

Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXV

LITTLE ROCK, ARK, THURSDAY, AUGUST 17, 1916

NO. 33

BUT BE YE DOERS OF THE WORD, AND NOT HEARERS ONLY, DECEIVING YOUR OWN SELVES. FOR IF ANY BE A HEARER OF THE WORD, AND NOT A DOER, HE IS LIKE UNTO A MAN BEHOLDING HIS NATURAL FACE IN A GLASS; FOR HE BEHOLDETH HIMSELF, AND GOETH HIS WAY, AND STRAIGHTWAY FORGETTETH WHAT MANNER OF MAN HE WAS. BUT WHOSO LOOKETH INTO THE PERFECT LAW OF LIBERTY, AND CONTINUETH THEREIN, HE BEING NOT A FORGETFUL HEARER, BUT A DOER OF THE WORK, THIS MAN SHALL BE BLESSED IN HIS DEED.—James 1:22-25.

PROHIBITION SUNDAY.

ON REQUEST OF THE ARKANSAS ANTI-SALOON LEAGUE, SUNDAY, AUGUST 27, HAS BEEN SET APART FOR THE CONSIDERATION OF PROHIBITION. LET EVERY PASTOR ARRANGE TO DISCUSS THE REPEAL OF STATE-WIDE PROHIBITION AT ONE SERVICE, AND TAKE A CASH FREE-WILL OFFERING FOR SUPPORT OF THE STATE CAMPAIGN. SEND IT TO HON. GEO. THORNBURGH, PRESIDENT, LITTLE ROCK. THEN CO-OPERATE WITH OTHER PASTORS IN ORGANIZING FOR A COUNTY CAMPAIGN. DO NOT FORGET THIS IMPORTANT MATTER. AWAKE! AWAKE!

HELP ONE ANOTHER.

There are pastors who have so many churches that they cannot all be quickly reached and aroused to fight for prohibition. Let station preachers observe Prohibition Sunday, August 27, and then offer their services to circuit brethren to assist in reaching all points. The people will vote right when they understand the issue. It devolves on the Methodist and Baptist preachers to so organize and campaign as to reach all the people. Each week our paper will contain one or two arguments. Save them and use all and add others.

A CLAMANT CAUSE.

On another page we publish an appeal for funds for Army Testaments. This is a worthy and clamant cause. Brother Colquette has found that few of our soldier boys in the field have Testaments. As no one thing that we can supply will render such valuable restraining and inspiring service, we should respond gladly and quickly. Several hundred of our people will undoubtedly remit at least a dollar each to Brother Colquette for this cause. The American Bible Society commands confidence because it never undertakes an unwise thing.

THE INCONSISTENCY OF THE LIQUORITES.

It was agreed in Texas that at the primaries in July the question of submitting the issue of prohibition to a vote of the people should be presented for a test vote. A majority of all the votes cast on that question was for submission, but at the Democratic State Convention, just held, the mandate of a majority of the people was disregarded. The Texas Christian Advocate, denouncing this betrayal, says: "The whiskey power for years has been supreme in Texas. It has elected our public officials, it has supervised state legislation, it has debauched the electorate and, now that it finds itself in the minority, it proposes to defy the will of the majority. Truly the swaggering, corrupting liquor traffic dies hard. * * * The servile minions of the Texas whiskey traffic shall not humiliate the Democracy of this state. The judgment day has come for the bloody traffic in Texas, and, as certain as right is right and wrong is wrong, a day of terrible reckoning will come for whiskey politicians who dare to thwart the expressed will of the people of Texas."

In Arkansas, because the liquor traffic has been

suppressed by the representatives of the people, a little group of degenerates by a petition have forced the whole state to consider the question of the repeal of our excellent law. The moving power in each case is the diabolical liquor traffic. In Arkansas they cry, "Let the people rule." In Texas, they will not let the people rule. But it would be too much to expect such a senseless, selfish, conscienceless crowd to be consistent, except in its purpose to debauch and ruin for the sake of gain. The Texas Advocate is making a splendid fight on the shifty politicians who belong to the whiskey gang. "On with the battle."

IT WILL HELP THE BREWERS AND DISTILLERS.

If state-wide prohibition is defeated and the new law, initiated by negroes, hyphenates, and boozers, is substituted, not only will saloons be established where the people vote for license, but the fines and jail penalties will be so small that there will be great encouragement to sell liquor without license and take the chances on punishment. Thus the brewers, distillers and wholesalers have not only prepared a law that will enable them to sell to the licensed dealers, but to find many "blind tiger" customers in dry territory. Instead of the preamble reading, "An act to provide for local option and to correct the evils arising from the liquor traffic," it should read, An act to provide for general drinking and to increase the illicit sale of liquor for the benefit of St. Louis, Chicago, and Milwaukee brewers, distillers, and wholesalers. The liquor lawyers who framed the law supposed that Arkansas people were so ignorant and unsophisticated that by using a catchy title for the bill a "joker" could be "put over." The Arkansas voter is easily able to see through the thin disguise, and will not be taken in by the crafty representatives of booze. Let the people understand the nefarious scheme that the liquor interests are trying to work, and it will be buried by ballots beyond the possibility of resurrection.

INCREASE IN PRICE OF CHURCH PAPERS—WHAT IS ADVISABLE?

On account of the increasing cost of publishing many church papers are advancing their subscription price. Four years ago, responding to an unreasonable demand for reduction, the Book Committee of the Northern Methodist Church lowered the price of several of the Advocates to one dollar. It was supposed that the reduction in price would be followed by a large increase of subscribers, but in this there was disappointment. There was an improvement up to a certain point, but not enough to compensate for the loss in price. Then it was hoped that with larger circulation the advertising income could be enlarged. Here again there was disappointment. Conditions today militate against the securing of advertising for religious papers. The magazines on the one hand and the dailies on the other obtain the different kinds of paying advertising, and little is left for the church paper which it can afford to carry. During the last quadrennium the losses on the church papers of Northern Methodism amounted to almost \$400,000. This could not be permitted to continue, hence the last General Conference authorized the Book Committee to use its business sense in dealing with the situation. As a result it has been determined to advance the price of the Advocates. This was practically the only thing to do. Some subscribers will be lost, but the body of the loyal subscribers will cheerfully pay an additional fifty cents each, because they want to sustain their papers and enable them to become better. The above is given as legitimate news, and also because it is believed that our own paper

should pursue a similar policy. The price of the Arkansas Methodist was fixed at \$1.50 more than a quarter of a century ago, when the cost of production was much less and the possibility of securing paying advertising was greater. There was a time when the circulation of the Methodist was equal to that of the chief secular daily in the State, but modern conditions have quadrupled the circulation of the latter without correspondingly increasing our circulation. Thus the advertising proposition has been made more difficult. We suggest that the price of the Arkansas Methodist should be advanced to \$2.00. If we lost 1,000 subscribers the loss on their account of \$1,500 would be offset by a gain of \$4,000 or \$5,000 from the other subscribers. With a better income the paper itself could be enlarged and otherwise improved, and would doubtless win enough new subscribers to compensate for other losses. Of course, if our preachers prosecute a vigorous campaign this summer and fall and run our circulation to 15,000, the increase in price would not become necessary, as cost does not keep pace with the enlarged circulation. We do not ask for articles on this subject for publication, but would be glad to have the opinions of readers in private correspondence, so that we may know what to recommend to the Conferences.

"NO INSUPERABLE OBSTACLE ON MISSION FIELDS."

Under this caption the editor of the Texas Christian Advocate comments on the spirit of American Methodists in Shanghai toward union, and refers to the union of three Methodisms in Japan, which was really forced by conditions there. He adds: "In view of the needs on our mission fields, we say it is stupendous folly for two Methodisms to continue the wasteful expenditure of men and money in duplicating enterprises on their borders and in the West. The faces of our Northern brethren ought to be mantled with burning shame whenever they contemplate their expenditures in Atlanta, where Southern Methodists are successfully at work, and likewise Southern Methodists ought to be convicted of unfaithfulness to their Lord in wastefulness of his means in Illinois and elsewhere where our sister Church is firmly planted. There is not only no 'insuperable obstacle' on mission fields to the unification of American Methodism by means of reorganization, but every consideration of efficiency demands that such unification shall be speedily consummated." Amen!

DISCUSSION OF UNIFICATION.

Now that our Commissioners have been appointed, it is perfectly proper that all who have ideas on unification should express them. We shall be glad to receive brief articles, provided always that they are written in a kindly spirit and the writers are willing to give and take friendly criticism. Personalities must be avoided and motives must not be questioned. The editor must be permitted to exercise his best judgment if articles are long and numerous. It will often be best to select some one point and simply elaborate and emphasize it. The editor does not expect to take issue with his correspondents, but at the proper time will set forth his own views. Writers who desire extra copies of papers containing their articles should send five cents a copy to cover the trouble and expense of mailing. Now, brethren, do not all write at once, and remember that space is limited and the regular departments must be maintained.

As the Church is the body of Christ, and as his body must be broken and distributed symbolically as bread, so must the Church be broken and distributed to the world that hungers for Christ.

Arkansas Methodist

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A. C. MILLAR.....Editor

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

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

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

PERSONAL AND OTHER ITEMS.

Dr. J. H. Reynolds of Hendrix College delivered addresses at Murfreesboro last Sunday.

Rev. J. K. Farris of Morrilton is taking a vacation among relatives in South Carolina.

The Philadelphia Conference has two pastors who have served in the same charges twenty-two years.

Rev. W. M. Hayes, presiding elder of Prescott District, called on his return from a vacation of three weeks.

Rev. J. G. Ditterline, pastor of Springdale Circuit, was so unfortunate as to break his arm a few days ago.

Rev. H. L. Wheeler, the pastor, assisted by Rev. R. A. Robertson of Altus, is conducting a meeting at Plumerville.

The Pittsburg Christian Advocate has had a series of remarkably sane and brotherly editorials on Methodist Unification.

Rev. A. C. Graham called last Friday. He is just up from an illness of nine weeks, and is now in good health and spirits.

The number of baptized Christians in India has increased at the rate of more than 10,000 a month during the last five years.—Ex.

The St. Louis Christian Advocate of last week was a splendid issue, devoted largely to the interests of the Denver Conference.

At various public gatherings Secretary of the Navy Daniels is advocating prohibition and defending his policy of banishing wine from our navy.

The Farmers' Union, at its recent state meeting, passed a resolution opposing the repeal of the state prohibition law.—Ozark Democrat-Enterprise.

Rev. Frank Barrett of St. Luke's Church, Oklahoma City, has been granted a month's vacation, and will spend part of it among old friends in Little Rock.

The St. Louis Christian Advocate is now publishing Bishop Morrison's Gospel Talks. A similar series in our paper has been greatly appreciated by our readers.

Rev. J. S. Seneker, pastor of our First Church, Fort Smith, is taking a vacation and pursuing studies in the University of Chicago. He is enjoying both experiences.

Last Sunday several of the visiting preachers attended our excellent Sunday school at Siloam Springs, and, called out by the pastor, Rev. A. L. Cline, made brief addresses.

It is with great pleasure that we publish a strong article on the prohibition question by Hon. R. B. Macon of Helena, who for many years ably represented Eastern Arkansas in Congress.

The Franklin county voters who want the state-wide prohibition law to remain on the statutes should organize by September and make a thorough canvass.—Ozark Democrat-Enterprise.

Rev. J. C. Hooks and wife of Broken Arrow, Okla., expect to make a trip through Virginia and Maryland, visiting old friends and seeing the sights. They may go as far as New York.

Rev. T. Y. Ramsey of Paragould writes: "We are moving along well. Good Sunday school and League for midsummer season. Congregations are fine and prayer meetings are largely attended."

The Pacific Methodist Advocate announces that in order to avoid debt its size will be reduced from twenty-four to sixteen pages. Nearly all papers are making readjustments on account of greater cost.

With the Sunday school lesson in this issue, Prof. G. A. Simmons of Hendrix College completes the preparation of lessons for two months. We are deeply obligated to him for valuable service rendered.

Bishop E. S. Johnson, recently elected by the Northern Methodist Church for work in Africa, is chaplain of Iowa state troops and will remain with them until he is ready to start for his mission field in November.

Rev. K. W. Dodson is winding up a four years' pastorate at Lake Charles, La., which has been notably successful. It has been Brother Dodson's record to leave substantial achievements behind where he has wrought.—New Orleans Christian Advocate.

The Star of Hope comments favorably on the work of Rev. Walter Scott, son of Rev. T. D. Scott of Hope. He has helped in successful meetings in Dallas county, and is now assisting Rev. B. F. Scott at Wesson. It is good that our young preachers are starting as revivalists.

I closed the meeting at Presley's Chapel, this being an old-time revival, leaving the spiritual state of the church on a high plain, also resulting in 32 conversions. This was not only a victory for this church; other communities get benefits. The result will be felt for years.—W. A. Biggs, P. C.

Last Sunday, during the absence of the pastor, Dr. W. F. Wilson preached in the morning at First Church, and a layman, Mr. H. T. Harrison, made an address at night, and was assisted in the service by two other laymen, Mr. L. C. Holman and Mr. A. C. Curtis. These are all Hendrix College men.

The laymen of the two Methodisms at Siloam Springs and Rogers, where both churches have strong congregations, are so anxious for union that they have been discussing the situation. Nothing but the possibility of legal complications which might retard rather than hasten the desired consummation will prevent speedy union.

The liquor interests captured the Texas State Convention and refused to put into the platform a plank instructing the legislature to submit the question of state-wide prohibition to the people. But the people can instruct the legislature at the ballot box by electing men to the legislature who will carry out the will of the majority.—The Texarkanian.

The Farmers' Union went on record against the repeal of the state-wide prohibition law. And that despite the fact that the act by which it is proposed to put saloons back into Arkansas, and undo all the good results accomplished during the years of local option, was initiated under the direction of Ben L. Griffin, former state secretary of the Union.—Texarkanian.

