pastor at Lake Village and Arkansas City, twenty-one years ago was licensed to preach by the Field Editor. He is now a full grown preacher, and capable of filling any pulpit in the State. He serves an important charge—two county seats.

Rev. B. C. Few came from the Candler School of Theology to Wilson last May to finish the work of the year. Salaries of pastor and presiding elder are paid in advance of the assessment, and a new, modern parsonage, worth \$2,000, has been financed and built since May.

Al Jennings, ex-bandit and convict, sensational writer and quondam candidate for governor of Oklahoma, is now announced to conduct evangelistic services in New York. If he can reclaim the Bowery and hold up Wall street for religion he may not have lived in vain.

En route to and from Shreveport the editor spent a few hours at Texarkana and Hope and had the pleasure of meeting Rev. P. C. Fletcher and Rev. T. O. Owen and learning that everything was flourishing in their charges. Both look unusually well and are in fine spirits.

More than 100 members of the Epworth League of our First Church, Texarkana, under the leadership of Rev. P. C. Fletcher, have pledged themselves to refrain during week days from patronizing all moving picture shows which violate the Sabbath. This is a fine example.

The Johnson County Herald reports a surprise shower for Rev. and Mrs. J. F. E. Bates, in the base-

ment of the Clarksville church last Wednesday evening. Over one hundred attended prayer meeting and remained for the social half hour in the basement. It was a very enjoyable occasion.

Prof. D. W. Batson, who has been connected with the Central Methodist, becomes field editor, and Rev. J. R. Deering, D. D., becomes associated with Dr. E. G. B. Mann and Rev. W. A. Swift in the editorial management. Their colleagues pay high tribute both to the retiring and the incoming editor.

Dr. Lyman Abbott, although not favorable to State-wide prohibition under all circumstances, says: "If we cannot reform the saloons, we shall abolish them. And if we can find no other way to abolish them, we shall abolish the distillery, the brewery, the winery, and the importation of liquor from abroad."

Dr. C. B. Larrabee, the new president of Arkansas Conference College, the school of the Northern Church at Siloam Springs, Ark., comes to his work with large and varied experience and is regarded by his Church as a man capable of bringing success to the institution. We welcome him to Arkansas and trust that he may see the fruition of his hopes.

The Midland Methodist says that one of the remarkable features of the session of the Holston Conference was the comment of Bishop Murrah to the effect that he was not in harmony with our prevailing four-year limitation of pastorates, and stated that there was an almost unanimous spirit in the Conference approving the Bishop's remark.

One day last week the presiding elders and the various Boards of the Kentucky Conference met at Lexington to confer and plan their work for the coming year. This early counsel-taking is to be commended. Too frequently important interests suffer because work is not promptly inaugurated and persistently pushed according to some definite plan.

From the telegraphic press news we learn that Mrs. Mary E. Southworth, wife of Rev. W. S. Southworth, died at their home in Walnut Ridge, October 14. She was in declining health when the editor visited her home a few months ago, hence her demise is not unexpected. Brother Southworth and the children have the sincere sympathy of a host of friends.

The World's Outlook, the missionary periodical of the Northern Methodist Church, is a remarkably interesting journal. The November number is devoted to "The Romance of America's Foreign Trade." In it is good reading from the standpoint of both business and religion. Order of Board of Foreign Missions, 150 Fifth Avenue, New York; price \$1.50.

Mr. C. H. Goodlett, of Gurdon, who for five years has been a traveling salesman for Geyer-Adams Grocery Co., has resigned in order to become Financial Agent for Henderson-Brown College. His friends congratulate the college on securing his services. He will maintain his home at Gurdon and travel throughout the bounds of the Little Rock Conference.

Rev. A. T. Clanton is serving Parkdale and Wilmot, two excellent business towns in a rich country. We have a good church in each town and a noble people. Brother Clanton has been helping his brethren in some gracious meetings. He and his wife love their work. Prof. M. F. Milner has charge of the public school and Brother G. W. Slocum the Sunday school.

Rev. R. A. McClintock is serving Wilmar station for the second year. He has a most excellent people. They seem to be mutually delighted with each other. Hon. J. D. McClure is lay leader at Wilmar; Hon. N. McLeod the Sunday school superintendent. The younger Bird is president of the Epworth League; Mrs. Anderson of the Woman's Missionary Society. They are doing well.

Commenting on the fact that the only church in Washington decorated in honor of the recent G. A. R. encampment was the Mount Vernon Methodist Episcopal Church, South, Zion's Herald, Boston, says that this goes to show how slender are the threads holding the South to the memory of the grim war days. Might not the explanation be courtesy and hospitality to honored guests?

Rev. J. C. McElhenney is in his second year at Eudora. He is held in much esteem by his people. They have a neat church and have built a beauti-

ful parsonage where the old house burned last winter. The Western Methodist goes into nearly every Methodist home in Eudora. Senator Carter and wife occupy the parsonage and make it pleasant for Brother McElhenney, who has no family.

Dr. Edgar Blake, Sunday School Secretary of the Northern Methodist Church, is discussing and advocating the reorganization and consolidation of all the Connectional Boards so that there may be only one collection, to be divided on an agreed basis. His arguments are unity, correlation, and economy. He claims that this departmentalizing is in conformity with modern business policies for the promotion of efficiency.

Bishop Hartzell, who has been the missionary bishop of the Northern Methodist Church for Africa, completes his twentieth year in that capacity, and, writing of his coming retirement under the age limit, says that when he was elected he asked God to give him twenty years for Africa. He rejoiced in the privilege of hard service and now cheerfully lays down his official burdens at the next General Conference.

At the crossing of two railroads in a very rich country is Montrose, which in a few years has become a prosperous town. They have two nice churches and a good school building. Rev. H. L. Simpson serves Snyder and Montrose. He is consecrated, faithful, and quite successful. His is a very important charge. Brother Grantham has charge of the Sunday school; Dr. J. L. Parker is an active worker.

Rev. S. C. Dean is the popular pastor at Hamburg. Few preachers have had a more successful ministry. He and his family are held in the highest esteem. The twins, Mary and Ruth, will soon be ready for college. J. F. Titus is Sunday school superintendent, Thomas Hundley is the Epworth League president, and Prof. D. F. Montgomery is principal of the large public school. Hamburg is one of the oldest and most substantial towns of the State.

It is announced that the first graduate law school in America devoted exclusively to the training of women, will be opened this year at Cambridge, Mass. The lectures will be delivered in a building of Radcliffe College. This organization grows out of the refusal of the Harvard authorities to allow Radcliffe seniors to enter the Harvard Law School. About twenty-five graduates of Radcliffe, Barnard, Bryn Mawr, and Smith have applied for admission.

From Rev. L. C. Beasley, her pastor, and from Rev. H. D. McKinnon, her father, we have the sad intelligence of the death of Mrs. F. C. Floyd, October 13, at Dale's Sanitarium, Texarkana. The daughter of one of our oldest and best beloved preachers and a woman of rare ability and character, she had been a very active Christian and worker in the Woman's Missionary Society. She leaves a place hard to fill in her family and the Church. Our sympathy is full and deep.

It is currently reported that the Rockefeller oil interests intend to inaugurate a new program. Young Rockefeller, and not his father, is to lead. The policies are to change and become in some measure paternalistic in dealing with employees. Young Rockefeller's recent exhibition of personal interest in the Colorado coal miners augurs well for the new regime. It is to be hoped that this wise and sympathetic young leader may be able to bring capital and labor into more fraternal and co-operative relations.

On his return to the United States Bishop Mouzon was accompanied by two Brazilian youths, who have entered Emory University Academy, at Oxford, Ga. In the three schools of the university—namely, the School of Liberal Arts, the School of Medicine and the School of Theology—there are eleven foreign students, besides these two young Brazilians, who enter the university academy. The foreign students in the university include young men from Japan, China, Korea, Spain, Portugal, Cuba, and Porto Rico.

Bishop Morrison preached in Camden Sunday, October 10, conducted prayer meeting at Prescott, October 13, visited the church at Lewisville, October 15, and last Sunday preached at First Church and Fairview, Texarkana. At all of these places he delighted the people with his spiritual, helpful sermons and his brotherliness in the social circle.

The editor enjoyed a brief interview at Texarkana. The Bishop will hold the German Mission Conference in Texas, meet with the College of Bishops in Dallas, and then return home for a brief rest before resuming his labors in our Conferences.

Our Churches in New Orleans and vicinity suffered serious losses in the storm which recently swept the Gulf Coast. Felicity and Algiers churches were totally wrecked, and all of the others in New Orleans, except Carrollton Avenue, were badly damaged. In addition to these losses, practically every home in New Orleans was more or less damaged, hence the work of repairing and rebuilding is a serious matter for our people. In the territory of our French Mission one church was entirely demolished, and the crops of the people were almost completely destroyed. In view of this serious situation the following statement and appeal is made to our people in other sections: "We should send to these and other stricken churches at least \$5,000. Without outside help they cannot restore their buildings for many months, if ever. The treasuries of the two Boards are without funds for this emergency. Will not many individuals, Sunday schools, Epworth Leagues, societies, and congregations send some contribution to Mr. J. D. Hamilton, Treasurer of the Board of Missions, 810 Broadway, Nashville, Tenn.?" (Signed) James Atkins, Bishop in Charge; W. F. McMurtry, Secretary of Church Extension; John M. Moore, Secretary of Home Missions.

#### SHREVEPORT AND CENTENARY COLLEGE.

Maturing a long cherished purpose, I spent last Sunday at Shreveport, La., preaching to a fair congregation at Noel Memorial Church in the morning and to a large congregation at First Church at night. The Noel Memorial is a beautiful building in a fine residence section, and was built at a cost of \$75,000 by Mr. J. S. Noel, in memory of his son, and presented to our church. The membership is not large, but the location gives it a future. The pastor, Rev. R. W. Tucker, was absent, and Dr. R. H. Wynn, president of Centenary College, was temporarily in charge. First Church is on an elevation at the head of the principal business street, where all street cars pass. The location is absolutely commanding and strategic. With its large electric cross and sign it immediately attracts attention. An offer of \$100,000 for the lot had wisely been refused. The beautiful and stately edifice with classic front cost about \$125,000, and is one of the most complete, commodious, appropriately arranged and best furnished and lighted church buildings coming under our observation. It was erected during the pastorate of Rev. G. E. Cameron, formerly of Little Rock Conference. The membership is now about 1,200, the Sunday School enrolls 1,560, and some \$10,000 is contributed annually to objects other than local. A night school is maintained five nights in the week. In addition to the pastor, there are a paid secretary, a deaconess, and a special church worker. There is a very live Woman's Missionary Society of 250, and an Epworth League of 150. I visited the Sunday School and League and found both active, well organized, and attractive. That which brought me to Shreveport was the fact that one of "my boys," Rev. Geo. S. Sexton, was pastor of this strong, progressive church. He received me cordially, treated me royally, entertaining me at the best hotel, and gave every opportunity to see his church and the city. He began his ministry in Little Rock Conference, then transferred to Texas, serving at Terrell, Galveston, and Fort Worth, and was also presiding elder. Then he traveled over the Connection, representing our Washington City movement, and is now closing his second very successful year at this magnificent church. In this pastorate he has received 500 members, and, in spite of depression, is handling the big church debt and his people stand behind him in an aggressive policy. The benevolence and activity evidence spirituality. Sunday night's congregation numbered about 500, mostly men, and fourteen official members were present. Mr. Will McKennon, formerly of Clarksville, Ark., was Sunday School Superintendent during the period of greatest growth, and is now the vigorous president of the Board of Stewards. He showed me through the building and explained every detail, and seemed glad to see an Arkansas man. Shreveport, a city of 40,000, is beautiful for situation, and is wealthy and substantial. In the midst of oil, gas, lumber, and cotton, it has a great future. Its big business houses

are solid, its streets well paved, and there are numerous comfortable homes and elegant residences. Our church has five organizations and is planning for more in the suburbs. Here, too, is located Centenary College, the men's college of Louisiana Methodism, after a long and honorable history moved some years ago from a village in eastern Louisiana. The campus at the end of a street car line, is in a residence suburb, and is beautiful and picturesque. There is one good building and a cottage for the president. I enjoyed dinner with President Wynn at the dormitory and the privilege of meeting the students and addressing the Y. M. C. A. Our small membership in Louisiana and other unfavorable conditions have made it difficult to maintain the college, but Dr. Wynn is heroically holding the ground, and with a devoted faculty and small but choice student body will yet solve the problem. Fortunately the college is practically out of debt and will be in good shape to begin an endowment campaign when the opportune hour comes. Louisiana Methodism needs the college, and plans will doubtless mature for putting it on a proper basis. I left Shreveport feeling that it is indeed a city of opportunity, and that our church there is doing a great work. The old and new friendships were intensely enjoyed.—A. C. M.

#### "NOTHING BUT PRAISE."

It is related of a certain man that he said to the editor of a paper which stood boldly for reform, "I have nothing but praise for your paper." Occasionally that is literally true—a reader praises the paper and fails to pay—has nothing but praise for it. Praise is comely and hits the heart of the editor, but, cold, unfeeling cash can also express sentiment. It, too, shows approval and confidence and desire to co-operate. A newspaper is a mutual affair—it cannot accomplish its purpose without readers; it can not run without the response of its readers in the currency of the realm. Criticism and cash are preferable to praise and penury.

#### CAMDEN DISTRICT NOTICE.

Sixteen brethren who subscribed to the Western Methodist fund during our District Conference have not paid yet. It is very important that this money be sent in at once. Pastors, please make a clean canvass for the Western Methodist before Conference. Have everybody to pay up and renew, and get as many new subscribers as possible. It becomes the property of the Conference this fall. It is now the best paper Arkansas Methodism has ever had.—W. P. Whaley, P. E.

