

Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

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NO. 32

FOR THUS SAITH THE LORD OF HOSTS; YET ONCE, IT IS A LITTLE WHILE, AND I WILL SHAKE THE HEAVENS, AND THE EARTH, AND THE SEA, AND THE DRY LAND; AND I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD OF HOSTS. THE SILVER IS MINE, AND THE GOLD IS MINE, SAITH THE LORD OF HOSTS. THE GLORY OF THIS LATTER HOUSE SHALL BE GREATER THAN OF THE FORMER, SAITH THE LORD OF HOSTS; AND IN THIS PLACE WILL I GIVE PEACE, SAITH THE LORD OF HOSTS.—Haggai 2:6-7.

EDUCATION AND EVANGELISM.

Bishop Welch, who before he became bishop had been a great college president and a successful pastor, has wisely said: "The primary work of the Christian Church is undoubtedly evangelism. The winning of new disciples for Jesus Christ, as generations come and go, is the fundamental condition for the existence of a Christian church and a Christian enterprise. But second only to this work of evangelism in the thought of the church should be the work of education. If evangelism deals directly with heart and will, there must be some Christian dealing with intellect if the whole man is to be saved. * * * The Christian thought of education is that it is bringing to its best all there is of man, physical and intellectual, as well as moral and spiritual. It seeks to round out and to fill out the whole circle of human personality and of human activity, and to pervade the entire being and the entire earth with the spirit of Jesus Christ." Evangelism which does not approve and utilize proper education easily runs into fanaticism. Education which represses or quenches the spirit of evangelism is selfish and sordid. Evangelism needs the balance of education. Education needs the fire and force of evangelism. That which God has united let not man divorce.

WORDS OF WISDOM.

In a recent article in the Texas Christian Advocate, under the caption, "The Place of the College in Our Educational System," Dr. C. M. Bishop, president of Southwestern University, writes: "The movement to establish two universities in our Church is of recent development and was partly brought about, as everybody knows, in consequence of the loss of Vanderbilt University. Because of its recency and of the circumstances attending the Vanderbilt matter, this movement is just now absorbing almost exclusive attention. But while it must command the hearty and self-sacrificing support of us all and will unquestionably be carried forward to success, it should not be allowed to divert our attention and interest away from the more important work of maintaining and improving our Church colleges, which are the backbone of our system and absolutely essential to its life. * * * It is evident that a comparatively large number of colleges is needed in order to justify the establishment of a university at all or to maintain it as such. The outstanding definitive mark of a university is its physical and professional equipment for doing graduate and research work in all departments of knowledge for which the college course furnishes the fundamental preparation. In fact, the true university is that in which such work alone (including certain professional work) is offered. The maintenance of a college in immediate connection with a university is of very questionable educational propriety, both as to the motive behind it and as to the results upon the moral and religious life of the college students. And if the Church is really trying to serve the interests of religious culture by its system of educational institutions, it should move with the utmost

caution in the further development of its plans. Its unfortunate experience in the last few years should teach some other important lessons in addition to the necessity of having the charters and deeds of its institutions so written as to guard the right of control by the Church. But, in any event, if the Methodist Episcopal Church, South, is to have two universities, properly so called, it should also have the colleges necessary to provide them with an adequate constituency of prepared students." These wise words emphasize our approval of the plan adopted by the far-sighted Bishop Candler and his coadjutors in the establishment of Emory University. Time will more and more justify the organization of a real university without an undergraduate academic department on the same campus. Emory University is unique, the standard after which other institutions which seek to be known as genuine universities will pattern. Emory University, as distinctive and prophetic, has an open field and an enviable opportunity for real leadership.

"CALM AND CAREFUL CONSIDERATION CALLED FOR."

Under the above heading Bishop Candler, in the Wesleyan Christian Advocate, calls attention to the real status of "Unification of Methodism," as he understands it, and mentions some of the questions involved in working out details. He says: "A reunited Methodism is a thing which appeals very strongly to the imagination, but a triumphant Christianity in every part of the country appeals even more strongly to the Christian heart. We could by a forced and premature and hasty plan of unification set up more strife in our country, especially in the South, than we could promote peace and Christian unity."

This is true. Nothing in this work of unification should be done hastily, and we believe it will not be done hastily. We do not want a plan that is adopted by the mere legal majority required in each interested body, but we really hope to see a plan so patiently and prayerfully worked out that it will win practically unanimous approval.

The Bishop continues: "Let us be calm and fix our hearts on nothing else than doing the will of God. Let us not entertain such enthusiastic expectations that we should feel utterly undone if our over-sanguine hopes were not fulfilled. We will readily accept a plan of unification which does not hinder the work of God committed to our hands, and we will not undertake to force upon any other branch of Methodism a plan that would hinder their work." This is a wholesome conclusion.

"LET THE PEOPLE RULE."

What do the men who seek to repeal our splendid state-wide prohibition law mean when they say "Let the people rule"? The law which will take the place of the state-wide law provides that on the petition of ten per cent of the qualified electors of any county an election must be ordered to vote on the question "For License" or "Against License." An examination of the petitions calling for the vote November 7 to repeal shows that a large per cent of the signers are not electors, and many are negroes and foreigners. Do we want that class, backed by the brewers and distillers, to have the power to call an election whenever it suits them? If a majority of the votes cast in the county are "For License," then the county judge has no discretion, but must issue a saloon license in every incorporated town of 500 population or over, if there are applicants. The people of these towns may vote solidly against license, but if the county as a whole is for license, the saloon will be forced into towns. Now, this is a violation of the very principle for which these

liquorites are pretending to contend. Surely, as between the people living outside of the incorporated town and those living in it the people of the town itself should be considered. But under this bastard local option (so-called) law the people who are most directly affected are to be forced to have the saloon, no matter how much they are opposed to it. And the county judge dare not refuse to issue license, for if he refuses he will be fined. Do the people of the incorporated towns want this kind of local option forced upon them by a traffic that can bring its national strength into the fight in any county? Arkansas voters will not allow themselves to be easily hoodwinked. "Let the people rule," but let them rule in righteousness and fairness.

THE PLIGHT OF THE POLITICIAN.

At the State Convention of the Arkansas Farmers' Union at Jonesboro last week, when a resolution protesting against the repeal of our state-wide prohibition law was offered, the only objection to the resolution was made by a man who had been active in circulating the petition to initiate a law to repeal state-wide prohibition. In the Arkansas Gazette he is reported as saying that he objected to the consideration of the resolution on the ground that it was a political question. This is amusing, and shows the consistency of the whiskey crowd. Heretofore they have been objecting to the consideration of prohibition by a political party on the ground that it was not a political, but a moral issue. Now it suits their purpose to regard it as a political question. The truth is that it is both a political and a moral question, and the Farmers' Union had a perfect right to consider it, because the welfare of the farmers and the progress of the State are involved. The representative farmers were shrewd enough to understand the real issue, and will help to defeat the schemes of the brewers and distillers. The politician who tries to dodge or to confuse moral issues after a while finds himself in a pretty plight.

CANADIAN APPRECIATION.

Under the caption, "Through Arkansas Eyes," The Christian Guardian, the organ of the Canadian Methodist Church, comments on our recent editorial, "Consider Canada." The editor modestly suggests that in some particulars our editorial gave Canada too much credit, but upon the whole he accepts our characterization as fair and just. Referring to our high opinion of the judiciary, he says: "This is emphatically true, and our judges have usually been such men as were an honor to the bench. We believe we have done well in keeping the administration of the law out of petty politics." Then, commenting upon our statement that "the law is relentlessly, but not cruelly, enforced, and there is untiring pursuit of the criminal," the Canadian editor writes: "This is largely correct, and we trust it will remain so. The lax administration of law brings the law into disrepute, and the natural and inevitable result is widespread lawlessness." Closing, he adds: "We can not but feel somewhat cheered by the kindly commendations of our editorial confrere in Little Rock, and we trust we shall more and more merit all the kind things which he has said about us."

Democracy is slow and bungling, but under it the people grow and learn, and will in due time improve the crude methods which have cost so much.

Why do not the people who avoid the church and who refuse to support it move to communities which have no churches?

Real democracy is still young and has many lessons to learn, but it will learn them.

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PERSONAL AND OTHER ITEMS.

REMEMBER PROHIBITION SUNDAY, AUGUST 27.

READ THE APPEAL OF THE ANTI-SALOON LEAGUE ON PAGE 4.

The old Clary School building at Fordyce is being remodeled for a high school.

Rev. S. C. Dean of Hamburg is taking a vacation by visiting his daughter in Texas.

Last week's Christian Advocate (New York) was an exceptionally fine educational number.

PRAY AND PAY AND PULVERIZE THE POWER OF THE SALOON IN POLITICS.

The Christian college is the place for a Christian man's boy and girl.—Bishop J. H. McCoy.

President J. H. Reynolds of Hendrix College delivered an educational address at Van Buren Sunday.

The Educational Number of the Texas Christian Advocate is worthy of our great Methodism in that State.

In spite of war, England is reforming her legal code so as to simplify the wording of criminal indictments.

Rev. G. G. Davidson, presiding elder of Fayetteville District, is bestirring himself and stirring his preachers on the prohibition question.

The registration at the University of Chicago for the first term of the summer quarter was the unprecedented number of 4,700.

During the week Dr. F. S. H. Johnston pastor of our church at Conway, expected to leave for Fayetteville for a vacation of two weeks.

Both the Democratic and Republican parties of Iowa, in their state conventions, adopted state-wide prohibition planks in their platforms.—Ex.

BE SURE TO TAKE A CASH COLLECTION, A FREE-WILL OFFERING ON PROHIBITION SUNDAY FOR THE ANTI-SALOON LEAGUE.

Bishop Mouzon has appointed Dr. T. F. Brewer to represent East Oklahoma Conference at the Missouri Conference centennial celebration.

By the efforts of the preachers more than eleven hundred new subscribers have been secured recently for the Baltimore Southern Methodist.

Rev. H. H. McGuyre of Mabelvale, assisted by Brother Vaughan, a local preacher of First Church, Little Rock, has just closed a good meeting at Olive Hill Church.

Bishop Morrison has appointed Rev. R. S. Satterfield to represent East Oklahoma Conference at the centennial celebration of the Missouri Conference, August 30.

Rev. J. T. Rodgers of Highland Church, Little Rock, helped Rev. W. F. Lasseter of Austin Circuit last week in a good meeting at Concord Church, near Lonoke.

His church at Camden having allowed him a month's vacation, Rev. M. S. Monk is spending a part of it visiting his parents, Dr. and Mrs. Alonzo Monk, in Little Rock.

Dr. Ivan Lee Holt, honored and appreciated in Arkansas, has in the educational number of the Texas Christian Advocate an admirable article on "The New Education."

Rev. J. T. J. Fizer and wife of Hunter Memorial Church have been visiting their daughter in Hardman, Tenn. The local paper makes complimentary mention of his preaching.

On the night of July 28 a dastardly attempt was made to dynamite the office of The Menace, a paper

at Aurora, Mo., published to warn the country against the dangers of Romanism.

According to reports in the secular press, Dr. C. H. Brough, Democratic candidate for governor of Arkansas, has been speaking out plainly against the repeal of state-wide prohibition.

President J. M. Williams of Galloway College made two great addresses at Winfield Church, this city, last Sunday. It is charged that he took a text and preached as if he were a preacher.

Resolutions favoring "unification" have recently been adopted by the Statesville (N. C.) District Conference, Petersburg (Va.) District Conference, and the Morganton (N. C.) District Conference.

Rev. E. S. Harris reports a very fine meeting at Bigelow. He was assisted for two weeks by Rev. R. L. Armour of Bellefonte, and is now doing the preaching himself. There have been thirty conversions.

The Methodist Protestant, the organ of the church of that name, came out last week in new form and with better paper. Its editor, Dr. F. T. Benson, is to be congratulated on the improvement.

Dr. T. N. Ivey, editor of the Christian Advocate, our connectional organ, continues to write good editorials on the "Unification of Methodism" and in a brotherly way to protest against the aspersions of his critics.

It is announced that West Texas Conference will undertake to raise a fund of \$100,000 for superannuates, and already \$20,000 has been secured. Texas is always planning and attempting big enterprises.

Rev. A. W. Martin, who graduated at Hendrix College in June and is now supplying Magazine, reports that everything is starting off well. He expects to close up the work of the year in good condition.

Rev. D. P. Forsythe announces that the camp meeting at Jones' Springs in Montgomery county will begin on Friday night before the third Sunday in August. Everything in Ussery charge is moving along smoothly.

Rev. E. H. Hook writes that a great meeting is in progress at Cave City, with Rev. J. E. Snell of Calico Rock doing the preaching. The first day there were five additions to the church and one infant was baptized.

The new education will furnish a surer basis for sane living and right thinking. In the world of nature and in the world of humanity about us is God revealed in his love and beauty and holiness.—Ivan Lee Holt.

Dr. Ivan Lee Holt of Southern Methodist University, accompanied by Mrs. Holt, is taking his vacation by traveling in Colorado, Utah, and California. He reports that tourists in that section are unusually numerous.

During the recent session of the Mobile (Ala.) District Conference a severe storm arose, which held the crowd at the church over night without food or drink. Escape was made by fording streams and climbing over logs.

Bishop Hendrix will preach at Ocean Grove, August 13. The bishop's attitude toward unification has made him very popular with the M. E. Church. His own church should think no less of him.—Alabama Christian Advocate.

August 4, at his home west of Little Rock, died Rev. Chas. R. Powell, aged forty. A few years ago he was editor of the Arkansas Baptist and superintendent of the Arkansas Anti-Saloon League. His death seems untimely.

Not in the Church of England nor the Lutheran Church, great though these churches are, but the religious forces of the future are to be found in the Greek Church of Russia and in the Church of American Methodism.—London Standard.

The whiskey men are making their last fight. They claim they want to repeal the state-wide prohibition law, because they love the local option principle. We guess it is because they don't like prohibition.—Ozark Democrat-Enterprise.

The brewers of the United States are attempting to perpetrate a pitiful farce in Colorado by introducing an amendment to the constitution declaring that beer is not an intoxicating liquor. It would be a miracle of science if a constitutional amendment should amend the chemical constitu-

tion of beer. The people of Colorado will not permit themselves to be made a laughing stock by approving this absurd amendment.

If the bill to wipe out the state-wide prohibition law is adopted it will repeal all local ten-mile laws and all other laws restricting the liquor traffic. It will enthrone the saloon supreme. Do the people of Arkansas want to do that?—The Texarkanian.

Mrs. James Atkins, wife of Bishop James Atkins, died August 1 at the family home in Waynesville, N. C., death resulting from a stroke of paralysis. Her illness was for only a few days, and the news of her death came as a great shock to her host of friends.

First Church, Dallas, Tex., which is the merger of First and Trinity Churches, now has a membership of seventeen hundred. This congregation has purchased a lot at a cost of \$65,000 and proposes to build one of the handsomest houses of worship in the South.

Civilization has failed, but only because it was not Christian. And while the Christian world stands in horrified amazement before the undeniable record it is well to remember that the secret of failure lies primarily in the denial of the Christ.—The Christian Guardian.

Rev. S. F. Brown writes from Rural Retreat, Va., that he and Mrs. Brown have been enjoying a much needed rest for a week in the mountains of Virginia. His people at Gentry have given him a vacation, and during his absence will remodel and beautify their church building.

The Canadian Cartridge Company, which has made immense profits on the manufacture of war munitions, has given to the Canadian government its extra profits, amounting to three-quarters of a million dollars. This is right. Corporations, as well as persons, may be patriotic and philanthropic.

Bishop Eveland of the Northern Methodist Church, whose death we chronicled last week, was not a member of General Conference when elected and was comparatively unknown, but was so recommended by his friends that he was selected to be a missionary bishop. He fulfilled the most sanguine expectation.

I have thought many a time that when all is said and done and final estimate is made of a man at his grave the ultimate test of his success lies in what he has made of his children. If he fail there, no measure of success in anything else can so compensate as to mark him a man who has succeeded in life.—Bishop J. H. McCoy.

One of the stupendous follies of men is the piling up of money for their children to inherit, instead of putting it into their minds and characters. It is millions-folds better to train a boy to earn a dollar and then to know the place of a dollar in God's scheme of things than to give him a dollar.—Bishop J. H. McCoy.

Our Conferences in Missouri are making splendid records in the matter of membership gains this Conference year. The charges of the St. Louis Conference report 4,715 members received into the church; the Missouri Conference, 5,147; and the Southwest Missouri Conference, 4,659. The total for the three Conferences is 14,521.

Rev. Frank Barrett, pastor of St. Luke's Church, Oklahoma City, is vigorously protesting against the proposed establishment of a municipal dance hall in that city, and the leading daily paper takes him to task. Brother Barrett is backed by one of the strongest congregations in that city, and will doubtless win in his righteous fight.

Married—At the home of the bride's parents, Mr. and Mrs. John Robert Loyd, 318 Ward Ave., Hot Springs, at 5 p. m., August 2, Rev. David B. Bulkley of Chicago, Ill., and Miss Mary Beulah Loyd, Rev. B. A. Few, D. D., officiating. Brother Bulkley, who began his work at Hot Springs, is one of the successful evangelists of Methodism.

I would as soon commit cargoes of diamonds to chartless ships as to commit the religious education of my child to a creedless church. The outcry against creeds is idiotic. The man who cries out against them has a creed—he believes that creeds are wrong, and that is a creed in itself. A creed is simply what a man believes.—Advance.

The government of China has sent all of its forestry and agricultural students from Peking to the University of Nanking, a Union missionary insti-

tution. This is a great step of recognition, and this Christian school will have a great influence upon these fine young Chinese leaders, many of whom will go into government service.—S. M. News Bureau.

Texas Methodists propose to observe September as "Religious Literature Month." Special efforts are to be put forward during that month to place the Texas Christian Advocate and other Church papers and books in the homes of the people. It is a movement that the Methodists in every State of our Church's territory will do well to undertake.