Rev. M. A. Fry of Mountain Home has engaged in a very successful personal workers' campaign in the rural districts of Baxter county. As a result there are two new societies, and he found two stewards and a fine young woman who will take up special work when she is prepared. He also found three students for Hendrix College and one young man who will preach.

Hon. R. Minor Wallace of Magnolia, former congressman from this district, who is making an active campaign against the repeal of the state-wide prohibition law, made an open air address here last Saturday afternoon to a large crowd. He made a strong appeal in favor of prohibition, and urged the people to vote against the local option measure at the November election.—Hope Gazette.

At the coming round of Annual Conferences a vote is to be taken on the resolution adopted by the last General Conference providing for a larger lay representation in the Annual Conferences. The resolution adopted by the General Conference and handed down to the Annual Conferences provides that the Annual Conference lay leader and district lay leaders shall be members of the Annual Conference.

It was the editor's good fortune while at Siloam Springs to meet his confrere, Dr. C. B. Spencer, editor of the Central Christian Advocate, Kansas City, and to enjoy a few hours socially discussing matters of common interest. Having had numerous friendly editorial tilts, these fraternal rivals for progress in a common cause were glad to discuss their differences and mutual interests face to face, and although they had learned through letter

and printed page to love and respect each other, they found themselves instantly in sweeter and closer union and communion. We shall now strive together better for a united and greater Methodism.

The brewers play politics all the time, and when you think there is not going to be a hard fight made and a lot of money spent in Arkansas in the coming campaign in an effort to repeal the state-wide prohibition law, you are very much mistaken. The only way to keep Arkansas dry is for every man who favors the present law to go to the polls and vote against the proposed law that has been initiated by the liquor interests.—Newark Journal.

In the August Bulletin of the Board of Education is published the report of the Department of Ministerial Supply and Training for the year ending April 1, 1916. The report shows that during the year 929 preachers of our Church enrolled as students in the Correspondence School. The total number on roll during the year, including old and new students, was 2,407. The number on roll April 1, 1916, was 1,695, as compared with 1,478 on April 1 of last year.

With genuine regret the editor learned on his return that he had missed the visit of Dr. W. E. Vaughan, editor of the Pacific Methodist Advocate, San Francisco, who, on a business and recreational trip to the East, spent a short time in our city. There is so much of romance in our Western work that we enjoy meeting our men from that region. Dr. Vaughan as an editor is doing valiant service on the Pacific Coast. We hope he will call again on his return.

Telegraphic report announces the death, at McAlester, Okla., August 12, of Mrs. Brewer, wife of Dr. T. F. Brewer, of Eufaula, East Oklahoma Conference. This sainted woman was the efficient and faithful helper of Dr. Brewer in his pioneer educational and pastoral labors. She will be mourned by thousands throughout Oklahoma and other states. It was the editor's privilege to have been often in her home and to know her true worth. Dr. Brewer has our deepest sympathy.

We are in receipt of a letter from Mrs. R. G. Waterhouse stating that Bishop Waterhouse is taking a fine rest in the Sanitorium at Long Beach, Cal., where he went a few days ago to give a full test to the milk cure. This is good news, and we trust that the good Bishop will find the treatment in his case all that it is represented to be, and more. His many friends all over the Coast will not forget him in his heroic struggle to recover his health when they meet at the throne of grace.—Pacific Methodist Advocate.

Presiding Elder F. M. Tolleson of Jonesboro District reports: "Our work in fine condition. The men are working hard. The revival fires have been and still are burning, resulting in hundreds of conversions and reclamations. Our crop prospect is fine at present. The outlook is for a good closing. Brother Abney of Brookland Circuit has been quite sick, but is better. Brother Guy Murphy's baby boy has been very low with typhoid. With these exceptions our preachers and their families have been blessed with good health."

Rev. Marion M. Monk is the resident pastor at the Oklahoma Masonic Orphanage. He enjoys his work and lets no opportunity pass for leading the children to Jesus. During the past six months fifty-eight have united with some of the churches in El Reno. A real live Sunday school is conducted with an average attendance of 135. Monk commands thirty Boy Scouts and recently took them on a camping trip of two weeks on the Washita. God bless this deserving young man and his important work.—Texas Christian Advocate.

The centennial session of the Missouri Conference, to be held at Fayette, Mo., August 30 to September 5, promises to be a most interesting occasion. There will be special services the afternoon and evening of each day, and among the speakers announced are Bishop W. F. McDowell and Bishop W. A. Quayle of the Methodist Episcopal Church and Bishop E. R. Hendrix of our own Church. A bronze memorial tablet containing an appropriate historical inscription, with bas-reliefs of Bishop McKendree, the first presiding elder and bishop to visit Missouri, and probably the first Methodist preacher to hold a camp meeting in the territory, and Bishops Marvin and Hendrix, the two Missouri bishops, will be placed in Centenary

Chapel, the Conference church. Similar tablets will be placed in Kansas City and Cape Girardeau during the Southwest Missouri and St. Louis Conference sessions.

Among many visitors at Siloam Springs during the editor's sojourn at the Workers' Conference were: Revs. J. H. Ball, presiding elder Tulsa District; J. C. Curry of Atoka, and J. S. Lamar of Stillwater, Okla.; G. G. Davidson, presiding elder Fayetteville District; Forney Hutchinson, Little Rock; E. R. Steel and family, Pine Bluff; Rev. F. R. Hamilton, Prairie Grove; Rev. J. L. Bryant, North Arkansas Conference evangelist; and Mr. John Sanders, superintendent of First Church Sunday School, Pine Bluff, with his family and several relatives. These brethren not only enjoyed the Conference, but pleasant fellowship and recreation.

At its meeting in 1915 the Sunday School Board expressed itself as in favor of radical changes in the teacher-training course and appointed a special committee for that work. After conference with representatives of the Sunday School Department of the Methodist Episcopal Church it was decided to bring out a common course. The sub-committee from our Board—Dr. E. B. Chappell, Dr. C. D. Bulla, and Rev. J. W. Shackford—met the committee of the Methodist Episcopal Church, and the two committees were able to agree on a satisfactory basis for bringing out the following course: (1) "The Needs and Nurture of Life," 24 lessons; (2) "The Art of Teaching," 24 lessons; (3) "The Organization and Administration of the Sunday School," 24 lessons; (4) either "A General Study of the Old and New Testaments" or "The Life of Jesus and the Message of the Prophets," 24 lessons; (5) "The Message and Program of the Christian Religion," 12 lessons; (6) an optional course entitled "The Training of the Devotional Life;" (7) an optional course entitled "A Study of the Sunday School Curriculum." The plan for bringing out these courses was approved by the Publishing Agents of the two churches, and plans are already on the way for having these books written.

THE TEXAS EDITOR AGAIN.

On the return of the editor after five days' absence, the Texas Christian Advocate of last week was found, containing a very amusing editorial elicited by our last brief comment. We would like to reproduce it this week, but other articles already in type and an extra amount of advertising necessitate the holding of the Texas editorial and several contributions till next week. Our readers are assured that the Texas editorial is a literary gem which will richly reward them for the unavoidable delay.

RESPONSES.

Some of our friends are cheerfully responding to our requests for immediate remittance of arrears on subscription. We feel sure that others will also respond. Let everyone do his part. Then, in view of the work the Arkansas Methodist is doing for prohibition, friends should secure new subscribers. If every present subscriber would simply send one new subscriber the usefulness of the paper would be doubled. Try it.

THE COMMISSION ON UNIFICATION.

Our representatives in the Federal Council of Methodism met at Tate Springs, Tenn., August 9. Those present were: Bishop A. W. Wilson, Bishop E. E. Hoss, Bishop Collins Denny, Dr. W. J. Young, Dr. Frank M. Thomas, Dr. John M. Moore, Hon. M. L. Walton, and Percy Maddin. The following statement was adopted:

"Some questions having been raised as to the membership of the members of the Federal Council of Methodism in the Commission on Unification, it was stated by Dr. Thomas, chairman of the Committee on Church Relations of the last General Conference, and Dr. Moore chairman of the sub-committee of the same committee, that it was the plain intent of the committee and of the General Conference to intrust the matter of unification to said representatives in the Federal Council of Methodism, unless the General Conference of the Methodist Episcopal Church should create two separate Commissions, the one dealing with matters hitherto committed to the Federal Council and the other with the problem of unification. (See Journal of General Conference, page 264.) In

view of the failure of the said General Conference to appoint commissions for these separate purposes, it became evident that the representatives of our Church in the Federal Council of Methodism are, by virtue of the action of the Oklahoma General Conference, members designate of the Commission on Unification." The secretary was instructed to cast the ballot for these nine, and the Council then proceeded to elect two bishops, seven clerical and seven lay members to complete the Commission of twenty-five, so that the Commission, as constituted, is as follows:

Bishop A. W. Wilson, Baltimore.

Bishop E. E. Hoss, Muskogee.

Bishop Collins Denny, Richmond.

Bishop Edwin D. Mouzon, Dallas.

Bishop W. A. Candler, Atlanta.

Rev. Frank M. Thomas, D. D., pastor Fourth Avenue Church, Louisville.

Rev. W. J. Young, D. D., professor Candler School of Theology, Atlanta.

Rev. John M. Moore, D. D., secretary of Home Missions, Nashville.

Rev. C. M. Bishop, D. D., president of Southwestern University, Georgetown, Tex.

Rev. E. B. Chappell, D. D., editor of Sunday School Literature, Nashville.

Rev. T. N. Ivey, editor of Christian Advocate, Nashville.

Rev. A. F. Watkins, D. D., president of Millsaps College, Jackson, Miss.

Rev. H. M. DuBose, D. D., editor of Methodist Review, Nashville.

Rev. W. N. Ainsworth, D. D., pastor of Mulberry Street Church, Macon, Ga.

Rev. A. J. Lamar, D. D., Publishing Agent, Nashville.

Laymen:

Judge M. L. Wafton, lawyer, Woodstock, Va.

Dr. H. N. Snyder, president of Wofford College, Spartanburg, S. C.

Mr. Percy D. Maddin, lawyer, Nashville.

Dr. R. S. Iyer, president Southern Methodist University, Dallas.

Dr. J. H. Reynolds, president of Hendrix College, Conway, Ark.

Dr. R. E. Blackwell, president of Randolph-Macon College, Ashland, Va.

Judge J. L. Kelley, Supreme Court of Virginia, Bristol, Va.

Hon. T. D. Sanford, United States District Attorney, Opelika, Ala.

Mr. John R. Pepper, merchant and banker, Memphis, Tenn.

Col. E. C. Reeves, lawyer, Johnson City, Tenn.

Alternates were selected as follows:

Bishop W. B. Murrah, Memphis, Tenn.

Bishop James Atkins, Waynesville, N. C.

Rev. W. Asbury Christian, D. D., pastor, Richmond, Va.

Rev. E. V. Register, D. D., pastor, Alexandria, Va.

Rev. C. H. Briggs, D. D., Sedalia, Mo.

Laymen:

Mr. H. H. White, lawyer, Alexandria, La.

Judge E. W. Hines, attorney, Interstate Commerce Commission, Washington, D. C.

Mr. G. T. Fitzhugh, lawyer, Memphis, Tenn.

The Council then adjourned, after having committed to the chairman and secretary the matter of arranging for a meeting with the Commission from the Methodist Episcopal Church.—Frank M. Thomas, Secretary.

THE CONFERENCE OF CHRISTIAN WORKERS.

It was the editor's privilege to spend the larger part of four days, including last Sunday, at the Conference of the International Federation of Christian workers at Siloam Springs, Arkansas. This town is the home of many evangelists and singers, who, with others in many states and several foreign countries, constitute the Federation. These men, under the leadership of Rev. John E. Brown, a well known and highly successful evangelist of our own Church, have held four conferences at Siloam Springs, each offering a better program and securing a larger registration than its predecessor. This year the principal speakers were: Rev. E. L. Bowyer of Cleveland, O., evangelist and Bible teacher; Rev. J. C. Page, D. D., of Chicago, representative of Moody Bible Institute; Rev. R. A. Torry, D. D., of Los Angeles, Calif., Dean of Los Angeles Bible Institute, a great Bible

teacher and evangelist; Rev. F. E. Oliver, D. D., of Kansas City, author, lecturer, and preacher; Eddie M. Young of Los Angeles, representative of S. California Christian Endeavor; and Rev. Bob Jones of Montgomery, Ala., evangelist; Mr. Charles H. Gabriel, one of the world's greatest modern hymn writers; and Mr. C. P. Curry, the singing evangelist. The session included three hours in the morning, two in the afternoon, and two at night. The attendance ranged from 1,000 to 2,500, the capacity of the auditorium at times being taxed to its utmost. About 1,000 visitors were present, perhaps 100 of them being preachers. The sermons and addresses, with few exceptions, were great and met expectation. Dr. Torry, although growing old in years, has the vigor and fire of youth. Rev. Bob Jones is clear, plain, and scriptural, and as active physically as Billy Sunday. All are conservative and orthodox, and they seemed to vie with each other in spiritual power and earnestness. There were conversions at many services, although the program was prepared primarily for Christian workers.

The weather was extremely warm for Siloam Springs, but the open auditorium and delicious spring water made it endurable. While some thousand visitors were in attendance they were provided for easily in the numerous private boarding houses.

For ten years the editor has hoped for some kind of summer assembly for Christians in Arkansas. He now believes that the hope may be realized in the maintenance and enlargement of this conference at Siloam Springs. The location, near the corner of Arkansas, Kansas, Missouri, and Oklahoma, and reasonably near Louisiana and Eastern Texas, on a railroad that touches all, is admirably adapted to the needs of the Ozark and adjacent region. As it is the home of a body of very active Christian workers, known throughout the whole country, it can be widely advertised, and the best talent can be secured. The climate is fine, the water unexcelled, living cheap, and surroundings morally superior. The great auditorium is there, near the springs and parks and boarding houses.