#### U. S. LICENSES.

Since my last report parties have taken out U. S. liquor licenses to sell liquor at the following named towns: Ashdown, Brookland, Banks, Clarksville, Gurdon, Hoxie, Hamburg, Leslie, Lunsford, Marked Tree, Minturn, Pine Bluff (2), Postelle, Star City, Shirley, and Walnut Ridge. I will give the names of the parties on application.—Geo. Thornburgh, President Arkansas Anti-Saloon League.

#### LITTLE ROCK CONFERENCE CHURCH EXTENSION NOTICE.

Conference is drawing near and many urgent calls are being made for help on parsonages and churches. Please do all you can to bring the Church Extension claim up in full at Conference. If you have to prorate, give us our share.—W. D. Sharp, Secretary.

#### BOOK REVIEW.

**Prudence of the Parsonage;** by Ethel Hueston; published by The Bobbs-Merrill Co., Indianapolis; price, \$1.25.

This is a very pretty romance of a Methodist parsonage. There is little of the preacher, but much about the five vivacious and charming motherless girls and their relations to the church and society. Prudence, the eldest, who mothers the little flock, is the heroine. It is a very human story, and would help people who read it to understand the preacher's folk better.

There were 6,300,000,000 nickels invested in picture shows in the United States in 1914. The amount given for missions in the United States and Canada during the same year was \$17,168,611.00.



# Gospel Talks



By  
BISHOP H. C. MORRISON



## GOD'S HEDGES.

Text: "Hast thou considered my servant Job?"—Job 1:8.

God and Satan met when the worshippers came before the Lord. And Satan still likes to be present at the time of worship; that he may mingle among the multitudes and thwart the worshipper who would honor God. The Lord said, "Whence cometh thou, Satan?" Satan replied, "From going to and fro in the earth, and from walking up and down in it." He had just returned from one of those tours described by St. Peter. "The adversary, the devil, goeth about as a roaring lion, seeking whom he may devour."

**His Special Prey.**—Those are the wayward, the prayerless, and the indifferent. The devil is like the world in this respect. He gives special attention to such as are religiously careless and inconsistent in life. The world watches that class of Christians. The devil is not likely to assail the man who is very near the Master. The truth is, we sometimes by our indifference tempt the devil to tempt us.

It seems it had not entered the mind of Satan to tempt Job, until God called his attention to him. Satan had doubtless been successful and ruined many on his rounds; and now God puts the question, "Hast thou considered my servant Job?" Have you tried him? Satan said, "Hast thou not made a hedge about him, and about his house, and about all that he has, on every side?" Of course I have not tried him, from the very fact that you have so hedged him about that I could not get to him.

**Consider That Hedge.**—There is something most remarkable about this God-grown hedge! How perfect it is. It encloses him and his house and all that he has, on every side. It is impregnable. Not an opening to be found; but like Noah in the ark, God had shut him in. He was "hid with God." How did Satan know the hedge was closed on every side? He had been around and examined it. And when he found there was no weak place for a possible entrance, he dismissed Job from his thought until God mentioned him.

Satan is examining the hedges about us when we are not aware. Peter was surprised when the Master told him, "Simon, Satan hath desired to have thee, that he might sift thee as wheat; but I have prayed for thee, that thy faith fail not." Peter did not know that he devil had been after him until the Master told him; and so he

is after us many times when we are not aware of it.

But God's hedges are proof against the devil's most malignant efforts. Dreaded old hog of hell as he is, he will never thrust himself against the thorns of God's planting. Never lacerate himself against God's hedges. We may hedge ourselves and try to feel secure; but our hedging is no more in the devil's way than were the "withes" in the way of Samson. Only inside of God's hedges is there safety.

**Our Safety Is in the Hedge.**—God designs to be our "strong hold and our defense." He wants to fortify us. But we must consent before he will hedge us about. We must give up all and consent to be hedged in with him. That means to let him fence out the world and shut the gates, and put up the gaps; while we agree to live with "our lives hid with him in Christ."

Have we consented to this? Are we willing to have our lives, business, social relations, affections, temper and will—all fenced in? No opening, no slip-gap, no secret way through which we can have commerce with the world?

The devil could not get at Job until he first went to God about the matter. He had to have his permission. If we are in the hedged-in state he cannot touch us until he first sees God about it. Hence when the sore trials come we may know that God is only permitting it, that he may give us opportunity, as he did Job, to honor him.

Job's trials immortalized him. But for them he had never impressed the ages. See him in his moral grandeur. Children dead, property gone, wife deriding him, health taken away, covered with sores and cast out upon the ash-heaps. Now hear him, as he looks up and shakes the ashes from his brow and says, "God has permitted everything done to me but to kill me, and now, though he slay me, yet will I trust in him." That ash-heap afforded Job the finest opportunity to honor God that ever came to him in all his history.

Men like Job are not tried on the same principle, nor for the same purpose, with the half-hearted and the indifferent. Some expose themselves to temptation and fall by their own folly. But when God tries a man, he gives him grace for the trial. If he opens the hedge, he gives his servant power to meet the enemy inside the hedge.

**Note the Question.**—"Hast thou

considered my servant Job?" Here we detect divine complacency. While the "carnal mind is enmity against God," and the world is at war with the Almighty, and many in the church are untrue to him, it is highly pleasing to him that, here and there, he has a witness standing as Gibraltar, unaffected by tides and tempests. God looked upon Job well pleased and asked the tempter "if he had ever tried his servant." It is a matter of moment for one to make himself known abroad, to have a reputation covering the commonwealth or spanning the continent. But here is a man who has made himself known and felt beyond the stars, the world too low and narrow to give him room. Milton says, "He had fame in heaven."

True fame, lasting fame, cannot be built on a foundation lower than the skies. When the fame-books of the two worlds are opened, the difference will be vast. It is then that "The last shall be first and the first shall be last." Many, famous on earth, will never be known in heaven, while some famous in heaven were obscure and unknown on earth.

**The True Basis of Fame.**—God does not speak of Job as a Chaldean Prince, as possessed of great wealth, or as a great leader in his land. He puts his greatness on another basis. He calls him "my servant." Here is the foundation of undying character and fame. It rests on the service of God.

God has set the basis of true character above the world's tides. Above the high-water mark of environment or circumstances. After misfortune we sometimes plead, "I cannot do as I once did." Daniel in Babylon could not do as he once did; but he served God. Paul and Silas in the stocks, and Job on the ash-heap, could not do as they once did; but they could serve God. They all served God even in the lowest circumstances.

We need pay no regard to any of the changes of fortune, or the fortuities of life. They do not touch the question of serving God.

All circumstances and all things are uncertain and shaky. Even the very earth becomes tremulous and unsteady at times, shaking as with the ague, while its very ribs are made to crack. But what of all this? We may still serve God and build a reputation in heaven.

Oh, I wonder how many of us are subjects of discussion in the eternal world? I wonder if God has ever asked the enemy with complacent pleasure if he has considered you or me—"his servants?"

Leesburg, Fla.

## A STRONG APPEAL.

In these columns we have carried the reports of the good openings of all of the schools of our church, especially of our two new universities, Emory in Atlanta, and Southern Methodist in Dallas, Texas. When the General Conference adjourned the latter part of May, 1914, Southern Methodism was without a university, or a dollar to establish one. In a little more than one year we have two universities in operation and each with an attendance that is not other than surprisingly large. Taking the two together, there are now in these higher institutions of learning in our church something over a thousand students, and the enrollment for the present scholastic year is by no means complete. It that does not show an appreciation of Christian education on

the part of our people it would be right difficult to find evidence of it. This attendance also shows that our people are going to have higher institutions of learning and that they shall be equal to the best the country affords. The best is not too good for our people.

Though these universities have started so well, it must not be forgotten that they are far from complete. The buildings needed are not yet up. The endowments are, of course, incomplete and inadequate. It will take a good deal of money—several millions of dollars—to make of these institutions what they ought to be. And the money must come from Southern Methodism. Fortunate for us, is it that this work of founding our universities comes at a time when our country is prosperous, and if we are to trust the prophecies of those who are in position to know of such matters, our section of the country is approaching an era of not less than marvelous business prosperity. And it is nearer at hand than some of us are disposed to think. It really looks as if providence has so managed to bring Southern Methodism forward in the educational work for just such a time as this. So far our church has held its leading forces true to the spirit and the teachings of Jesus Christ. Our pulpits have not to any appreciable extent been weakened by rationalism or even a semi-rationalism that has weakened the pulpits of some other sections of the country. Our educational institutions too have been for the most part loyal to the faith of the fathers. Certainly the men who are in the leadership of our two new educational institutions for the higher mental furnishings of the young men and women of our country have not the slightest intimation against them of departing from the truth as it is Jesus Christ. Revivals of the evangelical type are sought in all of our institutions of learning. So much are these revivals desired and sought that a scholastic year that passes in our colleges without a revival is counted as being less than the school should have had and far less than it should have done for those committed to its care.

It is not so in some of the higher institutions of learning in other sections of our country. And these other schools and colleges are appealing to our people for their patronage. President Eliot is quoted as saying recently that things are done in Harvard, and things are being taught in that institution, that would pain beyond measure John Harvard if he could come back to the campus and know what is going on. No doubt this is true.

Bishop Candler's oft-repeated statement that the educational center is being shifted from Europe to this country is being daily verified. Nor does he put too great a stress of emphasis on what this means for this country and for the world. For not only is the education of the young of our own country involved in this shift and what we make of it, but our missionary operations in the end of the earth are to be affected by the character of the teaching those coming from over the seas get after they have reached our shores. For the South, and especially for Southern Methodism, two words should stand forth, namely, opportunity and responsibility. The opportunity to shape the education of the ages and of the countries is now before us; we can grasp and hold it if we will. Having this

opportunity we cannot escape if we would the responsibility for the right use of it.

These things make a mighty appeal to our Southern Methodism already rich and growing richer every day to spring to the task which is before it and which in the providence of God we are permitted to take up and carry through for the benefit not only of this entire country, but for the betterment of the world. If all reference to religious duty were taken out of the discussion an enlightened and elevating patriotism would call us to lay our millions under these universities our church is establishing, not neglecting in this solemn imperative the proper regard for the smaller and less conspicuous educational plants of our church. These, too, are necessary and must be protected and made stronger with the years of their history. For both tasks our Methodism is sufficient in our doing and what is also involved in our not doing.—Wesleyan Christian Advocate.

#### HENDRIX COLLEGE NOTES.

The number now at Hendrix is 250, only five short of the total enrollment last year. There is a decided increase in the college department notwithstanding the requirements for additional freshmen are one unit higher than heretofore. Thirty ministerial students and thirty-one children ministers are enrolled.

The changes in the schedule are working well. Practically all classes now recite five times a week instead of two or three times as heretofore. A student now ordinarily carries only three subjects as against five or six last year. This means a higher degree of concentration and the students find that they have to work with greater regularity. The old students say that they can no longer go out at night and keep up with their lessons. Hence there is less attendance at the moving picture shows and more work at night than formerly.—Reporter.

#### ARKANSAS AT THE WORLD'S FAIR.

It has been my good fortune to be one of the delegation in charge of Arkansas' interests at the Panama-Pacific International Exposition. By request I am giving the readers of the Western Methodist an account of these interests—our State Building and our State exhibits.

We are glad that Arkansas is one of the thirty-four states that have buildings here. Our Home has a beautiful location at the western end of the Exposition grounds on the San Francisco Bay front, just far enough from the water to be safe from the waves and just inside the Golden Gate. It is a two-story building of a bungalow effect, with broad porches and a Colonial columns on three sides. The front portico is fifteen by sixty feet and is approached by a flight of steps on each side of the brick paved terrace that leads up to it. The exterior of the building is finished with stucco in imitation of travertine marble. Rich staff work adorns it on all sides. It is surrounded by a magnificent well-kept lawn.

The front entrance leads into the assembly hall, thirty by sixty feet in size, and from it five sets of large French windows open upon the front portico. To the left and at the end of the assembly hall is the commissioner's room and all leading to the south porch and to the tea room. In the rear

of the assembly hall is the motion picture lobby. To the right is to be found the ladies' rest room, beautifully furnished in mahogany with blue trimmings. Also to the right is the gentlemen's smoking room, furnished with leather chairs and settees. From both of these rooms large French windows open out into the beautiful sun parlor next to the Bay. From here we get the very best view of the Bay, the Golden Gate, the battleships anchored in the harbor and the great ocean liners as they come into port or leave it.

The second floor of the building has eight bed-rooms in suites of two rooms and a bath. The building is provided with electric lights and gas radiators for heating.

The furniture of the Home is not gorgeous nor superabundant; yet the rooms have a neat, cheerful, restful, home-like appearance—the conditions that visitors appreciate most as they come to us weary from "taking in the Fair."

We share this Home with our sister State Oklahoma, and it is called the "Arkansas-Oklahoma Building." This has proved to be a very happy plan. It has been a great help to both States financially, and the relations have been the most pleasant.

There are no exhibits in the building. It is used as a home for the Arkansas and Oklahoma officials, as headquarters for Arkansas visitors to the Exposition, for social functions, and as a place to greet visitors from other States and Nations and to talk of Arkansas opportunities and to exhibit Arkansas hospitality.

The general exhibits of the Exposition are divided into eleven classes, and are arranged accordingly in as many magnificent palaces—Fine Arts, Liberal Arts, Food Products, Mines, Manufactures, Education, Machinery, Varied Arts, Transportation, Agriculture and Horticulture. Arkansas has exhibits only in the last two named.