Rev. and Mrs. Clarence N. Weems, missionaries of our church in Korea, have returned and are visiting his parents, Rev. and Mrs. D. J. Weems, at Conway. After graduating at the University of Arkansas and teaching in Galloway College, Prof. Weems has spent seven years in Korea. He now has a year's leave of absence and will do graduate work in some university.

Rev. Z. T. Bennett, D. D., well known for many years as the efficient editor of the Arkansas Methodist, who has been spending the last year at San Antonio, Tex., was the victim, July 18, of a painful accident, which resulted in the breaking of his hip bone. He is quite helpless, but is under good care and is improving as rapidly as could be expected. He has the sympathy of his many Arkansas friends.

The new president of Ohio Wesleyan University, who has been elected to succeed Bishop Welch, is Dr. J. W. Hoffman, pastor of First Church, Duluth, Wis. He is forty-nine years old, a graduate of Washington and Jefferson (a Presbyterian college), and of Yale and Princeton Theological Seminaries. He has been a successful pastor and has been deeply interested in education. He is considered a fine administrator and a leader of men.

These remarkable figures are furnished by the Home Field, Atlanta, Ga., organ of the Home Mission Board of the Southern Baptist Convention: "The annual income of Southern Baptists is estimated at five hundred million dollars. Last year we gave for all causes less than twenty million. If the tithe is an intimation of the minimum return upon our stewardship, we owe God thirty million dollars from last year alone."—Biblical Recorder.

The great question of union was discussed wherever two men met, and there was but one voice. We are earnestly pledged to work out a satisfactory union of American Methodism, and we are praying for it. The general opinion was that much remains to be done by the forthcoming commission and that it is hardly worth while to discuss details now. There could be no mistake as to the trend of sentiment.—Marvin T. Haw on Junaluska, in St. Louis Christian Advocate.

The laymen of the Pine Bluff District, under the leadership of Bro. D. B. Niven, the district lay leader, have very generously provided a fund with which to pay the expenses of their presiding elder to the Junaluska Conference, and he expects to start to Junaluska Monday, August 14. The people of DeWitt have likewise provided their pastor, Brother R. R. Moore, with a purse for the Junaluska trip, and he and Brother Niven will accompany the presiding elder, Rev. J. A. Sage.

Rev. W. D. Matthews, a member of West Oklahoma Conference, who for nearly two years has been State Commissioner of Charities and Corrections for Oklahoma, sends a report of an investigation made under his direction of cruel and inhuman treatment of persons arrested by the police of Oklahoma City. It is interesting reading, and shows the value of the office which he holds. Brother Matthews is fearless in the discharge of duty, and Oklahoma is fortunate in having such an officer.

In last week's St. Louis Christian Advocate was the announcement of the golden wedding anniversary of its brilliant and versatile editor, Dr. C. C. Woods, and his charming and youthful appearing wife, together with their handsome pictures. If these pictures are their latest, they would indicate a state of preservation which might prophesy at least another quarter of a century of mutual felicity. We congratulate our good friends on their happy achievement, and hope to live to help them celebrate their diamond anniversary.

During the first ten days of May an interesting and helpful meeting was held at Moore Memorial Church. Large crowds attended and two hundred and thirty-five gave their names for instruction in church membership. These have been divided into classes which meet weekly. The success of this meeting was the more encouraging because it was achieved by the laymen and assistant pastors in the absence of the regular pastor, Rev. Kong Zaung Tsen, who, through illness, has had to be away from Shanghai for several months.—China Christian Advocate.

Rev. N. B. Henry, writing in the St. Louis Christian Advocate about the Methodist Assembly at Arcadia, Mo., said: "Of course, Bishop Mouzon was a star attraction, and no Methodist who heard him will forget his wonderful sermon on Bishop Asbury, or cease to take pride in the reflection that his lot is cast with the Methodists. Dr. M. N. Waldrip also was a strong attraction, and many were heard to remark that his sermon Sunday night, which was the closing number on the program, was the strongest presentation of worldwide missions they ever heard."

Dr. John R. Stewart, secretary of the Superannuate Endowment Fund of our Church, suggests that the Annual Conferences take up the work of raising Conference Endowment Funds for superannuates. This can be done without conflict, but, on the contrary, in close co-operation with the plan of a great connectional endowment fund. As Dr. Stewart states, some legislation by the next General Conference will be needed to work out a plan of co-operation; but the Annual Conference can make their plans to take up the work even before the next General Conference session.

Rev. L. W. Sangston, a Southern Baptist missionary located at San Paulo, Brazil, writes of a remarkable case of faith and liberality on the part of a Brazilian Christian woman: "There is a widow who is a member of the church. She has no living relatives. She is fifty years old, and cooks in a boarding house for a living. The pastor asked this woman for a contribution to the church fund. She gave him \$250, the amount she had saved against the time when she could no longer work. She accepted the challenge of Jesus and put the Kingdom first, believing that all things needed would be added to her. She had done what she could."

Farmers who do not now have small orchards will do well to make their plans early. The proper site must be selected, the soil well prepared, well manured and plowed deep and kept in fine tilth. Then the right thing to do is to get into touch with the county agent, and if he is not willing to take the full responsibility, farmers should write to the College of Agriculture for the help needed. The Extension Division of the University of Arkansas and U. S. Department of Agriculture has a little "Home Orchard Plan" that suggests varieties of fruit trees, bush fruits, etc., that will be sent on application to Prof. W. H. Wicks, Fayetteville, or to the Director Extension Division at Fayetteville or Little Rock.

Mr. J. J. Gray, Jr., of Rockdale, Tenn., who some time ago made a gift of \$25,000 to Emory University, has made another \$25,000 contribution. With the \$50,000 contributed by this generous layman of the Tennessee Conference, the Board of Trustees of Emory University will erect an out-patient building for the clinical work of the School of Medicine. It will be called the "J. J. Gray Clinic." Affiliated with the School of Medicine will be a new memorial hospital, to be erected at an early date. There will be additional buildings for the Medical Department. When all these buildings will have been completed, the medical plant of the university will be worth \$875,000, including its endowment of \$275,000.

On August 10 six young ladies under appointment of the Board of Missions for services in China and Japan sailed from Vancouver, British Columbia, on the Empress of Russia for their fields in the Far East. Five are missionaries returning from furloughs: Miss Ella Sue Wagner, Big Stone Gap, Va.; Miss Bertha Smith, Marshall, Mo.; Miss Bertha Tucker, Crawfordsville, Ga.; Miss Alice Dean Noyes, Macon, Ga.; Miss Annie Bradshaw, Lynch, Va. Miss Mary A. Blackford, who was consecrated at the last meeting of the Woman's Missionary Council, goes to China to take up her work there.

Accompanying these young ladies will be Miss Belle H. Bennett, president of the Woman's Missionary Council, and Miss Mabel Head, secretary of the Foreign Department (woman's work) of the Board of Missions. Miss Bennett and Miss Head will spend some months visiting our mission fields in the East.

Last Saturday night and Sunday were spent by the editor helping the pastor of Bauxite Circuit, Rev. J. A. Doak, in a meeting at New Hope Church, east of Benton. Brother Fitzhugh of Henderson Chapel had preached for two days and returned for his own Sunday services, leaving to the editor Saturday night and two services Sunday, at all of which there were good congregations. The Sunday school, with Brother Will Young as superintendent, was visited, found to be interesting, and addressed. The country around New Hope is thickly settled with fine people, and they are deeply interested in both church and school. They are in the Benton district and all above the fifth grade attend in town, but there are enough children in the lower grades to employ two teachers. Brother Doak lives in the neighborhood. He is well pleased with the circuit, and finds deep interest everywhere, although at Bauxite labor troubles at present complicate affairs. As the editor had been presiding elder when New Hope Church was organized by Rev. J. L. Cannon, many old friends were met. Brothers Doak and Fitzhugh the week previously had held a good meeting at Ebenezer.

PROHIBITION SUNDAY, AUGUST 27.

IN ORDER TO DEFEAT THE FORCES OF THE NEFARIOUS LIQUOR TRAFFIC IT WILL BE NECESSARY TO AGITATE, ORGANIZE, AND FIGHT. THE ANTI-SALOON LEAGUE OF ARKANSAS IS LEADING IN THE ATTACK, AND HAS ASKED THAT ALL CHURCHES OBSERVE SUNDAY, AUGUST 27, AS PROHIBITION RALLY DAY. LET PREACHERS USE ONE HOUR TO DISCUSS THE DANGER OF REPEALING OUR PRESENT GOOD LAW. THEN LET THEM TAKE A CASH COLLECTION, A FREE-WILL OFFERING, AND FORWARD THE AMOUNT PROMPTLY TO HON. GEO. THORNBURG, PRESIDENT ARKANSAS A. S. L., AT LITTLE ROCK. REMEMBER THAT THE MEN WHO HAVE BEEN SELECTED BY THE CHURCHES TO MANAGE THIS CAMPAIGN ARE POOR MEN AND THEY HAVE ABSOLUTELY NO RESOURCES, WHILE THE NATIONAL LIQUOR TRAFFIC, WITH MILLIONS OF MONEY, IS BEHIND THE REPEAL FORCES. WE DO NOT NEED MILLIONS, BECAUSE RIGHT IN ITSELF IS AN ASSET, BUT WE DO NEED SEVERAL THOUSAND DOLLARS TO MEET CAMPAIGN EXPENSES. LET US DO OUR FULL DUTY THIS YEAR AND THE FIGHT WILL BE WON FOR YEARS TO COME. BE SURE TO READ THE ADDRESS OF THE HEADQUARTERS COMMITTEE ON PAGE 4.

LEST WE FORGET.

July and August are always the short months financially in our office. Few of our people have ready money at that time. Some are taking vacation. Others are busy in the protracted meetings. Let the meetings be used to create interest in church literature and to secure new subscribers. We have had nearly a thousand new subscribers already this year, but we ought to have four thousand more. If pastors and other friends are faithful during the next three months our expectation will be fulfilled. In order to make conditions easy in the office our friends who have any money at command are urged to remit promptly if they are in arrears. If you have a check book, write us a check for the amount as soon as you have read this. It will be greatly appreciated now.

RECREATION AND INSPIRATION.

Preachers and other Christian workers should remember the Conference of the International Federation of Christian Workers at Siloam Springs, Ark., August 6-20. After you read this you may still enjoy a week of recreation and inspiration in this great conference at this charming health resort in the mountains of Northwest Arkansas. Leading pastors, Bible teachers, evangelists, and evangelistic singers will be on each day's program. For arrangements concerning entertainment address Rev. L. P. Law, Siloam Springs, Ark.

CONTRIBUTIONS.

ARKANSAS PROHIBITION DAY.
To the Prohibitionists of Arkansas:

The Anti-Saloon League of Arkansas takes this means of announcing to you that on July 6, 1916, there was filed with the secretary of state a petition which has for its object the repeal of our Statewide Prohibition Law. The petition comprises more than 18,000 names, which is six thousand more than is required to get the question of prohibition submitted to a vote of the people at the November election.

The Petition Being Investigated.

Almost immediately after the filing of this petition the Anti-Saloon League began making a thorough investigation of it, with a view of ascertaining how many of the names on this petition were legal voters and how many were forgeries or spurious. Our investigation, so far, leads us to believe that we can eliminate between five and six thousand of the names from this petition, but not quite enough to kill the petition. We believe therefore, that it is up to the people of Arkansas who favor prohibition to launch a thorough statewide campaign which will bury the whiskey traffic in Arkansas so deep that it will never be heard of again.

Managers of the Campaign.

Accordingly a local board of managers were elected from the Anti-Saloon League, who will have charge of the fight against the return of the saloon. The Anti-Saloon League has also been fortunate in securing the services of Dr. G. W. Young, of Kentucky, one of the old "war horses of prohibition" of the nation. He is an ex-Confederate soldier and a Southern Methodist minister. Dr. Young has been in the fight to clear this nation of the liquor traffic for many years and a more experienced or capable man could not have been secured for our special work in Arkansas. He will arrive in Little Rock about the 14th of August. All his work will be under the direction of the Headquarters' Committee, above referred to.

Prohibition Day August 27.

In the meantime, the Anti-Saloon League has set August 27, 1916, as Prohibition Day in Arkansas, with the most urgent request and appeal that every pastor and every Sunday school superintendent of all denominations in the state, will on that day rally the friends of prohibition in the various churches, present the cause of prohibition in the strongest manner possible, take a free-will cash offering for the immediate needs of the Anti-Saloon League in this campaign and effect local or county organizations which will carry on the work from this time forward until November 7, when the last ballot is counted. The Anti-Saloon League will undertake to furnish the pastors and superintendents of Sunday schools with facts and figures and points of information which will make it easy for the cause of state-wide prohibition to be pre-

EDUCATIONAL.

We want a good man or woman, School Directors, Teachers or Preachers preferred, to represent us in every School District in Arkansas with a high class Educational Work that is recommended by leading educators, and which deserves a place in every school and home. The price is only \$1.50, with a valuable premium. Commission allowed 50 per cent. For further information address Parker & Robertson, 408 West Markham St., Little Rock, Ark.

sented in an effective way. We believe that if all the churches and Sunday schools of Arkansas will rally to our support, set aside anything which may be in the way on the 27th of August and put on a great prohibition service in all these places of worship, it will mean that the whole State will be aroused and prepared for a successful campaign. But if the churches and Sunday schools, for any reason, do not fall in line and help us, we do not hesitate to say that our campaign is crippled and crippled badly, and there we stand a good show to lose in this great fight and to see Arkansas set back twenty-five years in her moral progress. The Anti-Saloon League needs and must have the co-operation of the pastors and churches. No campaign speeches can take the place of the addresses made by the pastors and superintendents of Sunday schools on August 27th. The Anti-Saloon League is greatly in need of some ready cash and must have it in order to carry on this campaign. A voluntary cash offering by each church and Sunday school would give us immense relief and enable us to push the campaign with all possible vigor and each town and county must be organized to make this fight effective. **Brother pastors and superintendent, can we count on you? Remember the date, August 27th.**

Statewide Prohibition Meeting.

Later on, September 12, 1916, there is to be held at Little Rock a great statewide Prohibition Rally. Delegates from all county and town organizations, both of the Anti-Saloon League and the W. C. T. U. from every section of Arkansas will meet in the Capital City, in what we believe will prove to be the greatest meeting ever held in Arkansas. The list of speakers will include congressmen, and perhaps a U. S. senator, an ex-governor or two, and others of the most distinguished men of the state. The W. C. T. U. will have one of the most distinguished women in the nation here to address this meeting. It is hoped to have delegates from every town and country precinct in the state.

Some Encouraging Things.

We are glad to report some encouraging things. One of them is, that we now believe that the breweries are going to be sorely disappointed in lining up the Negroes against statewide prohibition. The only hope that these breweries have had in getting saloons back in Arkansas was to have the matter submitted to the people so that the negro vote could be used to undo and override this great prohibition reform in Arkansas. But practically all of the progressive negroes in Arkansas, who have any concern for the welfare of their race, have observed the good effects of prohibition upon their people and are going to vote against the repeal of this law.

As you perhaps noticed in the papers, a few days since, the great Farmers' Union of Arkansas, not only refused to become a tool of the saloons, but passed strong resolutions against the repeal of our prohibition law. We feel very grateful for their action in this matter and encouraged to push the campaign with all possible vigor.

But the greatest encouragement that has come to us is the fact that the overwhelming majority of the business men of Arkansas have been able to see the benefits of prohibition from a business point of view,

and are with us in this fight. Pass the good word along and let us go forward to the finish in November.

Do not forget Prohibition Day, August 27, 1916.

Yours for a burial of the liquor traffic in Arkansas—without the hope of a resurrection—on November 7, 1916.

Geo. Thornburgh, Pres.,
B. A. Few, Secretary.
S. A. Scott, Treasurer.
E. J. A. McKinney,
A. C. Millar,
Jno. W. Wade,
T. J. Raney.

Headquarters' Committee, Arkansas
Anti-Saloon League.

SUGGESTIONS.

There are some things money cannot buy. It will not buy the rich glow that comes to him whose life's sun is going down in glory behind the western hills.

If you want the clearer vision when looking through the telescope first put out all the lights. And in the night of sorrow do not complain—it brings out the stars.

The mystery of the great soul is to be found in that dramatic crisis—the moment when the action of brain and heart would be a torment to the common rabble.

You can not sing the sweeter song until you dwell amidst the shadows. Had you noticed that the mocking bird sings sweetest in the dead of night?

Whom have you buried in your sepulcher of hate? Looking down into that vast grave, the tomb of one at least as good as yourself, your petty whims ought to dwarf into nothingness.

The higher education of man comes from within. Emerson said: "What we do not call education is more precious than what we call so." Great souls get knowledge and wisdom by direct perception—by listening to the whisperings in the silent places—by keeping the ear in tune with the sighing winds and the throbbing seas.

Whisperings.—Mr. Spurgeon said that when he visited Venice he saw an instrument with which an old tyrant was in the habit of shooting the victim of his dislike. It shot a needle that was not in itself fatal—but he dipped it first in deadly poison. Oh, just the mere word the person says behind your back is not much. It is the deadly virus in which the needle is dipped. And for that reason an otherwise impregnable character is destroyed by whisperings. Stanley declared that he dreaded the poisoned arrows of the Wambutti dwarfs of Africa more than standing armies. And the dwarfs dipped their tiny arrows in a poison that was extracted from honey. Do you get it? Honey! Sometimes the sweetest praise is the covert for the fatal blow. We think the pistol whose bullet killed the noble McKinley was concealed in a bunch of beautiful flowers. Men will steer clear of a Niagara and then be drowned in the delusive whirlpool. Death is the thing we cannot see. Watch the fellow who with his kiss delivers you into the hands of the mob. Keep your eye on the fellow who gangs with the crowd that sniffs around your trail. Judas played that trick—and sold his Lord for silver.