We all believe in maintaining a great assembly like Junaluska, but the distance is so great that few will go from our region. If in addition to such a program as has been offered, a great missionary meeting, a laymen's conference, and Sunday School and Epworth League conferences could be arranged to follow one another, some kind of Christian conference would be in session for a month, and many thousands of our people from west of the Mississippi River would attend. Representatives of many states and Conferences were heard to express a desire for such an arrangement. It is hoped that our Arkansas Conference Boards of Missions, Sunday School Boards, and Epworth League Boards may give the matter serious consideration. Let us get together and create at Siloam Springs the great religious assembly of the Ozark country for the benefit of the Southwest. If any of our people are interested let them correspond with Rev. John E. Brown, Siloam Springs, Ark.

ILLINOIS CONFERENCE HOME COMING.

The coming session of the Illinois Conference will be the fiftieth session, and will be fittingly celebrated by a home coming. All former members of that Conference are invited to come and attend the Conference. All that is asked is that you drop a card to the Conference host, Rev. C. Henley, Cairo, Ill., and he will provide entertainment for you. Please do this at once, so that a directory can be published. All pastors who will bring their wives notify him at once if you want entertainment for them.

The church stands for making a bad man good and a good man better. The saloon stands for making good men bad and bad men worse.—President Dickie.

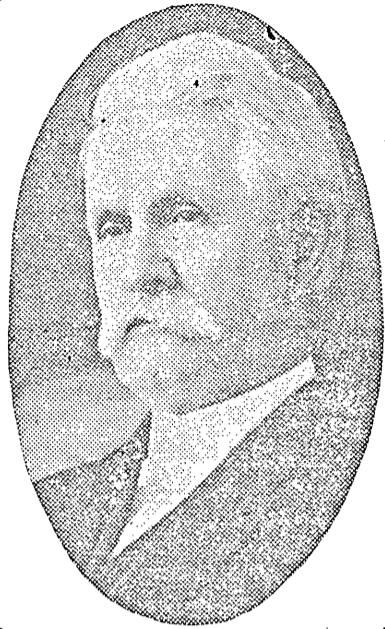
Until the Christian Church wakes up to the fact that its money belongs to God, it will never take this world for Jesus Christ.—Rev. G. T. Adams.

Wanted—To buy or borrow (second year books). Life of Alexander Duff and Schaff's History, Vol. 6.—Gay Morrison, Malvern, Ark.

Gospel Talks



By
BISHOP H. C. MORRISON



COMING TO TERMS.

Text—"Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison."

"Verily I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing."—Matt. 5:25-26.

Who is the Adversary? Whatever may be the primary meaning here, God is the adversary of sin. God hates sin. God will ultimately destroy all sin, and all souls who refuse to renounce it. But redeeming love holds divine wrath in abeyance, while God himself comes as a plaintiff with a complaint against the sinner, and seeks to bring him to agreement with himself. So the adversary becomes the plaintiff.

The word is not confer, nor compromise; but "agree" with him. Come to his terms. Comply with his requirements. Here is a distinctive feature of the gospel. Salvation is one price. Other things may be "marked down" and may fluctuate in price with the seasons; but the price of pardon is without change. Some pulpits mark it down; but the marked down salvation, like shoddy goods, will not wear and last. A genuine, all gold pardon is never to be had for less than an absolute agreement with God.

Agree with him quickly. Here is need of haste. Issues are involved which admit of no delay or indifference. Something of such moment as to allow no claim before it. This word "quickly" should fill the unsaved soul with alarm. It is a danger signal. We use it at the tragic moments. When the flames burst through the dwelling; when the dead one is in danger; when life hangs upon a moment. This is the word used to urge the sinner to agreement with God. It is a moral volcano. God himself is using it and urging haste.

While Thou Art in the Way With Him. God has come to save the lost. He travels with every man in the first stages of life, for the express purpose of bringing him to an agreement and into harmony with himself.

Sinner, you have a divine traveling companion. Whether you realize it or not, God is journeying with you. Your life may be to him an incessant insult, yet he follows you with more than a father's solicitude.

The plan of salvation is simply God's device to get into the way with us and journey with us for a time.

This life, therefore, is the most momentous part of our existence. Brief it is, but fraught with destiny. How solemn, how awful is life! How tremendous its issues!

His Walk With Us Reveals His Character. When one has sinned against us we are slow to propose adjustment, if indeed we do it at all; but God comes to us seeking to reconcile us. How can he afford it? He could not if he had as little right character as we have. But such is his wealth of character that he can afford it. So vast is the difference between God and us that he can afford this approach and offer to us.

You feel no resentment toward the little child when it is angry and rebellious; but you seek to quiet and comfort its spirit. But if the parent of that child offend you, you resent the offense. Why is this? The parent has character which the child has not.

In our smallness of character God deals with us as we deal with the little child. And he does it simply because he is God, and infinitely above us in nature and character.

We also see his infinite patience daily in the life-journey. When we propose compromise with an enemy we do not wait long for his reply. If he says, "I will think over this matter. Come back to see me again," we do not parley with the ignoble creature. And we would see him in the neighborhood of the "last river" before we would go to him again. But God has such grace and character that he comes to us again and again, and even "stands at the door of the heart and knocks" for admission.

Lest He Deliver Thee to the Judge. Among the Orientals the creditor had power to arrest and arraign the debtor. God is the great creditor, who has the sinner at his mercy. He can bear with him or deliver him to judgment by his own sovereign power and will. Hence, as he travels with us, en route to the judgment, let us wisely "redeem the time" and "agree with him quickly."

The Judge. It is the office of the judge to pass sentence and fix doom. Here we have the impersonation of that white-haired skeleton form whose jurisdiction is universal, and whose specter is a scythe. We call him "death."

All flesh and all spirits, out of har-

mony with God, shall pass under his dominion. The body of the saint will come under his power; but his spirit has the "victory over death;" while the sinner is delivered, soul and body, into his hands.

Death is such a judge as has no sympathy. He knows no clemency. Pity is a term at which he sneers and claps his skeleton hands in derision. He knows no bribes and changes no decisions. But God will break his power over the very dust of his saints, while the impenitent will rise only to pass into the "second death."

And the Judge Deliver Thee to the Officer. The officer inflicted the punishment; applied the bastinado, or other instrument of torture. Satan stands as the ready servant of death. As the angels do the will of God in heaven, devils do the will of death in hell. To be "delivered by the judge to the officer" is to pass, under doom, from the hand of death into the custody of Satan, and by him to be cast into prison.

The Prison. Hell is the great universal state of prison of the damned. We build prisons, one or more, and they prove too small; but the prison of the universe is ample in capacity. Not built within—but outside the corporation of God's domain—built without—where there is room—infinite room—eternal room. "Outer darkness." Out where the sun never shines nor the stars ever smile. Out where God himself never looks. Outer darkness is the prison.

The effort to escape it is but to plunge deeper. Were it walled in or circumscribed, then might one escape. But its very outerness is its impregnability. To go further is to sink deeper into its gloom. Outer darkness! Who can portray it?

At Any Time. Here is royal prerogative. "The issues of life are in his hands." Not at a suitable time, or an appointed time; but at "any time." No moment is exempt. Nature has set times. Her flowers bloom, her fruits ripen, her snows fall in their appointed season. But death walks side by side with man from his cradle, his skeleton form keeping step with his step, and his scythe just in his advance. At midnight or at noon, in pleasure's round or sorrow's depths, when least expected or least prepared. **At any time.**

Who die just when they expect it? Raphael's greatest painting was left unfinished on the easel. The merchant's day book is left half posted on his counter. The books of the schoolboy (as in my own home) lie strapped and buckled under his desk. Laid down at evening-time never to be taken up. At this moment the invisible archer may be poisoning the arrow and bending his bow with unerring aim, at some one in this audience. "At any time."

The Prison Term. "Until thou hast paid the uttermost farthing." In the British National Gallery is the celebrated picture of Perseus holding up the head of Medusa. That head turned everyone into stone who looked upon it.

There is a warrior with a dart in his hand. He stands stiffened into stone. Another with a poinard beneath his robe, and just ready to strike; but he is now an assassin in statue, motionless and cold. Another creeping stealthily, with murderous intent; but there he stands in stone. He looked upon that fatal head, only to be instantly petrified.

Such Is Death. What I am when I

look upon it, I shall be forever. If I see death in bad character, I shall be transfixed in that character. Death sets the character colors, and makes them changeless as eternity. Oh! the duration of the doom in outer darkness! "Until I have paid the uttermost farthing."

How shall I pay a debt so vast that Christ could only meet it with the blood of his heart? But oh, the "wonders of his love!" He will pay—he has paid all our hopeless debt; and now he only asks that we accept what he has done. That we "agree" and come into harmony with him. Then, while you may accept release from this mountain load—this burden of sin which will sink you eternally; accept that deliverance NOW. Agree with him NOW. Agree with him "QUICKLY"—lest at any time—today—tonight—tomorrow—he "deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into the prison eternal."

MISSOURI LETTER.

The month of July was a very trying one in Missouri. Most of the state suffered for lack of rain and the heat was intense. For once I found I had chosen a good time to get away. On the morning of July 3 Mrs. Briggs and I started to California to visit our son, Frank, and with him and his wife we enjoyed an auto trip to the mountains and by the lakes of Northern California and Southern Oregon. Four days we were in sight of snow-clad Mount Shasta, rising 14,380 feet above the sea. The Shasta River carries some of its melting snow to the sea through the Klamath River, but most of it goes to the south through the channels of Pit River, McCloud River, and the Sacramento to make California's great river which is navigable for 300 miles. The Feather, Yuba and American rivers, which all have their sources in the everlasting snows of the Sierras, help to swell the mighty flood. The waters of the San Joaquin and its tributaries appear to be more fully used for irrigation. As the sources of most of these rivers are more than a mile above the sea, it is not difficult to believe that California has more water power (mostly undeveloped) than Niagara can afford. When these streams are fully utilized for power and irrigation California will surprise the world with its wealth.

July 20 we left Oakland to visit our daughter, who lives in San Antonio, Tex. Los Angeles may be very attractive in the early spring, when still moist from the winter rains, but under the blistering heat of a July sun all is parched and brown and desolate except the gardens, orchards and fields that are irrigated. When water can be obtained Southern California is a very fertile land, but only a small portion of it can be irrigated, and most of the region from Los Angeles to El Paso is a weary stretch of grease wood, sage brush, and sand. The run of sixty miles by Salton Sea, which lies 250 feet below the level of the ocean, was the hottest ride of my life. Irrigation has made some oases in this Southern California desert, but I have no desire to see it again, unless it be in the winter time. In San Antonio I heard Rev. C. W. Waddell at Travis Park Church, and preached for him at night. That strong church is doing a great work. There have been 325 additions already this conference year.

We ran down to Corpus Christi and

over to Port Aransas, where we put in three days fishing. We four caught 139 Spanish mackerel with hook and line, with divers and sundry other fish of various sorts and sizes.

Returning to Sedalia August 4, we found this region still suffering from extreme heat. Mercury has been above 100 three days of the last five, but a copious rain yesterday gave some relief. Church work seems prosperous over our Conference, and we confidently expect a good increase of membership to appear when the reports are in at our Conference session, which begins in Kansas City September 13. I have received 17 on profession and 41 by certificate, and we have paid off \$1,500 of our parsonage debt, leaving \$700 to be raised by December.

In the discussion of the "Unification of Methodism," one point seems to escape attention. In the work of the Federal Council of Methodism the Methodist Protestant Church was one of three equal partners, and our plan, as I understand it, proposes to hold them in that relationship. But the Saratoga plan seems to set them aside entirely until the two larger bodies can shape things to suit themselves, without considering the third partner. This may be courteous, but we did not originate the suggestion.—C. H. Briggs.

Sedalia, Mo.

BISHOP MCCONNELL AT HENDRIX SUMMER SCHOOL FOR MINISTERS.

Bishop F. J. McConnell of the Methodist Episcopal Church delivered some five or six addresses at the session of the Summer School for Ministers held at Hendrix College last June. Many misleading statements of what he is supposed to have said on the subject of union of the two churches have appeared in the press. One of our Church papers refers to his utterances as a criticism of the Methodist Episcopal Church, South, for its view of the episcopacy, and still another of our ablest and most honored leaders speaks of the Bishop in his addresses at Conway as having "served an ultimatum on us to the effect that his Church would never stand for such an episcopacy as ours." Of course neither of these men would intentionally misrepresent anyone. They have probably been misled by reports that may have appeared in the secular press.

For a public man to be misquoted is such a common-place thing that ordinarily no reference to it is made. My only reason for saying anything in this connection is that no injustice may be done a great cause as well as an honored Bishop of our sister Church. Bishop McConnell was a guest in my home throughout his stay at Conway. I heard everything that he said on unification, both in public address and in private conversation, and, while I would not pretend to quote his exact words, yet I am safe in making the following statements:

Bishop McConnell never in the remotest way criticized the M. E. Church, South; neither did he serve an ultimatum on our Church, nor could anything that he said be construed by a fair minded man as a criticism or an ultimatum. To say that he criticized our Church or that he served an ultimatum upon it not only belies the thought of the noble and dignified utterance of the Bishop, but does violence to the whole spirit of the man.

I might add that if all of the discussions of the subject on both sides, both in the press and on the platform, are characterized by the same spirit of Christian charity and fraternity, by the same dignified, courteous consideration for the opinions of others, and by the same clear comprehension and able statement of the questions involved, as were Bishop McConnell's utterances at Conway, whatever the issue, neither Church, when the question is settled, will have anything to regret, and both churches will have set the world an example in the consideration of a great public question.—J. H. Reynolds.