Mr. John P. Logan of Texarkana has charge of our exhibits. Mr. Logan had charge of the Arkansas exhibits at the St. Louis Exposition, and made a great record for himself and for the State. He knows good material and knows how to display it to the best advantage. We will get all the credit possible for our products under his direction.

Our display in the Agricultural Palace easily proves to our visitors that Arkansas has great agricultural possibilities. It is the most varied exhibit in the Palace, showing that it came from a genial climate and a fertile and versatile soil.

This exhibit has already won four gold medals—for the best display of rice, cotton products, of general forage crop, and Boys' Corn Club.

The exhibit in the Horticultural Palace is still more attractive. As you approach it from the main entrance of the building your eyes fall upon the table of Arkansas Blacks, that resemble big black cherries in appearance and give out such an inviting odor that it causes every visitor to begin at once to plead and beg for only one as a souvenir. But as the exhibit must be kept intact and as no more of this stock can be obtained until November, they must go away disappointed.

There can be found in this exhibit every variety of apples that can be grown to advantage in any other State. They have also a most magnificent display of canned fruits and vegetables furnished by the good housewives of Arkansas.

This booth is decorated with rich silk banners with such interesting inscriptions as the following: "Arkansas apples are shown by government test to contain twenty-five per cent more juice and strength than apples grown in any other State in the Union." "Arkansas has won the highest awards on her fruit at the following expositions: The Cotton Centennial Exposition at New Orleans, The Pacific Coast Exposition at San Francisco, The great Pomological Exposition at Boston, Mass., at the World's Fair in Chicago, The Cotton Exposition, Atlanta, Ga., the World's Columbian Exposition at St. Louis, Mo."

So far we have had nothing but cold storage apples from last year's crop. Yet we have won our share of the medals each week as the apples are carried before the jury of awards. Just now we are badly in need of a car of new apples with which to win the sweep-stake prize. We expect this car in November, and we are sure Arkansas will not be ashamed of the results.

We have an abundance of very attractive literature on Arkansas. This is being distributed from both booths and from the Home. We find many people greatly interested in Arkansas real estate.

Arkansas needs advertisement. It is the land of opportunity, if the people only knew it. One of the greatest lessons to be learned here is that of the value of boosting. I have never seen a California "knocker," and behold what boosting has done for California.

If Arkansas people would boost as the Californians do they would find a ready relief for all their financial troubles.

We will all be at home soon, greater boosters for our State.—N. M. Whaley.

#### PART OF REPORT OF EDUCATIONAL COMMISSION.

In the report of the Educational Commission to the Annual Conference the following statements concerning the charters of our two universities are made: "In the charter of Emory University it is specifically provided that 'All property, real or personal, that may be purchased or otherwise acquired by said corporation shall be received and held in trust; that it shall be used, kept, maintained, and disposed of for the educational purposes in this charter set forth, subject to the discipline and usage of the Methodist Episcopal Church, South, as from time to time authorized and declared by the General Conference of said Church.' It is further provided that the Board of Trustees may not take action contrary to any action that may be taken by the General Conference of the Methodist Episcopal Church, South." Its charter further provides that all its by-laws, rules, and regulations shall be in keeping with the laws, rules, resolutions, actions, or regulations now existing or that may hereafter be taken or adopted by the General Conference of the Methodist Episcopal Church, South." In the deed conveying the real estate owned by the university the property is made subject to the discipline and usage of the Methodist Episcopal Church, South, as from time to time declared by the General Conference of said Church." In the deed of gift by which Mr. Asa G. Candler, Sr., conveyed to the university an endowment fund of \$1,000,000 the donor incorporated his letter sent to the Educational Commission on

July 16, 1914, in which he declared that his gift was to the Methodist Episcopal Church, South, and this letter has become a part of his deed. In addition to incorporating his letter in his deed, the donor inserts in the deed the following language also: "It is my intention and desire that should there ever arise any conflict or dispute between the said Emory University and the General Conference of the Methodist Episcopal Church, South, the will of the said General Conference with reference to the management and disposition of said fund shall be supreme and shall be observed by the said Emory University." These particular statements are made that the Church may be informed of how perfectly this institution has been placed in the ownership and control of the Church. This charter may be amended in minor particulars before its final report to the General Conference, but the provisions by which the institution is given absolutely into the hands of the Church will not be modified in any way to make them less binding or authoritative in this particular. Experience may suggest some minor changes in the charter, and the General Conference itself, if it should judge necessary, may order changes in it; but no modifications will be made in the charter or in the deeds to both the real estate and the endowments by which any question can ever arise concerning the Church's ownership and control of the institution. Impressed on the official seal of Emory University are the words 'Founded by the Methodist Episcopal Church, South,' that the perpetual ownership of the Church may be proclaimed in every diploma and other document issued by the institution. The Southern Methodist University was established by a Commission of Education appointed by the Annual Conferences in 1911 its ownership and control by the Church was secured by charter provisions. In its name, as well as in its charter, its Churchly nature is defined. In the eighteenth section of the bill passed by the General Conference by which the Educational Commission was created are these words: 'We express the belief that there should be east of the Mississippi River one such institution and one such institution west of the Mississippi River; and in this connection we express our pleasure at the establishment by the membership of our Church in the State of Texas of the Southern Methodist University, situated and located in the city of Dallas, in said State, and commend such institution to the said Commission for its consideration.' when the General Conference took this action it was informed concerning the charter of the Southern Methodist University. In obeying the instructions of the General Conference concerning the institution the Educational Commission might have left the charter as it was when the General Conference took action upon the subject; for the Commission was authorized to take over any institution of higher education which had been established before that time, 'provided the ownership and control thereof be secured to the General Conference of the Methodist Episcopal Church, South, or to some other governing body of the same, in perpetuity.' By its first charter the Southern Methodist University was thus secured to governing bodies of the Church in perpetuity. But in obedience to the suggestion of the General Conference the institution

was taken over by the Commission, and in order to give it a more connectional character it was thought best that its charter should be amended in some particulars. The charter has not yet been brought to its final form, but the Church may be well assured that this institution will be owned and controlled by the Church in perpetuity. In the light of the past experiences of the Church, which need not be discussed in detail in this report, the Educational Commission has kept steadily in view and will not lose sight of the absolute ownership and control by the Church of its two universities."—Methodist News Bureau.

#### HOLSTON CONFERENCE.

I returned on the 11th instant from the session of Holston Conference held in Knoxville. I attended the services only a part of the time, because I was selling my books and because of a distressing bad cold.

I formed a good opinion of Bishop Murrah; if I had formed a bad opinion of him how dare I express it? He is a capital presiding officer, and I learn that his sermon on Sunday was able. In the cabinet he was the antipodes of Bishop Morrison, who played the iconoclast wonderfully. Bishop Murrah's policy was not to remove a preacher if the law or conditions allowed him to remain. The fact is, itineracy has been overdone. The people have been so accustomed to change that as soon as a new preacher arrives they begin to put a prize under him. It was a very harmonious session. The weather was good, clear and frosty.—R. N. Price. Morristown, Tenn.

#### NEW MEXICO CONFERENCE.

The twenty-sixth, session of the New Mexico Conference convened at Marfa, Texas, October 6, 1915, with Bishop Lambuth in the chair. Marfa is 198 miles east from El Paso on the "Sun-set Limited" railroad, and is the wealthiest town in West Texas.

Our people have built a new brick church there this year that cost \$16,000. The hospitality was of the old Southern type, making everybody feel like he had the best home.

This was by far the most prosperous year in the history of the Conference. The presiding elder has on the El Paso District eleven new places where churches have been or will soon be organized, and there were in this District 1,032 received into the church this year and most of these on profession of faith. There was about 35 per cent increase over last year in the collections ordered by the Conference. There is no greater church in the West than our Trinity Church at El Paso.

Rev. C. W. Webbell received 372 members this year, and most of these joined by profession. The whole Conference regretted that his four years were ended and that he must move. A large number of his people will conduct any service they are asked to, and many of them lead people to the altar at any service and help them until they are converted. They are as intelligent, pious and loyal a membership as can be found in our church anywhere, and in this great growing city this church is said to have as much influence on the life of the city as possibly all the other churches of the city combined.

Bishop Lambuth won all hearts by his brotherly kindness to all alike. He said no preacher came to him with a word of complaint which is saying a

great deal to be sure when the conditions out here are fully understood. I was delighted to be returned to Alpine for another year. All our collections were \$466 larger than last year.

You would be surprised to know how many Arkansas people are out here. Five of the preachers of the Conference are Arkansas men: W. H. Duncan, Fred Little, W. P. West and J. A. Foster. We all send love and best wishes to our friends back in dear old Arkansas.—Walter W. Nelson.

#### LETTER FROM LOUISIANA.

For months you have come regularly to my box in the Olla postoffice, without missing a copy. My Conference year is nearing a close and I try to write you a brief letter once more and thank you for your timely, instructive and spiritual editorials. I never knew you personally, but now I feel that I know you as a Methodist editor of the original kind. I was so happy over reading your late brief ed-

know every day exactly what was going on in the Cabinet. Some of the pastors had definitely arranged beforehand for the new year. One of them was given a reception before Conference, and another moved into his new charge, and this seemed to prevail more or less with reference to all kinds of appointments, from important stations to out-of-the-way circuits. It was certainly something new to me. Whatever might be said of its wisdom, the plan has certainly worked here. It did away with the kitchen cabinet, cleared the air of all guesses and gossip. The discussions about the appointments were upon the basis of what was actually known.

Another new feature was the number of men that left on Saturday. This too seemed to be a well understood policy. They were expected in their pulpits on Sunday. I am wondering whether this presages the time when the Annual Conference will be a place merely for reports and assignments. If so, the loss will be irreparable. I used



WOMEN'S WESLEY BIBLE CLASS, FIRST CHURCH, TEXARKANA.—Teacher, Mrs. O. P. McDonald; President, Mrs. Ben F. Smith; Vice President, Mrs. J. L. Wadley; Secretary, Mrs. C. M. Robertson; Treasurer, Mrs. W. W. Shuptrine. Enrollment, 71.

itorial on that subject that I laughed and cried for joy, and again on reading your publication of F. M. Winburn's article on the same subject, I gave way to my weakness. I have known and kept up with Brother Winburn for forty years, and regard him as "pure gold." I wish to write more. Have tried a dozen times to write you during the past summer, and failed. How much I wish to see Little Rock Conference, especially the older men, viz.: J. E. Caldwell, Horace Jewell, H. D. McKinnon, E. N. and H. H. Watson, and of the laymen, J. F. Giles, J. A. Buchanan, and all of the clergy and laity. God bless them all. God be with you till we meet again.—Houston Armstrong.

#### METHODISM AS APPLIED IN THE ST. LOUIS CONFERENCE.

I have just returned from the St. Louis Conference, and am today entering upon my second year at St. John's. These are royal people and I have had a royal time. As the fall opens up, of course I am thinking of the four years at Fort Worth and of the goodly fellowship so graciously accorded me by the Texas brethren. I am not without hope that I may be able to get to my old conference there in November.

I found some things up here quite different from what I have seen in the four other Annual Conferences in which I have served. In the first place, there was no secrecy about the appointments. Everybody seemed to

often to travel all the year in the afterglow of mountain experiences, to which I was led by the masterful speaking and preaching I heard at Conference. The inspiration of a few days in brotherly fellowship and under the spell of great expositions of the fundamentals of our holy religion by masters, can never be replaced by anything else, and I, for one, hope never to see the day when the Annual Conference, like the rest, shall go the way of all the earth as a spiritual force in Methodism. It would be far better to throw our minutes into the sea and let statistics be forgotten forever.—John A. Rice in Texas Christian Advocate.

#### PREACHERS AND LAYMEN OF THE LITTLE ROCK CONFERENCE!

The belligerent nations of Europe are mortgaging their future to carry on the war; the rich and the poor of China are practicing heroic self-denial to establish a "Salvation Fund" for the protection of their nation. Our own President is calling for a large appropriation with which to strengthen our army and navy. In the face of this universal example what shall the Church of Christ do to maintain her work, and hasten the coming of His Kingdom on the earth? If there ever was a call to the Church for sacrifice and self-denial that call is upon us now. For us, in this land of peace and plenty, to fail to meet our financial obligations to the cause of missions would be little less than trea-

son. Missionary contributions are diminished or entirely cut off in every Christian nation but ours. If we fail the work must suffer and the coming of His Kingdom be delayed. As Conference Missionary Secretary I appeal to the preachers and laymen of the Little Rock Conference to do the heroic ere we meet at Monticello.—Forney Hutchinson.

#### WHAT IS A METHODIST?

On Sunday morning last at the First Methodist Church, the Rev. W. T. Wilkinson took for his theme, "What Is a Methodist?" He said that two chance remarks relating to new members recently taken into the church had given him the subject of the morning's discussion. The first was, "that the Methodist Church was not in the Bible;" and second, "that the Methodist Church was practically nothing." Both remarks were made by ignorant and bigoted people and he would proceed to deal with them. First, "What Is a Methodist?" and he said the term Methodist was generally supposed to be modern. Wesley was born in 1703 and it was many years after that before there was an organization named after him. It would doubtless surprise many to know that "Methodist" was the first name given to the followers of Christ. In Acts 11:26, we read: "The disciples were first called Christians at Antioch." This was in A. D. 43. What had they been named before? Turn to Acts 9:2, and you will find that they were called "those of this way." The modern English of the Greek word used is "Methodist" and this was the first name given to the followers of the Nazarene.