Tragedy of the Age.—One of the greatest tragedies of the age is the almost universal divorcement between the fathers and the sons of this land. That man is far too busy who has not the time to be a real chum and part-

ner in his boy's frolic and fun. And that man is ten thousand times more unfortunate if some mysterious hand drops a curtain between him and his boy. It is an unspeakable tragedy. Far better it is if that boy is privileged to weep in silence beside his grave. Many boys are more familiar with their pony and their dog than they are with their own father. Surely, we don't mean it! It is an unconscious neglect brought about by the awful hurry of this commercial age. For the love of gold we forget the fireside and the boy. We see him, maybe, at mealtime, and when we come in at night the tired little fellow has long since gone far out into slumberland. Home is more often less than a boarding house, and the best of us, in order to grasp just one more dollar, is content to be the father of a well-born street waif. We wish we could say the word that would bring back to us the times when the father was the best chum a boy had in all the world. The proportion in which you neglect your boy to earn a dollar is the price you put upon him. Who will deny that the old familiar relation belongs to a dead past, and that in this age the father and the son are comparative strangers? That man is doubly rich who forgets the toil of the day in a great big romp with his boy. A partnership formed in boyhood has no future dissolution. Down in the heart of every bright-eyed boy there is a zone of loneliness. He longs to touch the deeper springs in the father-heart. Its a homely piece of verse, but it has the clarion call back to the olden days:

"In short, I don't want anything as daddy's here,
He's pretty much of everything, and don't get out of gear;
And best of all the things I have, I'm sure you'll find it true,
There's nothing like a daddy that will always play with you."

Siren Voices.—In some things we have drifted from our ancient moorings. We are confronted with the danger of departing from "the good old ways." In these latter days, a thousand siren forms would entice us with the promise of success. In our frenzy to succeed, we too often pursue nothing more than a delusive ignis fatuus. Dazed by a multitude of opportunities our minds are bewildered, our skies are overshadowed, our steps become indeterminate. The manifold channels through which our powers may leap to certain ends infatuate us. The race toward the goal is paralyzing. The thoughtless rush of the present intoxicates and ravishes. We need to draw aside, examine our field notes and take our bearings. The mighty men of yesterday breathed the atmosphere of a purer zone. For our own good and the world's good we have pitched our tents too far toward Sodom.

The Art of Forgiving.—We plead for the art of forgiving. What does it all amount to, anyway—this fighting and hating one another? If you cannot love your enemy you can at least leave him to wallow in the mire of his own malice. If in the wrong, no one knows it so well as he, while your conscience is clear. Don't be an Indian—he whose gross instincts and cold-blooded brutality are characteristic of his race—they who never forget because they will never forgive. It is as important to forget as it is to remember. No man who deems himself a nemesis, treasures up a wrong, nurses an injury, or permits an ignoble hatred to fester in his

heart, can ever experience true happiness or attain true success. He is always a pervert. He is a creature of petty prejudices and jaundiced resentment—that which a good God never made. Let go of the depressing and weakening grievance—wipe the slate clean each day. See to it that no hatred poisons the mind or clouds the memory. Forgive and forget—smile on—and let your yesterday alone.

"Her Man"—The woman who drops all her lavish love for "her man" with the coming of her first baby, and devotes herself exclusively to her child, leaves her husband where she found him—young, undeveloped, probably poor in wealth and position. If he fails to climb through lack of her companionship, she and her children will live a life of struggle and poverty. If, on the other hand, he climbs without her, he soon outruns her in the things of the world. At home she is developing herself on one side only—the side of self-devotion, self-abnegation and domesticity. At forty or fifty, when the children have gone to homes of their own, and her husband has won single-handed the object of his ambition, she turns to meet him again. She is surprised to find no trace of the young man she left in the years long since gone. Having withdrawn her measure of love, she now turns to a heart she does not know. It amounts to a tragedy. I know no sadder ending. She made herself incapable of life's sweetest joy in failing to be more constant with him down the path of life. She turned—and met a stronger.—J. Marvin Nichols.

Dallas, Texas.

THE PROHIBITION LAW.

This leadership brings another responsibility which I must face. I feel that the mothers of the state should not sit idly by while an effort is being made to repeal the prohibition act passed by the last Legislature. What our opinion may have been before as to the effect of prohibition, there is no longer any doubt in the minds of patriotic men and women that Arkansas is better for the law. Our towns are clean, our streets are orderly, our nights quiet, and our people more self-respecting. Children are clothed and properly fed, grocery bills paid, rents are met, and homes are happier where the saloon is not standing invitingly open to absorb the weekly wage before Saturday night is over. If some have not as much money as formerly, can we not be patient and wait for the readjustment that will come with the gathering of the season's crops this fall? No right-feeling woman, mother of children, wants the comforts that are paid for by the suffering that comes to someone through the whiskey traffic. We are not interested in Arkansas in building up Missouri, Illinois or Kentucky by supporting the breweries of these states. Most of the money collected from our people through the saloon goes out of the state to these great corporations. Will you not use all your influence against this backward step in our commonwealth? We, as an organization, want to build up a splendid manhood and womanhood for Arkansas. Then, as mothers, stand for the things that will lessen temptation for your boys. Make your towns places where your children can grow up clean and then they will be ready to answer the call of their country without a third of its manhood being

thrown to the scrap heap. Have you seen the map recently issued by the anti-saloon people? It illustrates in a startling way the growth of prohibition sentiment in the United States. It shows that national prohibition is right with us. Arkansas is rated low educationally and financially. It will go lower if we are so shortsighted as to retrace our steps and add to the burden of the scrip basis and illiteracy, the one cast off two years ago—that of the open saloon.—Mrs. John I. Moore in Arkansas Gazette.

HOW CAN WE MAKE HOME LIFE HAPPIER?

There is a great deal in that question, and it is one that we should consider well. So much depends upon the mother. She can either make or mar the happiness of the home. "Yes," someone will say, "so can other members of the family do the same." That is quite true; and what a world of beautiful homes we would have if each member of every family would do all in their power to make the home life happier! I would suggest, first, that every mother find out for herself and know, and realize, and thank God for the joy, peace, and gladness of the Christian life, and then try to impress this great lesson on the hearts and minds of her children, teaching them patience and forgiveness, and to always do "the kindest things in the kindest way." I believe a great deal of one's happiness depends upon making others happy, and if each one in a family would so forget themselves in trying to make others happy, there would be quite a happy lot of families in this old world, I am thinking.—Irene Curl Lynch.

SOME EMPHASIZED ASPECTS OF A COLLEGE EDUCATION FOR WOMEN.

I said recently to a friend who for several years was Secretary of Education in the Southern Methodist Church, "How do you value the so-called by-products in a college education for women?" Thinking for a moment, he replied, "They are of far more value than what is gotten from the text-book." His estimate was that of every thoughtful student of the situation. The principle that obtains so largely in the industrial world obtains likewise in the educational world, for upon investigation we find that the incidental advantages accruing from a college education really contribute the essentials toward the accomplishment of the ultimate aim of education, which is, as Agley states in "The Educative Process," the development of socially efficient men and women. And the educational institution that falls short of the realization of this ideal today is a failure, however book-leared its graduates may be.

However, while we find that much depends upon the school, it is true that more depends upon the student when the personal, social or academic gains of a college education are considered; but no girl need pass under the cultural influences of such an atmosphere and not become much more efficient than she could have become without such contact, and it is with the purpose of emphasizing some of the unconsidered benefits of a college education that I write this article.

Indirect Intellectual Expansion.—First of all, but by no means first in importance, a girl is quickened intellectually, aside from text-books, to a very appreciable extent. This is the

saving inspiration for those girls who are not so highly endowed mentally as some others, or who have not had the advantages of environment that others have had. In college such a girl is surrounded with various incentives to mental culture, and is influenced to seek it by association with the faculty, who have already attained it in an eminent degree, as well as by students who are striving to that end. She notes the advantages resulting from such culture, and becomes acquainted with the habits of thought and conversation and the superior attitude to life of the college-bred woman. Her mental horizon is thereby broadened and her sympathies become enlightened and enriched. Gradually she loses the provincialism that characterized her former life, and she begins to view all life from a broader and more intellectual plane. The concerts and addresses on the Lyceum Course, the inspirational chapel talks by faculty and guests of the college, her membership and activity in the Literary Society, a visit to a college friend in a distant city or State, unite to form a quickening impulse to her mind and are vital influences of much greater concern and more indelibly impressed upon her mind than are the problems of analytics, the symbols of sodium carbonate or sodium chloride, the classification of the neurons, or the construction of Latin forms, for the girl is primarily a social factor and the mother of the human race, not a professional asset.

Social Culture.—Secondly, the college girl is benefited socially to a much greater extent than the girl who does not go to college. She is associated with girls of her own social impulses and breeding, with those who have been more fortunate than she, and with those not quite so fortunate. All meet together under the same management, with the same opportunities of culture wisely planned and directed by the faculty, who know their needs and the demands that are made upon the college girl for leadership.

By her observation and assimilation, the two great moulding forces in the growth of the adolescent, one year of college life to a girl responsive to its cultural forces will assist greatly toward transforming her from a provincial, self-conscious student into one of alert and liberal attitude.

How important it is, then, that during these adolescent years she should be associated with those who are refined in mind and manner. No amount of text-book attainment can compensate for the loss of these general cultural influences during the transforming period from girlhood to womanhood.

The college provides for these associations in the carefully selected faculty, social entertainments, both formal and informal, and contact with leaders of thought who, from time to time, are guests of the institution, and who are men and women that have observed life from the vantage ground of experience, have studied its problems, and are prepared to present the highest ideals to the hungry minds and hearts of girls who are peering into the wonderful but untried future.

Spiritual Breadth and Depth.—Again, the college contributes an inestimably valuable asset to the girl's religious life. She goes to college with narrow views of the broadest, deepest subject that she could con-

template, but which must possess her wisely and richly if she is to become the efficient factor that society needs her to be.

She knows little of the Bible and less of the great world-needs socially, morally, and spiritually. The humanitarian movements of Christian civilization and the increasing demand upon college-bred men and women for trained leadership therein are also unknown to her.

With the broadening and enrichment of her social and intellectual nature comes the enrichment of her spiritual life and vision. She lives among teachers and students of different denominations. She has presented to her in the Sunday school, the Y. W. C. A. and the Bible department the various religious and philanthropic activities of the day. She awakes to the fact that she is a responsible member of a world movement for righteousness, and with the discovery of the needs of this movement there come the quickening impulsive forces toward a larger life for herself and others.

A friend told me that once when he attended a service in a country church he was invited to dinner at its close with a gentleman and his wife, and was surprised beyond expression at his discovery. The lady was possessed of a surprising charm of mind and manner and voice. The home showed culture and good taste in the selection and arrangement of the furniture, flowers and dainty pieces of handwork on the tables, the way the meal was prepared and served, her ready responsiveness to the changing topics of conversation revealed a refinement and culture unusual in such a community. A few days later he mentioned this to a friend, saying that the home was a problem to him. The reply was that it was explicable by the fact that the woman's uncle had sent her to college for a few years. "And," the friend added, "she has been worth almost as much to this neighborhood as an educational institution would have meant. She has easily taken the lead in its educational, social, and religious life, and is literally transforming the community."

Unfortunately, every girl does not so richly repay the sacrifices made for her, but the disappointing cases are the exception. Your daughter deserves all of the reasonable sacrifice that can be made for her, that she may share in these great uplifting influences that contain the essentials for greatest efficiency in the life of a woman today.—Kate J. Bigham.

Galloway College.

NIGHT THOUGHTS.

Would it not be well for us all to weigh our words somewhat before speaking or writing them? "Think twice before speaking once" is a good motto. Verily does the tongue need watching. Some dear talkers need the bridle with good, strong curb; even then are liable to offend. "Even a fool, when he holdeth his peace, is counted wise, and he that shutteth his lips is esteemed a man of understanding." Many professed Christians have compromised their influence for good by foolish talking and jesting which are not convenient." Oh, what a pity that even some otherwise good preachers forget themselves and the sacred place where they are standing (the pulpit), and use language that sends the blush to refined modesty! I can only offset

this with a thus saith the Lord. "As we are allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

Some dear young people are very wordy sometimes, and often with forced laughter, quite oblivious to the fact that it is written, "In the multitude of words there wanteth not sin." That dear young lady, likely, has never stopped to think seriously what the little word "yes" does mean. She may find out some of these days, and to her sorrow, that it means—

"Never a cable that holds so fast

Through all the battles of wave and blast."

Look before you leap; think before you speak. Thousands are coming almost daily into the church of God, answering affirmatively the most searching questions ever couched in human language as to faith and life, thus committing themselves to a task that well might tax angels' energies. Do they realize that the combined powers of the world, the flesh and the devil, are in sworn hostility to them? Here, right here, is the time and place for thorough, honest consideration as to what these questions do mean. If you are going to insist on exercising your personal judgment as against the wisdom and authority of the church, if you really believe that there is no use of making any special ado about religion, and that all duty as enjoined by the church can be ignored, now is the time to say so. Oh, dear souls, this is all wrong. Every true child of God is a servant of God, doing the will of God from the heart, following Christ, who went about doing good, was among the people as one that served. Let it go down the lines of Israel's host in bugle tones, "I have given you an example, that ye should do as I have done."

"Go into my vineyard and work" is and has been the order from headquarters ever since I knew anything about religious matters. We boast of numbers, of material worth, of vast literary accomplishments; these are factors, and well suggest praise to God. But what the world wants to see is practical Christianity. It must see "good works" every day, everywhere, an earnest, praying, working, live church; just such a church as is meant by those "searching questions." Get, then, my brother, my sister, upon your knees and ask, "Lord, what wilt thou have me to do?" I opine he will point some of you to dust on your Bibles, family altars down, vacant seats at regular church service, the sin of Sabbath evening auto pleasure rides. The Bible condemns worldly, sinful pleasures. You know it does. The spirit of religion and the spirit of the world are eternally different. Ye cannot serve God and love this world. Highest authority says so. God bless you; give religion a first place in your being; hold fast the "like precious faith" and it will consummate its work in crowning you an heir of God, a joint heir with Jesus Christ. Amen.

—James E. Caldwell.

Tulip, Ark.

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EDUCATIONAL ECONOMY.

The way being open for me to complete a course of study begun fifteen years ago, I entered the Vanderbilt School of Religion the middle of June. The elective system now in vogue, and the affiliation with Peabody Teachers' College, allowed me to elect subjects that I preferred and subjects related to the work I am now doing.

The work that I have done and the atmosphere I have breathed have been altogether refreshing, stimulating and helpful. I visited the classrooms of a number of the South's foremost teachers, and tried to catch their spirit and methods. Interviews with several of these men were very suggestive and valuable. I also took occasion to look into the general plans and outlook of the two institutions I have named, and I have thought that, inasmuch as these two institutions have played an important part in the history of education in the South during the last forty years, and in all probability will continue to do so, a few of the observations I made might be of interest to some readers of the Methodist. The Biblical department of Vanderbilt has changed but little in the last fifteen years, except that the name has been changed from the "Biblical Department" to the "School of Religion" and the course of study has been broadened by the introduction of the elective system. A considerable part of the work required for degrees conferred by the School of Religion may be done in the Academic Department or in the Peabody. The Academic Department and Peabody give credit for work in the School of Religion. There is no change in the theological faculty except that several pastors from churches of different denominations in Nashville are secured to lecture on practical theology. There is no change in the teaching Dr. Tillett and his collaborators are, with open and reverent minds, trying to find out the truth that makes free, and to lead others to see and believe it.

The Medical Department, now on the old Peabody grounds, is giving promise of becoming a great benefactor to the South and to the nation by its research and training in the science and the art of healing. It is laying stress on quality, not on popularity. Out of two hundred who applied for admission to the freshman class last year, thirty were able to meet the new standard of requirements for admission. The Academic Department is now in a campaign to raise \$1,000,000 additional endowment. The General Board of Education has subscribed \$300,000 of this amount, some philanthropists have subscribed \$400,000, and effort is being made to get the alumni to contribute the balance. It is confidently expected that the matter will be closed by October.

It is generally known that about 1867 Mr. George Peabody, a Northern philanthropist, put into the hands of the board of trustees of his own selection \$1,000,000 to be used for education in the South. The board looked the field over and decided to locate a normal school in Nashville, Tenn. Scholarships worth \$200 each were established for all the Southern States. At one time Arkansas had twelve or fourteen of the scholarships. From 1875 to 1904, when they were discontinued, \$600,000 was given to Southern teachers in these scholarships. During the thirty-seven years

the Peabody Normal was in operation it trained 6,500 teachers. It received some support from the city of Nashville and some from the State of Tennessee, but it was largely maintained by monthly appropriations from the Peabody fund.

A few years ago it was decided to endow a Teachers' College. Accordingly, the board reorganized the old college, disposed of the old grounds, and for a new site purchased fifty acres of land just across the pike from Vanderbilt University. This tract includes the beautiful, well-shaded grounds of the old Roger Williams University for Negroes, the main buildings of which had been burned. Four buildings have been erected, each having a name indicative of its purpose and use. Crowning the hill, and destined to be the center from which the finished group shall radiate, is the Social-Religious building, the white glass dome of which, seen from a distance, blends strikingly with the low sky. Then the Psychology building, the Industrial Arts building, and the Home Economics building. The second story of the Industrial Arts building is cut into class rooms and the second story of the Home Economics is used as the library.

The new college was opened in 1914. The first winter session there were 200 students. The second winter session there were over 400, representing 26 States. The first summer session there were 1,000 students, the second 1,200, and this summer 1,500, representing 40 States. There are almost 100 from Arkansas.