NEED OF EDUCATED CHRISTIAN LEADERSHIP.

Every Christian movement had an educated leadership. Martin Luther, John Knox, John and Charles Wesley, and other leading reformers were men of brains as well as of piety. Any good man or woman is a blessing to a community, but when that good man or woman has an educated brain, a trained mind, quick to think and alert to act, the good accomplished is tenfold greater. If John and Charles Wesley had not been university trained men there never would have been a Methodist church raised up "to spread scriptural holiness over the land." These men, good as they were, would likely never have been known outside of their father's small parish. The scholarly brain of Martin Luther, under the guidance of the Holy Spirit, not only conceived the plan of the Reformation, but commanded the respect of the thinking world and made even his persecutors take notice. If he had been an ignorant, unlettered man, no matter how pious he was, he never could have been a mighty leader to change the religious map of the world.

If it took educated men for leadership in those earlier days, how much more does the twentieth century need educated leaders. Never in the history of the world was there so great a demand for men and women of massive brains and trained minds to grapple with the mighty problems of this century. The body politic is more complicated than ever before; the problems of life are more complex and intricate than they were even a decade ago. If young people expect to be leaders of thought in church and state, they must prepare for leadership. If they are content to be mediocre, or to drift with the tide, they need no preparation. Anybody can do that. Some people seem to think if one is religious that it is all that is required. They seem to settle down into a sort of religious laziness and make a good case of salvation an excuse for not studying. This is inexcusable, and should not be encouraged. Of course, God sometimes finds an uneducated man wholly given up to Him that He can use better than anyone else, and when it is too late for him to go to college, he performs a miracle by sending him out as a firebrand and uses him greatly in spite of his lack of education. But this is the exception and not the rule. Even they are hard students, and God honors their efforts. They are not great on account of their ignorance, but in spite of it. How much more could they have accomplished had their minds been properly trained from their youth.

To be sure, no sort of education, however good or extensive, can be substituted for the work of the Holy

Spirit. That is the mistake made in many church schools of today. The students receive the proper classroom training, but are not taught to "tarry at Jerusalem until ye be endued with power from on high." "These ought ye to have done, but not left the other undone." Not only should the mind be trained, but the heart must be "baptized with the Holy Ghost." It takes both qualifications to meet the Bible standard of leadership such as is needed for this twentieth century wilderness. This is one point where in our characters are failing. We too seldom find the trained mind and Spirit-filled, fire baptized heart in the same person. If they are on fire with holy zeal and are ignorant they may develop into zealots or fanatics. They may fly off at a tangent or run off after some wild fire or some strange doctrine. If they are highly educated without being at the same time deeply spiritual, they may become higher critics, cold, dead formalists or worldlings. If preachers, they may fill their pulpits with doubts and preach anything but the pure gospel of full salvation, such as will satisfy the hungry hearts of their hearers. It is a question whether many of the modern theological schools are not doing more harm to those they are preparing for the ministry than good. If the young preacher enters with a heart on fire and full of zeal as a soul winner, he too often comes out toned down spiritually until he is not a soul-winner if he has not really lost his own faith in the power of the gospel to save.

We need more colleges with such a spiritual atmosphere about them that it is difficult for students to remain a year and not be Christians, or, if Christians, come out better than when they enter. I know this is possible. For twenty years Meridian College, at Meridian, Miss., has sent out over 90 per cent of its boarding students as Christians that stay as long as a year, and it is the rule for all Christians to go out stronger and better Christians than when they enter. Over 100 young ministers and 19 foreign missionaries have gone out from this college in fourteen years. Not a year has passed for twenty years that there have not been from one to three genuine revivals in the college each year. God still has power "to save from the uttermost to the uttermost." Young people can be reached, and in college is the time to reach them if they are not Christians; and if they are Christians, they should be kept in the warmest, most spiritual atmos-

phere possible. While having their minds trained to grapple with the mighty intellectual problems that confront this generation, the heart should have equally as deep religious experience and development spiritually to be able to stand the storms of this "wicked and perverse generation," and to meet the new and more subtle temptations and testing of this century.

It is not only "church doctrines" that the young people need. The greater need is heart purity and the infilling of the Holy Spirit. That is what our educational institutions should stress more, not so much in theory as in practice. The authorities should see to it that the real heart life is stressed along with the intellectual training. No one need fear that the young people will be too good. The devil will see to that. Some people seem to be more afraid of that than they are of the devil. The Church has shied from terms and expressions until it has almost lost what the terms stand for. Deep piety is too rare in congregations as well as in schools. We need more really great men and women that are at the same time devout and Spirit-filled, "with clean hands and pure hearts." We need trained, educated leaders that really know God and are serving Him with a whole heart, not swayed by the world, yet intellectually able to battle with the world and cope with shrewd men that are enemies of everything that is noble and good. We have too many intellectual giants with mediocre brains. God needs and wants the best for His children. There is nothing too good for those He loves.

those schools where they have every reason to believe they will not only come out intellectually equipped, but where they will be taught to tarry till they be endued with power from on high. It is not enough to know that it is a church school. I have come to believe that there are some church schools that are as dangerous or even more dangerous, than some state schools, because they pass as Christian schools and are even unsound in doctrine, to say nothing of the lack of spirituality. Let the test be the products they are sending out. "By their fruits ye shall know them" was spoken under inspiration. Look at the students that come from a college. Do not select the exception as the example, but the rule. That is the test to apply.

May God give us more great leaders who are educated, devout men

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and women to grapple with the problems of this century. To have them, they must be educated in an atmosphere of deep piety. May God give us more education of this kind.—J. W. Beeson.

Meridian College.

ARMY TESTAMENT FUND.

The American Bible Society is undertaking to supply our American soldiers on the border with the khaki-bound Testaments and Psalms made especially for them. It was estimated a few weeks ago that 40,000 would be required to supply the soldiers having no Testaments. However, since then 25,000 more National Guards have been ordered to the border, and the demand will be much greater.

The American Bible Society is getting these books off the press and shipping them direct to El Paso, where the Society has men hauling them out by the thousand in their specially equipped Bible car and distributing them among the soldiers in the camps.

To manufacture these books alone will cost \$12,000. Ordinarily the Society could take care of this easily enough, but, being a great missionary enterprise and giving freely everywhere, they are running now very close to the limit financially.

This emergency has arisen and the obligation must be met. The American Bible Society feels that the patriotic, Scripture-loving citizens of our country will come to her relief substantially and help to put the Scripture into the hands of all our soldiers. Rev. D. H. Colquette, field agent of the Society, backed by a strong ways and means committee, with headquarters at the Y. M. C. A., has launched a campaign in Arkansas for a part of these funds. One dollar will put four of these Testaments into the hands of as many soldiers. Five dollars will supply twenty.

The Society will put name and address or donor in book before sending it out, so the soldier on the border will know who his benefactor is.

Send all contributions to Rev. D. H. Colquette, Y. M. C. A. Building, Little Rock, Ark., and receive official receipt.

IN RE THE REPEAL OF THE STATE-WIDE PROHIBITION LAW.

I have read with great pleasure the many well and timely worded editorials that have appeared in the Methodist during the past several weeks, against the repeal of the State-Wide Prohibition Law—the Act that has brought so much peace, happiness and prosperity to the people of the state—and I cannot refrain from writing to applaud your splendid work in that behalf and to wish you God-speed in the accomplishment of the task that you have so worthily undertaken.

The best elements of humanity cry out against the repeal of this wise and wholesome law and I cannot bring myself to believe that the good people of the state will suffer such an event to blacken the fair pages of its history. To do so would be to admit to the world that a majority of the citizens of Arkansas are immoral in purpose, depraved by nature, and in league with the earthly cohorts of the devil. It would mean that a majority of the voters of the state find greater pleasure in the tears and blood that are wrung from the

eyes and hearts of widowed mothers and helpless orphans than they do in the happy smiles and sweet caresses of loving wives and splendid sons and daughters. And it would show, that a majority of our people prefer to dwell in tents of wickedness for a season rather than the mansions of God forever. I feel sure that a majority of the people of our proud commonwealth are law-abiding, justice-loving and God-revering, and I believe that if they can be aroused to a full sense of their duty in connection with the unwise proposition to repeal this law, they will rise up against it with as much earnestness and indignation as they would against a proposition to suppress the Ten Commandments, or the Sermon on the Mount. The vilest transgressor to be found will admit that the state-wide prohibition law is the best friend that law enforcement has had in Arkansas since the state was admitted to the Union, and further that it is the fairest sponsor to virtue and morality that was ever written into its Code, and business men will admit that it has brought more real business prosperity into the state in seven months than any other law has done in seven years. Helena is blessed with some of the best business men to be found anywhere, many of whom were opposed to the passage of the statewide prohibition law, for business reasons; but now they are violently opposed to its repeal, for business reasons, and have organized themselves into a good government club to work against its repeal. They are intelligent, and they believe the prohibition law will help them to do it. They say that business is much better without whisky than it was with whisky, and I accept their statement about the matter as true, and hence, proclaim that, from a business standpoint, the people of the state cannot afford to allow this law to be repealed. So, if the business men who, for imaginary business reasons, opposed the passage of the statewide law, are now opposed to its repeal, for real business reasons, then, in good conscience, I ask, who is it that favors its repeal? Christianity, civilization, good government, virtue, good morals, fraternal institutions, agricultural organizations, clean society, sobriety, women with happy homes and fond husbands, and children with dutiful fathers are not asking for its repeal.

We will, therefore, have to look elsewhere to find who or what is asking for its repeal. So far as my information goes, all of the political grafters and ballot-box stuffers, some of the ex-saloon keepers, all of the thugs and thieves, all other law-breakers of every kind and character, including blind tigers and negro craps-shooters, a few good, but deluded citizens who really believe that local option ought to obtain, a few people who are willing to take chances on losing their own souls and having the lives of their children debauched in order that they may have an opportunity to rent a few houses to sell whiskey in, all lewd characters, and one member of the "Farmers' Union," who loves corrupt politics better than he does the great principles of the splendid order to which he belongs, are the main individuals and interests that are fighting for the repeal of this law.

If it be true that all of the law-breaking elements of the state are working for the repeal of the prohibition law, then, I am constrained to ask, how can a good man, who really

believes in the principle of local option, afford to line up with the class of interests that he must be associated with in this fight in order to obtain what he wants? I can easily understand how a good man might want money, but I cannot understand how a good man could get his consent to join hands with burglars, forgers and embezzlers in order to get it. I can understand how a good man might want an office, but I cannot understand how he could get his consent to line up with election thieves, divekeepers and bawdy house pimps, in order to obtain it. And I can understand how a clean man might want a thing that he saw across the street, but I cannot understand how a clean man would be willing to wallow in muck and filth from one side of the street to the other, in order to possess it. So, I am forced to the belief, that when the good, clean men of the state, who are sincere in the belief that local option is the best way of settling the whisky question in Arkansas, seriously consider the character of elements and interests that they will be forced to line up with in order to bring whisky back into the state, they will desert the local option cause with as much alacrity as rats employ in deserting the sinking ships. Again, if good men will seriously and intelligently investigate the many crimes and untimely deaths that can be truthfully laid at whisky's door, they will find it to be the devil's most efficient earthly servant, death's never sleeping consort and the grave's best friend. I, therefore, submit that, from my humble viewpoint, I am at a loss to know how it is possible for good men, without regard to who and what they will have to line up with in order to repeal the statewide prohibition law, to vote for its repeal, unless there can be such an anomaly existing upon the earth as that of "good men" energetically serving the devil, sleeplessly consorting

with death, and occupying friendly relations with the grave. I lay down the broad proposition, that no law ought to ever be either enacted or repealed, unless good and wholesome reasons can be given therefor. So, let us take a little look at the reason assigned for the repeal of this law and see if they will hold water when tried by that test.

One of the reasons given for its repeal is, that it was enacted by the Legislature and not by the people at the polls, and my answer to that contention is, that every other law upon our statute, forbidding or prohibiting the commission of crime of every kind, was enacted by the Legislature and not by the people at the polls, and, hence, if the fact of the enactment of this particular law by the Legislature, instead of by the people at the polls, is a good and wholesome reason for its repeal, then, I submit, that every other criminal law upon the statute rests upon the same bottom, and ought to be repealed for the same reason. The Legislature has been enacting laws in this state ever since 1836, and this is the first time that I have ever heard it argued that a law ought to be repealed because it was enacted by the Legislature instead of by the people at the polls. Again, we are told, that this particular law ought to be repealed because the people of each and every precinct in the state, ought to be permitted to say by their vote, whether or not it should be a crime to sell intoxicating liquors in any of said precincts. To which argument I reply, that, if the argument rises to the dignity of a good and wholesome reason for its repeal, then, with just as good a show of reason, every other law defining crime and fixing a penalty therefor, ought to be submitted to the people of the various precincts at the polls and let them say by their vote, whether or not it should be unlawful to kill, rob, burn, steal, rape, gamble,

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trespass, sell narcotics, etc., in any or all of said precincts. The laws against the above enumerated offenses are statewide now, just as the law against the offense of selling intoxicating liquors is statewide now, and, as stated above, they were all enacted by the Legislature, and not by the people at the polls, just as the liquor law was enacted by the Legislature, and not by the people at the polls.

The advocates of the repeal of this law also contend that the people's "rights" were outraged by its passage, and that they, the self-appointed guardians of those sacred rights, are simply trying to restore them to the people by having the law repealed. Such bosh is enough to disgust the thinking people of the state, and is sufficient to make the simple minded laugh.