The Methodists, however, had never tried to make capital out of this. Men are not saved by their names. Some of the worst Mexicans are named "Jesus." Many "Lincolns," "Washingtons," and even "Wesleys" are in prison at the present moment for wrongdoing. Jesus said, "By their fruits ye shall know them."

The preacher then went on to describe the Holy Club at Oxford formed of educated young men who met to study the Bible by rule and method and how in derision they were named "Methodists." What was given them in derision they are truly proud of today, for the term means an earnest Christian who is methodical in his study of the Holy Scriptures, and is pure in life and conduct.

How does the Methodist church stand in numbers and influence?

Amongst the great Protestant churches it is easily first in both, being now millions ahead of the Baptist church, which comes next in this country, and each year she goes farther ahead: the last two years increase being more than the other leading denominations all put together. What was the reason for this? It was because as Wesley said, "We are the friends of all and the enemies of none." We recognize the good in others, and God has richly blessed us. Bigotry is of the devil, but brotherliness and love is of God. The Methodist church has never claimed to be the only church, but just one division in the mighty army of God, and she is now taking her place—her true place—in the vanguard of that great host, storming the ramparts of sin and hastening the coming of that day when the devil's kingdom shall be overthrown, and all shall bow at his feet, and "Crown him Lord of all."—Argenta Times.



# Woman's Missionary Department

Edited by  
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**PRESS SUPERINTENDENTS.**  
North Arkansas Conference  
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Marvell, Ark.  
Little Rock Conference  
MRS. H. C. RULE  
Crossett, Ark.  
Communications should reach  
us Friday for publication next  
week.

## MRS. F. C. FLOYD: ASCENDED.

How unsearchable are the judgments of God and His ways past finding out!

Had we our way, Mrs. F. C. Floyd, our beloved Conference Treasurer, would still be among us; but God has called her into the life more abundant, and this autumn day finds us bereaved and our friend and co-laborer entered into rest.

The months of suffering have ended and our friend is in the presence of her King, whom she so delighted to honor and so faithfully served. We were hopeful that an operation would prove helpful, but deep-seated disease made the surgeon's knife of no avail, and the weakened body succumbed Wednesday evening, October 13, at Texarkana, when she "passed from death unto life."

No member of our Conference was better known or loved than Mrs. Floyd, who grew up in Arkansas Methodist itinerancy and whose ten years of faithful service as Little Rock Conference Treasurer endeared her to the hearts of her co-laborers. We shall miss her wise counsel, her hopeful encouragement and her pure, sweet influence known and felt among us, but we rejoice that through afflictions tried and suffering laid low, the real "Miss Lizzie" has joined the throng innumerable and has entered into her reward.—Mrs. F. M. Williams, President.

## NORTH ARKANSAS CONFERENCE. SEARCY DISTRICT MEETING.

The district meeting of the Woman's Missionary Society of Searcy District, held at Searcy, September 28 and 29, proved to be a very pleasant and profitable occasion. Mrs. S. S. Harris was present, and meant much to the meeting, with her thorough and complete knowledge of all channels of the work, her wonderful ability as a speaker and withal her deep consecration and love for the Master and His cause. A large and highly appreciative audience listened with rapt attention to her address on China given at the church. She also addressed the entire student body and faculty of Galloway College in the college chapel.

Miss Mary Fuller, of Augusta, Conference Treasurer, was also present and very ably assisted the District Secretary throughout the sessions.

Three business sessions were held, and the program well carried out, each discussion being supplemented by instruction and timely suggestions from Mrs. Harris. Another pleasing feature proved to be the round table talks. In these discussions the interchange of ideas, methods and plans among the auxiliaries represented was inspiring and helpful.

The devotional exercises, led by Mrs. W. T. Thompson, Mrs. R. C. Morehead and Mrs. E. C. Pettay, were deeply spiritual and uplifting.

The presence of Dr. C. C. Godden, Rev. W. T. Thompson, the pastor-host, and Rev. R. C. Morehead, Pre-

siding Elder, added greatly to the success of the meeting.—Mrs. H. L. George, Secretary Searcy District.

## LITTLE ROCK CONFERENCE.

Mrs. Kate Ballard, Secretary Pine Bluff District, writes of a fine rally meeting recently held by Lakeside Missionary Auxiliary with Mesdames Brummett and Butts, chairmen for August and September, who united their committees.

Invitations were sent all the women of the church, and a splendid program was given. The pastor of Lakeside, Rev. M. Waldrup, gave a stirring missionary address, and \$164.00 was raised on the pledge.

The Sunday school rooms and church parlors were beautifully decorated and light refreshments added to the enjoyment of the hour for members of the auxiliary and their friends.

Mrs. Ballard expects to organize new auxiliaries in her district. Many friends unite in the hope that her little son may soon regain his strength and recover from all effects of typhoid fever, which prostrated him recently.

Mrs. W. S. Anderson, Secretary Monticello District, writes:

Below I give the names of officers at Selma, Ark., where a Woman's Missionary Society has recently been reorganized: President, Mrs. Phil Hasty; First Vice President, Mrs. Clayton Didhough; Second Vice President, Mrs. Bob Tindall; Corresponding Secretary, Mrs. Anna Brown; Treasurer, Mrs. Jim Erwin. They have ten members. This society sprang into new life through the help of Tillar's faithful workers. Three of the ladies there, including the President, Mrs. John T. Cheairs Jr., went over as volunteers and assisted.

My recent brief visit to McGehee was most pleasant. The President, Mrs. J. W. Willoughby, met me at the station, and I enjoyed her hospitality that afternoon and returned home on the late train. That afternoon, at the regular meeting, the campaign program was given. The church had been artistically decorated with flowers, also many charts hung on the walls. The things our moneys do and the power of influence sending forth its rays of the gospel light over the darkened nations were brought home in a way that was both inspirational and instructive. A review of the duties of auxiliary officers was given, thereby instructing new members and impressing forcibly the needs of being prompt in reporting. This is a wide-awake auxiliary, but much credit must be given its worthy President, who never tires in her zeal for the Master. A few visitors were present, and this District Secretary enjoyed the privilege of attending. A social hour followed the program, and delicious punch was served. The pastor, Brother Hoover, is wide awake and a great help to the woman's work.

Wilmar also observed Campaign Sunday. Their program was present-

ed at the evening hour, and both Epworth League and preaching services gave way to the women. The church had been beautifully decorated, and many charts were used as illustrations of our woman's work. Special music was an added feature of this program, and nearly all the members took part in some way. Many good leaflets were distributed, and it is hoped that many new members will be added, the society taking on new life. A free-will offering taken will be used as the society deems best.

Invitations from the pastor at Parkdale and Hermitage have been extended me, the District Secretary, also to Selma, which I hope to accept as soon as possible.

## FORT SMITH DISTRICT MEETING.

The Missionary Societies of the Fort Smith District held a most interesting and profitable Conference in Van Buren First Church, October 13th and 14th, with Mrs. W. A. Steele, President, presiding.

The weather was ideal, making it possible for the women of Fort Smith and surrounding towns to attend conveniently, giving inspiration in numbers. The hospitality of Van Buren women is well known and was shown in many courtesies and the elegant dinner served in their new dining room at noon Thursday to all present.

It was a great privilege to have present at the Conference Mrs. Harris of Nashville, Field Secretary of the Missionary Council. Her presence, remarks and suggestions, after reports and talks were most helpful and inspirational.

The reports from the delegates were fair—perhaps better than usual—showing a desire to do better. The report of the earnest president showed that the need is greater than the supply of money and workers, both in our home field and abroad. The greatest need of Southern Methodism was said to be the lack of training among our young women and girls. "No one to lead them," this alone causing our state to have but one woman in fifteen in the Mission Society. An effort was put forth by asking each Society present to pledge to organize at least one of the neglected fields.

This seemed to be the most important work done at the session—a promise "To go forward" and thus obey our Master's command.

Wednesday night Mrs. Harris proved herself a close student of events, and let us look beyond our narrow horizon into the world. China was her theme. She was a missionary there from 1907 to 1913 and is well qualified to give late items concerning this rapidly changing nation (after centuries of sleep) and her ideas coincide with those of that great social student of the times, Dr. Josiah Strong, and of the statemen who met in St. Louis just recently to consider the relation of China to the United States and to the world. Mrs. Harris gave some unusual answers to several "whys" in regard to China's awakening and how it is to be, whether as a military power, which she has never been (if she did know the use of gunpowder long before other nations) or a Christian power? If the latter, the United States must arouse now and seize her opportunity to help Christianize her. God has preserved her as a nation of different races for centuries. Mrs. Harris reminded us of how she has unconsciously followed the command, "Honor thy father and thy mother that thy days may be long," etc. So today the oldest nation, as a

republic, and the youngest nation as a republic stand side by side before the world. The startling question comes—what will we do with the situation? An editorial in a recent Outlook ends with this sentence on China's condition: "A great people is awakening from sleep and presently will become a great power."

Women of Arkansas, remember but one woman in fifteen interested in mission work—either in our home fields or abroad—15 to 1. What will we do with the situation?—Mrs. A. H. Carter, Secretary.

## NORTH ARKANSAS CONFERENCE.

I wish to say to the several auxiliaries of our North Arkansas Conference that I have received and sent out the leaflets and programs for the Week of Prayer, also the leaflets for October and November. If any auxiliary should fail to receive their supply, I wish they would please notify me at once, as I have held in reserve a small quantity of most of these leaflets.—Mrs. James A. Reynolds, Supt. of Literature, North Arkansas Conference, Leslie, Ark.

## BETTER THAN SPANKING

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

## PASTOR'S SON RELIEVED FROM EPILEPSY.

Epilepsy has long been a bugaboo among American mothers.

There are two forms of this disease, one which is accompanied by unconsciousness and falling fits, and the other where the spasm is so fleeting that it is hardly recognizable. Both of these forms will yield to persistent treatment with Dr. Miles' Nervine.

The Rev. J. A. Schuler of Severy, Kan., had a little boy who suffered from epilepsy. After three years of fruitless treatment it was decided to give Dr. Miles' Nervine a fair trial and the result was this letter:—

"I want to thank you for the inestimable benefit Dr. Miles' Nervine has been to my son who was afflicted with epilepsy. He had suffered for three years prior to taking treatment with this remedy. He has never had an attack since the first dose he took of Dr. Miles' Nervine. He has so improved in general appearance and looks that you would not know he was the same boy. The medicine is everything that it is claimed to be. We had tried everything else we could think of but failed to benefit my son until we used Dr. Miles' Nervine."

Parents who have children who suffer from epilepsy, St. Vitus' Dance and other like ailments should avail themselves of this remedy which has been successfully before the public for the past thirty years.

If the first bottle does not prove the remedy up to your expectation your druggist will refund your money. MILES MEDICAL CO., Elkhart, Ind.

## 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, OCT. 31.

By Rev. C. W. Lester.

"The Boy Joash Crowned King." 2 Kings 6:4-12; read vs. 1-20.

Golden Text: "The house of the wicked shall be overthrown; but the tabernacle of the upright shall flourish." Prov. 16-11.

Time—B. C. 886. This coronation year of Joash being the seventh year of the reign of Jehu king of Israel.

The affairs of today's lesson take place in the city of Jerusalem, capital of the Southern kingdom. The events of several preceding lessons have occurred on the soil of the Northern kingdom with the city of Samaria as the center. Therefore we are to shift from the Northern to the Southern kingdom; Jerusalem instead of Samaria is to be the storm center for the present. The notable events in the kingdom of Israel since the last lesson are: The siege and famine of Samaria; the revolt of Jehu and his establishment on the throne of Israel, and the death of Jezebel. In the kingdom of Judah enough had happened to break the dull monotony of history in the single event of the giving in marriage by Jehoshaphat of his son, Jehoram, the crown prince, to Athaliah, daughter of Ahab and Jezebel, the worst day's work that he did. By this one act he not only brought trouble of the most serious kind into his own family, but he introduced idolatrous and iniquitous influences of the basest kind into the Southern kingdom. These influences threatened the throne itself in the house of David. They struck at the very foundation of the religious life of the nation, just as they had done in the sister kingdom to the North.

Athaliah's influence in Judah's history is very similar to that of her wicked mother's in the kingdom of Israel. She had married the crown prince in the royal house of David. Upon the death of Jehoshaphat his son, Jehoram, became king. His wife and counsellor was the daughter of Jezebel. During Jehoram's reign of eight years it is said of him that he walked in the way of the kings of Israel, as did the house of Ahab; for the daughter of Ahab was his wife; he did evil in the sight of the Lord. Upon the death of Jehoram, his son Ahaziah reigned for the brief period of one year during which time Athaliah, his mother, exercised a still more powerful influence upon the throne. She became the counsellor of her son to do wickedly. At his death she determined to take matters wholly in her hands. And when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed royal. "Better to reign in hell than to serve in heaven," thought this murderous woman, true daughter of her infamous mother. It is with the stroke of this murderous manifest that our lesson opens.

This royal decree was carried out with the exception of a single case. Joash the infant son of the dead king Ahaziah was the exception. He was stolen by his aunt, Jehosheba, and hidden by her in one of the unused rooms of the royal palace. A little later he was removed by Jehosheba and her husband, Jehoiada the priest, to the Temple, where he was kept in the priest's lodging for six years. And this was without the knowledge of his grandmother, the queen, who seized the throne and ruled the land of Judah. She ruled with an iron hand.

She boldly set up Baal worship to Judah and had her own priests and temple in the city of Jerusalem.

"No queen had ever reigned alone either in Israel or in Judah. Judah must have sunk very low and the talents of Athaliah must have been very commanding, or she could never have established a precedent hitherto undreamed of, by imposing upon the people of David for six years the yoke of a woman, and that woman a half-Phoenician idolatress."