President Payne, the son of a North Carolina Methodist preacher, is a dynamo of human energy. He has dedicated himself absolutely to the social, industrial and religious rejuvenation of the South. He believes as strongly as ever did old Thomas Carlyle that it shall be saved by work—intelligent, consistent and persistent work. His associates are worthy of him. He himself says that Dr. Tate, head of the Rural Life department, is the grandest authority in the world in his field. Dr. Tate looms large in Peabody activities. He is superintendent of the West End Methodist Sunday School.

I never saw a body of students as enthusiastic. Every one feels that he is working with and for a master, and he likes to work. These men pull off their coats and strike from the shoulder, and teach their students to strike. Roosevelt says the unpardon-

able sin is to hit soft. These men are not guilty.

Peabody and Vanderbilt are affiliated so that each institution gives credit for work done in the other to the amount of about one-third of what is required for a degree. But each institution has its own aims and ideals. Vanderbilt holds firmly to the old idea of culture through the study of "the humanities," to the high standard of scholarship and the severe training for which she has been fighting for forty years. She thinks that her products justify these ideals. Peabody stands firmly and squarely for the newer idea of "efficiency" in education. She frankly declares that nothing is worth studying that cannot be used directly in doing the work of life. The deep moral earnestness that pervades the life of the institution and the solid scientific basis on which its work rests saves it from fadism or commercial materialism. It is beyond question that a deep humanitarianism, not to say religious, spirit pervades the Teachers' College.

The affiliation of Peabody and Vanderbilt furnishes an object lesson of economy and efficiency in administering educational trust funds that the whole South ought to lay to heart. If Peabody wants work done in science, mathematics, languages, literature, religion, she can get it at Vanderbilt; if Vanderbilt wants work done in any of the branches of education, she can get it at Peabody. A Peabody official told me that the old Peabody College maintained a department of Greek at a cost of \$3,000 to accommodate six or eight students. The same work is done at Vanderbilt now at a cost to Peabody of two or three hundred dollars.

What has been the religious and educational history of many communities in our country? Scores of small communities have built a house on one side of town in which to teach Methodist arithmetic and geography, and grammar, and a house on another side of town in which to teach Baptist arithmetic, geography, and grammar, and a house on another side of town to teach Catholic arithmetic, geography, and grammar, and a house in the middle of town in which to teach secular (!) arithmetic, geography, and grammar. And the irony of fate is, most of our Methodist and Baptist boys and girls get the "secular" education. The situation shows a heroic, though not general, denominational loyalty, whatever it may

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ATLANTA, GA.

show as to the wisdom of religious and educational leadership.

Vanderbilt University represents an investment of practically four and a quarter millions of dollars, and it is expected that by the first of the year this sum will be a million more. Peabody represents an investment of three and a half millions, and a campaign is on for more. Taken together, they represent an investment of eight or nine millions of dollars. Again, these two institutions have a scholarship standing in the educational world that is unique for Southern institutions. Again, Vanderbilt last year enrolled 915 students, and 45 to 50 per cent of them were Methodists. Peabody enrolled 400 students last winter, and fifteen hundred this summer, of whom 25 to 33 per cent were Methodists—six or eight of them missionaries. This means that there are five or six hundred Methodists who will be among our leading citizens in these two independent institutions the year 'round.—C. J. Greene.

A PERSONAL STATEMENT.

The writer has received many inquiries both by letter and in person concerning his present relation to the Southern Assembly at Lake Junaluska, North Carolina, and as there seems to be some confusion and uncertainty on the question, I have prepared the following statement for publication in our Church papers.

When I accepted the position of General Superintendent of the Southern Assembly it was clearly stated that whenever the time arrived to press the fight for Statewide Prohibition in Virginia, it would be necessary for me to lighten my labors in connection with the Assembly that I might have sufficient time to do effective service for the Prohibition cause.

At the beginning of the year 1914 the executive committee of the Anti-Saloon League of Virginia decided that the time had come to press the battle for Statewide Prohibition, and passed a resolution requesting the Commissioners of the Southern Assembly to release me from my duties in connection with the Assembly so far as might be necessary for the successful prosecution of the Prohibition work in Virginia. The Commissioners formally agreed to this arrangement, and elected Mr. H. J. Sloan and Mr. J. Dale Stentz as assistants to the superintendent in the carrying on of the Assembly work. The passage of the Enabling Act, the fight at the polls for Statewide Prohibition, the raising of the funds to pay the debt incurred in the statewide campaign, the election of a favorable Legislature in 1915, and the passage of the Prohibition law in 1916 completed the aggressive program of the Anti-Saloon League of Virginia.

Since January 1, 1914, therefore, it has been impossible for me to do any

C. P. Curry,

EDITS

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active work in connection with the Assembly, but only to act along with the other Commissioners. The fact, however, that it was possible to give only a small amount of time to the work of the Assembly has not in any way changed my relation to the Assembly or my interest in its work, and my confidence in its final success. I am as firmly convinced as ever that there is no single movement of the Church which has in it the promise of greater practical results. I am very glad that the pressure of work in other directions has lightened sufficiently to enable me to give much more time to the Assembly, and to be present at all of the Conferences this summer.

So fully convinced are we in Virginia of the great need of such an Assembly to the Church and of the possibilities of Lake Junaluska that, although Richmond is over 400 miles from Lake Junaluska, a party of Virginians have joined together to build the Virginia Lodge, a house with 80 rooms, in order to furnish a place where comfortable accommodations can be had at a moderate rate. If the preachers and laymen of every Conference will take similar action and determine to build a Conference Lodge in time for the summer of 1917, the future of Lake Junaluska as a great summer rallying place for our Methodist people will be firmly established. We have more beautiful surroundings and a more delightful climate than any other Assembly grounds on the globe, and we can, if we join together, make it in a few years to be the pride of our entire Church. Shall we not have that prompt and hearty co-operation?—James Cannon, Jr., General Superintendent, Southern Assembly.

Lake Junaluska, N. C., Aug. 3, 1916.

THE CHURCH EXTENSION HAND BOOK.

This book for 1916 lies before me, and as it does it challenges my attention as no other annuaire of the board has, simply because it is the most comprehensive, intelligible and artistic report ever sent out from the office of the Board of Church Extension. It is a real book and though it deals mainly with figures and statistics it is thrilling to read. The illustrations are timely and pleasing to the eye, and each exhibit is a lucid, convincing link in the chain of testimony to the fact that Church extension is thrifty, lusty and triumphant. The reading of the book convinces one that the interests of Church Extension in our denomination have a guardian worthy of the name in the Corresponding Secretary, Rev. W. F. McMurry, D. D. He has developed the aim and scope of the board to a remarkable degree. The efficiency of this department of our Church's work is mainly due to the skill and might of his hand. It should be gratifying to every minister of our Church to see this Hand Book. Thousands of once churchless communities now rejoice in the possession of commodious and creditable houses of worship, and this Society is in a position to guarantee to every community in our territory that is without a house of worship the aid to secure one. The moral possibilities of a community may be awakened by the preaching of the gospel in school houses, but not conserved and developed and trained without an adequate church building.

No one outside of the office will ever know the amount of work, skill,

enthusiasm and devotion to a high ideal, required to prepare this Hand Book. It is as complete and accurate, full and inclusive as any report sent out by the United States Government.

Church Extension Sunday.

Manifestly the time has come when the observance of Church Extension Sunday should be general and mandatory. A very great thrill of pleasure would come to every congregation in our Methodism taking part in the services of that day. As a Church we are rather late in awakening to our obligation and opportunity in regard to the imperative and easily possible task of housing every homeless Society in our Church. The pastors in our denomination are in duty bound to stimulate our people with a vision of what may and ought to be accomplished, and it can be done by directing their attention to this great work, its rapid progress and spread. The church essays to do the best work for civilization, to extend the gospel, to eradicate superstition and selfishness, to inspire the race with the faith that God is Father and that all men are brethren, and to incite all men to meet the great demand of the twentieth century—service. The Board of Church Extension has come to its own in a new, attractive, ample and permanent home, and awaits the proper action of the General Conference or annual conferences to come to its own in the life and program of all our people. If this suggestion is not wise let somebody make one that is, for the writer's only purpose is to advance this vital department of the Church's great work. All life is prophetic—unless there is a future—enlarged plans and resources, quickened faith and action—the Board of Church Extension, virile as it is, will remain bound in the chains of today; and tomorrow, the day of promise, will herald in vain. We are alive today in proportion to our preparation for tomorrow.—D. B. Price.

Helena, Montana.

PROGRESSIVE METHODISM.

We were recently in conversation with a young and lively Methodist pastor who is completing his fourth year on a circuit. He has bought a nice parsonage which is almost paid for. He has been able to repair and improve the church building and to increase the salary up to a point where it gives a decent support to the pastor and his small and economical family. Up to this time this circuit has been a sort of punishment to any preacher appointed to it. They have gone to it after the close of the annual conference with sorrow and waited impatiently for the first opportunity to get away from it. The present pastor was grieving that his fourth year had expired just at the time when he had the situation in hand and could carry forward the work to substantial and lasting development. With eight or ten years more he could build the circuit which, when he came, was paying about four hundred dollars per year, and is now paying six hundred, to a one thousand dollar circuit; with large well arranged church, with Sunday school rooms at each point, he could develop and build the character of the people; he could inculcate the missionary idea and spirit into them; he could make the circuit attractive and desirable, bring a new spirit and high life into the entire community. His intelligent, energetic ministry would not

only build a handsome church, increase the salary and enlarge the spiritual life of the people, would mean better homes, better farming, better education, better everything. It would mean much for God and Methodism, which is impossible under the present four-year limitation. What can possess our people to hold on to this foolish and wasteful system, we cannot imagine.

No doctor could make anything approaching a high order of success if he should practice medicine only four years in a place, and then remove to some other place for no other reason than that all doctors had become so insane that they had an agreement among themselves to swap around every four years. Suppose the bankers' association of Kentucky should meet together and agree to swap banks every four years, the result would be confusion in our banking system, and finally bankruptcy. Suppose our merchants all change their location every four years, those in the country going into the city, and those in the city going into the country and villages; just a general mix-up and swapping about simply because they had imposed upon themselves an ironclad law that they were to move about from place to place every four years.

There is absolutely no sense, no economy, no religion and no reason why a church should put itself under a tyrannical, wasteful rule to move its preachers every four years. It belittles our preachers; it is a heavy financial drain on them. It is an old saying that, "three moves are equal to a fire." A few moves will cost a preacher enough to buy a good lot on

HEAT FLASHES, DIZZY, NERVOUS

Mrs. Wynn Tells How Lydia E. Pinkham's Vegetable Compound Helped Her During Change of Life.

Richmond, Va. — "After taking seven bottles of Lydia E. Pinkham's



Vegetable Compound I feel like a new woman. I always had a headache during the Change of Life and was also troubled with other bad feelings common at that time—dizzy spells, nervous feelings and heat flashes. Now I am in better health

than I ever was and recommend your remedies to all my friends."—Mrs. LENA WYNN, 2812 E. O Street, Richmond, Va.

While Change of Life is a most critical period of a woman's existence, the annoying symptoms which accompany it may be controlled, and normal health restored by the timely use of Lydia E. Pinkham's Vegetable Compound.

Such warning symptoms are a sense of suffocation, hot flashes, headaches, backaches, dread of impending evil, timidity, sounds in the ears, palpitation of the heart, sparks before the eyes, irregularities, constipation, variable appetite, weakness and inquietude, and dizziness.

For these abnormal conditions do not fail to take Lydia E. Pinkham's Vegetable Compound.

LIGHTS AND SHADOWS OF SEVENTY YEARS.

Many of my friends in Arkansas have bought this book. To any who desire it I will send it: mail for \$1.

J. E. Godbey,

Kirkwood, Mo.

which to build a comfortable home for his old age. It takes the energy and courage out of a man to be floating about the country loose. He knows that he cannot lay large plans and bring them to their full fruition in four years' time. The people get used to constant change and do not give the love, sympathy and support to their pastor he would otherwise have.

In a city church a man cannot learn the names of his people in four years' time; those of his own congregation, much less those about him whom he ought to be able to cultivate and draw into his church. The preacher constantly moving will not become a student and sermonizer that he otherwise would be. It belittles our ministry; we cannot, so long as we are under this stupid and wasteful ministry, keep up with the other denominations. It hinders the growth and development of our ministry. It makes it impossible to plan and develop the things which call for longer time; it is unreasonable and wasteful.

We can point out right here in Kentucky a large number of instances where our Methodism is falling behind in the matter of church building and general progress in the town and community. We could name a number of county seats where twenty years ago, the Methodist Church building was easily equal to that of the Church of the Disciples, now they are leagues ahead of us, and there is no indication that we will ever catch up. The handsome, well-equipped, well ventilated, attractive church building draws the crowd, catches the young people, impresses the community and counts largely in the progress of any denomination.

We are not saying for a moment that the one thing needful is larger, and more beautiful churches. The one thing needed is true spirituality, but in this world of ours, under existing conditions, visible things have their place in the kingdom. The large, handsome, well located church thoroughly adapted and well equipped for the work to be done in the church gives large prestige and advantage to the denomination it represents. The Methodist pastor and congregation cannot compete in this matter with other denominations of Christians.

Of course, we have our religious mossbacks who will object to any sort of forward movement, and will continue to bind upon us an unreasonable and outgrown custom of the four years' limit. It would be just as intelligent for a farmer to cultivate last year's cornstalks. We must have a change. The folly of the four years' limit must be given up. That does not force a pastor upon a people for any number of years; if need require he can be removed at any annual conference; but when he is planning and carrying forward any good work, he can continue in his charge until his work is done. The removal of the four years' limit would mean much for the development of our pastors, the substantial enlargement and permanent growth of our charges. Moreover, it will breathe a spirit of larger independence, a feeling of a bit more of personal liberty into the ministry. People will become more considerate, care and provide for the comfort and support of their pastors. —Pentecostal Herald.

YOU CAN AFFORD Familiar Songs of the Gospel (No. 1 or 2). Round or shape notes. \$3 per hundred, samples 5c each. 33 songs, words and music. E. A. K. HACKETT, FORT WAYNE, INDIANA

SLOAN-HENDRIX ACADEMY.

It was my good pleasure to be in Imboden, Ark., for two weeks in April and May and to be in the Sloan-Hendrix Academy almost every day while there. I had opportunity to get a first-hand knowledge of the work that is being done there. I had the pleasure of meeting the whole student body and of knowing something of the record they are making in the school. I do not hesitate to say that Sloan-Hendrix Academy is one of the best preparatory schools of which I have any knowledge. I have known Prof. Eaton, who is at the head of the school, for many years, and know him to be one of the most thorough, conscientious and reliable school men in Arkansas. The moral and religious atmosphere there is most wholesome. Parents desiring academic training for their children will find the best in this school.—R. E. L. Bearden.

A REVERIE.

There is a God—Nature with myriad tongues proclaim his wondrous works. List to the thunder's deafening peal—The storm's majestic mein—The jagged and rugged mountains—The fields of golden grain.

Morning waking from her sleep refreshed;

Repulsing darkness, scattering light.

The sunlit day; the gorgeous star-decked night,

Acclaim his power, his majesty and might.

The sun was sinking slowly behind the black clouds, massed on the horizon, and the curtain of night was spreading over the earth before she had fairly said good-bye to day. I sat upon the crest of a snow-capped mountain peak. It was a starlit night. High up above earth's noise and clamor among the clouds I sat. All around was drear, cold, bleak and bare. A solemn hush had mantled all around, and though no sound floated over the mountain peak, yet nature sighed, like swarming bees within their hives before their flight. My thoughts in phantom vision flew away from earth's terrestrial sphere, as in wonderment and awe sublime I gazed into heaven's blue, and pictures on its face a mystic stream. Golden sunshine was radiant all around, and perfume from the fragrant blooms that grew in idle hours along the mossy banks seemed wafted from the ground. The sparkling, rippling stream seemed to chant out a lullaby from its dimpled surface like the sound of little waves. In meditation I wandered along its banks from day to day, seeking new pleasures, finding new joys, among the vines and foliage. Far up the stream amid clustered beauty I espied a rustic bridge which stretched from side to side. I did not cross, but wandered on along its mystic way, counting not the hours or days, as I sped along, till growing tired and weary, I sat down upon the bank to rest and refresh myself. And as I looked around the flowers that grew along the mossy bank in all their blended colors, beauty and fragrance had withered, faded, died; the vines and foliage in their shaded colors of green, matted hung, bent, unable to rise or cling. The stars like meteors swiftly flew, and the planets racing, circling in swift flight like darkness chasing God's eternal light, as ever onward they did fly. Other worlds seemed to rise, traveling through realms unknown, unseen by mortal eye. Still I sat and gazed, bewildered at the sight of God's majestic wisdom, power and might. A million years

me thought had come and gone, and yet no end to time's continued flight. A mist arose; my vision of the clouds grew dim; fine drops of rain began to fall, and amidst it all my ears heard a noise, the roar of a rushing torrent near. I arose in haste, to turn about and reach the bridge, to cross the stream, to go back again to youth, to life, to pleasure bright and gay. Too late! Alas! The bridge was washed away! Still on clicked time. My eyes grew dim, was this the end? A whispered sound I heard—"No end! No end!" Great God, thine omnipotence doth so far transcend our finite minds, we cannot comprehend. The moments fly and with them bear gems most precious, gifts so rare. Waste not the moments! Life is but a span; carefully hoard them, O dreaming man! Then be wise before the chance has fled, and a glance we backward cast, and we see the things we should have done, when the time for doing is past, gone forever gone.

Then cavil not o'er that or this, This thought is vast enough for you or me;

God is supreme; he evermore will be, Throughout life, throughout time, throughout eternity.—M. H. Corley.

Hot Springs.

TO THE VOTING CITIZENSHIP OF ARKANSAS.

I take this method of calling your attention to the required number of petitions having been filed by the local option people, or whiskey men, which enables them to place a local option measure of their own making on the ballot and which may be enacted by the people in the November election at the polls by a majority of those voting on the measure.