If the repeal crowd have any other reasons to offer in support of their position, I have failed to hear of them. But, to my mind, the real reasons they have for urging the repeal of the law, is to be found in the fact that some of them want whisky back in the state so they can sell it for gain without regard to the awful consequences that would attend such a calamity; some of them want it back so they can use it to corrupt the ballot and defeat the righteous reign of law and orders; and there are others who want it brought back so that they can drink it without regard to the many physical, mental, moral and financial ills that always attend its frequent consumption, no matter how good the intentions of its consumers were when they first began to drink it. It is Satan's own brew, and a good man can no more afford to tamper with it, than he can afford to tamper with the proverbial fire of a burning hades.

Those of us who are doing our best to defeat the repeal of this beneficent law, are trying to profit by the Christian, moral, law-abiding and uplifting experiences of the ages, and to prevent the demoniacal, law-breaking, immoral and down trodden conditions that the open and notorious sale of whisky always create, whose chief rewards are the tears and sorrows of broken-hearted widows, the cries of orphaned children, and the wails of lost souls, and whose only crown is eternal death.—R. B. Macon.

Helena, Ark.

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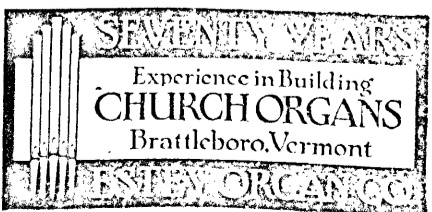
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PRESS SUPERINTENDENTS:

North Arkansas Conference, Mrs. A. B. Haltom....Walnut Ridge, Ark.

Little Rock Conference, Mrs. H. C. Rule.....Crossett, Ark.

Communications should reach us Friday for publication next week.

Put on the whole armor of God, that ye may be able to stand in the evil day, and, having done all, to stand.

Stand, therefore, having your loins girt about with truth and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

And take the helmet of salvation and the sword of the Spirit, which is the word of God.

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication.—Eph. 6:11-18.

MEMBERSHIP CAMPAIGN.

We would like to have news from the different auxiliaries as to the progress of the membership campaign. In the Little Rock auxiliaries the campaign was set in motion in July by our district secretary, and the result is to be made known at a union meeting at Pulaski Heights Church the fourth Monday in August.

LAKESIDE, PINE BLUFF, AUXILIARY.

This society continues to do most excellent work under the leadership of our capable and consecrated president, Mrs. B. L. Willie.

We have not missed a single meeting this year, and the attendance and interest have held up remarkably well during the hot months.

We adopted the Circle plan early in the year, and find that this has resulted in enlisting many members who have never before been active in the work. We are more than pleased with the working of the plan.

Our special local work is the payment of a large and long-standing debt on the parsonage. We are succeeding nicely in this, and will be ready with our first payment when it falls due in September.

We have made a good start on our pledge, and expect to pay it in full. We are looking forward with pleasure to the annual meeting next year. — Mrs. J. A. Sage.

A CALL.

Six weeks ago the Japanese portion of Walnut Grove, Cal., was burned. The only religious organization in the city was that of our Japanese Methodist Episcopal Church, South. The building and furnishings used were demolished in this fire. We now need to erect a room where these religious services may be conducted. There is no land for sale, but by contract a certain portion may be rented for a period of years. Five hundred dollars is needed to erect this temporary building. There is no money in our treasury and no available funds in sight. Behold what an opportunity for some who love the appearing of Christ to make it possible for him to come to the Japanese of Walnut Grove! Walnut Grove is in Sacramento county, where there are more than four thousand Japanese engaged in farming. An appeal

comes from these farmers to our Japanese pastor, Rev. Imai, to provide some place where they may send their children to a boarding school. The pastor feels that with a donation of two thousand dollars this building may be erected. Can we say nay to these people? Who will make it possible?

HOMER TOBERMAN CLINIC, LOS ANGELES.

The Home Secretary greatly enjoyed a visit to the Homer Toberman Clinic and Settlement, in Los Angeles. Three years ago this clinic was opened. Last year 3,705 patients were treated. The settlement features have grown so rapidly that an additional building became necessary. This second building is a beehive. Four nights of the week about fifty Mexican men, women and young people come for instruction in English. It was our pleasure to be present at one session of the work. In one room Miss Elhel McCaughan has some twenty-four Mexicans, who spoke absolutely no English. Her method of instruction was oral altogether, teaching them the names of objects. In another room Miss Alfter had the class in the second grade, fastening names of objects together by means of verbs and prepositions, simple phrases. In a third room Miss Lola Brown was giving instructions to some nine or ten Mexicans and Japanese in the methods of becoming American citizens. This school lasts for one and one-half hours four evenings a week.

On Sunday afternoon a Sabbath school of some eighty or ninety Mexicans gather for the study of God's Word. Every room in the two buildings is full at that time, and the gospel is taught in truth and simplicity to these strangers. It is good to have a part in this work.

FOUR GENERATIONS AT CHURCH.

A missionary of the Southern Methodist Church in Nakatsu, Japan, tells this interesting incident: "Recently the young wife of a soldier was baptized in Nakatsu church. Then she and her mother-in-law brought her two little children forward for baptism. While these three generations were before the altar the great-grandmother of the little children, who had been baptized a few Sunday before, was seated in the congregation."

ITEMS OF INTEREST.

There are said to be 1,782 Chinese in the city of Chicago.

The leader of the temperance reform movement in Japan was converted in a mission in California.

WHAT MAKES A GOOD MISSIONARY MEETING?

A good missionary meeting must have:

1. A well-planned devotional period, consisting of carefully selected songs, a helpful Scripture lesson, and a season of earnest prayer. This need not be conducted by the president, but should be intrusted only to some

one who will undertake it with care.

2. A business session conducted with due regard for such parliamentary usages as will prevent confusion and expedite the transaction of business. Every president should make a study of the most used parliamentary rules. Some helpful suggestions are given in "Helps for Missionary Societies." A failure to keep order and to prevent aimless discussion and general conversation takes all the power out of the meeting. The business session should be just as brief as possible and right to the point.

3. A program full of informing and inspiring material. It is a sin to have uninteresting programs when there is such a wealth of material to be had. Three sources contribute lavishly to the program material: (1) The Voice and other missionary periodicals; (2) the leaflets sent each quarter to the auxiliary by the Conference officer; (3) current literature, newspapers, and secular magazines are full of information which will prove most helpful for missionary programs.

PROGRAM COMMITTEE.

Back of this material there must be a woman or, better, a committee of women who are willing to use their ingenuity in planning an attractive use of it. They should see it that in the course of the year's programs every woman in the society has had an opportunity to contribute something to the meetings. No matter how timid or unpromising a woman may seem to be, there is some way in which she may be used in a part of some program. Let no one be overlooked.

SOCIAL MEETINGS.

During the course of the year there should be several special program meetings at which there is an opportunity for social intercourse. In winter this may be a parlor meeting; in

HUSBAND SAVED HIS WIFE

Stopped Most Terrible Suffering by Getting Her Lydia E. Pinkham's Vegetable Compound.

Denison, Texas. — "After my little girl was born two years ago I began suffering with female trouble and could hardly do my work. I was very nervous but just kept dragging on until last summer when I got where I could not do my work. I would have a chill every day and hot flashes and dizzy spells and my head would al-



most burst. I got where I was almost a walking skeleton and life was a burden to me until one day my husband's step-sister told my husband if he did not do something for me I would not last long and told him to get your medicine. So he got Lydia E. Pinkham's Vegetable Compound for me, and after taking the first three doses I began to improve. I continued its use, and I have never had any female trouble since. I feel that I owe my life to you and your remedies. They did for me what doctors could not do and I will always praise it wherever I go."—Mrs. G. O. LOWERY, 419 W. Monterey Street, Denison, Texas.

If you are suffering from any form of female ills, get a bottle of Lydia E. Pinkham's Vegetable Compound, and commence the treatment without delay.

summer a porch or lawn meeting. To this invite new members or women of other churches. Great care should be taken to make these meetings thoroughly missionary. See to it that all solos, readings, etc., are appropriate to the occasion. Oftentimes features are introduced into social meetings which do not bear on the subject of missions and lessen the missionary force of the meeting.

FEDERATED MEETINGS.

In every community where there are two or more churches there should be a federation of woman's missionary societies, and at least two meetings of this federation should be held during the year. The organizations of different denominations vary in form, but in spirit and purpose they are all one. Furthermore, their problems are similar. The missionary spirit of the entire community will receive a great impetus from meetings at which the work of all denominations is represented and the workers discuss their common problems and unite their prayers for the work. If you have no such organization in your community, straightway set about organizing one. If you need suggestions, write to your district secretary, who will be glad to help you.

FORWARD WORK OF ST. MARK'S HALL.

The sewing school is bigger and better than it has ever been, and there are more voluntary workers from uptown than ever before. The story hour is well attended, and the Boy Scouts are greater in number and measuring up to requirements. The Camp Fire Girls are about the same group, but attend well and are interested. From a religious standpoint we have made strides. We have about us a constituency that is all our own. The Sunday school numbers one hundred and sixteen, is well organized, systematized, and is enthusiastic. The Woman's Missionary Society does not grow so much in number, but is active, with two monthly meetings. We observed the Week of Prayer as a body and went as a body to the all-day meeting. Then we have the dearest missionary junior group that you know about. These we have weekly. We are planning the first of January to have a junior congregation, with service at 10:30 o'clock Sunday morning. The fact is, we are training up a permanent congregation that will be worth more than we can estimate. If we just had a church and our institution were adequate to take care of the opportunities thrust at us!

IMMIGRATION AND HOME MISSIONS.

One of the greatest problems of the government is the admission of aliens within our national boundaries. The present war has increased the gravity of this problem ten-fold. The present laws as to admission are, in brief: Exclusion of idiots and all feeble-minded, epileptics and insane, or those who have been so within five years; paupers, professional beggars, or those liable to become public charges; those with tuberculosis or any other contagious disease; persons who admit or have been convicted of crimes or misdemeanors involving moral turpitude; polygamists or those who admit belief in the practice of polygamy; anarchists or those believe in or advocate overthrow of the government by force or violence; prostitutes or those who traffic in them; con-

Sunday School Department

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SUNDAY SCHOOL NOTES FOR AUGUST 27.

By G. A. Simmons.

Subject: Journeying Toward Jerusalem.

Text: Acts 20:16-38.

Golden Text: "I commend you to God, and to the word of his grace." Acts 20:32.

Time: Probably April 28 to May 1, 57 A. D.

Place: Miletus, on the coast of Asia Minor.

Historical Background: The events of today's lesson happened near the close of six hard years of missionary work (51-57 A. D.), and nearly a year after the riot at Ephesus, the subject of last Sunday's lesson.

After the riot Paul left Ephesus and sailed to Troas and to Philippi, where Titus joined him, bringing good news from the church at Corinth. Paul spent several months visiting the churches at Philippi, Thessalonica, and Berea, and about three months at Corinth, where he wrote his epistles to the Galatians and to the Romans. With the collection for the poor at Jerusalem Paul left Corinth intending to sail straight to Syria. But, hearing that some Jews were plotting to waylay him, he changed his plans and returned through Macedonia. Luke joined him at Philippi, and, sailing to Troas, where he had the vision and call to Macedonia several years before, and where they now found other delegates to Jerusalem with collections. On the last night of their week's stay in Troas, while Paul was preaching to the disciples in a crowded, hot room on the third floor, a youth named Eutychus, sitting in a window, was overcome by sleep and fell heavily to the pavement below. He was taken up as dead amid excitement and sorrow. But Paul restored him to life. After that he administered the sacrament and conversed with the converts till morning. His companions boarded a boat bound

tract labor, induced or solicited by promise of employment; any one whose passage is paid with the money of another; children under sixteen unaccompanied by one or both parents. This, with various provisions and special exemptions, constitutes the present regulations.

In the last analysis the immigration problem becomes a question of Christian brotherhood, of righteousness, and of the establishment of the kingdom of God. What has home missions to say or do about immigration? This is at least clear. God is bringing the alien to us; he has made our land desirable for his habitation, as well as ours. If Jesus Christ is a Savior for all men, that includes the alien, whether he remains in his own land, when we call him "heathen," and send him foreign missionaries, or whether he comes close enough to become unpleasant and joins the ranks of other backward people, like the Indian, negro, and mountaineer. Home missions is near missions; and there should be no question of the duty, the responsibility and the obligation of every question.—Bulletin.

for Syria, and while it was rounding the promontory Paul walked across to Assos and there embarked with them. Now we would like to know whom it was Paul wished to see on this walk! Note on the map their course among the islands of Ionia—from Assos, past Mitylene, Chios, Samos, and Trogylium to Miletus—each place famous and full of history and interest. The ship stopped some time at Miletus, probably from Thursday to Sunday or Monday. So Paul sent for the elders of Ephesus (called Bishops in V. 28), went ashore and addressed them, as told in our lesson today.

Geographical Background: Miletus, at the mouth of the Maeander River, was an important seaport of Caria, and was perhaps the largest and most celebrated of the 12 cities in the Ionian Confederacy. It was especially famous for its flocks, woolen fabrics and maritime colonies. It was also the birthplace of several distinguished philosophers and historians. The site of the ancient city is now in a marsh about ten miles inland, due to the alluvial deposits of the river. Recent excavations have revealed one of the largest Greek theaters, seating fully 25,000 people, and a large temple to Serapis, an Egyptian deity worshiped especially as a god of healing whose worship spread rapidly, not only over the isles of Greece, but even to Rome. This reminds us of some modern healing cults. Man is still

prone to worship whatever removes his imaginary ills. Miletus is about 30 miles from Ephesus, around the coast road, but only 20 through the country.