A plan was conceived and carried out by which this young seven-year-old prince was to be crowned king. Jehoiada, the faithful old priest of Jehovah, and foster father of the young prince, laid the plans and successfully carried them out. The five captains of the royal bodyguard were won over to the priest's plan; all the chief Levites and the fathers of Israel throughout the kingdom were brought to Jerusalem; the day of the coronation was set. All this was done secretly from the queen of course. The possibility of such a thing being done as it was, shows that all these must have been haters of this infamous usurper of David's throne. It had probably been announced that some great ceremony would be held in the Temple to which the queen paid little or no attention. The day came. The courts were full of people. The guards were arranged in their places. At the appointed moment the young prince was led into the Temple court by Jehoiada, the priest, and, standing beside one of the great pillars there, took the oath of office. Then Jehoiada placed the crown upon his head and there went up a shout from rams' horns and trumpets and human voices that made the old capital quiver with praise. "God save the king" rang out so clear and strong that the ears of the queen took notice up in the royal palace. Queen Athaliah rushed from her palace to see for herself the revolution that had been planned and carried out successfully right under the shadow of the royal palace itself and all without being detected by her. She came, she saw, and she was conquered. She branded the whole proceeding as that of treason, charging those who were responsible for what had just happened with having overturned the government. They had overturned the government and a usurper had been turned out, and she was to pay the price by her own life for what she had done. This is the only recorded revolution in the history of the Southern kingdom. "Life in Judah was less dramatic and exciting than in Israel, but far more stable; and this, together with comparative immunity from foreign invasions, constituted an immense advantage."

The young king had as his friend and counsellor Jehoiada, the priest. "And Jehoash (Joash) did that which was right in the sight of the Lord all his days wherein Jehoiada the priest instructed him." The influence of this good man was powerfully felt in the young king's life. Jehoiada took matters in hand just after the coronation and pledged king and people to the Jehovah religion. "And Jehoiada made a covenant between the people and the king, that they should be the Lord's people; between the king also and the people." This was a very important step, since under Athaliah's rule Baal worship had had the ascendancy. At least it had had the sanction of the government. Now the Jehovah religion was reinstated. In carrying out the covenant made solemnly on this coronation day, it was further planned to destroy the Baal worship in the capital city. In this the people would gladly take a hand. And "all the people of the land went into the house of Baal and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the Lord." Then with the queen and her co-religionists out of the way, the old priest ordered the bodyguards to conduct the boy-king from the Temple to the royal palace, amid throngs of people rejoicing and acclaiming him their king. There he formally took his seat on the throne of the kings of Judah. And the people of the land rejoiced and the city was in quiet. The government was again in the hands of a lineal descendant of David and the people felt a measure of safety in matters of religion and government which they had not experienced for a long time. The house of the wicked had been overthrown and they were glad; the rule of the upright was beginning to flourish and they rejoiced.

## EPWORTH LEAGUE.

## THE EPWORTH LEAGUE LESSON NOTES.

By Rev. H. C. Hoy.

October 31—How Christ Organized for Personal Work.

Scripture References—Mark 6:24-42; Luke 10:1-2.

Jesus selected a band of men and taught them the science of personal work. He meant that they form a basis by which the world could be captured for Christ. Christ is depending on the personal efforts of human beings to carry the gospel to all creatures, and thus redeem the world.

First.—The First Attempts at Evangelism.

The twelve are ready to become active agents in the Kingdom of God. Having been for some time in the company of Christ, hearing His doctrines, learning how to pray and live, they were at length sent forth to evangelize the towns and villages and to heal the sick in their Master's name. This first attempt at evangelism was no doubt for the purpose of training the disciples in actual work, and yet one of the designs was to meet the spiritual necessities of the people. The people were a shepherdless flock scattered and torn, and it was His desire to let all know that He was the shepherd.

1. Jesus said to the apostles, "Go to the lost sheep of Israel." At this time the mission of the apostles seems to have been a very personal one, in that it was confined to the people with whom they were more or less acquainted. The work was principally carried on in the smaller villages and hamlets of Galilee. The apostles at this time were not fitted personally to carry the gospel to the Gentiles. The time would come when they could be told to go into all the world and preach the gospel to every creature. However, the apostles, at the time of the first mission, were not fit because they were too narrow in their views of the Lord. There was too much Jew and too little Christian as yet. Suppose those raw evangelists had gone to the Gentile world with their narrow prejudice; the result would have been that both parties would have lost their temper and no good accomplished. Hence we see the Lord always prepares us for the personal

trying out the covenant made solemnly on this coronation day, it was further planned to destroy the Baal worship in the capital city. In this the people would gladly take a hand. And "all the people of the land went into the house of Baal and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the Lord." Then with the queen and her co-religionists out of the way, the old priest ordered the bodyguards to conduct the boy-king from the Temple to the royal palace, amid throngs of people rejoicing and acclaiming him their king. There he formally took his seat on the throne of the kings of Judah. And the people of the land rejoiced and the city was in quiet. The government was again in the hands of a lineal descendant of David and the people felt a measure of safety in matters of religion and government which they had not experienced for a long time. The house of the wicked had been overthrown and they were glad; the rule of the upright was beginning to flourish and they rejoiced.

work that He would have us do. God does nothing without plan.

2. On the other hand, the Apostles were endowed with unlimited powers of healing. Jesus had told them to heal the sick, raise the dead, cast out devils, and all such work. In this Jesus understood that the Apostles would do no harm to the work, for people were always ready to receive the man with physical comfort. This part of the work they understood, as they had seen Jesus do such work, and that complied with their narrow conception of the Lord's mission on earth.

After the first mission of the twelve Jesus then organized a band of seventy and sent them out in twos into every place where He Himself would come. Thus we see that the Lord organized on a more extensive scale and sent them forth with a message similar to that of the twelve on the previous occasion. Jesus would have all men called to the fellowship, even though few be chosen. When the seventy returned with their gratifying report the Lord hailed it as an omen of the downfall of the kingdom of Satan.

The message bearers of that time were ignorant, and understood but little of the divine truth; their sole qualification was that they were in earnest and could preach repentance with telling effect. Jesus sympathized with the multitude and hoped to pave the way for a time when His workers should be better qualified, and consequently greater good accomplished.

The admonition to the seventy is indeed a word in season to all who are very zealous for the work of the Lord. It hints at the possibilities of one being injured spiritually by their own zeal to save others. Success might make an evangelist vain and cause him to give himself too much credit. They might fall under the dominion of the devil because of their power over him. They may despise those who are not so successful as they themselves. Hence it is well for those who would be zealous

## Woman's Crowning Glory

is Beautiful Hair—coveted by all, but possessed by few. If you have allowed your hair to become coarse, stiff, streaked with gray or void of its original lustre, the trouble lies in the absence of the natural hair oil. There can be no life without food, so unless the hair is well fed with proper oil it cannot be expected to retain its lustre and beauty.

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The tremendous success of La Creole Hair Dressing has encouraged a large number of imitations. The merit of this preparation has been proven through fifty years continuous use; and just as counterfeit money never reaches the same high plane of value as the genuine, so none of the imitations of "La Creole" Hair Dressing ever attain the peculiar value of the original. Ask for "La Creole" Hair Dressing and refuse to accept any substitute. For sale by all dealers. Price \$1.00. Manufactured by Van-Vleet-Mansfield Drug Co., Memphis, Tenn.

## PORTRAITS AND BIOGRAPHIES OF OUR FOURTEEN BISHOPS.

Send 25 cents for copy of above 32-page volume showing photographs and short biographical sketches of our Bishops. Should be in every Methodist home. You will be delighted with it. Ask for proposition to Missionary Societies for selling them. JOHN L. GREENFIELD, 1320 Busch Building, Dallas, Texas.



the Lord to always keep humble before the Lord.

Second.—Preparation for the Great World-Wide Mission.

After the resurrection the Lord was then ready to send forth disciples as real universal preachers and personal workers for Him. His last message to them was to go into all the world and preach the gospel to every creature. Now, the time was to come when the Apostles could be indeed fishers of men. Once, while out on the lake of Tiberias, fishing, they caught nothing. They were discouraged and disappointed in every way. The Lord had been crucified and all their fond hopes had been shattered; the Kingdom of God was, after all, a mere myth. But when the morning came, Jesus stood on the shore. He had come this time to induce them to dedicate their whole lives to the vocation of fishing for men, and His unshepherds of the flock. First he gave them directions as to catching great many fish, to remind them of their former call to be Apostles, and as an encouraging sign of their future success. He then invites them to come on fish that He had procured, and upon a fire that He had kindled. He did this to show them that He was caring for them, and to show that they must serve Him in their personal work of salvation of the world with undivided hearts. He instructs them to feed His sheep and that they have been merely sheep, but now the time has come for you to be my shepherds in this world, and I will hold you responsible for the redemption of mankind in so far as you are able. Right here is a good place for us to think about. Many of us should be more than mere sheep; we should act as shepherd to those in need.

However, the Apostles were not prepared and sufficiently organized for their great personal work. Jesus told them to go to the upper room in Jerusalem and there to wait until they were imbued with power from on high; then they should be as men spiritually transformed.

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ed. They are about to be led by the spirit of truth into many things that had previously been unknown to them. They were to be endowed with a power of speech and enlarged vision of their mission here on earth. Men who heard them were to be amazed and condemned by their words. The results of Pentecost were the results of ten days' waiting and praying. I am a great believer in the power of the Holy Ghost today. We need to wait more than we are in the habit of doing. People cannot be efficient workers unless they are guided by the Holy Ghost.

### NOVEMBER WOMAN'S HOME COMPANION.

In the November Woman's Home Companion Fannie Heaslip Lea, author of the "Sicily Ann" stories, begins another of her lively and refreshing love serials entitled "Chloe Malone." It is the story of a charming Southern debutante who has very decided ideas about money and marriage. Chloe is quite as original and unexpected as Sicily Ann and as a result is a most fascinating character to watch.

In the same issue appears a very helpful and suggestive article by Albert E. Burleson, Postmaster General of the United States, in which he shows what the parcel post can do for the American housewife. Other entertaining and instructive articles are contributed by Rev. Charles E. Jefferson, pastor of the Broadway Tabernacle, New York City, Kathleen Norris, Laura Spencer Portor, Alice Woods Emery, Dr. S. Josephine Baker, Mary Frances Hackley, Gabrielle Rosiere, C. H. Claudy and Edwood Williams.

In addition to Fannie Heaslip Lea's story already referred to, entertaining fiction is contributed by Mary Heaton Vorse, Grace S. Richmond, Sophie Kerr, Sylvia Chatfield Bates and Mary Hastings Bradley.

The regular fashion, cooking, handicraft, better babies, Young People's, About People and entertainment departments are all filled with attractive reading and practical suggestions.

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If you wish to know more of the brilliant list of contributors, from our ex-President's down, who will write for the new volume in 1916, and if you wish to know something of the new stories for 1916, let us send you free the Forecast for 1916.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

## CHILDREN'S DEPARTMENT.

### THE BOY WHO MEANT TO.

He meant to get up early, when the air was crisp and cool, and mow the lawn and clip the hedge before he went to school; But he was tired and sleepy when he woke at break of day So said another time would do and slipped in dreams away.

At school he meant to lead his class before the term was done; But lessons are such stupid things, and boys must have some fun. In manhood feats he likewise meant to earn some laurels, too; But fame is such a fickle dame and picks her favorite few.

He meant to reach a wise old age esteemed by great and low; But wisdom's path is hard and steep, and pleasure lured below. But since he never really tried the things he meant to do, That nothing ever came of them I'm not surprised, are you?

—Selected.

### ETHEL'S GOLDEN OFFERING.

"Granny," said Ethel, one Sabbath day, "there was a lady in our seat at church that I never saw before. She was not very beautifully dressed, but she must have been very rich."

"Why do you think so, Ethel?" asked Granny, smiling at the child's eagerness.

"Because, when the plate was passed to her—for collection, you know—she put in a piece of gold money—real gold, I am sure it was. Oh! I should like to be rich enough to give as much as that."

Granny was silent for a minute or two; she seemed to be thinking of something pleasant. "I know of a golden offering that my little Ethel could make, if she were willing," she said presently.

"Tell me what it is then, Granny; I shall be sure to be willing," cried Ethel.

"The money the lady gave," went on Granny, "was for the poor sick people in the hospital. Look out of the window, Ethel, and you will see another kind of gold—a kind not counted so precious, perhaps, but really quite as beautiful."

Ethel looked out; she saw only the flowers, for Ethel's father was a gardener, and he often gave his little daughter choice roots, or cuttings, for her plot of ground. But Ethel was accustomed to the sight of her flowers; dear as they were to her, and yellow as gold though they might be, Granny surely did not mean to compare them with the lady's gold piece.

That was Granny's meaning, however. "There is a sick woman in the village," she told Ethel, "who cannot go to the hospital. She is so ill, that, although she may live many years, she can never be cured, and so they cannot take her in. Because her illness has lasted so long, people have almost forgotten to be kind to her. I have been thinking, Ethel, that if you could spare a bunch of your flowers for Mrs. Ansell, it would be a real golden offering."

It was Ethel's turn to be quiet now; her flowers were her most cherished possessions, and to pick a good bunch for Mrs. Ansell would make her little garden look bare and shabby. Granny knew that; she knew that Ethel's flowers would in that way, be quite as costly a gift as the lady's gold coin.

But she was not much surprised on the following morning, to find the best and brightest of the blossoms gone, and when next she went to see Mrs. Ansell, the poor woman still had flowers in a jug by her bedside.