The State and Federal elections are had at the same time now in Arkansas. There also will be several important measures to be voted on and State and National officials to be elected. Please do not allow any of above measures to cause you to lose sight of your privilege and compelling duty to the moral interests of Arkansas. The moral interests of any State or Nation come first. Regardless of how you vote on other questions, I entreat you to vote against the repeal of Statutory Prohibition.

Remember that Arkansas is by a large majority Democratic, and the March primary practically settles the

question of officials. Remember that Arkansas farmers and business men will be very busy harvesting and disposing of their crops.

Further remember, that a large contingent of white voters and an overwhelming negro vote will register their disapproval of our Prohibition laws. Remember one other thing, that the proposed initiatory measure may and will affect more or less all of our prohibition laws.

Also keep this fact in view always, that the initiatory measure to be submitted to the people in November is a measure coming directly from the saloon people of Arkansas, and indirectly from the National Distillers and Brewers' Associations. When you fight the Arkansas whiskey people you fight the liquor people of the entire United States and of the world, as their interest is one and they stand as one man to protect the same. On the other hand, when you defeat their interests in Arkansas you virtually cast a vote for world-wide prohibition. The Eastern world has set an example in disposing of strong drink that is worthy of our example. The warring nations and the business world have alike demonstrated conclusively that the liquor traffic is an economical burden far too heavy to bear. Shall they do more to rid the world of the demon of strong drink than the influence of Christianity and that of Christian education?

I want your verdict. In the mean time, let every county have a mass meeting at the court house. Let them select a county central committee who will have charge of the county

Elsewhere in this issue will be found an advertisement of Buford College for Young Women, Nashville, Tenn. Those who are familiar with the splendid work that has been done at Buford College in the past in educating young women in an atmosphere that is distinctly Christian and cultured will be glad to know that the opening of the next session will be under circumstances more favorable than any in the past. A new site has been secured that is ideal in every respect, and the work of erecting new and modern buildings is being pushed to completion, and everything will be in readiness for the opening on September 21.

WANTED—A good doctor to locate in town of Wilton, Ark., a Methodist preferred. This is a fine opening for right man. Practice should pay \$2,500 or year. Address Cashier, Bank of Wilton.

Something for Nothing?

Not quite, but near it. On account of the lateness of the season we have decided to offer a full course in our

COTTON SCHOOL

for the balance of the season, until September 1, for

THIRTY DOLLARS

with the privilege of returning next season for review. You can enroll as late as August 1, and by intelligent study and concentrated work thoroughly master all the principles of Cotton Grading and Stapling.

The demand for competent cotton men is stronger than ever before. Why not qualify yourself to accept an excellent position at a first-class salary this fall?

Write us immediately for full information.

GEO. A. McLEAN

President Draughon's Practical Business College,

Hollenberg Building.

LITTLE ROCK, ARK.

campaign. Call for the best voluntary talent all over the country, arrange for a series of mass meetings in all parts of the country. Let this be done all over the State. Then let all of those attending the mass meetings become live wires, giving their co-operation to the end that we save our Prohibition laws and forever cover the evil forces of our great State with an avalanche of votes from which they will never recover. Let at least one prohibition sermon be delivered from every pulpit in the State.

Last but not least, let fervent, faithful prayer go up all over our State, that God in his wisdom will move the hearts of brave, faithful, patriotic citizens that they will become pall bearers to carry to the final resting place the Arkansas saloon business.

Let all other Prohibition papers copy (Religious as well).

(Sen.) A. J. Cabaniss.
Mineral Springs, Ark.

BIBLES AT THE BORDER.

We had no idea when we called Rev. D. H. Colquette, of Arkansas, and Peyton Chenault, of Dallas, to go to the Mexican border to assist Rev. S. B. McLane in the work of supplying our American soldiers with Bibles that such a demand would be stirred up as to practically wipe out our entire stock for soldiers within one week's time. But that is precisely what has happened. Orders have come for hundreds and for thousands. The Southwest Agency of the American Society and the Home Office of the Society have already spent large sums out of their available funds for doing this work and they will continue to invest what they can in it, but with our present funds we can nothing like meet the need in any adequate manner. But we are, of course, confident that the Christian people of America are not going to let their soldier boys go without Bibles. We are taking advantage of the time during which it will be impossible for us to get more of the books made especially to meet the needs of the soldiers to put before the people our need for assistance in meeting this emergency. We have called home Brothers Colquette and Chenault to help us in this matter. More than half the men of the army for various reasons are without any part of the Bible. The army chaplains recognize the need for their being supplied and urge immediate action. Rev. S. B. McLane has been left at El Paso to keep the situation in hand and do personal Bible work with the individual soldiers. At the very lowest estimate, 40,000 of the special khaki bound books will be needed right away. Their manufacture will cost no less than 25 cents each, or \$10,000 in all. This number already is being prepared for us. El Paso

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Users report immediate relief and speedy cures. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 205, South Bend, Ind.

HELP IN MEETINGS.

If in need of help in the conduct of your meetings Rev. John P. Lowry, 708 East Seventh street, this city, has large experience in evangelistic work and can serve you on short notice.

people have furnished one-half the funds necessary for a Bible Car with which to get these books and our Bible men from camp to camp. Realizing that the time for action is NOW, we invested these funds in a Ford, feeling sure that we can go out and rustle the funds for the other half. We want the men and the women, the boys and the girls, of this agency who believe in God's Word, and who are convinced of its need and its potency in the lives of their soldier boys, now far away from home and amidst trying environments, to show their faith in the book and their interest in these men by taking a part in this labor of love. Twenty-five cents will supply one soldier with a Testament. Our "Bible Men For Soldiers" in our special "Bible Car" will deliver the books. All who are interested should send their contribution for this work to Rev. J. J. Morgan, Agency Secretary, American Bible Society, Dallas, Texas, where it will be applied as directed.

CANDLER SCHOOL OF THEOLOGY.

To My Arkansas Friends:

I think I have read nearly every Field Note that has appeared in the Methodist since I left home on the thirteenth of last August and came to "The Gate City of the South" to attend Emory University and to teach church music to my fellows in the Candler School of Theology. While I have been intensely interested in my work here, studying and teaching and directing the music of Wesley Memorial Church, I have not been free from a few spells of "homesickness." "My heart turns back" to Arkansas—to her hills and dales, her streams and fields, and to the open-hearted, hospitable people whom I have known and loved all my life.

We are in the midst of our Summer Session at Emory. As I have noticed men coming here to take a five, or if possible, a ten weeks' course in the Theological School, I have felt more deeply impressed than ever with the imperative necessity of an adequate preparation for the work of the ministry. When a man forty or fifty years of age, serving in a good station or perhaps as presiding elder, leaves his family and goes off to school again, it means that he has realized very severely his need of help in the work he has to do. We have many such men here. But this thing not only shows a need on the part of the man—the majority of us would be included on that basis—it shows a devotion to the highest ideals of the ministry and a teachableness that not many men have. To me it is one of the strongest indications to a young preacher that he ought to avail himself of the Church's proffer of a theological training.

It may be of interest to some of my friends to know that in addition to my teaching and my studies I have recently taken charge of the University dormitory. This has been indeed a very thorough practical course in "Economics." We only charge the boys three dollars a week for their meals, and they say they are well fed. When students say this, I suppose it can be taken for a fact. I have a theory that a student, necessarily leading a sedentary life, must have a well balanced and easily digested diet if he does his best work and does not leave school with impaired health. It is not easy to get this kind of diet for three dollars a week, but it is made possible because we deal

Woman's Missionary Department

Edited by
MRS. W. H. PEMBERTON.....303 East Sixth St., Little Rock, Ark.
PRESS SUPERINTENDENTS:
North Arkansas Conference, Mrs. A. B. Hattom....Walnut Ridge, Ark.
Little Rock Conference, Mrs. H. C. Rule.....Crossett, Ark.
Communications should reach us Friday for publication next week.

"He is counting on you—
On your silver and gold,
On that treasure you hold,
On that treasure still kept,
Though the doubt o'er you swept.
'Is the gold not all mine?
Lord, I knew it was thine.'
He is counting on you;
If you fail him, what then?"

CHRISTIANITY AND CIVILIZATION.

It is said that Dr. Stewart, who lately died in Africa, was asked, "Why don't you civilize your people and then make them Christians?" He answered, "We don't do work twice over; when we have made them Christians we have made them civilized."

NEW AUXILIARIES.

Mrs. R. M. Briant secretary Prescott District, reports two new auxiliaries—at Blevins and at Mineral Springs. Mrs. R. Owen, corresponding secretary, writes that Holly Springs organized May 3 with 11 members and six subscribers to the Missionary Voice.

PERSONAL MENTION.

Mrs. W. H. Pemberton, corresponding secretary Little Rock Conference W. M. Society, is visiting relatives in Virginia, and will later spend a few weeks on the Jersey coast.

Mrs. H. C. Rule, Little Rock Conference superintendent of Mission Study and Publicity, has gone with her children to Wisconsin to visit her father, whose health is now somewhat improved.

ITEMS FROM AUXILIARIES.

Crossett.

The Social Service Committee of the Woman's Missionary Auxiliary at Crossett launched the movement for a park, including a play-ground with modern equipment for the children, which has been successfully carried on and beautifully completed by the Crossett Company and town council. For the second quarter Crossett auxiliary paid on dues \$27 and on Conference expense fund \$5.63, and on Conference pledge \$75. They have 25 subscribers to the Missionary Voice and 25 members in Mission Study class.

Atlanta.

Miss Ethel Jean writes the women of the church at Atlanta, Camden district, have recently organized a mis-

only with the large wholesale houses. By the way, I do not know of a single instance where a man who really needed it has been refused a scholarship of enough to pay this board. If a young preacher is in earnest about going to the Theological School, Dean Durham seems to manage in some way to make it possible for him.

I will be at the Laymen's Convention in Junlasuka August 14 with my last year's University Quartet to sing there. I hope to see some of my Arkansas friends there.—Yours fraternally, J. Abner Sage.

sionary society and they are "anxious to get to work." We are glad to welcome these good women into our circle of workers for missions, and hope soon to hear more from them.

Lewisville.

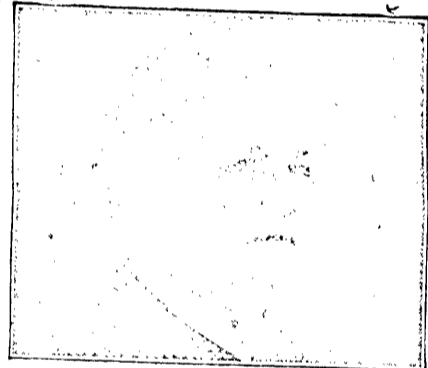
Mrs. W. S. A. Jackson, corresponding secretary, reports 27 members in Lewisville auxiliary, 12 subscribers to Missionary Voice, 26 members in Mission Study class, committees on Social Service and Social Work, and having attained a place on the Honor Roll.

Dalark.

Miss Pet Atchley, corresponding secretary, reports 17 members in Junior and three in Baby Division at Dalark, one name being added during the quarter. Amount sent Conference treasurer, \$2.21, and \$1.25 expended for local relief work.

Crossett.

Crossett adults pay \$75.00 each quarter on the Conference pledge, so



YOUR BOY IS YOUR ALL—IF HE IS LOST, ALL IS LOST.

R. K. MORGAN,

Principal Morgan School, Fayetteville, Tennessee.

Who are your boy's associates? The character of a boy's associates is a most powerful factor for good or evil in the shaping of his life. Your boy's greatest danger is local associates. They teach more than you. If they are bad, what is the remedy?

Mr. Robert K. Morgan, of Fayetteville, Tenn., has given his question profound study during the 25 years in which he has built up the Morgan School, a training school for boys, of which he is principal. Mr. Morgan has devoted a long career to the training of boys. He knows boy nature. The close, personal associations which he has fostered between his boy students and himself, his carefully chosen faculty, his careful attention to the boy's work, his thoughts, his talents and his special needs, are some of the features which have given his school its high standing.

Mr. Morgan is a man of inspiring, wholesome personality and deep Christian character. He has built his school to give the boy thorough mental, physical and spiritual preparation for an honorable, manly life. He is a proper man to train your boy.

A postal card to Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tenn., will bring a catalog and full information of this school.

MARY BALDWIN SEMINARY FOR YOUNG LADIES.

Established 1842. Term begins September 14. In the beautiful and historic Shenandoah Valley of Virginia. Unsurpassed climate; modern equipment; students from 25 States. Courses—Collegiate (3 years); Preparatory (4 years), with certificate privileges. Music, Art and Domestic Science. Catalog, Staunton, Va.

have but little difficulty in raising their entire \$300.

Mr. V. S. McClellan writes that she is planning for her district meeting to be held in Rison. She also hopes to cover the unorganized territory, and has five teams to go out to organize societies, holding all day meetings wherever practicable.

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The women and children of the large districts of China, Korea, Japan, Africa, Mexico, Brazil, and Cuba look to us for a knowledge of Jesus Christ. The mountaineers, foreign people, wayward and dependent girls, negroes and other classes of neglected ones need the gospel teaching and social uplift which we can give them. For all of these, as for us, Jesus died, and he says to us: "Give ye them to eat." Shall he say, "Inasmuch as ye did it not to the least of these, ye did it not to me"?

The Need.

In Southern Methodism there are: Nineteen thousand, seven hundred and eighty congregations, with a membership of one million, three hundred thousand women and children.

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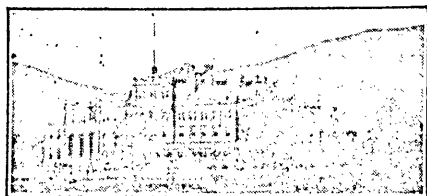
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The first meeting of our Mission Study class was very interesting. The room was decorated in flowers and in flags of different nations. We studied the first chapter of "The King's Highway." The most important parts were briefly told, and a very few were read. We pretended we were actually taking the trip as described in the book. We traced our journey on a map, and used charts for illustration. When the long journey was over, refreshments were served.—Anna M. Barlow, Supt. of Study and Publicity.

ITEMS FROM GREENWOOD.

The Missionary Society at this place has a membership of 28 paying members, and is doing a good work. We have a Bible and Mission Study class of 23 members. We are study-



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ing the gospel of St. John this year. Our pastor is teaching the class. The study class is proving to be the most interesting and beneficial of any department of our work. It is one step to fulfilling the principle of our watchword, "Preparedness." We recommend it to other societies.

In connection with our dues, we expect to pay our pledge in full. In our local work we are keeping comparatively busy raising funds, expending them mostly on the parsonage. We have a very efficient president and officers, each filling her office with credit. Our district secretary, Mrs. W. A. Steele, visited us and gave us enthusiasm and encouragement to go forward to accomplish more good in the future.—Press Supt.

NORTH ARKANSAS CONFERENCE.

The figures of the second quarter's report of the Conference corresponding secretary are written on an "ascending scale" almost all the way through. The district secretaries made admirably full reports from which to compile the encouraging totals, and showed that there are now 185 societies in all, adult, young people and juniors, with only 17 blank spaces in these reports to represent 17 societies which remained silent to the last.

They tell us that we have now 110 adult auxiliaries, with 2505 members, 106 more than last quarter; 24 young people's societies, with 416 members, a net gain of 30; 51 junior divisions with 1,396 members, an increase of 94. The total net gain over the first quarter is 230. A greater number of new members was received, but the death of a few faint-hearted societies and the removal of members has brought down the net gain. There are even more babies than last time we "took stock;" 25 divisions now, with 220 babies enrolled.

One thousand and twenty women are subscribers to the Missionary Voice, and the special short-term offer of the Voice for four months for ten cents gives opportunity now to double that number of readers for at least a four months period. There should be an every-member club of new subscribers in every auxiliary that should send the Voice into many homes on this generous short-time offer.

Jonesboro District having the largest membership in the Conference, very naturally carries the largest subscription list to the magazine, and yet has still a large proportion of non-subscribers, as have all districts. Belleville auxiliary, in Booneville District, stands in the lead in subscriptions to the Voice, with 20 members and 22 readers of the magazine.

Only 285 juniors take the Young Christian Worker, and yet there are more than there were last quarter.

One hundred and twenty-nine societies used leaflets, 118 the Bulletin, and 1,082 members are said to be enrolled in 83 Mission Study classes.

Ninety corresponding secretaries presented Christian Stewardship in their societies.

Five new adult auxiliaries were organized—two in Booneville District, and one each in Conway, Fort Smith and Helena; three young people, one each in Jonesboro, Paragould and Searcy districts, and three junior divisions, one each in Batesville, Booneville and Fort Smith districts.

Helena's Scholarship and the Bible-women of Wynne, Paragould, and two friends in Batesville and Paragould

were reported paid by the Conference treasurer. Conference supports nine Biblewomen now in Korea, China and Japan, one in the last country having been taken by Clarksville auxiliary during this quarter.

It is interesting to find out from the treasurer that 153 of the total number of societies appear on her books for the second quarter. It appears that the "silent contingent" is not large in her experience.

Live and practical district meetings have been held this last quarter in eight of the districts, and Helena District meeting, the only one yet to be held, is announced for October 2-5, at Marvell.

Helena and Jonesboro districts enjoy the distinction of issuing quarterly district bulletins, which are most helpful mediums of news, inspiring and informing. Both of these districts have already in circulation a district library, while other districts have similar book collections in course of preparation.

The "Whirlwind Membership Campaign" was a live wire of interest at all of the district meetings, and plans and prayers are making ready for the important two weeks in the first of October. Some of the district secretaries have announced their district campaign committees, and each is earnestly aiming to help the auxiliaries get into a "state of preparedness" for October 1-14.

Only three district secretaries claimed for their auxiliaries a place on the Honor Roll, and names of 20 societies are given as Honor Roll organizations, as follows:

Adults—Clarendon, McCrory, Parkin, Wynne of Helena District, Blytheville, Luxora and Marion of Jonesboro District.