I. Paul's Address to the Elders of Ephesus: Paul had hoped to celebrate the Passover in Jerusalem, but his change of route from Corinth made that impossible. Then he was exceeding anxious to be in Jerusalem on the day of Pentecost, 50 days later, which would enable him to meet many Christians from different places. For this reason he did not stop at Ephesus, but, finding that his ship would tarry nearly a week at Miletus, he summoned the elders of the Ephesian church for a conference and a farewell. His address to them falls naturally into four divisions: (1) A retrospect of his ministry among them (V. 18-21, 33-35). Paul begins by saying that they know what manner of life he lived among them. As pupils know their teacher, they know he has served the Lord "with all humility of mind" as a devoted bond servant; and with many tears (over the hardness of their hearts) and persecutions of the Jews; that he declared the whole truth regardless of consequences to himself; that at every opportunity he taught to both Jew and Greek repentance and faith, "publicly and from house to house;" that he coveted no man's money, but made his own living and showed how they ought to help the weak; that, as Christ taught, "it is more blessed to give than to receive." (2) A prospect of his future plans (22-25). Paul now describes a most notable journey—one that in many points suggests our Lord's last journey to Jerusalem. (Luke 9:51-54.) Like his Lord, Paul felt there was trouble ahead, but he knew the Holy Spirit was leading and he followed fearlessly. It seems

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that sometimes God guides through bonds and afflictions and ways full of apparent obstacles and hardships. Paul cared not for himself. His ambition was to "accomplish his course and the ministry" of the Lord Jesus. Obedience to the Spirit brought Paul at the expense of the government to the very place he longed to go—Rome. It gave him admittance to Felix, Festus, Agrippa, and to the very court itself of the Emperor himself—opportunities he would never have had otherwise. At the end Paul was conscious of duty faithfully done, and we learn (2 Tim. 4) that he did achieve his ambition, he finished his course. (3) An exhortation as to what they should do and be (28-31). Paul urged the elders to take heed for themselves, to guard the church from heresies and enemies within and from without, and bids them watch, even as he watched and warned. (4) A commendation to divine protection (32), and their farewell (36-38). Paul now commends them to God's love, grace, and care. "The word of his grace" is able to build you up" in grace, in truth, and in good works, to become fitting temples of the Holy Spirit "and to give you the inheritance" of the saints—i. e., all the good God can give and man can receive.

The final farewell was a most touching scene, and gives a glimpse of the close relationship and affection existing between pastor and people. At the end of his speech Paul knelt down and prayed with them (notice "with them"), and they fell on his neck, weeping and showering kisses upon him, and escorted him to the ship, sorrowing because they would see him no more.

Lesson for Us: Paul had a great overmastering purpose in life. He strove regardless of self to carry out his purpose, and never slackened his effort. How is it with us? Are we trying to get all we can, or to do all we can? Do we feel that the world owes us a living or that we owe our life to the world? What is our motive in life? At the end will we be able to say, as did Paul, "I have finished the course; I have kept the faith"?

THE TEMPLE OF DIANA AT EPHESUS.

In discussing next Sunday's lesson some of the classes in our Conway Sunday school have been asking for a comparison of the Ephesian Temple of Diana with that of Solomon in Jerusalem, especially as regards size, splendor and cost. As information in regard to the building of Solomon's Temple is of easy access in the Bible (1 Kings, chap. 6, etc.) and lack of space forbids a detailed description of either edifice, only a brief account of the Temple of Diana will be given.

The Ephesian Temple of Diana in Paul's time seems to have been the fifth temple on the same site—a marsh not far from the river—chosen as most likely to preserve it from injury by earthquakes.

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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.

Toward the end of the Eighth Century B. C., after the Ionian invasion and occupation a small shrine, little more than a platform with altar and image, was erected and probably served until about 650 B. C., when a restoration and enlargement was made. Both these temples were of Doric style. Again about a century later this temple was replaced by a still larger one of Ionic type and on a higher foundation. About 540 B. C. the fourth temple, also of Ionic style and known as the Croesus temple, because he and other Asiatic rulers contributed largely to it, was built on the enlarged foundations of the former structure. The platform now covered about 80,000 square feet and the cella of fine white marble was large enough to include all of the former shrine. This temple was beautifully ornamented and took 120 years to complete it. It is said that Herostratus, desiring eternal fame, set it afire in 356 B. C., the same night in October Alexander the Great was born.

The fifth restoration occurred soon after this. The Ephesians desired to make the temple of their patron goddess magnificent to correspond to her reputation for riches. The platform, built on the old, was but seven feet higher, necessitating ten steps instead of three and was enlarged a little. Its dimensions now were 425 feet long and 220 feet wide, covering nearly 94,000 square feet. The new columns, 60 feet high, were arranged in double rows on the sides and quadruple at ends.

Dean Farrar in his "Life and Work of St. Paul" thus describes this temple: "It gleamed far off with a star-like radiance. Its peristyle consisted of 120 columns of the Ionic order, hewn out of Parian marble. Its doors of carved cypress wood were surmounted by transoms so vast and solid that the aid of miracles was invoked for their elevation. Some of the pillars were carved with designs of exquisite beauty. Within were the masterpieces of Praxiteles, Phidias, Scopas and Polyclitus. Paintings by the greatest of Greek artists adorned the inner walls. The ceiling of the temple itself was of cedar wood supported by columns of jasper on bases of Parian marble. On these pillars hung gifts of priceless value, the votive offerings of grateful superstition. At the end of it stood the great altar adorned by the bas-relief of Praxiteles, behind which fell the vast folds of a purple curtain. Behind this curtain was the dark and awful shrine in which stood the most sacred idol of classic heathendom."

Alexander the Great came to Ephesus in 334 and offered to furnish the funds to complete this splendid temple. This came to pass probably by 300 B. C. as Pliny says that its cypress wood doors had been in existence for 400 years and were as fresh and beautiful as when new. It is interesting to know that Timarete, the first female artist on record, painted the picture of the goddess Diana for this temple.

The grandeur of this massive temple was the admiration and wonder of the world over 500 years, except that Nero plundered it of many costly offerings and much silver and gold. It stood intact, with but few repairs, until 262 A. D., when it was sacked and burned by the Goths. It was probably restored and survived with waning worship, due to the spread of Christianity until Theodosius by edict closed all pagan temples. Then it was used as a quarry for material to

build Christian churches. Some of the handsome green jasper columns were carried to Constantinople by order of Justinian to support the immense dome of St. Sophia. By and by this stupendous and celebrated edifice was razed to the ground and even its site was covered with alluvium from the river and forgotten. The last day of 1869 an English archaeologist discovered it by the aid of two letters of Antoninus Pius written to the Ephesians about 150 A. D. and an inscription, which told the order of the procession to the temple. Excavations since have added greatly to our knowledge of this wonderful pagan temple.—G. A. Simmons.

SUNDAY SCHOOL FIELD NOTES.

Hickory Plains Circuit.

One of the most delightful experiences that I have had this year was my visit at Bethlehem Sunday school, on the Hickory Plains Circuit. The occasion was Children's Day. It was Saturday. Dinner on the ground and a program that lasted all day. Everybody took a part from the smallest child to the oldest man. A splendid feature of the program was the singing of their great class led by John Glover. Brother Bob Cochran is superintendent of this school, and when his new Sunday school building is completed, he will have the "Model Country School" of our Conference. While on this work I visited two other schools, and at each place I heard nothing but commendation of the work of Brother Nethercutt, who is closing out his four years on this circuit.

Junaluska.

In company with Brother Caughey Hayes, I spent the two weeks, July 10-24, at Junaluska, N. C., attending the great Methodist Sunday School Conference. Space forbids me writing about this Conference. I offer the following observations:

It was a great Conference! A number of the leading men in our Methodism were there devoting their lives to Sunday school work. The Conference of Field Secretaries and Chairmen of Conference Boards was worth more to me than all the books I had read on Sunday school work. Next to John R. Pepper, our own Caughey Hayes was recognized as the best Conference Board Chairman and Superintendent among the many attending the Conference. No man made

a better impression or came nearer getting "all he went after" than did our Dr. J. H. Reynolds of Hendrix College.

Center Point.

Returning from Junaluska, my first engagement was at the Center Point Fifth Sunday Meeting for the Prescott District. This meeting confirmed my judgment of the wisdom of Dr. Hayes in planning them for his district. It was a success. Much of the success of this particular meeting is due to Brother Christie, who planned and carried out the program.

Brother W. D. Lee has been for over thirty years the superintendent at Center Point and during all this time nothing but providential hindrances has ever kept him from his post of duty. His reward is in those splendid young men and women that his school has given to the service of the church. Few men will have more stars in their crown than Brother Lee.

Itinerating in the Prescott District.

According to a schedule arranged for me by Brother Harrison and Brother Goodlett, last Monday I began my itinerary of the Prescott District, and so far my trip has been inspiring. My first engagement was Monday night at Glenwood, on Brother Harrison's work. Brother Tom Coker is superintendent here. He and Brother Harrison had the service so well advertised that all the teachers and a house full of enthusiastic Sunday school folks greeted me. The night was spent in the elegant home of Brother Will Moseley. Brother Harrison has done a great work here and much regret was heard that he is closing his quadrennium.

County Line.

At Glenwood I was met by Brother Jesse Galloway of the Womble Circuit and Tuesday morning he took me out to County Line Church where, much to my surprise, I found a large congregation waiting to study Sunday school work. This is the home church of Tom Hughes, and his brother Robert is superintendent. This school runs throughout the year and is up to date in many respects, and with such interest as I saw manifested, it bids fair to become a model school in the near future.

Caddo Gap.

From County Line we went to Caddo Gap. Court at Mt. Ida kept Brother Pike Vaughn, the superintendent,

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and many others from the service, yet a fair-sized congregation gathered and a profitable service was held. If Caddo Gap were in North Carolina people would go a thousand miles to enjoy its beautiful scenery.

Mt. Ida.

Nestling among the mountains of Montgomery county, nine miles from the railroad, is the quaint old town of Mt. Ida. I had thought it was asleep, but I was mistaken. It is the "livest" place I have found. Their Sunday school, lacking only two points of measuring up to the "Standards of Efficiency," is doing a great work. Their Teacher Training Class is the largest in our Conference. In spite of a political gathering at the same hour, a good congregation greeted us and at the close the wide-awake superintendent, C. H. Herndon, promised to put the Mt. Ida School on the Honor Roll within the next two months. The pastor, Brother Yearwood, was off in a revival, but splendid reports were heard concerning his ministry. I left Mt. Ida feeling that our cause there was bound to succeed while in the hands of Brother Yearwood and those fine young laymen such as Herndon, Miller and Whittington.

Womble.

At Womble I found our Presbyterian brethren in the midst of a great camp meeting, which was absorbing the interest of the whole town. But they kindly gave way and invited me to address the representatives of all the schools at their morning hour. It was a delightful service. Brother D. W. Rowton has recently been appointed superintendent of the Methodist school at this place and his people say that he was made for the place. I have not found a man more interested and anxious to succeed than Brother Rowton. Brother Galloway, in spite of many obstacles, is doing a monumental work on this circuit. I am under lasting obligations to him for the many courtesies shown me while with him, and also to Brother Bushie, who runs the hotel and feeds all preachers.

Mt. Tabor.

I closed the week at Mt. Tabor with Brother Durham, on the Shawmut Circuit. Two great services were enjoyed. I have not seen so much shouting since I was born. It was good to be there. There is no school at Mt. Tabor, but they promised to organize as soon as their revival meeting is over. Brother "Dutch" Forgy took care of the preachers. He would make a good superintendent.

This has been a glorious week with me. I have talked nothing but Sunday schools and hungry listeners have gladly heard. I have sold many books and distributed many leaflets.

Much of the success of the work is due to Brother Tom Hughes, who has laid aside everything else and accompanied me through this district, where he is so well known and loved. This is a great district and I find its presiding elder, Dr. Hayes, closing out his four years in high favor. I continue here for the next two weeks, so this is to be continued.—Clem Baker, Field Secretary Little Rock Conference.

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.

EPWORTH LEAGUE.

THE EPWORTH LEAGUE LESSON FOR AUGUST 27.

By Rev. H. C. Hoy.

Church Extension.

These notes are taken from an address by Rev. C. W. M. Taylor.

According to statistics reported in the Manufacturers' Record, Methodism has spent one-third of the sum total of all the money spent for church buildings in the South. Thus it will be seen that Methodism has undertaken a great deal.

Why do the Methodists lead in church building? The question will come from the thoughtful reader. The average reader will be satisfied with an assumed reason, whether facts confirm it or not, that there are more Methodists found within this large area of country than there are other denominations, therefore, they spend more money in building churches. Be this as it may, there are other reasons that must be recognized with and due attention should be given them.

They have doubtless exalted beyond their comparative numerical strength—and this is no strange thing to those who are familiar with Methodist economy—the Methodist way of doing things. In the first place, "the itinerancy" has built many a church that otherwise could never have been built. The connectional system enables Methodists to build churches and put a preacher in charge in places where other denominations of the congregational type cannot consider. A church building is almost useless without a pastor. I have seen church buildings that were erected for anybody and everybody to preach in, but, without an exception, there was little accomplished, and sooner or later they are supplanted by a denominational church. The Methodists do their share of the supplanting.

According to the Methodist plan the circuit is made with the single idea of covering the entire territory of a Conference and the Conferences to cover the entire land. Not a mountain nor a valley is left out and it matters not whether the land be thickly settled or sparsely settled, the itinerant is a "traveling preacher," and get over the land he must.

Nor does it matter so much whether he finds church buildings or not as to his going. If the churches have not been built, he is to build them. It is not infrequently the case that a preacher is read out for an appointment without a church building. There is nothing left for him to do but to build a house of worship, and it does not take him long to get at it, though the task may seem ever so hard. While congregational churches are debating as to whether or not they will consent to this union or that union with a sister church in order to support a preacher, (and how hard it is for them to agree) the Bishop and his council have made the Methodist circuit and the preacher is on the job. At times it may be hard on the preacher, but the work goes on just the same. There is not a spot whether the preacher cannot reach.