"You cannot think how it cheered me up," said the invalid. "That dear little girl, with her bright face, and the posy in her hands, was like a sunbeam coming in. She did me as much good as a mint of money."

"Ah!" thought Granny, who knew how much real self-sacrifice must have been in the gift. "I felt sure that Ethel, too, could make a golden offering."—Selected.

### "PUTTING IT OVER."

"I am sorry about George," said Mr. Allen. "He was too clever a boy to turn out as he did."

"Yes; it's too bad, but as to his cleverness, I don't agree with you," said Mr. Smith. "He had a certain ability to get the best end of a bargain, and yet make it appear to be honest transaction. He was expert at 'putting it over,' as the boys say."

"You remember the days when we traded marbles? George would come to school with a pocketful of cheap, chipped-off marbles, but before noon he would have them all traded off for perfect ones. The boys could not tell how it was done, but George could make them think it was all right."

"There was something mysterious about his examination papers. The teacher knew they were not the result of his study. She felt sure there was something dishonest about them, but she couldn't find out what. George was never caught in any school scrapes; it was always the other fellow who got caught and punished. George certainly knew how to put it over the rest of us in school."

"Later, when he became a clerk in the grocery store, he was very successful in disposing of stale goods. He would fill orders with wilted celery and wormy raisins and the proprietors were delighted, for there was nothing to throw away on Monday morning. If anyone complained George could always convince them that the 'other clerk' had filled the order. He grew more and more skillful in putting it over every year."

"On account of his shrewdness, folks predicted that he had a great future before him, and he became

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rather conceited. So he went further, and began to practice little dishonesties with money, giving short change to customers who did not bother to count it. Of course there was another step just ahead—George tampered with the money drawer. He took just a little at first, but gained confidence when he was not found out, and kept at it. He must have better clothes; he must spend money more freely; he must keep a little ahead of the other fellows. By that time he had full belief that he could keep on putting it over everyone.

"He tried it once too often. We say it was the 'last time' that put him in the penitentiary, but I am inclined to think it was the first time; that he started in that direction during the marble-trading days back in the school yard, when he gloried in his ability to put it over his playmates.

"We sometimes like to jump the hard places, to cut across the fields, and we think that we are making headway swiftly; but the long cobblestone road of strict honesty will bring us, in the long run, to a safer landing place. The ability to put it over isn't the best qualification for real success. Boys like George, even if they escape punishment, do not become men to whom any one in their community can point with pride."—Youth's Companion.

#### WARM THOUGHTS.

Now for a pleasant hour with the children of our Church. And when I say children, I do not mean the grown-ups. No I turn to the tender, teachable lambs of the flock, to say first of all, children if you would be happy yourselves and contribute to the happiness of home just as early as you can, cultivate an intelligent, growing faith in the judgment, good-will, and affection of your parents. This is taught not only by the "first commandment with promise," but confirmed in the experience and observation of the wise and good in all civilized nations. This faith, laid deep and broad in your young life, will be a foundation in character building. Your parents stand for your every interest, bestow more thought, work harder, and pay out more hard-earned money for your good, than any other two souls you will ever meet with in this world. "I was my father's son, tender and only beloved in the sight of my mother." Of him whom this nation delights to honor, it is said "his greatness was due largely to the strong character molded by his beautiful mother." I believe I will say that no child who does not link his soul by this faith to father and mother can ever be good in any saving sense of the word, for it is written, "Cursed be he that setteth light by his father or his mother." A pressing need of this age is reverence upon the part of the young, not only for parents, but for all

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sacred things. I myself see some things amazing, actually shocking along this line. They are children in whom is no faith. Even a graduate has been heard sneeringly to ask, "What old woman is that and what is she doing here?" Her noble son, a great man, too, he was, said, "That is my mother, sir." I am confirmed in the belief that a young man or a young lady that does not honor father and mother will never honor anybody. Putting the best foot foremost with much fair speech he may win his way, but an Ichabod, and a waning honeymoon will tell the story of his deficiency in both head and heart.

A little girl on a tempest-tossed vessel was asked why she was so composed, and answered, "My father's hand is on the helm." That was the sort of faith which I beg every young reader to have and always keep in lively exercise.—James E. Caldwell, Tulip, Ark.

#### NEWS OF THE CHURCHES.

##### HOT SPRINGS METHODISM.

Present: Steel, Copeland, Holland, Robertson, Fizer, Farr and Brothers Jackson, Jones, Keadle and Raspberry as visitors.

Central Avenue—(Copeland). Had great day yesterday. Fine congregation in the morning and a great service. Two joined the church on profession of faith at the eleven o'clock service. The Sunday school was good, Epworth League fine, and at the night service we had a large crowd. The night service was exceedingly fine. Our work is very encouraging in many ways.

Third Street—(Holland). The eleven o'clock service was very satisfactory; the people expressed their delight, satisfaction and help from the subject of "Sunday observance" which was used as a theme for the morning service. Our Sunday school was considerably off from last Sunday. The League was well attended and the program was unusually interesting. The night service was conducted by Rev. Crawford Jackson, who preached a very interesting and helpful sermon. Dr. Abner H. Cook made a most interesting talk at the close of Brother Jackson's sermon.

Park Avenue—(Robertson). Good Sunday school in the morning and a very spiritual service at the eleven o'clock hour. The congregation was some better than that of the previous Sunday. The League was fairly well attended and the service mighty good. At the evening hour Rev. Jones, a visiting Presbyterian preacher, preached a good sermon. The services of the day were all good and very encouraging.

Malvern—(Fizer). Nothing out of the ordinary at Malvern yesterday. Services about as usual. The Union League met in the evening at Malvern and the program was interesting. Rev. R. M. Holland of Third Street, and Brother Fatherree of the Central League, made the speeches of the evening, which were very fine.

Oaklawn and Tigert—(Farr). Good Sunday school at Tigert; not many at the preaching hour, yet a very good service. At Oaklawn had a good service, four joining the church by letter.

Rev. O. H. Keadle, Rev. Crawford, Jackson, and Rev. Jones each made interesting speeches at the preachers' meeting. These brethren spoke of the work to which they were connected and in which they were interested.—R. M. Holland, Secretary.

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

Winfield (Thomas)—Good congregations; four additions.

Twenty-Eighth Street Street (J. D. Baker)—Pastor preached on Missions at morning hour and Brother C. N. Baker preached at night.

Highland Park (Rodgers)—Large attendance; two additions.

First Church (Hutchinson)—Fine congregations; two additions.

Pulaski Heights (Twitty)—Three additions; revival to begin next Sunday. Pastor been assisting Brother Rogers at Des Arc in a revival for ten days.

Hunter Memorial (C. N. Baker)—Revival growing in interest; church crowded Sunday night as it has not been for years. Brother J. D. Baker is doing the preaching.

Capitol View (Buhler)—Large crowds at both hours; two additions.

District (Monk)—Was at Tomberlin Saturday and at England Sunday and Sunday night. Brother Hundley has everything in fine shape at England and will have all claims in full by Conference.

Dr. James Thomas spoke to the preachers on the possibility and need of the Little Rock District paying out in full all the assessments, especially the assessment for missions.

Next Tuesday Rev. Forney Hutchinson will speak on "Conference-wide Evangelization."

##### CLARKSVILLE.

We have had with us for two weeks Rev. A. C. Holder and Brother I. N. Price in a great revival campaign. The meeting was in every way a great meeting. The whole town was under its influence. Brother Holder is truly a strong preacher; his methods are safe, and his work genuine. Brother Price is a great soloist and a successful choir leader. The church is greatly revived, and more than one hundred were converted and reclaimed. These men make a good team and I most heartily endorse them and their work. Clarksville has not seen as great a meeting for many years.

We are closing out the year in fine shape. Our beautiful stone church is handsomely furnished, all debts are paid; we have one of the best homes in the town for a parsonage; a Sunday school well organized and graded, and an Epworth League that is an honor to any church. The church has never been in finer spirit nor had so good a future.—J. F. E. Bates.

##### WALNUT RIDGE.

Rev. C. A. Klein, evangelist, and Mr. and Mrs. P. M. Boyd, musical director and pianist, respectively, of Nashville, Tenn., will begin a series of revival meetings in the court house Monday night, the 15th inst. This evangelistic party has just closed a four weeks' meeting in Meridian, Miss., with about 800 professions reported in the Meridian Daily Star. Possibly there is not a town of Walnut Ridge's size in the State where a great revival is more needed than here. I solicit the prayers of all Christians who know anything of our need and are in sympathy with us.—A. B. Haltom.

##### ROE CIRCUIT.

We are finishing up our first year at Roe. Eighteen have been added to the church and many have given expression of being greatly helped spiritually in the four revival meetings held. We had valuable help from Brothers Roebuck, Plummer and Hall,

all of whom are followed by our people with many kind remembrances. I don't know how we will come out financially. The flood and drouth both affected us some.—David Bolls, P. C.

##### NAYLOR CIRCUIT.

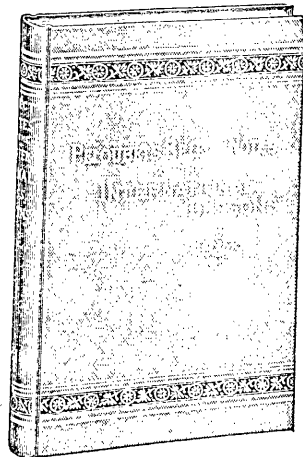
We closed a five days' meeting at Romance the 3rd, in which there were eight conversions and 11 accessions to the church. We are now in a meeting at Bethlehem. Have had three conversions. This makes 122 conversions on Naylor Circuit and 120 accessions to the church. We have had a great year. Brother Graham of Little Rock preached here at Pleasant Valley Church Sunday, the 17th.—B. E. Robertson.

##### BLYTHERVILLE STATION.

We have just closed one of the greatest meetings ever held here; about 110 professions and reclamations. More than 75 have given their names for membership in our church and several will join other churches in the town. Our church was greatly revived and strengthened by this meeting. When the results of this meeting are all in we will have received at least 400 members during our four year's work here.

We had Rev. W. C. Swope of Charleston, Mo., as preacher. Mr. L. H. Harber was the singer. Both are fine. Rev. W. C. Swope is a great preacher. He is earnest and eloquent, and withal a perfect master of assemblies. I believe his work will abide. Mr. Harber is a fine leader of song. I raised for these men over \$500 in less than 20 minutes. We thank God for this great victory. Rejoice with us.—A. E. Holloway.

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## USSERY CIRCUIT.

As my meetings are just over, also my last Quarterly Conference is past, I wish to drop a line once more while being on the Ussery charge in behalf of our good work. The first meeting following the camp meeting was held at Grant Chapel with the assistance of Rev. Wm. Roy Jordan, Rev. J. L. McKinley, also Brother Hugh Turrentine from Arkadelphia. Brother R. L. Duckworth on his swing over to Glenwood stopped off and preached some two or three excellent sermons. The good choir gave him their best, and we one and all enjoyed it very much. At Caney Church I was assisted by Brother Jordan and the last two nights we could not have preaching on account of the outpouring of the Holy Spirit.

At Piney Grove I was assisted by Rev. D. P. Forsythe of Friendship. He stayed with me three weeks owing to the bad weather at Piney Grove. At Hughes Chapel, also Friendship, two of the meetings were almost rained out. At Friendship we had a number of conversions over which everybody seemed to be very happy.

At Percy I was assisted by Rev. J. L. Leonard from Leola, Ark. He gave to us his best service. As he could not be with us long, we were made to feel lonely without him. We continued the meeting for a few nights. Running cottage prayer meetings in the afternoon proved to be a great success at this place. One man was converted that was reaching his sixty-third year, after which he on last Sunday passed away. He had been sick or helpless for six or seven years. Had to be helped around and fed like a baby. Oh how sweet were his words after he professed. He said: "I thank God I am ready to go." We had at this church fifteen conversions and thirteen strong members as additions.

At Ussery I held a meeting lasting two weeks. I think I can safely say it was worthy of all honor how those people did work in every way in the meeting. I tried to preach in my feeble way the most of the time, assisted by some other preachers who remained at that place. One of my young preachers helped me by assisting in every way for ten weeks straight. I contemplated running another meeting at one of my new churches, but I was taken down with the fever and am not able to be on regular duty yet; but I am thankful to God that I am still spared to preach his word. The last Quarterly Conference was held without me, as I could not even sit up in bed. We are to have a "get-together" meeting of the stewards at Percy on the third Saturday of November so we may be able to be better ready to go to the Annual Conference. Our Sunday schools are still working on with a power at each church on the work. Two new churches are finished enough to be covered since I came here. We had a hard, but a sweet year together. May God bless all these good people and keep the hundred new converts in a good working way as they are now. I trust my visit or stay will not soon be forgotten in the glorifying our Lord's name.—H. A. F. Ault, P. C.

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## OBITUARY.

HANCOCK. — Mrs. Marguerette France Hancock (nee Drake) was born in Wilson County, Tenn., August 3, 1833; died at the home of her daughter, Mrs. R. I. Caldwell in Paris, Tex., September 18, 1915, and was buried in the old family burying ground at Lebanon, Tenn.

Sister Hancock was converted at the age of 14 years and joined the M. E. Church, South. For 63 years she was faithful to her Lord and her Church.

When the call for service was given she was always ready with her time and money to do what she could for the glory of God and the good of humanity. She was married to Mr. Wesley Hancock in June, 1856. To them were born three children, one son and two daughters.

She moved to Springdale in October, 1914, and remained here until just a few weeks ago. To know her, with her sweet Christian spirit, was to love her, but we bow our heads in submission, remembering that God buries his workman, but carries on his work.—A. L. Cline.