Young People—Batesville.

Juniors—Batesville Junior Division, and Brinkley, Parkin, McCrory, Marvell, Marianna, LaGrange, of Helena District, and Blytheville, Jonesboro, Luxora, Nettieton and Osceola of Jonesboro District.

Forty-eight societies might have some little honorable mention because they have paid half of their pledge to date: Adults, Booneville, Conway, Plumerville, Alma, Huntington, Mansfield, Van Buren, Clarendon, Cotton Plant, Forrest City, Helena, Hunter, Howell, LaGrange, Marianna, McCrory, Moro, Parkin, Wheatley, Wynne, Holly Grove, Earle, Imboden, Augusta, Auvergne, Harrison, Heber Springs, Weldon; young people, Earle, Conway and Wynne; juniors, Cabot, Augusta, Batesville, Booneville, Clarendon, Holly Grove, Marianna, Marvell, Parkin, Luxora, Marion, Imboden, Paragould, Walnut Ridge.—Mrs. J. M. Hawley.



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Automobile buses leave corner of Main and Markham streets, Little Rock, for Cotton Belt Depot, Argenta. Fare, 5 cents.

THE SCHEDULE.

Going.

Lv. Argenta	8:05 a.m.	3:25 p.m.
(Little Rock.)		
Ar. England	9:05 a.m.	4:35 p.m.
Ar. Pine Bluff	10:25 a.m.	6:10 p.m.
Lv. Pine Bluff	3:20 p.m.	
Ar. Fordyce	5:00 p.m.	
Ar. Camden	6:20 p.m.	
Ar. Stuttgart		6:15 p.m.
Ar. DeWitt		7:20 p.m.
Ar. Gillett		7:55 p.m.

Returning.

Lv. Gillett	5:50 a.m.	
Lv. DeWitt	6:25 a.m.	
Lv. Stuttgart	7:35 a.m.	
Lv. Camden	10:28 a.m.	
Lv. Fordyce	11:40 a.m.	
Ar. Pine Bluff		1:22 p.m.
Lv. Pine Bluff	7:35 a.m.	3:00 p.m.
Lv. England	9:05 a.m.	4:45 p.m.
Ar. Argenta	10:05 a.m.	5:45 p.m.
(Little Rock.)		

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 Arkansas Methodist, Little Rock, Ark.

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Sunday School Department

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SUNDAY SCHOOL NOTES FOR AUGUST 20.

By G. A. Simmons.

Subject—The Riot at Ephesus.

Text—Acts 19:23-41.

Golden Text—The love of money is a root of all kinds of evil. 1 Tim. 6:10.

Time—A. D. 56, near the close of the third Missionary Journey.

Place—Ephesus, in Asia Minor.

Historical Background—At the close of the second Missionary Journey Paul spent "some time" at Antioch, his home church, and probably wrote the Epistle to the Galatians then. In the year 53 he began his third Missionary Journey, traveling through Tarsus and the Cilician Gates, and revisiting in order the churches he had founded at Derbe, Lystra, Iconium, and Antioch in Pisidia, "established the disciples." Thence he went to Ephesus, where the eloquent Apollos had been preaching. Here he found 12 "John the Baptist disciples" who had not heard of the Holy Ghost. He instructed and baptized them "into the name of the Lord Jesus." Here Paul began preaching in the Jewish synagogue as usual, but after about three months, meeting opposition from the Jews, as at Corinth and elsewhere, he and his adherents left the synagogue and went to the school of Tyrannus, where he taught daily for two years with much success. Many people believed in Paul because of his miraculous cures of the sick and demon-possessed. Some wandering exorcists, believing that they had learned the secret of Paul's power, dared to use the name Jesus Christ to conjure out evil spirits. St. Luke tells how two of the seven sons of Sceva, chief of the priests, tried to cure a demoniac calling on "Jesus, whom Paul preacheth." But the demoniac saying scornfully, "Jesus I know, and Paul I know, but ye, who are ye?" fought them furiously, tearing their clothes and wounding them before they got away. This deeply impressed all and magnified the name of Jesus. Many magicians now came and confessed their evil practice, and showed their sincere determination to quit by publicly burning the scrolls containing their secret formulas. These books were valued at 50,000 pieces of silver, i. e., Roman denarii,

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worth about 17 cents each, and the usual price of a day's labor in Palestine.

From Ephesus Paul planned to go to Macedonia, Achaia and Jerusalem, and thence begin a new Missionary Journey to Rome and Spain (Rom. 15:24). Accordingly he sent ahead his helpers, Timothy and Erastus, to prepare the way in Macedonia and finish the collection for the poor.

About this time the business losses of Demetrius, a silversmith, and probably the president of a society of shrine-makers, led him to instigate a riot against Paul. He had a factory near the great temple of Diana, and did a large and lucrative business making and selling miniature silver sanctuaries of Diana. When he saw multitudes abandoning the worship of idols and his business becoming unprofitable, he called together his workmen and other manufacturers of shrines (probably of terra cotta and marble for cheaper trade), and stirred up the people against Paul and his helpers. The result of the riot is given in our lesson.

Geographical Background—Pliny calls Ephesus "the eye of Asia." It was a flourishing Greek city, the capital of the Roman province of Asia, and the chief seaport for travel across the Aegean. At the head of the harbor was the far-famed temple of Diana, one of the "seven wonders of the world," gleaming in brilliant beauty. It was said that the sun in his course saw nothing more magnificent. It contained the rude image supposed to have fallen from heaven (probably a meteoritic stone). Over on the hillside was an immense amphitheater, the largest ever built by Greeks, and capable of seating 50,000 people. It was in this the shrine-makers raised the riot. In this splendid city St. John labored before his exile to Patmos, and after his return in the reign of the Emperor Nerva remained till death. St. Luke, the writer of this story, also spent his last days here. Now only a few ruins of this once mighty metropolis remain, and its once excellent harbor at the mouth of the Cayster river is a mosquito-infested marsh.

I. Raising a Riot.—(1) The reason for the riot was selfish greed. Paul had been having splendid success in Ephesus. The gospel, set forth faithfully and fully, was stirring up the city. Men were forsaking idolatry for Christ and ceasing to buy shrines of Diana. The manufacturers of the shrines began to feel the change, and noted how the new religion was affecting their business, not only in Ephesus, but "almost throughout all Asia." Revivals of religion are all right if they do not hurt anybody's business. If they do, the business men rise up and say "Business is business;" your revival must go. "The love of money" is indeed a prolific mother of evil. "The hit dog howls," as Sam Jones used to say. So Demetrius called the shrine-makers together, tells the cause of the slump in business, that it is likely to be ruined altogether, and adds that the great

goddess Diana will be despised if this Paul be allowed to continue preaching. He recognizes Paul's power and does not dispute his statement that "they be no gods which are made with hands," but says "Our craft is in danger," and our religion, too. Note how shrewdly he plays on their passions, selfishness, and love of money, and finds a pretext for action in the danger threatening their religion. His appeal struck a responsive chord. Their wrath was raised; they shouted, "Great is Diana of the Ephesians," and were ready to do his bidding. How many today become enthusiastic religionists if they can coin money out of it, or fight a faith which interferes with their financial prosperity?

(2) The Mob Moves. The city was filled with confusion. The frenzied mob not finding Paul, seized two of his assistants and rushed into the big amphitheater, where popular assemblies as well as games were held. Now Paul exhibited a rare combination of courage and common sense. The mad mob made him want to rush to the rescue of his helpers; but he yielded to the entreaties of influential friends. This mob, like mobs in modern times, was insane. A perfect babel of voices were shouting, some one thing and some another. The majority did not know why they had come together.

(3) Alexander Attempts to Defend the Jews. Probably fearing for themselves, the Jews put Alexander up to speak and disclaim any share in Paul's deeds. This is likely Alexander, the coppersmith who later did Paul "much evil" (1 Tim. 1:20, and 2 Tim. 4:14). But the mob was in no mood to listen to a despised Jew, so they took up their original cry, "Great is Diana," and yelled it for about two hours, as if the loudness and length of yelling proved anything.

II. The Town Clerk Quells the Riot.—Ephesus under Roman rule was a "free town," retaining its democratic constitution, its senate and magistrates. The town clerk summoned assemblies, was chairman, kept minutes and prepared decrees. The town clerk at this time was a sensible fellow, and shrewdly quelled the mob, saying (1) they ought to be quiet and do nothing rash, since the worship of Diana was so settled that no Jew could upset it; (2) that Gaius and Aristarchus are not guilty, as charged, of robbing temples or blaspheming our goddess; (3) that the courts, the pro-consuls, and the regular assemblies are better means of redress, if there be need; (4) that they incur danger from the Roman government in raising a riot without cause. He now dismissed the concourse. Peace and quiet were restored, and Paul prudently departed "for to go into Macedonia."

The Lesson for Us.—Our strength ought to be used in preaching truth rather than in attacking error, as Paul used his in preaching Christ instead of against Diana. We should study human nature and learn men's motives, feelings and impulses if we would succeed in leading them. Mob rule is the sheerest folly, never necessary, and always results in evil.

WESLEY BIBLE CLASS DEPARTMENT.

The following paragraphs are taken from the report of Dr. Bulla, superintendent of the Wesley Bible Class Department, to the General Sunday School Board at its meeting at Lake Junaluska on July 14:

The past year has been the most successful period in the history of our Wesley Bible Class work; 2,000 classes with an approximate membership of 60,000 were enrolled during the year. There are now 7,650 Wesley classes—5,330 adult, 970 senior, and 1,350 intermediate—with a membership approximating 230,000.

What does this mean? It means: (1) That these classes are organized. They have officers and committees, systematically working out the purpose of the movement. (2) These classes are closely related to our Church, and their loyalty counteracts the tendency toward that class-independence which has embarrassed other denominations. This commends the movement to our leaders. (3) Emphasis is being placed on Christian activity. The class reports show a varied activity in the class, in the local church, in the home and in the community. (4) These classes are at once the evangelistic opportunity of the Church, having many unconverted members enrolled, and an evangelistic agency, the class leaders being influential men and women with an eager desire to lead the members to Christ.

The response of our Bible classes to the appeal of the Church to organize and enroll, created a need for a clearing house meeting where representatives of classes might meet for fellowship and conference. Wesley Bible Class Federations are being formed to meet this need, and they have succeeded beyond the enthusiastic expectation of leaders. The following Federation meetings have been held during the year: Florida Conference, Orlando, October 26-27; attendance 300. North Carolina Conference, Fayetteville, January 19-21, attendance 350; Central Texas Conference, Fort Worth, May 10-12, attendance 350; North Alabama Conference, Birmingham, June 13-15, attendance 308; South Carolina State, Sumter, July 3-5, attendance 1,000. There is no confusion nor loss of motion in our Federation meetings. Wesley classes are members of one household. They discuss the Bible class organization and work in the tongue where in they were born and return each to its home Church to work in accordance with the plans of the Southern Methodist Church.

Our program: We shall carry on this work of recruiting from the non-church-going population; we shall drill in the manual of arms, in strategy and tactics; we shall mobilize our class companies in church regiments, our regiments in District brigades, our brigades in Conference divisions, and our divisions in a Southern Methodist Army Corps, and fall into our designated position in the world-wide Bible class army, to give a good account of ourselves.—A. L. Dietrich.

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

THE BEST CATECHISM.

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

EPWORTH LEAGUE.

THE EPWORTH LEAGUE LESSON
FOR AUGUST 20.

By Rev. H. C. Hoy.

Growth: Body, Mind, Spirit. Luke
2:40-52.

Life itself is growth. As long as anything has the power to grow it can resist the forces that cause decay. It is necessary that every one grow in grace. A Christian can not stand still; he must progress. Each year should see the lover of Christ stronger in faith and more able to accomplish real work in the field of God.

First, Growth of the Body.

1. The body is the temple of the Holy Spirit. God seeks to dwell in the body of each person. In order that our body might be a fit dwelling place for God it is necessary that every one should take the best care of that temple. The body should be kept clean and free from the effects of wrong living. People who neglect bodily cleanliness need to realize that God will not dwell in an unclean house, hence, "cleanliness is next to Godliness."

2. Again, the body should be kept strong and fit. This can best be done by proper exercise, self restraint, and temperance. The tendency of this age is for people to sit around in ease while their body deteriorates because of the lack of exercise. This results in disease, and mental sluggishness. Now God does not encourage nor excuse laziness, caused by such neglect. People are sinning against them, man and God who do not do all they can by proper care to make themselves efficient.

Bodily ruin caused by overindulgence in pleasure of any sort is a crime—yes, a crime that is doing more to blight our national manhood than any other one thing. The youth of today are physically unfit. This is a line of thought concerning which our nation needs to be aroused, if it would maintain the standard of manhood that our fathers had.

3. Our bodies are not our own. We are bought with a price and must, therefore, be subject to Him who bought us. Jesus bought with His blood, and thus we must make it a place fit to receive Christ. Paul said God would destroy him who defiled his temple. Lust and sin destroy the beauty of the body, and unfit it for the fine service of its Maker.

Second, The Growth of the Mind.

1. The mind should be developed. Every person has a large amount of brain capacity. Most people have a

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great deal more than they develop. In part, they waste their minds by non-use. Now God gave each person mind capacity that he might use, and he who fails is held accountable before God.

2. Mind should continue to grow. Some people grow rapidly for a time, and then cease to develop. The peril before many is mental stagnation. Paul wrote to a young man urging him to stir up the gift within him. We should all take that message to heart and stir up the gifts within us. It is a disgrace for a person to cross the mental dead-line before he is 70 years of age. The reason that many lose their mental acumen before that age is found in the lack of proper mental labor. Mental labor is necessary to keep the mind bright and alert.

Third, Growth of the Spirit.

1. The Spirit should grow in order that a person may develop a well balanced character. A splendid body and great mind without a large spirit is dangerous. The spirit is the guiding force of a person's life. It is that which links the world together in sympathy and love. It binds the world together in the ties of humanity. We measure an individual by the breadth, depth, and height of his spirit.

2. Spirit is developed by exercising in spiritual things. There are many people who are small spiritually because they do not work in God's kingdom. The best way to grow is to lay yourself out in unselfish labor and service for God and men. Do not be afraid to trust God in all things, always remembering that it is spiritual forces that rule the world. You should love the Lord with all your heart. By loving God you grow into His likeness, and His purposes soon become yours. One should read the Bible, and pray, for in so doing he is taking bread and meat for the soul.

NEW DEPARTURES IN THE EPWORTH LEAGUE.

Two important departures have recently been made by the Epworth League. The financial system has been centered in the Conference Epworth League treasurer. All money hereafter is to be sent directly to the treasurer of the Annual Conference Epworth League, except that which is raised for purely local purposes. The League Treasurer will distribute the money according to instructions.

The other departure is to employ a field secretary for each of the three divisions of Epworth League work. The Eastern Division embraces all the Conferences bordering upon the Atlantic, from Maryland to Florida, eleven in all. The Central Division embraces the Conferences in Illinois, Kentucky, Tennessee, Alabama, Mississippi and Louisiana, ten in all. The Western Division embraces the Conferences in Missouri, Arkansas, Oklahoma and Texas, eleven in all.

The Eastern Division was not inclined to undertake to support a field secretary.

With the exception of a single Conference in each division, both the Central and the Western divisions voted unanimously in favor of the divisional secretary, and made liberal appropriations for this purpose. It only remains now to collect the funds in order to be in a position to employ the two secretaries that have been provided for.

The divisional secretary will have

CHILDREN'S DEPARTMENT.

A GEOGRAPHY LESSON.

"What do you think the teacher said?"
Cried Madge to me last night.
"She said the earth was a big round ball,
And but one side was light.

"And while this ball goes round and round,
And spins with all its might,
The sun is always standing still,
And sending out its light.

"And I have tried real hard, mamma,
To think that it is so;
But every morn I see it RISE,
At evening SET, you know.

"So I don't see how it can be.
When you and papa say,
'The sun COMES UP,' 'the sun GOES DOWN,'
How it can be that way."
—The Child's Hour.

WHAT THEY DID WITH THE DOLLARS.

It was the twins seventh birthday. They were thinking how they would spend the dollars which Uncle Bob had given them.

"I am going to buy a pound of candy and some oranges and bananas," said Billy.

"Huh!" said Henry. "I'm going to buy a red pencil and a top and put the rest in the bank until I think of what else I want."

headquarters within the bounds of his division. He will spend his entire time in the field. His duties will be to hold rallies, conduct institutes, visit weak chapters, organize new chapters, and promote the summer conferences of the Epworth League in his division.

The divisional secretary will be elected by the General Epworth League Board, and work under the direction of the general secretary. The disposal of his time within the bounds of the Annual Conference will be determined by the Conference Cabinet in consultation with the general secretary. His schedule of visitations ought to be fixed in all the conferences of presidents each fall.

It will be seen that, in either of the two divisions, the field secretary will be able to give an aggregate of at least five weeks' service to each Conference group. In this time he will be able to conduct several series of institutes, help the district secretaries meet their problems, and be of great service to the entire cabinet.

It will be the policy of the General Board to use the divisional secretaries largely in developing the Epworth League in the rural regions.

The aim will be to choose thoroughly prepared and finely endowed young men for this important work. Graduates who have scored success in the pastorate and who know the Epworth League are available.

The forward movement in the Epworth League is to be supported by relying upon three resources: Conference dues, the proceeds from the chapter membership fee, and the Anniversary Day offering on the second Sunday in May. Two of these resources should be immediately available, namely, the Conference dues and the chapter membership fee. A call is being made upon all the chapters in the Central and Western divisions to remit these funds at once to the Conference League treasurer.

That evening they were given permission to go to the store and spend the dollars for what they wished.

When they reached the store they began looking over the toys and candies and other things, but could not decide what they wanted. Suddenly Billy noticed the lamp their mother had long wanted.

"Oh!" said Billy, "There is the lamp mother has wanted so long, and it's marked only two dollars."