The Church Extension Board is no small factor in Methodist church building. A glance at the Church Extension Hand Book makes that plain. The funds are worth far more than the actual figures in its stimulating influences to church building. A gift of two or three hundred dollars from this source has a tendency to bring

out the best effort a congregation can make.

Moreover, church building is an undertaking and subject to all the problems of other financial enterprises, even to a greater degree than similar enterprises, for men like most to put their money where it will give promise of largest dividends in semi-annual payments. There is always plenty of money for every enterprise that offers such inducements. But the currency of heaven is not legal tender here, and men think little of eternity when their money is sought for building churches. The Church Extension Board gets behind a building enterprise as a surety against unseen developments and the building venture is made.

Along with these thoughts comes the question, "Are we building wisely?" Is the money well spent? Is the building exactly what we need and located in the right place? Have we overbuilt the situation and have we too many churches? I shall not attempt to answer these questions. Some towns are over-churched, and it would be folly to build more churches, while on the other hand there are places without a church, and such places are the proper places to spend our money.

ARKADELPHIA DISTRICT LEAGUE CONFERENCE.

The Arkadelphia District League Conference met in Malvern, Sunday, August 6, 1916. First we listened to an edifying sermon at 11 a. m. by Rev. Gay Morrison, his subject being, "God Designs to Bring All to Perfection." After the close of the sermon Brother Harrell administered the sacrament of the Lord's Supper.

The Conference opened at 2 p. m. The secretary then called the roll by charges and only six Leagues responded.

Mr. Foster of Arkadelphia gave an address on the Department of Worship and Evangelism.

The Era agent being absent, Mr. Morrison gave a short talk on every Leaguer having access to the Epworth Era.

"Music in the League," by Miss Mary Williams of Malvern was inspiring and enjoyed by all present. Not only did she stress our having good sound music bearing on the subject of the lesson, but she emphasized the fact that we sing in the spirit. We then had the pleasure of listening to an able discussion on the "Import-

ance of the Junior League" by Miss Margaret Young. This was followed by a very interesting talk on the work of the Third Department by Miss Juniata Barnes.

George Taylor, a delegate from Sardis, made a splendid speech on "Points of Efficiency in the League."

Miss Sadie Griswold, superintendent of the Fourth Department, presented the Missionary work of the League. She put special stress on the inculcation of Missionary ideals and knowledge and she said this could be brought about by having Mission Study classes, Missionary libraries and monthly Missionary programs.

The Conference elected Mr. Foster, Miss Baker and Mr. Thornton to represent the Arkadelphia District League at the Prohibition Convention which meets in Little Rock in September.

Mr. Allen suggested that the Leagues of the district put on the play entitled "The Seven Blasts." This is a temperance play and can be had of the author, Mr. Parish, of Mt. Ida. We then had report of nominating committee and the following officers were elected: President, Gay Morrison, Malvern; Vice President, James Workman, Arkadelphia; Secretary, Miss Allie Cox, Malvern; Treasurer, Miss Matlock, Leola; Superintendent Department 1, Miss Edith Folden, Pine Grove; Superintendent Department 2, Miss Marie Fink, Hot Springs; Superintendent Department 3, Miss Evelyn Moore, Hot Springs; Superintendent Department 4, Miss Ruth Mann, Pine Grove; Era Agent, Benjamin S. Foster, Arkadelphia; Junior Superintendent, Miss Margaret Young, Malvern.

Adjourned to meet in Arkadelphia some time during the month of February, 1917.

We were indeed glad to have with us Miss Bess McKay, District Secretary of the Prescott District.

And we are deeply indebted to the people of Malvern for such royal hospitality.—Edith Folden, Secretary.

A WOMAN'S APPEAL

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

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J. M. WILLIAMS, President

CHILDREN'S DEPARTMENT.

BUTTERFLY IN THE RAIN.

Butterfly, butterfly, gaily you soar
when the sun shines and the
song-birds are calling;
But what do you do when the stormy
winds roar,
And out of gray clouds chilly rain-
drops are falling?

"Oh, I care not a bit, little boy, little
girl,

For wind or for rain, or for light-
ning or thunder;
For when the drops splash, and the
world seems awlirl,
I seek a big sheltering leaf and
creep under.

"I fold up my wings 'neath that pret-
ty green tent,
And cling with my six little feet,
oh, so tightly!

And there I stay, safe, till the storm
is all spent,
Then off in the sunshine again I
flit lightly."

—Minnie Leona Upton, in *Our Dumb
Animals.*

A HARD THING FOR A LITTLE
BOY TO DO.

Jimmy loved his little sister; but
even so, he didn't like to take her
out in the go-cart; even so, he did not
wish to be seen taking care of that
pink-and-white baby, especially on
Saturday morning, when his work was
done and he was ready to play with
the boys on the public playground
around the corner. He had done his
work well—his mother said so; he
had straightened his room in the
basement, where he and his older
brother had been making bird houses;
he had swept the furnace room and
carried the ashes into the alley and
cleaned the walks—all that was boy's
work. He thought that taking the
baby out for an airing in her go-cart
was girls' work, and if his big sisters
were too busy that Saturday morning
to go walking, why couldn't the baby
play in the house until afternoon?

"Turn her loose in my room," he
said to his mother, "and shut the
door. She'll be good if she can have
all my playthings and can pull every-
thing she sees down to the floor, and
then I'll straighten up."

"Why don't you want to take your
dear little sister out in her go-cart
this lovely morning, Jimmy, when you
know that the sunshine and fresh air
will do her so much good, the dar-
ling?"

"Of course I know that she is a
darling all right," Jimmy admitted,
as he helped the baby take uncertain
steps from one chair to another,
"but—"

"But what?" urged his mother, as
the boy stopped talking and looked
cross.

"You'd know if you'd ever been a
boy," Jimmy grumbled. "Here, let go
of my hair!" he advised baby, as she
made a dive at his head with both
hands and squealed for joy. "Here,
here, sis, let up, let up, or brother'll
be bald-headed!"

"Now, mother," he continued, "bab-
ies are all right, of course, and a fel-
low likes to meet his little sister out
in a go-cart when someone else is
wheeling her. But if I take her out
the boys will laugh!"

Jimmy's mother opened her mouth
to say something, but changed her
mind so quickly that, although Jimmy
felt cross as a grizzly bear, he half

smiled when he saw his mother's
mouth open and close like that, and
certain it is that he felt a bit
ashamed, because he added:

"Of course the baby is all right;
she is pretty and clean, and she
doesn't cry. But I tell you, it isn't
any fun to have the boys all laughing
at you!"

"Jimmy, please bring me the baby's
bonnet and coat," was the way his
mother answered that. "I am sorry,
but she must be out this morning,
and you are the only one who can
go with her. You are dragging her
bonnet strings," she added, as Jimmy
obeyed ungraciously.

When the baby saw her bonnet and
coat she was so pleased she lost her
balance and down she sat, bobbing
her head and saying "Bye-bye-bye,"
and you may be sure that Jimmy was
not cross to her; he was only cross
about her.

Mother looked troubled when her
small son took the go-cart down the
steps. "Bump-ety-bump! bump-ety-
bump!" hard; but she smiled when
she saw how tenderly he carried the
baby down those steps, and how gen-
tly he snuggled her back against her
pillow. If his tones were not joyful
when he said, "Brother take her bye-
bye," the baby didn't notice. Prob-
ably the reason she pulled his cap off
and tossed it on the grass was be-
cause she wished to see him laugh
while he buckled the go-cart strap so
tight that, no matter how hard she
bumped against it, she could not fall
out.

When Jimmy turned toward the
open window and inquired, "How long
do I have to keep her out?" his moth-
er answered:

"Jimmy, I am ashamed of you!
You behave as if taking your little
sister out for a walk is the hardest
thing a boy can do! You may bring
her in the house soon as you make up
your mind that you want to give her
away."

Jimmy laughed at that. "Then I
suppose," he remarked, "that I shall
have to stay out with her forever and
forever, walking up and down back
streets!"

Jimmy's mother said no more, be-
cause she knew that Jimmy chose
back streets for baby lest the boys
should see him and laugh.

It happened that morning that Jim-
my didn't have a chance to turn in
the direction of a back street before
he met three of his particular friends,
whom he did not wish to meet, on
their way to the playground; but be-
fore those little boys spoke to Jimmy
they began doing tricks to make the
little sister laugh, and they crowded
in front of her so as to stop the go-
cart.

"Where are you taking her?" asked
Bobbie Evans.

"Nowhere; just out walking," an-
swered Jimmy.

"Then bring her over to the play-
ground and let her see us go down
the slide," suggested Peter Brown.

"And lemme wheel her! My, but
she is a peach!" exclaimed Kenneth
Barnes.

Thus began one of that dear baby's
happiest mornings, because when she
reached the playground she discover-
ed that all the children loved her,
even the boys—big boys and little
boys. Jimmy discovered the same
fact, and baby allowed him to play
with the boys to his heart's content;
and that day she learned a new word
—it was "boy!"

At eleven o'clock Jimmy suddenly

remembered that half-past ten was
the baby's nap-time. "Oh, I must get
her home to mother!" he exclaimed.
"I shouldn't have kept her out so
long! Come home with brother and
say 'boy-boy' for mother!"

"Let me wheel her again," offered
Kenneth Barnes. "It is time for me
to go home, anyway. Don't tell the
others, but I promised my mother
that I would come home and do the
dusting this Saturday."

"Isn't that girls' work?" demanded
Jimmy, as he gladly allowed Kenneth
to wheel the baby.

"Mother says not," answered Ken-
neth. "She says that whatever a boy
can do to make everything easier for
his mother and sisters is man's work.
Of course, though, I don't like to
dust!"

"And I don't like to take a baby out
in a go-cart," confessed Jimmy, on
reaching his own gate.

"Do you know what is the hardest
thing a boy can do?" Kenneth wished
to know, as he shook hands with the
baby and laughed because she laugh-
ed. "The hardest thing a boy can do
is to see a baby like her going into
another boy's house when there isn't
any little sister in his own house!"

"Come on over and play with her
any time," was Jimmy's invitation, as
he went whistling into the house, car-
rying his sleepy little sister, while
that dear little sister patted his shoul-
der and said "boy, boy, boy!"

"I know now what would be the
hardest thing a boy could do," ex-
claimed Jimmy, as he dumped the
baby in his mother's lap; "it would
be to have to get along without her!"

Straightway the baby said another
new word, which made two new
words in one day—she said "Good
boy!"—Frances Margaret Fox, in
the *Christian Register.*

HAPPY AND FREE.

Gracie Dean reached for the small
wad of green just at her feet, then
ran diagonally across the street to
where the High School Building tow-
ered high and strong. As she reach-
ed it a bird, perched on a nearby tree,
sent out a little burst of song, and on
the instant, with a quick throb at her
heart, she wondered if there were
birds in heaven, and, if not, whether
her mother missed them, she had
loved them so.

Then the gong sounded and the
day's work began.

The day was hot. Little damp spi-
rals, like gold, fell about her fore-
head. The words on the page before
her appeared strongly devoid of
meaning. Try as she would, she
could not get a clear grasp of things.
And ever between her eyes and the
printed page wavered a small, moist
wad of green.

"If it's a dollar," she mused, "it'll
get that love of a collar at Wynn's.
If it's two, it'll get gloves. Then the
red lips pressed closer. "And if it's
five," she breathed—and then, from
somewhere, a faint murmur seemed
to break into her words. "If it's
five," she breathed—and then, from
somewhere, a faint murmur seemed
to break into her words. "If it's
five," it droned, "how much—how aw-
fully much it means to somebody."

Impatiently she pushed the tangle
of gold from her eyes. Would the
clock hands never reach the closing
hour!

On the edge of the window seat a
bright-hued bird balanced and sent
forth a song; and—a child again—in

a tangle of goldenrod—she seemed lis-
tening to a soft voice saying:

"They sing, little girl, because they
are happy and free!"

The final moment came at last, and
with clouded eyes she hurried into
the outer sunshine.

When she reached home Dr. Dean
was just leaving the yard. He glanc-
ed with quick scrutiny at the brilliant
eyes and hot cheeks of his daughter.
Then he spoke casually: "I got a
couple of broilers today," he an-
nounced. "Maria's going to let us
have them for tea."

"All right," assented Grace. But no
light touched her eyes.

Her father turned. "I wonder," he
mused gravely, springing into the
waiting car, "what happened to take
the song off her lips!"

At the same moment, with shaking
fingers and eager face, she was
smoothing out a small, moist wad of
green. Then she drew in her breath
with a little sucking sound. Before
her lay a ten-dollar bill!

Sitting down abruptly, she spoke
aloud. "I'll just add to it what Dad
said he'd give me for my gown, and
I'll have the dearest dream of a dress
any girl ever thought of!"

When she awoke next morning the
birds outside her window were having
a great jubilee. A few moments she
lay looking dreamily about. Then
she pulled on her slippers and, going
to the window, drew the muslin cur-
tains. "I wonder," she voiced, drag-
gingly, "what in the world's the mat-
ter with me! I wonder if I'm getting
old and pokey! Maria's always tell-
ing about waking with a bad taste in
her brain!"

At breakfast Dr. Dean noted the
listless eyes and pale cheeks at a
glance. "Eating sweets, lass?" he
asked shortly. She shook her head.

"Sleep well?"

"I thought," declared she, "I'd nev-
er get to sleep."

"It surely wasn't those broilers,"
he remarked tersely. "You didn't eat
enough to hurt a fly."

"Why, Father Dean!" Her voice
was explosive. "How did you know?
You never looked at me once?"

"A doctor," quoth the shrewd phy-
sician, "sometimes knows more than
his patient fancies." His sharp eyes
grew almost gentle. "Problems aren't
easily solved," averred he, "on an
empty stomach. Better eat that muf-
fin instead of crumbling it, my girl."

A moment later the honk of his au-
tomobile sound at the turn.