SHENK.—Rev. Isaac N. Shenk was born in Page County, Va., August 17, 1839; was married October 18, 1860, to Miss Margaret M. Bolin. There were eleven children born to this union. She departed this life May 7, 1886, leaving a husband and nine children. He was married again to Miss Mary I. Brown November 17, 1892. He lived in Benton County for over forty years; was licensed to preach June 24, 1876. United with the M. E. Church, South, before he was 18 years of age and lived a consistent Christian life the rest of his days.

Enlisted in the Civil War in 1864 and served nine months. Died at his home at Wareagle, Ark., September 14, 1915, leaving a wife and four children and hosts of friends to mourn his loss. Was laid to rest in the Stony Point grave yard, south of Rogers Ark.—His Pastor, William Jordan.

GARNER.—The death angel visited the home of Mr. and Mrs. Ollie Garner again Sunday, September 26, 1915, and took from them their little son Floyd, aged four years, nine months, 17 days. This little jewel God gave was the light and joy of home, but God only lent him a little while and then called him up higher, where there is no more pain, no more suffering and no more deaths. We know it is hard to give these little buds up, but they budded here to bloom in heaven. Dear parents weep not for little Floyd, he is not dead, but asleep in Jesus. God doeth all things well, and we point you to him for comfort in this sad hour.—J. H. Ross.

MCALISTER.—Nancy Henrietta McAlister (nee Underwood) was born in Guinette County, Georgia, December 30, 1843, and died September 14, 1915. She moved with her parents to Monroe County, Mississippi, when seven years old and here remained until after the war. In December, 1860, she was married to Martin Cole, who lived only a few months. After the war she moved with her brothers to Van Buren County, Arkansas. July 6, 1873, she was married to W. C. McAlister,

a local preacher in the M. E. Church, South; to this union was born five children, of whom are living: W. A. McAlister of Texas, H. L. McAlister of Faulkner County, Arkansas, and Florence Russell of Pope County, Ark.

She professed faith in Christ about the time of her marriage to Brother McAlister and united with the Methodist Church and lived devoted Christian life until the day of her death.

To the writer, Sister McAlister was a very devoted friend. She was that type of Christian that had a living faith in the power of the spirit. She believed that God would bring her unconverted son to repentance and salvation in Jesus Christ. When she lived her faith was strong and in this faith she died.

On September 15 the writer preached her funeral in the McNew Chapel on the Greenbrier Circuit. A host of friends and relatives were present to see the last remains of Sister McAlister.—John T. Gossett, P. C.

WALKER.—Rev. J. W. Walker was born in Marion County, Ga., October 21, 1843; died at his home in Cleveland County, Ark., October 6, 1915. He was religious from his youth. He came to Arkansas in 1872 and the year following joined the Methodist Church, South, and a few years subsequently was licensed to preach. I knew the subject of this sketch well, was one year his pastor, visited his family frequently, was with him often in protracted meetings. I found him always just what he professed to be, the Christian gentleman and a useful local preacher of the gospel, having the confidence of all who knew him. He read much and his sermons gave evidence of thoughtful preparation. Much might be said in honor of this good man. His record is on high, and his life was a comment of value to the truth and worth of religion pure and undefiled. Of that well spent life he now enjoys the glad fruition of a great reward.

Brother Walker leaves a wife and seven children, who mourn the absence of the faithful husband and father. To them we would say: Follow him as he followed his Savior and you shall see him again where perfect love and friendship endure through eternal years.—One of his former pastors, James E. Caldwell.

DAIL.—Rufus M. Dail was born in East Tennessee July 11, 1823; was married to Miss Christina Skaggs in early manhood. This union was blessed with ten children. His companion and eight children preceded him to the future world. Brother Dail professed faith in Christ in his seventeenth year, and joined the Methodist Church. After the division of the church he cast his lot with the Methodist Episcopal Church, South, and lived a consistent and devoted member of the same until his departure. He moved with his family to Arkansas in 1871, and settled near Raven, Lawrence County, where he spent the remainder of his life. The writer was very intimately acquainted with Brother Dail from the time he came to Arkansas.

He was a very sweet spirited Christian character, who had great faith in God and great love for his church.

He was well posted in Scripture, and ably defended the doctrine of Methodism. Brother Dail was affected for some time before his departure and said he had a mansion in heaven and was anxious to depart and live

with Jesus and loved ones. He departed this life at his home at Raven, February 3, 1915. Truly a good man has fallen. May God bless the two daughters left behind.—A True Friend, T. A. Bowen.

VANDAGRIFF.—C. W. Vandagriff was born in Benton County, Ark., December 20, 1850; died at Fort Smith, Ark., October 4, 1915. Having been married three times, he leaves one wife and 12 children to mourn for him.

Brother Vandagriff was converted in 1909 and joined the M. E. Church, South, at Beech Grove, of which he lived a faithful member until death called him higher. He was a member of the official board from the time he united with the church until death, true to his church, faithful and loyal to his pastor.

The last year of his life his suffering was intense, but he bore it patiently and during the last part of his suffering he told me he was ready to go. He said among the last words to his companion: "Don't grieve for me, for my work on earth is finished, and God has called me to come up higher. I am going home. Live pure and meet me in glory." He also said: "Raise my children to meet me in heaven." To the bereaved ones we extend our sympathy. He has gone to be with Jesus. You can follow him if you will walk with God, while here.—His Pastor, T. H. Wright.

MARTIN.—Mrs. Mattie C. Martin was born at Princeton, Ark., January 22, 1871, and died at the same place September 24, 1915. She was next to the youngest of nine children of Rev. J. E. and Sister Caldwell, of Tulip, of whom only three are yet living. She was baptized in infancy by Dr. A. R. Winfield. At the age of thirteen years she joined the Methodist Episcopal Church, South, of which she was a member until death. February 20, 1890, she was married to R. H. Martin, to which union were born five children, all of whom are yet living. For twelve or fifteen years prior to her death she was a great sufferer, but she died in the faith, having expressed herself freely as being ready to go, leaving her father and mother, husband and five children and friends and relatives to mourn her departure. May it be that her husband and children, relatives and all who knew her, be as well prepared to make the departure.—M. K. Rogers, P. C.

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## ANTHONY COMSTOCK.

When Sergeant Samuel Comstock of the Seventeenth Connecticut got his death wound at Gettysburg, his nineteen-year-old brother Anthony volunteered in his place, and fought until the close of the war. In 1868, like many other Yankees, he came to New York to seek his fortune, bringing three dollars and forty-five cents as his entire worldly store, but with a powerful frame, and that purity of heart which enables a man to "see God." He got a job as third porter in a dry goods house at twelve dollars per month. In four years he was a prosperous young salesman, with a home of his own, and seemed to be on the road to fortune, when an incident altered the whole course of his life.

Learning that his youthful associates in the store were being corrupted by vicious books, he tried to have the dealer arrested, and when the policeman "tipped off the offender," Comstock reported him at headquarters and had him dismissed from the force. The newspapers abused "the idiotic Yankee," who was meddling in city affairs, and said: "If this young Comstock is the Christian he professes to be, he can find plenty of these places in Ann and Nassau Streets. From the day of that challenge, as Mr. Comstock afterward said, 'the battle was on for fair.' With no influential friends, and no property but his salary of fifteen hundred dollars a year, he faced what he soon discovered was a systematic traffic in poison, embodied in immoral books, pictures, cards, etc. His prayer for friends brought an angel to his door in the person of Morris K. Jessup, who gave him money for legal expenses. Within a few weeks nearly fifty thousand dollars' worth of vile books and plates was seized and destroyed. The committee of the Young Men's Christian Association, which was formed to back Mr. Comstock, gave way in 1873 to the New York Society for the Suppression of Vice. This organization has supplied the sinews of war for the battle with indecency which Anthony Comstock has fought with bulldog courage for more than forty years. The roll of its officers includes many of the most distinguished names in this community. Its president is now Fred E. Tasker, Esq., and its first vice president Dr. James M. Buckley. As its special agent, and with his authority as United States Post Office Inspector, Mr. Comstock secured the conviction of 2,800 criminals, seized 4,000,000 obscene pictures, destroyed over fifty tons of books and 30,000 pounds of stereotype printing plates. Such another terror to evil doers has not been known in this community.

Anthony Comstock was roundly abused in his lifetime, like many another doughty soldier of humanity. He was pilloried for errors of judgment, and not till his death, last week, could some newspapers take such broad views of his work as to confess that

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he was one of the most useful of public servants, who had dedicated his life to a task from which most men would shrink. Perhaps his own description of the work was the best. He said that for forty years he "had been stationed in a swamp at the mouth of a sewer." Most persons would have defaulted, but he believed God set him to that task. Wicked men tried with bullets and daggers and newspaper ridicule to drive him off post, so that the polluting flood might poison youth. They could not budge this thick-set, bull-necked Yankee, with the Grand Army button on his coat, and the honest gray-blue eyes. They tried slander. Even those who should have been his defenders stabbed him in the back, but he stood unafraid, verifying the word: "No weapon that is formed against thee shall prosper; and every tongue shall rise against thee in judgment thou shalt condemn."

And this man, whose vocation took him among the horrors of human depravity, was the kindest of neighbors, the most companionable of gentlemen, a great heart whom children instinctively loved. His religious faith was the rock on which his feet securely stood, and he had such visions of the power and love of the heavenly Father as are promised only to the pure in heart.—The Christian (N. Y.) Advocate.

## "THE CALL OF THE WAITING WORLD."

Two African chiefs came to James Chalmers and said: "We want Christian teachers. Will you send them?" Chalmers had no one to send, and he said: "I have no one. Those two chiefs came to him again. Chalmers himself happened to be at liberty, and he traveled over the intervening country and arrived on Sunday morning. To his surprise he saw the whole nation on their knees in perfect silence. Chalmers said to one of the chiefs: "What are you doing?" "Why," said the chief, "we are praying." "But," Chalmers said, "you are not saying anything." "White man," the chief answered, "we do not know what to say. For two years every Sunday morning we have met here, and for hours we have been on our knees, but we do not know what to say." What a picture of the waiting nations! "That thou doest, do quickly."—D. M. Panten, in Charlotte Chapel Record, Edinburgh.

## RELIGIOUS ASPECTS OF GARY PLAN.

It is gratifying to see the general interest the New York papers—indeed those of the whole country—are taking in the effort to transplant the Gary School plan to New York City, which now has its supreme opportunity to help in the solution of one of the most serious problems of the nation and the world, the restoration and improvement of week-day religious instruction. Every thoughtful and well-informed person knows that one hour a week of Sunday school teaching is not sufficient to fortify the young in the most perilous period of life against twentieth century temptations, and to prepare them for good citizenship. Until recently it was the almost universal custom all over the world to provide some week-day religious instruction, both in homes and schools. But today fully three-fourths of the religious homes and fully one-fourth of the public schools have given up even the daily reading of the Bible, and the

only appreciable religious teaching on week days has been given to those Catholic children whose parents could be induced to send them to parochial schools, which have thus come into competition with the public schools.

Into this situation Gary bursts with a friendly combination of public schools with parochial schools—Hebrew, Methodist, Baptist, Lutheran, Presbyterian, Congregational, and what not. The Gary schools having charge of the childhood and youth of that city for eight hours a day, half for study and half for work and play, excuse from this second half of the day's activities the youth of any denomination whose parents so request, for religious instruction in the churches for any time from one hour a week each, the time usually taken by churches, up to two hours a day, the time taken for lessons in the Hebrew language and religion in the synagogue, which initiated this Gary combination of public and parochial school. The same teaching force and the same rooms and appliances suffice for four times as many parochial pupils when the teaching of reading, writing, and arithmetic is turned over to the State; which is best able to give it, and the parochial teaching is devoted to morals and religion only.

It is not surprising that when this plan was transplanted to New York, the Catholics, with their abundant supply of parochial teachers, and with priests trained to teach as well as preach, should have been ready at once to take for one period or more a day all the Catholic children in the public schools of the Bronx, where the plan is being tested, while even Lutherans and Episcopalians, with parochial antecedents, must take months to get ready, and the other Protestant churches that do not have "confirmation classes" are even less prepared for this supreme opportunity, which may soon be offered to many other cities. Theological seminaries should restore the teaching function of the pastor, who ought to be able to teach gladly one hour a day—and no hour would be so fruitful. But for the present it will not be feasible, nor is it necessary, that each church should teach its pupils separately on week days.—Rev. W. A. Crafts, Superintendent International Reform Bureau.

## THEY THAT TURN MANY TO RIGHTEOUSNESS.

Some of the most fruitful Christians do their best work by proxy. The specific thing they long to accomplish is perhaps denied them, through lack of opportunity, or through deficient preparation, or hindering circumstances. But by their touch upon some other life, which has both opportunity and equipment, they give the impetus and direction which leads to the achievement of even greater things than they themselves could do. This is one of the rewards within the reach of every Christian whose work puts him close to young life, at the time when the decisions which determine destiny are being made.

A glowing example of what one man can do in vocational guidance is given in The Presbyterian. Dr. W. A. Williams has had thirty-one ministerial candidates receive their call to preach while under his ministry, twenty-five of them in a single pastorate of ten years. Not all were of his own communion, and one at least was a Methodist, Dr. W. H. McMaster, now president of Mount Union College. It has been Dr. Williams's custom to re-

fer frequently in his sermons to the call to the ministry, and he sometimes preached on the subject, believing that to call young men to the ministry was as much a duty as to call sinners to Christ. Dr. Eicher, of Northeast Ohio Conference, who has been familiar with his methods, says: "He laid it on the consciences of the young men, and urged them to inquire of the Lord, what He would have them do."