Henry looked and saw it was true. The twins then bought the lamp with the two dollars.

That night a proud mother was presented with a long-wished for lamp by the happy twins.—Nettie Mae Davis.

WHAT CHERRIES DID FOR LITTLE JIMMIE.

"Mamma, I heard our teacher say today that boys eleven and twelve years old should be bright and industrious enough to earn their own school books, and I have been trying all morning to think of some way in which I might earn my own, and I haven't yet a single idea. Can't you help me?"

"Well, son, I don't know, we will think about it."

Jimmie went on through the house out into the yard and sat down under a great big cherry tree, where the bright red clusters of cherries hung heavy over his head. He sat quiet for a while, with his big eyes looking up straight into the tree, then suddenly he got up and went into the house and asked his mamma if he might have her big clothes basket for a while. Then he went up stairs into his sister's room and hunted for her doll box. After tumbling around a lot he found it, and seeing what he wanted there, he called to his sister to know if he might have some of her ribbons. She did not object, so taking some little bits of ribbon he gathered up his basket and went out under the cherry tree again. There he spent some time in filling the basket with many pretty bunches of cherries tied with little bows of ribbon. When this task was completed he hung the basket over his arm and started for the City of Hot Springs, just six miles from home.

Two hours after leaving home he entered the busy city and the first thing that caught his eye was a great red automobile so he said to himself, "I am quite sure that the lady in the auto will buy some of my cherries." So he called out loudly, "Cherries! Cherries! Want to buy some cherries?" Yes, of course they did, and on down the street went little Jimmie, calling out, "Cherries! Cherries! Want to buy some cherries? Very soon his basket was empty and his pocket, as he ran along, jingled with the bright dimes and nickels which he had gotten for his cherries. So tak-

CHILLS

and fever though not immediately dangerous, are extremely unpleasant and if neglected may prove fatal. If you are troubled with dumb or shivering chills and fever, malaria, liver trouble or jaundice why not safeguard yourself against such discomforts and avoid a possible fatality? Use only that which has been tried and proclaimed efficient by others. Plantation Chill & Fever Tonic and Liver Regulator is a well known reliable remedy, harmless but effective. Contains no calomel, arsenic or other dangerous drugs. For sale by best dealers everywhere, price 50c. Manufactured by The Van Fleet-Mansfield Drug Co., Memphis, Tenn.

ing out his list of books he decided to buy them now and some ribbon to return to his sister. He did this and then had some money left over. He then went back home to tell mamma how cherries helped him earn his school books.—Irene Curl Lynch.

THE LITTLE "GERM."

"Yes, sir, there's no doubt about it. It's a clear case of scarlet fever," said the doctor, looking at Maisie's red tongue and little red arms and chest. "There's quite a bit of it around now. She's got a light case of it, though. The chief thing is to keep her carefully shut up."

Maisie's lower lip was quivering dangerously. "Do I have to stay just in this room?" she asked.

"Right here," replied the doctor firmly.

"You know you don't want to give it to any other little girl or boy, dearest," said Maisie's mother gently.

"No, but—but—how long do I have to stay here?" asked Maisie.

"You will be quarantined by the law for four weeks, little girl," said the doctor. "You must try not to get impatient. We can't let any germs get out, you know."

"I don't want to be a germ," said Maisie, bursting into tears. "What is a germ? It sounds so horrid. I'm not a germ! When did I get to be one?"

In spite of her woe, Maisie's mother and the doctor had to laugh as they explained to her that she was not a germ, but that she had germs about her right now.

"A germ is just a tiny little body, so small you can't even see it, which carries disease," said Maisie's mother. "A scarlet fever germ got hold of you, and that's why you are sick now; and of course we must keep your scarlet fever germs from getting hold of any one else. I expect if somebody had

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Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

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been careful my little girl wouldn't have had to be here now."

But after that the family grew to calling her "our little germ" sometimes, just as a joke. When father came in at night, Maisie would hear him call from downstairs: "How's the little prisoner." Then he would come up and stand outside of her door and say through the keyhole: "Is daddy's little germ all right today?"

"Jus' as germy as ever daddy," Maisie would reply in as cheerful a tone as was possible.

The first few days Maisie fretted a good deal. She did not feel very sick, and it was very hard to have to stay shut up in one room in such beautiful spring weather. Of course mother was with her, and that helped; but Maisie wanted so much to get out. She cut and dressed paper dolls until she was tired of them. Mother read to her, but still the time passed slowly. One day when Maisie had been especially fretful she noticed a hurt look on her mother's face. After that the little girl made up her mind she would be more patient and cheerful; and she was. A few days later daddy brought her a new gift—a set of modeling tools, a little book which told how to model, and some soft clay in several different colors. Maisie was delighted. At first she found it very hard to do, but after working industriously at it for a few days she gained skill.

"See, mother," she said eagerly. "I've made a goldfish. Could you tell it was a goldfish?"

"I certainly could," replied mother proudly. "I think you have done well."

After that Maisie grew more skillful and more interested all the time. She even grew so ambitious as to attempt an elephant and really made a very good one.

When the long imprisonment finally ended and Maisie was able to go about again, she did not lose interest in her modeling, but kept at it until one day her mother secretly packed up several of her little figures and took them to an artist. She came home, very proud and excited, to declare that the artist had said that Maisie had real talent and that he would be glad to give her lessons.

"And just think, mother," said Maisie happily that night, "I fretted so much at first, and yet I never would have known anything about modeling if I hadn't been a 'germ.'"

"Well," said daddy, "I'm glad for you to pursue this thing. I think it will mean a good deal of pleasure and profit to you. But I think you learned something else of more importance than modeling. That was to be patient and not worry and fuss over what couldn't be helped."—Jane Ellison in North Carolina Christian Advocate.

A LITTLE HOSTESS.

"What's the matter, Julia Claire?" asked Aunt Bessie as her little niece came into the room with very red cheeks and tossed her fresh white sun-bonnet on the floor as though she were quite angry with it.

Aunt Bessie was afraid that Julia Claire would stamp her foot and then go away and pout; for sometimes, sad to say, she did, although she was generally the sweetest kind of a girl.

"What is the matter, child?" repeated Aunt Bessie. "Weren't you having a good time playing with James and Lora? Have they gone home so early?"

"Yes, and I don't ever want to play with them again! Lora took the very

NEWS OF THE CHURCHES.

THE FIFTH SUNDAY MEETING OF THE WESTERN DIVISION OF PRESCOTT DISTRICT.

The fifth Sunday meeting of the Prescott District convened at Center Point, July 28-30. The meeting was begun on Friday at 8 p. m., with preaching by Rev. J. M. Hamilton, who took Rev. W. T. Menard's place. Brother Menard was detained on account of funeral services in his own charge.

At 9:30 a. m. Saturday devotional services were conducted by Rev. W. W. Christie, after which Rev. S. A. Hill discussed the doctrines of Methodism. This discussion was to the entire satisfaction and pleasure of all present. Brother Hill emphasized the prominent doctrines of repentance, regeneration, and sanctification. He maintained that the church has the right to demand the doctrine it teaches, and that we sometimes hurt the church by failing to teach our young people just what the Methodist Church stands for.

At 10:30 Rev. C. N. Baker, our field secretary for the Sunday school, gave an interesting and helpful discussion on Sunday school methods, old and new. In his pleasing and forceful manner Brother Baker very vividly portrayed the old Sunday school and contrasted it with the new, making plain the splendid opportunities we have today that did not exist in the

doll I wanted, and James wouldn't let me be the grocery man. Then Lora said I was selfish and a rude hostess.

Now in truth down came Julia Claire's right foot with a bang on the floor, and the little girl started out of the doorway.

Aunt Bessie knew that this would never do. A little niece who stamped her foot and then went away and pouted all day was not the kind of a little niece that Aunt Bessie had invited to spend the summer with her.

"Come here, Julia Claire," she called. And very slowly Julia Claire came over to her Aunt Bessie. She had been making a pink dress for Julia Claire.

"Why have I been making this pink muslin dress for you, Julia Claire? And why did I take you to a picnic last Tuesday?" "Why am I planning to have a birthday party for you next week?" she asked soberly.

She paused for an answer: Julia Claire looked down at the floor, but did not reply.

"Why did I put aside my book last night to tell my little niece a story? Was it to please myself?"

"I guess—I guess because—because I'm your company," stammered Julia Claire, her head still down.

"That's just it. Now suppose that Aunt Bessie should decide to lock up her sponge cake when she knew that Julia Claire was hungry and especially fond of sponge cake. Suppose she always insisted upon Julia Claire's piecing quilts instead of cutting out paper dolls. Why, I believe Aunt Bessie would soon be left to play by herself!"

Up came Julia Claire's head, and a tiny smile had taken the place of the frown on her pretty face.

"Yes, and I don't blame Lora and James for going home. I was selfish with my toys, and I wanted them to play my way. I guess I was the impolite one; so I'm going to call them back and then I'll try to be a hostess just like you."—Annie Dickey in the North Carolina Christian Advocate.

old Sunday school. New life and inspiration is bound to follow Brother Baker as he goes from place to place. This was Brother Baker's first visit to Center Point, but he found a wide welcome, and the people are highly pleased with his work.

After Brother Baker's address there followed a free and helpful open discussion. Everyone felt free to answer and to ask any question in which he was interested.

At 12 o'clock was spread a most delicious dinner, under the stately oaks which stand beside the church. This was a most congenial occasion, as well as a splendid feast. During the luncheon everyone was engaged in renewing old acquaintances and forming new ones. At 2 o'clock Dr. J. M. Workman discussed the church's financial obligation, after which there was an open discussion on the subject of tithing, and at 3 o'clock Dr. Workman held the third quarterly conference of the Center Point charge, in the absence of the presiding elder, Rev. W. M. Hayes, who was at Atlanta, Ga. The meeting adjourned at 4 o'clock to meet again at 8 p. m., at which time Rev. B. F. Musser spoke on the subject of Christian Education. Sunday morning at 9:30 the crowd assembled, and after a short devotional service by the pastor, Brother J. H. Bradford, the doors were shut and everyone present engaged in a love feast. After the bread and water were passed and every one had partaken, we listened to some very rich and precious testimonials.

At 11 o'clock Dr. Workman preached a very fine and inspiring sermon. Dr. Workman must have been truly "at himself." He threw his whole soul into his message, and everyone that heard him went away feeling better. After preaching, the sacrament of the Lord's Supper was administered to a very large congregation. At 3 o'clock, in the absence of Mrs. P. M. Bryant, who was to have represented the Woman's Missionary work, Dr. Workman conducted a young people's rally, which was highly enjoyed by the young people and the older folks as well.

The closing sermon was preached by Rev. C. N. Baker, who took the place of Brother Z. D. Lindsay, who

HAS A CURE FOR PELLAGRA

Parrie Nicholas, Laurel, Miss., writes: "Seems to me if I had not obtained your remedy when I did I would not have lived much longer. I am glad you discovered this wonderful remedy that will cure Pellagra. When I began taking Baughn's Pellagra Remedy my weight was 60-odd pounds; now it is 90-odd. I would like to have this published and sent to sufferers of Pellagra."

This is published at her request. If you suffer from Pellagra or know of any one who suffers from Pellagra, it is your duty to consult the resourceful Baughn, who has fought and conquered the dreaded malady right in the Pellagra Belt of Alabama.

The symptoms—hands red like sun-burn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red, with much mucus and choking; indigestion and nausea; either diarrhoea or constipation. There is hope. If you have Pellagra you can be cured by Baughn's Pellagra Remedy. Get big free book on Pellagra. Address American Compounding Co., Box 3090, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.

was just recovering from a malarial attack.

We were all very grateful to Brother J. M. Hamilton, who directed the music for us throughout the entire meeting, and who did double duty on account of the absence of Brother T. M. Armstrong, who was detained at home on account of the arrival of the Rev. T. M. Armstrong, Jr.

We who were present are indebted to the good people of Center Point for the excellent way in which they entertained us, and the hearty way in which they co-operated in every way. Center Point is a great old town, surrounded by one of the best communities on earth. There are no greater and better people than those of Center Point.—Reporter.

REVIVAL ON TRINITY CIRCUIT.

We have just closed a great meeting at Morning Star, four miles east of Paragould. The meeting was carried on for two weeks, and was an old-time revival. The power of God was richly manifested in our midst. There has not been a revival at this place for ten years. The church was small, only a few members, and they were cold and lifeless. No one seemed to care whether we had a good meeting or not. At the end of the first week the church was aroused, and began to pray and work in earnest. God's power was manifested and his great name glorified. The church was built up in the faith and left in a live, working, growing condition. Twenty-three were happily converted to Christ in the old-time way, getting the old-time religion. The young converts at once began work in the meeting at the altar and among the un-saved. There was a wonderful effect upon the community. We received twelve into the church. More will join later. Some, perhaps, will join other churches. The laymen said, "By God's grace we will keep this good work going, and this church

YOUR HEART

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

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

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Olivie Jackson, Plaintiff,
vs. No. 20025.
Lije Jackson, Defendant.
The defendant, Lije Jackson, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Olivie Jackson.
July 20, 1916.
J. S. MALONEY, Clerk.
F. A. GARRETT, D. C.
Price Shofner, Solicitor for Plaintiff.
R. R. Lynn, Attorney ad Litem.

WARNING ORDER.

In the Little Rock Municipal Court, Second Division.
W. A. Holwell, Plaintiff,
vs.
O. E. Hill, Defendant.
The defendant, O. E. Hill, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, W. A. Holwell.
Given under my hand July 3, 1916.
CHAS. F. MARTIN, JR., Clerk.
[Seal] By A. L. BUSBY, D. C.
Troy W. Lewis & Wills, Attorneys for Plaintiff.
Wm. W. Threlkald, Attorney ad Litem.

shall go on and glow and grow, and we will help to make it go."

We started a good prayer meeting and propose to increase the good work in every way possible. May God bless every effort made.—T. H. Wright, P. C.

WALDO CIRCUIT.

At our last quarterly conference we had a full attendance, fine interest and finances in advance of former years, and reports in general above the average. The charge is in fine condition. Our meeting at Buckner was a great success. There were from 100 to 150 professions and about 45 accessions to the different churches, and I feel sure many others will join elsewhere, for the meeting reached five or six communities. We continued for fifteen days. We had as our leaders Brothers Powledge and Cleveland. The former led the singing and it was well done, and the latter did the preaching. These are two of our best Hendrix boys. Cleveland's preaching was of a very high grade. He never allowed his service to drag for a single moment from the first service to the last. We have received thirty-seven to date. We are lining up now at Waldo for a great union tent meeting, under the leadership of Rev. Joseph Jamison. Pray for us.—J. J. Mellard.

ALTUS CIRCUIT.

We closed the Denning meeting last Sunday night. Had a great meeting, resulting in a great revival in the whole community. Had eighty conversions and reclamations. Took forty into the M. E. Church, South, and quite a number joined other churches. Also baptized five babies. It is the greatest revival that has been held in Denning for several years. Think this will quicken every interest of the church. Brother H. L. Wheeler helped me in the meeting. Brother Wheeler is a good preacher and does fine work in a revival. He is as good a man to work with as I ever had with me. Anyone securing his help need not be afraid but that they will have a man that will do them good work. Reader, pray that we may continue to have success in this field. There is a great opportunity here if it can be handled as it should be.—R. A. Robertson.

GREAT MEETING IN HELENA.

It can no longer be said that Helena is past being reached by the gospel. After three weeks and two days of persistent evangelistic effort we have closed the greatest meeting in the history of Phillips county. No effort had been spared in preparing for the revival. A large tent that would accommodate 3,500 people was rented and put up in the center of the town. With the exception of two nights, when it rained, this was filled all the time, with hundreds of people standing around on the outside. It is estimated that as high as four thousand people attended some of the services. People came from every part of Phillips county and from all the towns around about Helena, as far north as Jonesboro. The meeting was announced as a meeting for the whole town, and such it proved to be. All of the churches took active part. Many Jews attended and gave their support to the meeting. There were some Christian Scientists in nearly every service. The Catholics were there, and often testified in the ex-

perience meetings. As to the other churches, it was impossible to tell one from another. Baptists and Methodists and Christians and Episcopalians and Presbyterians did their best to make the meeting a success. Even the colored people of the town had their part in the campaign. They were given a section in the tent, and every night they crowded this section to overflowing and stood in great crowds on the outside. One Sunday afternoon a special service was held for them, which was attended by three thousand. It would be impossible to estimate the results of the meeting. Every church in the town was genuinely revived. As to conversions, there were many. Already the First Methodist Church has received 91 members, and many others have given their names for membership. All of the churches in the city will have a substantial increase in membership. The number of conversions, however, was by no means as large as it would have been had the meeting continued a week longer. We were just beginning to reap our harvest when we had to close. But as great as was the ingathering of souls, perhaps the greatest results were in creating sentiment against the many forms of lawlessness for which Helena and Phillips county are noted. The meeting became a crusade against these things, and the victory which was won was sweeping. The citizens of the town met in the court house on Monday night after the meeting closed and organized one of the strongest law and order leagues that was ever organized in the State. The league proposes to see that all laws are enforced, but for the present it is going to concern itself with fighting the repeal of the state-wide prohibition law. Many predict that through the efforts of this organization, composed as it is of the best citizens of the whole county, the liquor men will not be able to carry Phillips county for the repeal of the prohibition law. The respectable citizenship of the county is greatly incensed because the whisky people have attempted to bring the negroes back into politics. It is estimated that 90 per cent of those who signed the petition in this county to submit

the prohibition question to the people are negroes.

The man who led in this great campaign, and to whom the credit is due for the wonderful awakening that has come to Helena, was Rev. Burke Culpepper of Memphis. His coming to Helena was watched by his many friends with much interest. Not a few predicted that, in spite of his wonderful success at other places, he would never be able to wake up this place. But the results of the meeting justify the statement that there is no place too hard for him. The gospel which he preaches will reach any place. Characterized by an earnestness which is seldom found, possessed of a personality which is thoroughly magnetic, and moved by a devotion to God which is as genuine as that of any of the Old Testament prophets, his messages are irresistible. He is the greatest among the evangelists of the South today, and if he continues at the rate at which he is now going, it will be only a matter of time till he is as widely known as Billy Sunday.—C. M. Reves.

THE GIDEON ORDER—WHAT IT IS AND WHAT IT STANDS FOR.

The Christian Men's Traveling Association of America, known as "The Order of Gideons," was organized in 1899 by John H. Nicholson, S. E. Hill and W. J. Knight, all of Winconsin.

The constitution provides that "any man whose chief occupation is traveling for commercial business, who believes in Jesus Christ as the eternal Son of God, accepts him as

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H. H. Jackson, Friars Point, Miss., writes: "I am glad to report that Gray's Ointment has made a permanent cure of a sore of sixteen year's standing." We have received hundreds of just such remarkable statements regarding the curative properties of Gray's Ointment. For treating boils, cuts, bruises, skin abrasions, burns, sores, etc., it has no equal. It allays pain and prevents blood poison which is so often the result of small wounds being neglected. You would not be without it if you will give it a trial. Only 25c a box at drug stores. For FREE sample, write W. F. Gray & Co., 830 Gray Bldg., Nashville, Tenn.



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Strong course in Domestic Science under one of the best teachers in the South.

J. M. WORKMAN, for Catalog

We train for life both men and women. Forty-two diplomas were issued this year.

his personal Savior, and endeavors to follow Him in his daily life, and has for three months or more belonged to some local church, may become a Gideon by pledging himself to wear the Gideon emblem and by complying with the by-laws governing applications." The present membership of the order numbers something over 11,000, and a healthful growth is noted in each monthly issue of The Gideon.

The object of the Gideon movement, as set forth in the constitution, "shall be to recognize Christian commercial traveling men of the world with cordial fellowship, to encourage one another in the Master's work, to improve every opportunity for the betterment of the lives of our fellow traveling men, business men and others with whom we come in contact, scattering seeds all along the pathway for Christ."

As a means of furtherance of this object, eight years ago the association conceived and put into execution the stupendous task of placing a Bible in every guest room of every hotel in the United States and Canada, and up to July 1 of this year there had been placed in the temporary living quarters of traveling men 298,145 copies of the "Word of God."

Among the 47 States of the Union Arkansas ranks twenty-third, with 4,763 copies to her credit in 118 hotels of 44 towns of the State. While we are glad that on this ladder of fame Arkansas stands one rung above the middle, yet our rank is entirely too low, and it is with a yearning desire that this standing may be raised to the glory of God and to the credit of the Christian citizenship of Arkansas that this appeal to her Christian forces is made.

Our State president, Mr. E. F. Edwards, with "A Bible in every guest room of every hotel in Arkansas within the next twelve months" as his slogan, is entering upon an active campaign for the consummation of this purpose, and, speaking for the Gideons of Arkansas, I want to ask the kindly sympathy and hearty cooperation of all pastors of all churches and all others interested, wherever the work may be presented in Arkansas.

Now that State-wide prohibition must be defended at the polls, it occurs to us that a Gideon Bible, with its references to helpful passages, placed in each hotel guest room of the State, would prove an efficient force in the contest.—J. T. Murphy, Secretary Conway Camp.

Destroyed by Lightning, Saved by Insurance

That is the story of many churches, and yet many are damaged or destroyed—and no insurance whatever. This latter number is decreasing and has been since our

Methodist Mutual, The National Mutual Church Insurance Co., of Chicago

began to impress upon church officials the importance of insurance and sufficient insurance, and to furnish it on such terms that none could afford to put it off. Just think of it! Protection for a few cents or less a day on easy payments, and no assessments. Write for particulars.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

OBITUARY.

PENDLETON.—Mary Ann Pendleton (nee Brown) was born in North Carolina, June 2, 1832, and died July 23, 1916, at the home of her daughter, Mrs. G. W. Mason, at El Dorado, Ark., after an illness of eleven days, of congestion. In early life she joined the M. E. Church, South, and lived a devoted Christian until her death. She was a model Christian character, gentle, sweet spirited, and loved by everyone who knew her. She spent her long life in a most unselfish way, always ready to serve her family and friends. The world has been made better by her having lived in it. She leaves seven children and a host of grandchildren and great grandchildren to mourn their loss. May heaven's richest blessings be upon them in this time of sorrow.—Her pastor, C. F. Messer.

LONG.—John Parham Long was born August 31, 1914, at Judsonia, Ark. His little spirit was kissed away June 21, 1916. Everything was done for little John that could be by an anxious father and mother, loving sisters and brothers and faithful physicians. He had a mission to fill here on earth, then God called him to heaven. Though our hearts are sad and there is a vacant place in the home, heaven is sweeter to all of us for his having gone there. The memory of his sweet little life will help to cheer us along the way, and when we are sad the thought of his angelic life will make us glad. We bow in submission to the will of Him who doeth all things well. All members of the family and relatives have the sincere sympathy and prayers of their hosts of friends.—H. H. Hunt.

SHELTON.—Mrs. Mary Elizabeth Shelton (nee Paine) passed out of this life to her future home and reward on July 21, 1916. Born in 1839, near Mason's, in Shelby county, Tenn., she lived there until her marriage to Mr. J. R. Shelton in 1856, when she came at once with her husband to Woodruff county, Arkansas, and here spent a long and useful life. To this couple were born nine children, but the husband and father and four of the children preceded Mrs. Shelton to the "home over there"—that home about which she loved to think about, and for the past several years, when asked what she wanted to hear sung, would say, "Sing 'Oh, Think of the Home Over There.'" And, now that she has gone to that home, it has become more sweet and precious to her loved ones. Her surviving children are: Mrs. Paul Hill, Mrs. J. R. Trice, Mrs. W. T. Trice, and Messrs. Tom Shelton and Bob Shelton of Cotton Plant, Ark. These, with her devoted grandchildren and great grandchildren, mourn their loss and miss her keenly. Mrs. Shelton joined the Methodist Church early in life, and was a consistent and lifelong member of same. She was a cousin of Bishop Paine, and belonged to one of the best families of our Southland; a woman who was true to her vows, true to her church, and true to her home and family. For many months previous to her death she was a helpless invalid. In the home of her daughter, Mrs. Hill, she received all possible care and attention, and the affection of all of her children was demonstrated in their constant vigilance and loving ministrations. On July 21 her spirit was released

from the suffering body and her soul took its flight to the home of happy family reunion. My prayer for the bereaved family is that they may all meet there and be an unbroken family throughout all eternity.—Her pastor, B. L. Harris.

WRONG DIRECTIONS.

"Blind Leaders of the Blind."

In an English exchange we find the following incident, a true occurrence:

I was going west one time during the winter. The train had two engines ploughing along. There was a woman, with a little baby in her arms, who wanted to leave the train at a certain little station, where they stop the train if you come from a certain distance. The brakeman came in and called the name of the station when we were getting near. The woman said, "Don't forget me," and he replied, "Sure." There was a man there who said, "Lady, I will see that the brakeman doesn't forget you—don't you worry." A while later he said, "Here's your station." She hopped out of the train—into the storm. * * * The train had gone on about three-quarters of an hour when the brakeman came in and said, "Where's that woman?" The traveling man said, "She got off." The brakeman said, "Then she's gone to her death; we only stopped the train yonder because there was something the matter with the engine." They called for volunteers and went back and looked for her. They searched for hours and finally found her out

on the prairies, covered with a shroud of ice and snow woven about her by the pitiless storm, and with the little babe folded to her breast. She followed the man's directions, but they were wrong.

She followed the wrong directions and they led to her death and the death of her little one. How great the responsibility of the man, who sent her into the night and the raging storm! Greater still is the responsibility of the men who stand up as preachers and teachers of Christianity and who give to lost men and women and to their children the wrong direction. Instead of sounding the alarm and warning to flee from the wrath to come, they preach that all is well. Instead of pointing out God's way of salvation by the blood, they obscure the cross, deny Christ's atoning work and send their hearers down the road which leads into eternal darkness and misery. How awful will be their remorse when they discover the work they have done by preaching the devil's lie, instead of God's eternal truth! Of such who give the wrong directions, who preach error and a delusion in the place of the gospel, our Lord spoke in His severe denunciation of the scribes and the Pharisees. They are the blind guides and the hypocrites, who shut up the Kingdom of Heaven against men. (Matthew 23.)—Ex.

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A MIRACLE OF THE CENTURY.
 The moral miracle of the century is the fight the nations of Europe are making on alcohol as a war measure. Do the ages present a much more sublime picture than that of the poor peasant of Russia who had grown to be a proprietor, who at the open coffin of the wife of one of his tenants slain by rum took a vow before God to spend his life fighting vodka, and so impressed that hatred on the 175,000,000 of his countrymen that it was translated into a law of the empire? He persuaded the Czar to prohibit vodka during the mobilization of forces. Prohibition during mobilization worked so well that it was extended till the close of the war. The head of Russian finance, in an interview recently, said that prohibition was a success beyond expectation; that the efficiency of the peasantry had been increased one-third; that vice and crime had decreased in a marked degree, and that the deposits in the savings banks had increased one-third.—The Christian Herald.

SEEK LIFE FOR THE DYING.
 It seems to us that these ought to be days when, as never before, we should be praying for the salvation of souls at home and abroad. Satan is working, in connection with a world-wide war, for the destruction of life, and he is succeeding in his murderous designs beyond anything that the world has ever before seen. Why, then, should we not ask God to also work, on directly opposite lines, in giving life to a countless number of souls?
 Satan is evidently mighty, as his terrible acts attest. But God is almighty, and He is able to do far beyond anything that His and our enemy may ever bring to pass. Shall we not, then, plead with the God of life and glory to go forth among the nations, and even, while men are groaning and dying, stretch forth His hands and pronounce His blessing of life, peace and love upon them? If we shall pray, He will work.—China's Millions.

- QUARTERLY CONFERENCES NORTH ARKANSAS.**
- BATESVILLE DISTRICT.**
 (Third Round.)
 Calico Rock, at the tent.....Aug. 12
 Melbourne Ct., at the tent.....Aug. 12
 Bexar Ct., at the tent.....Aug. 12
 Charlotte, at Mt. Hermon.....Aug. 15
 Chalado and Oil T., at S.....Aug. 25
 Floral, at Oak Grove.....Aug. 26-27
 Newport, at Grubbs.....Sept. 9-10
 Newark Sta.Sept. 11
 Marcella and Guion.....Sept. 13
 Mountain View Sta.Sept. 14
 B. L. WILFORD, P. E.
- BOONEVILLE DISTRICT.**
 (Third Round.)
 Waldron and Cauthron Ct.Aug. 12-13
 Waldron Sta.Aug. 13-14
 Danville Sta.Aug. 19-20
 J. H. O'BRYAN, P. E.
- CONWAY DISTRICT.**
 (Third Round.)
 SpringfieldAug. 12-13
 Hartman and SpadraAug. 19-20
 LondonAug. 26-27
 JAS. A. ANDERSON, P. E.
- FAYETTEVILLE DISTRICT.**
 (Third Round.)
 Prairie GroveAug. 12-13
 Viney Grove Ct.Aug. 13-15
 Springdale Sta.Aug. 19-20
 Elm SpringsAug. 20-21
 Springdale Ct.Aug. 26-27
 Berryville Ct.Aug. 28-29
 War Eagle Ct.Aug. 30-31
 HuntsvilleSept. 2-3
 Springtown Ct.Sept. 9-10
 G. G. DAVIDSON, P. E.
- FORT SMITH DISTRICT.**
 (Third Round.)
 Charleston Ct., at Oak G.Aug. 12-13
 Ozark StationAug. 13
 Kibler Ct., at KiblerAug. 19-20
 Alma StationAug. 20-21

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First Church, Ft. Smith.....Aug. 27
 WILLIAM SHERMAN, P. E.

HELENA DISTRICT.
 (Third Round.)
 Howell and DeVineAugust 19
 McCroryAugust 20
 HamlinAugust 26-27
 MellwoodSept. 2-3
 W. F. EVANS, P. E.

JONESBORO DISTRICT.
 (Third Round.)
 LuxoraAug. 12-13
 OsceolaAug. 13-14
 WilsonAug. 19-20
 Gilmore and Joiner, at J.Aug. 20-21
 Whitton and Tyrone, at T.Aug. 23
 VannaleAug. 26-27
 Brethren will please give special attention to Disciplinary Questions 9, 10 and 11.
 F. M. TOLLESON, P. E.

PARAGOULD DISTRICT.
 (Third Round.)
 Mammoth SpringAug. 12-13
 Ash Flat Ct., at Pleasant H.Aug. 15-16
 Imboden and Smithville Cts.Aug. 19-20
 ImbodenAug. 20-21
 H. H. WATSON, P. E.

SEARCY DISTRICT.
 (Third Round—Concluded.)
 Bradford and Bald Knob, at BradfordAug. 12-13
 Judsonia and Kensett, at J.Aug. 13-14
 Beche and Austin, at Stony Point.Aug. 19-20
 Vilonia Ct., at El PasoAug. 20-21
 Cato Ct., at CatoAug. 22-24
 McRae Ct., at SectionAug. 26-27
 Cabot and Jacksonville, at Cabot.Aug. 27-28
 Griffithville, at New HopeSept. 2-3
 Pangburn Ct., at PangburnSept. 3-4
 Searcy Ct., at HarmonyAug. 9-10
 Searcy, First ChurchAug. 10-11
 R. C. MOREHEAD, P. E.

LITTLE ROCK.
ARKADELPHIA DISTRICT.
 (Third Round.)
 Dalark Ct., at FriendshipAug. 12-13
 Arkadelphia StationAug. 13-14
 Oak Lawn StationAug. 26-27
 B. A. FEW, P. E.

CAMDEN DISTRICT.
 (Third Round.)
 Kingsland C. RoadsAug. 12-13
 FordyceAug. 13
 BeardenAug. 19-20
 El Dorado Ct., Pleas. G.Aug. 26-27
 El Dorado Sta.Aug. 27-28
 Eagle Mills L. B.Aug. 30
 Buena Vista, S. Sggs.Sept. 2-3
 StephensSept. 3-4
 ChidesterSept. 9-10
 Atlanta, LisbonSept. 11
 CamdenOct. 1
 Waldo, at McNeilOct. 1
 W. P. WHALEY, P. E.

LITTLE ROCK DISTRICT.
 (Third Round—In Part.)
 Carlisle, A. M.Aug. 13
 Lonoke, P. M.Aug. 13
 DeVall's Bluff and H., at D.Aug. 19-20
 Des Arc, P. M.Aug. 20
 Keo, A. M.Sept. 3
 ALONZO MONK, P. E.

MONTICELLO DISTRICT.
 (Third Round.)
 CrossettAug. 12-13
 HamburgAug. 13-14
 Mt. Pleasant, at Mt. TaborAug. 19-20
 MonticelloAug. 20-21
 Portland and BlissvilleAug. 26-27
 Parkdale and Wilmot, at W.Aug. 27-28
 WilmarSept. 2-3
 WarrenSept. 3-4
 W. C. DAVIDSON, P. E.

PINE BLUFF DISTRICT.
 (Third Round.)
 Star City Ct., at Mt. Home.Aug. 12-13
 Redfield Ct., at Center C.Aug. 19-20
 Wabbaseka, 11 a. m.Aug. 27
 First Church, Pine Bluff, 8 p. m.Aug. 27
 Grady Ct., at Tamo, 11 a. m.Sept. 3
 Hawley Memorial, Pine Bluff, 8 p. m.Sept. 3
 Pine Bluff Ct., 11 a. m.Sept. 10
 Lakeside, Pine Bluff, 8 p. m.Sept. 10
 SherrillSept. 17
 J. A. SAGE, P. E.

PRESCOTT DISTRICT.
 (Third Round.)
 Mineral SpringsAug. 12-13
 NashvilleAug. 13-14
 HarmonyAug. 19-20

BingenAug. 26-27
 PrescottSept. 2-3
 W. M. HAYES, P. E.

PRESCOTT DISTRICT.
 (Fourth Round—In Part.)
 Pleasant GroveSept. 2-3
 HopeSept. 3-4
 Delight, at DelightSept. 9-10
 Okolona, at OkolonaSept. 10-11
 ShawmutSept. 16-17
 Amity, at AmitySept. 17-18
 Caddo Gap, at WombleSept. 23-24
 Mt. Ida, at Mt. IdaSept. 26-27
 Brethren, this is the most important round in the year, in some important ways. I urge the pastors to press the collections. Brother Steward, your pastor has toiled and waited for his salary. Don't disappoint him. Pay him in full.
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TEXARKANA DISTRICT.
 (Third Round.)
 ForemanAug. 12-13
 Cherry HillAug. 19-20
 Mena, at nightAug. 19-20

VandervoortAug. 26-27
 UmpireSept. 2-3
 J. A. BIGGS, P. E.

TEXARKANA DISTRICT.
 (Fourth Round.)
 LockesburgSept. 10
 Bright StarSept. 13
 Fairview, TexarkanaSept. 17
 College Hill, TexarkanaSept. 17
 Bradley and TaylorSept. 23-24
 LewisvilleSept. 30-Oct. 1
 Fouke, at SilverenaOct. 4
 PatnosOct. 7-8
 Stamp's (at night)Oct. 8
 Horatio and WiltonOct. 10-11
 De Queen (at night)Oct. 12
 RichmondOct. 14-15
 Paroloma, at OgdenOct. 21-22
 ForemanOct. 28-29
 Ashdown (at night)Oct. 29
 Cherry HillNov. 4-5
 Mena (at night)Nov. 5
 VandervoortNov. 11-12
 UmpireNov. 18-19
 First Church, TexarkanaNov. 26
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