A frequent visitor to the editorial offices of The Christian Advocate was the reverend and venerable Dr. Daniel S. Gregory, whose passing has recently been noted. His health was delicate, and his body was but a frail alabaster case, scarcely veiling the spirit that glowed with heavenly fires. His work day was closing, but rose-tinted clouds still glorified the western sky. He loved to recall an evening when he was sent to Millerburg, O., to lecture on Education to young men in a lyceum course. It was a dull night, and the straggling audience of boys showed little interest. The lecturer set the affair down as a failure, and went on to the next duty. Twenty-five years later William Fraser McDowell (then Secretary of the Board of Education and now a bishop) reminded him of that dreary lecture appointment. "I was one of those village lads you talked to that night," he said, "and from that night I date my purpose to get an education."

When Dr. Gregory was president of Wooster University, a woman in wid-

## IS HE CRAZY?

The owner of a large plantation in Mississippi, where fine figs grow, is giving away a few five-acre fruit tracts. The only condition is that figs be planted. The owner wants enough figs raised to supply a co-operative canning factory. You can secure five acres and an interest in the canning factory by writing the Eubank Farms Company, 1003 Keystone, Pittsburgh, Pa. They will plant and care for your trees for \$6 per month. Your profit should be \$1,000 per year. Some think this man is crazy for giving away such valuable land, but there may be method in his madness.

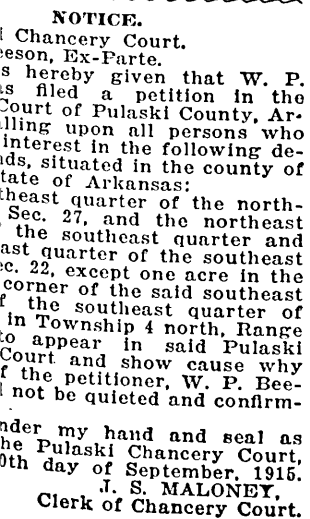
## Don't Wait Till It Rains

and those nagging pains of Rheumatism take hold of you again. Begin now to take "RENWAR" Rheumatic Salts, the new scientific formula that drives Rheumatism out of the blood and makes you well for keeps. You can't rub Rheumatism out any more than you can wish yourself rich. You must remove the cause from the Blood. That's what "Renwar" does. Get a bottle today, price 50c, and begin taking it at once. Remember it is guaranteed to give relief or your money back. Sent, postpaid, on receipt of 50c, if your druggist cannot supply you. WARNER DRUG CO., Nashville, Tenn.

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For Sale.—Nice building lot, 150 by 185 feet; one block from Methodist Church, three blocks from depot, and two blocks from public school. Write W. O. Wilson, Conway, Ark.



One of the important subjects considered by the Trustees, within the general field of public health, has been that of mental hygiene. It has been established beyond any doubt that mental defect and mental disease are factors of great social and economic importance. The recognition of this fact has been a great gain. On the other hand, when attempts have been made to determine the precise bearing of these factors on the public health and on social and economic conditions, there has been a tendency to adopt hasty conclusions as to public policy, which conclusions could be justified only by a more accurate knowledge of pathology and of vital statistics than even the best authorities now possess. The Trustees of the Foundation consequently decided to give attention to the subject of mental hygiene, in the hope of determining in what ways they could best contribute to the discovery of needed facts and to the diffusion of the most

hygiene and in setting up, on the basis of existing information, more intelligent and humane standards for legislation bearing on the commitment, custody and treatment of the insane. The committee has already conducted or aided a number of surveys of institutions for the insane in different States and communities, the result of which has been the diffusion of more rational ideas as to the nature of insanity as a disease that is to a large extent both preventable and curable, and in many instances the adoption of more humane and beneficial methods of treatment. It seemed to the Trustees of the Founda-



tion that at this time no greater service could be rendered, within the field of mental hygiene, than to aid the activities of the Committee for Mental Hygiene, under the direction of Dr. Salmon. Accordingly, on December 30, 1914, Dr. Salmon was appointed a member of the staff of the Foundation, with the understanding that his services for the next two years would be at the disposal of the National Committee for Mental Hygiene, and primarily for the promotion of State surveys.

#### Promotion of Co-operation in Christian Missions.

At the meeting of the Executive Committee on April 16, 1914, there was presented through Mr. John R. Mott of the International Committee of the Young Men's Christian Association, on behalf of representatives of several of the leading foreign missionary boards of the United States a statement setting forth in detail a program of co-operation and co-ordination in foreign missionary work, and requesting the Rockefeller Foundation to make a contribution toward the carrying out of this program. The principal objects in view were the provision of a common headquarters in New York for such united foreign missionary interests as the Committee of Reference and Counsel of the Foreign Mission Boards of North America, the Home Base Committee, the special meetings, and other activities related to the Annual Conference of North American Foreign Mission Boards; the North American section of the Continuation Committee of the Edinburgh Conference and its special committees, such as those on Survey and Occupation, Education, The Church on the Mission Field, the Board of Missionary Preparation; the Student Volunteer movement as the recruiting society for all the Boards; a comprehensive missionary research library, and the general promotion of co-ordination and co-operation among the missionary forces of the world. The Rockefeller Foundation was not asked to enlarge the resources of any one of the participating missionary boards for its own evangelistic work, but rather, by helping to establish a convenient headquarters, through which many of the co-operative activities of these boards could be promoted, and by otherwise aiding in certain co-operative features of their work, such as the co-ordination of educational effort in the foreign field, and the training of missionaries at home, to give assistance to the missionary boards in an effort, initiated by themselves, to realize a broader, a more fraternal and a more efficient conception of their function.

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#### SAMPLE CATECHISMS.

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

In response to this application the Rockefeller Foundation pledged to the Committee of Reference and Council a sum not exceeding \$25,000 to meet the expense of equipping suitable offices for the various interboard and interdenominational foreign missionary activities above mentioned, and a further appropriation of a sum not to exceed \$425,000, payable in diminishing annual installments through a period of ten years. The nineteenth floor of the building at No. 25 Madison Avenue was secured as headquarters for the work and was thoroughly equipped during the past year. The use actually made of these quarters, as reported by the Sub-Committee on Headquarters and Budget of the Committee of Reference and Counsel, gives every indication that the purposes in view are being fulfilled.—Annual Report.

#### A CREED AND A CRUSADE.

We Believe:

1. That God, our Father, is the giver of all life.
2. That health is life as it ought to be.
3. That health is the basis of prosperity and happiness; and therefore our first duty both individually and socially.
4. That fifty per cent of the deaths in our country are preventable; and that ninety per cent of communicable diseases should be prevented.
5. That the essential and first work of the medical profession is the conservation, not the correction of health; and that the physician should be paid for preventing disease, rather than for curing it.
6. That the Federal Government should establish a Co-ordinate Cabinet Department of Health.
7. That the death of children is a defeat of God's purpose, and their health—physical, mental, and moral—should be a primary function and responsibility of the Church.
8. That the promotion of the health of children and of the community should be to a school of corresponding interest and obligation with instruction.
9. That the press can render at the present time no greater service to the nation than to champion the cause of public health.
10. That the time has come for a nation-wide crusade for health.

#### AND WE CALL

On the people of the South to co-operate, through the agencies of home and school, medical profession and press, church and government, for the achievement of health for the individual, for the community, and for the nation.

#### TO THINK ABOUT.

1. In the United States an average of 685 babies die every day, or 250,000 a year. The coffins for babies cost annually \$12,500,000, and if placed side by side they would make a solid row ninety-five miles long.
2. In the United States there are 600,000 preventable deaths a year, or 1,644 every twenty-four hours—a Titanic a day.
3. There are 2,900,000 persons constantly sick in this country. This is a loss annually to the nation of over \$3,000,000,000—enough to build seven Panama Canals a year.
4. Tuberculosis alone costs more than the expense of the entire Federal Government. At the present rate at least 5,000,000 of the people now living in the United States will die of tuberculosis.
5. Typhoid fever costs the nation \$350,000,000 annually.

6. There are 3,000,000 cases of sickness from malaria every year in the United States, causing a loss of \$160,000,000.

7. Of the 892,000 persons of all ages taken at random in the United States and examined for hookworm, thirty-four per cent were suffering from this disease. It is estimated that South Carolina alone suffers a loss annually of \$35,000,000 from the lowered vitality of her workers caused by hookworm.

8. At least 190,000 persons in the United States are constantly ill from syphilis, while fifty per cent of the insanity of this country is due to syphilis. This disease alone has put more insane persons in asylums than there are men enlisted in the United States Army and Navy combined.

9. There are over 275,000 idiots, imbeciles, and morons in the United States. The children of healthy parents are rarely ever feeble-minded: If one parent is diseased or feeble-minded, the children may be feeble-minded; if both parents are feeble-minded, the children always enter the world dead or feeble-minded.

10. Malaria, hookworm, syphilis, typhoid, tuberculosis—not diseases, but crimes!

11. "It is within the power of man to rid himself of every parasitic disease."—Louis Pasteur.

12. The New Chivalry—Health!—Bulletin of S. Sociological Congress.

#### OFFICIAL CONNIVANCE IN LAWLESSNESS IS NEAR-TREASON.

Why is it that the name of Benedict Arnold is universally known and hated by Americans, young and old, when every murderer who lived at the same period of history has been forgotten? So far as the public is informed, Benedict Arnold was a man of blameless personal life. Nevertheless, he is hated like Haman, because he wronged the nation from which he received the honor of a generalship, with the salary appertaining to it and the great opportunity it gave for public service at a time of national peril. He sold out his country's cause to the enemy because his vaulting ambition was not satisfied with the honors he received. In what respect is a public official who connives at lawlessness better than Benedict Arnold? Having received honor and salary and an opportunity for public service, he sells out the cause of the public either for money, or for ambition, with a view of either holding some office that he has or of winning some office that he has not yet achieved, through favors to law-breakers. It is near-treason to popular government for a man who has accepted an office and taken an oath before Almighty God to fulfill its duties, to willfully neglect those obligations, especially when he connives at lawlessness of rich or poor. There is no greater duty upon the churches than to make an irresistible public opinion that condemns rather than condones such official anarchy. It is an impeachment of the whole American people that when a district attorney, or sheriff, or Governor, does no more than his plain duty in law enforcement, it makes him distinguished from ocean to ocean. Men are sensitive to the charge, "You are a liar," but the man who takes a solemn oath to enforce the laws and then fails to do it is the worst of liars—a perjurer—and should find himself in all honest and honorable circles treated as "the man without a country."—Wilbur F. Crafts.

#### MARRIED WOMEN MUST WORK IF THEY WANT TO STAY HAPPY.

A contributor to the June Woman's Home Companion says that married women are frequently unhappy simply because they accept no responsibilities and do no real work. This contributor writes in part as follows:

"The girls of this age have heard too much of this 'get married and live happy ever after' business. To me that seems the reason so many mere children rush headlong into matrimony without giving it a serious thought, then, when they're married, too many of the brides avoid even the appearance of work, expecting the husband, although a poor man in nine cases out of ten, to make the living and support them in idleness as 'Father' has done. Then, when they don't live as 'happy ever after' as they think they ought, they think married life's a failure, when they themselves are the failures, if they only knew it."

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Go to the drug store today and get a box of Stuart's Calcium Wafers, 50 cents, but are really worth many dollars to you if your face is marred by ugly pimples, blotches, blackheads, muddiness or spots, etc. Convince yourself by actual test that Stuart's Calcium Wafers are the most effective blood and skin purifiers in the world. If you wish to try them first, mail coupon below for free trial package.

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**LITTLE ROCK.**

**ARKADELPHIA DISTRICT.**  
(Fourth Round.)

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.)

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.)

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.)

Collins Ct., at Collins, Oct. 23-24  
Wilmar .....Oct. 24-25  
Hamburg Ct., at Workman's, Oct. 30-31  
Crossett .....Oct. 31-Nov. 1  
Snyder and Montrose, at Prairie Grove .....Nov. 6-7  
Hamburg .....Nov. 7-8  
Parkdale and Wilmot, at W. Nov. 13-14  
Portland and Blissville, at P. ....Nov. 20-21  
Warren .....Nov. 28-29  
W. C. DAVIDSON, P. E.

**PINE BLUFF DISTRICT.**  
(Fourth Round.)

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.)

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.)

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.)

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 Alcia, 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.)

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.)

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. 18-19  
R. E. L. BEARDEN, P. E.

**FAYETTEVILLE DISTRICT.**  
(Fourth Round.)

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.)

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.)

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  
Parker 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.)

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.)

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.)

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

# 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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Name .....

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Postoffice.....

And the book to—

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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 LAYMAN'S OBSERVATION.**

Mr. J. P. McCallie, of the Southern Presbyterian Church, just returned from a tour of the world, says: "In Japan we witnessed such sights as well filled or crowded churches, the zealous preaching of individual Japanese and a general willingness to hear on the part of the people that convinced us that now was as great a day for the Christian message as Japan has ever seen. One of the evidences of the greatness of the influence of Christianity in Japan is the fact that Buddhism has become awake to the danger of being superseded and has installed Christian methods in no less than twenty-three different ways by our count. In China the one opportunity largely lacking in Japan—the opportunity for Christian education—is furnished plentifully. Government education is supine, and the church has her great chance."

**For Weakness and Loss of Appetite.**  
The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children, 50c.



**PARKER'S HAIR BALSAM**  
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and \$1.00 at Druggists.

**HINDERCORNS** Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscor Chemical Works, Patchogue, N. Y.

**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, 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 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: 7 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 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