Maria came in and began clearing

Invigorating to the Pale and Sickly.
The Old Standard general strength-
ening tonic, GROVE'S TASTELESS
Chill TONIC, drives out Malaria, en-
riches the blood, and builds up the
system. A true Tonic. For adults
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No. 666

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

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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 Arkan-
sas Sunday schools. You need them.
A dozen of either kind sent postpaid
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200 E. Sixth street, Little Rock, Ark.

the table. "Sick, honey?" she inquired.

"I don't see," Gracie said impatiently, "why you think that!"

"Thought yeseemed sort o' peaked," the woman declared. "I've never heard ye tune a note the mornin'."

"A person can't always sing, Maria. There are other things to do."

The woman smiled. "Well, honey," counseled she, "you let someone else look after the 'other things.' You were born to sing. Dont' ye fergit I was with yer mammy when ye came; and the very instant ye opened the bonny eyes o' ye a wee birdie hopped close to the screen and began to sing. 'Twas the first thing ye ever heard, my lamb—singing. I've often thought that somehow his tune got into yer heart. And a right blithesome tune it was, honey, dear."

Gracie drew a long breath. "Maria," said she, "I'm planning the dearest love of a dress."

The eyes of the servant woman narrowed. "Surely, then," she muttered, "ye should be singing like a million larks," and piling the dishes promiscuously on a tray, she started for the kitchen.

Gracie went slowly toward the hall. "I believe I am sick," murmured she, reaching for her hat; and for almost the first time in her life she started for school without a song on her lips.

A couple of mornings later, cheeks pale, eyes lusterless, she stood coiling her hair absently about her head, while outside her window the birds were singing as they had never seemed to sing before. "I believe," she said wonderingly, "I've forgotten how to sing!" Then suddenly she dropped her hair, and, throwing herself across the bed, began to sob in girlish abandonment. "Oh," she wailed, "they make me sick—those birds! Why won't they stop?"

Along the hall came a heavy tread—a knock—and her father stood looking down at her.

He placed a practiced hand on her burning cheek; then, finger on pulse, he spoke. "Nerves, my lass. form no

DON'T USE SOAP

on your hair. It is too strongly alkaline and will do a great deal of damage. The hair should be of a soft and silken texture. Each individual hair is of delicate construction and requires scientific, careful treatment. If your hair is harsh, dry, coarse and scanty then you are not giving it proper treatment. The hair needs food just as the rest of your body and in order to keep your scalp nourished and your hair plentiful and beautiful, you should supply it with the proper food and treatment. The Creoles of Louisiana possessed a formula for keeping the hair beautiful and for many years kept the secret to themselves, but now you may enjoy their discovery by using "La Creole", Hair Color Restorer, the same recipe which the Creoles used. It darkens hair in the natural way and keeps the scalp in healthy condition. For sale by all reliable dealers. Price \$1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

SAMPLE CATECHISMS.

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

NEWS OF THE CHURCHES.

DEATH OF MRS. T. F. BREWER.

Mrs. T. F. Brewer, wife of Rev. T. F. Brewer, died at the home of her son, R. P. Brewer, in McAlester, Okla., at 11:30 p. m., Friday, August 11. Sister Brewer had been sick all this year, and had been seriously ill for the past five months. She lived a triumphant life and she died a triumphant death. Only yesterday she said that the days of her sickness had been like days spent in heaven. For more than thirty-five years she has been giving her money, and her toil, and her prayers and her tears to bless this Indian land, and today hundreds of women who were educated in Harrell International Institute and

part of God's plan in a girl's life."

She sat up, dabbing her eyes. "Oh," she choked, "I'm sick, Daddy. I'm just—sick!"

"Nonsense! You're as fit as a fiddle," he declared gravely, "and your mother's waiting to hear that morning song. She'll keep waiting till the soul's clean. You can't sing when you aren't fit; and you can't be fit, body or brain, when some little corner's too drabbed to be opened to the light."

Outside the birds sang on and on. The girl on the bed, very still now and white, sat staring from the window with bright, unseeing eyes. A space away, grave, patient, the busy physician waited.

"I'll have to go," he said at length, "Granny Dane's in a bad way."

In a flash Gracie was beside him. "Wait!" she begged piteously.

Next instant she was holding out a ten-dollar bill. "Daddy! Oh, Daddy!" she sobbed, "I never thought of it like that—that it would soil—my—soul! I found it, Daddy. I meant to add it to what you gave me—and get—a lovely gown! I just wouldn't think—it—wasn't mine!"

A second there was silence.

Dr. Dean slowly folded and unfolded the bill; then, in unwonted tenderness, he drew her to his side. "Granny Dane lost ten dollars the night we had those broilers," he said. "When I saw her yesterday she was practically starving. I sent Maria down with a basket, and I'm taking another today. I'll put this on top."

"Oh, father!" A moment the awed young face was raised to his. Then, bravely and sweetly, she threw back her head. Like a halo of gold her hair stirred in the morning breeze. "I want," she declared steadily, "to add that fifteen you said I could have for the dress. It won't make those two hungry days up, but it will help, Daddy. And don't you think perhaps mother and—God—will like to know I've tried to cleanse—my—soul?"

Dr. Dean cleared his throat. "I always knew you were like your mother," he announced emphatically. "But I must hurry, and so, I'm thinking, must you."

As the door closed she stood for a moment quite still. Then suddenly, as though set in motion by an unseen hand, the old, melodious tune was sounding in her soul as from somewhere she seemed to hear, in tender echo:

"They sing, little girl, because they are happy and free."

The next instant a joyous trill of melody floated through the house as, gathering her hair into a shining mass, she coiled it with deft fingers about her head.—L. D. Stearns.

its successor rise up and call her blessed. Her death will turn many a face in tears toward the heavenly home where she abides. The funeral was conducted by Rev. J. M. Peterson in First Church, Muskogee, at 10 a. m., Sunday, August 13, and she was buried in the Muskogee cemetery.—J. A. Parks.

MONTICELLO DISTRICT NOTES.

Cotton is the money crop of our district. The seasons to date have never been more favorable, except in a small area where the crop was destroyed by hailstorm in May. With good crops and high prices the outlook is truly optimistic. Our preachers are now in the midst of the revival work. Good reports come to us from all of them. Rev. J. C. Williams of Hermitage Circuit has held four meetings and has six or eight more to hold. He is assisted by Rev. Verner Savage. He is one of our own boys, of whom we are justly proud. He promises well. He and Brother Williams command the crowds and leave in their wake sweet echoes. They never fail of conversions and accessions. Rev. W. C. Lewis, our camp pastor, is always at work. He has recently completed another nice church. A good church in each camp speaks of the efficiency and permanency of his work. Our P. E.'s may keep an eye on this young pastor if they need a builder. Rev. J. J. Menefee is the only preacher serving his fourth year. He has wrought well. He leaves on the Lacy Circuit his Machpelah containing three of his own precious dead. The preacher's Machpelahs may be scattered, but on that great day we will all be gathered home. Rev. A. T. Clanton of Wilmot and Parkdale charge has things well in hand. We have no preacher more earnestly devoted and loyal than our classical Clanton. May his kind multiply. Rev. S. C. Dean of Hamburg is one of our best pastors, and is in high favor both in and out of his church. He touches all. We need more like him, pastor of all the people. Rev. J. H. Cummings of Tillar Circuit is an untiring pastor. The best of reports come to us from his work. This is his first year among these fine people. Our interest there dates many years in the past. It was at Newton's Chapel they consented for me to carry the gospel to my fellow man.

Rev. T. O. Owen of Monticello is the only one of us who offers his services to his fellow preacher. I remember his help in a time of need. Owen is truly a seed-sower.

Rev. McKay's people say he is the best preacher in Arkansas. He has a fine hold on the congregation in Warren.

We do not have to come in contact with the Crossett people to hear from Brother Henderson. The railroad people claim him and love his ministry. He comes in touch with all. The rich and the poor find in him a true pastor.

Our presiding elder, Brother Davidson, is a busy man. With twenty loyal and earnest pastors, his is beautiful work. He is a true friend of all of us.

Rev. J. L. Cannon of Dermott commands good congregations. His church is not adequate for his congregation. He needs an up-to-date church.

The writer has been four weeks with Brother Rogers on Hampton Circuit and Brother Mann on Oak

Hill Circuit. There were additions to the church at all places.—R. Spann.

VANNDALE CHARGE.

We have just closed our second revival at Cherry Valley, which resulted in fifty-two conversions and thirty accessions. A fine bunch will also be added to the Baptist Church. This brings our conversions and reclamations up to one hundred and seven in the two revivals. The Lord be praised. We were assisted by Rev. Norris Greer of Lake City charge, who did most all the preaching, to the delight of all, and did it with the old-time power, so that it was really the power of God unto salvation. It was wonderful to see strong men moved under his earnest messages. May God's richest blessing rest upon this young brother. We have our two country meetings to hold yet. Pray for us, brethren.—J. H. Barrentine, P. C.

RICHMOND CIRCUIT.

Have just had a fine meeting at Winthrop, with thirteen additions to the church. We continued from the quarterly meeting, with Rev. W. M. Crowson of Mena doing the preaching. Interest good from the beginning. Brother Crowson is a safe preacher, a superannuate, but the fire still burns. May his bow abide in strength. Outlook for Winthrop is bright.—A. J. Ewing, P. C.

HOT SPRINGS METHODISM.

Present: Holland, Steel, Robertson, and Rev. T. O. Owen of Monticello. Third Street (Holland)—The congregation yesterday in the morning was good. Rev. S. G. Dorey of Denver, Col., preached a very fine sermon at 11 o'clock on the Resurrection. The evening service was not so well attended on account of a wind storm that arose just before the time of holding service. The Sunday school was fairly good, but no Epworth League. The finances of the church are better than last year, up to date. A new bath tub has been installed in the parsonage, and the back porch

YOUR GREATEST PROBLEM — THAT BOY OF YOURS.

What kind of a man will he be ten, twenty, thirty years from now? You know, every parent knows, that it depends entirely upon the training he is getting right now, his associations, his ideals, his inspirations.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

has been repaired and recovered and screened in.

Park Avenue (Robertson)—Good Sunday school. Congregation in the morning was unusually small. Good Epworth League. Good congregation in the evening—better than in the morning.

Rev. C. O. Steel preached a good sermon in the morning and Rev. T. O. Owen preached an interesting sermon at night to the young people of the church.

I preached out in the country at 3 o'clock and had a good service.

Brother Duckworth is sick, being confined to his bed, and his wife also is not well. Our sympathies go out to our dear brother in his sickness.—R. M. Holland, Acting Secretary.

A NOTE FROM DR. WORKMAN.

I recently spent a very delightful day in Lonoke with Brother B. B. Thomas, where I had a most cordial reception. I found Sister Thomas away at the bedside of her mother, near Memphis, Tenn., and Brother Thomas "baching." The good people of Lonoke have undertaken the construction of a \$2,000 parsonage, which will be beautiful when completed. Brother Thomas has a grip on Lonoke, as this is his second pastorate there, and the people know who is their pastor. Let us pray for Sister Thomas in this severe trial of her mother's illness.—J. M. Workman.

PEACH ORCHARD.

On June 18 we closed a two weeks meeting here with two conversions and two reclamations. One young man joined our church and will go to Hendrix College as a student for the ministry. The preaching was done by Rev. J. W. Moore of Hendrix College. Brother Moore is a fine preacher and one of our best young men. He will be with me at Knobel in September.—H. V. Johnson, P. C.

MEETING AT HUBB SCHOOL HOUSE.

We have just closed a very successful meeting at the Hubb School House, four miles north of Keo. I

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conducted the service for the first four days, then our Brother J. A. Parker of England came to help us the remainder of the meeting and gave us some fine, soul-stirring sermons. The Lord was with us and wonderfully blessed us. We organized a church with 38 members, 31 by profession of faith and seven by letters from other churches. Pray for us. Brother Parker is a great preacher and a man of God. May he live long and continue the great and good work which he is doing.—W. T. Hopkins, L. P.

REVIVAL AT KEO.

We have just closed a two weeks' meeting at this charge in which much good was done. Brother R. F. Shinn, a student in Hendrix College, and also pastor here, did the greater part of the preaching. His messages were surcharged with the Gospel and with his own earnest spirit. Unfortunately Brother Shinn became ill in the second week of the meeting and was kept out of the services for two days, but Brother James Rhodes of Sherrill filled his place on those days and the cause of Christ moved right on to success. As a result of much earnest preaching and faithful prayer the church was considerably revived and will receive seven new members by letter and by profession of faith. Brother Shinn left immediately for Howell, Ark., to begin another revival, and the prayers and good will of his people here are sure to follow him in doing God's work.—R. A. Teeter.

MONTICELLO.

According to their custom the Methodist Church offered their pastor a vacation for the entire month of August, which was gladly accepted. Wife, the boys and I left home in our car August 2. Spent two days with friends in Pine Bluff, one day in Little Rock, and reached Hot Springs at six p. m. August 4. We are spending a few days with Brother and Sister Robertson, and will then go to Nashville, and other points for the remainder of the outing. Sister Robertson is up from a long illness and improving rapidly, for which we are very thankful.

We hope to return refreshed and invigorated for a great fall and winter's campaign. Our people have rallied splendidly and the church has grown apace, but we all expect better things during the coming season. This is a most delightful community in which to live and serve.—T. O. Owen.

GOOD WORK AT BYLER SPRINGS.

The people generally of this section of Baxter County offer this expression of our appreciation to Rev. M. A. Fry and family of Mountain Home Station, of his strong preaching, and systematic personal work in their Personal Workers' Campaign, begun here July 16, closing August 6. People came from four to seven miles, some who had never heard a gospel sermon, many coming and bringing lunch each day, remaining till after night service. Homes in at least four school districts have been reached and brought under the influence of the gospel. Brother Fry and family are all personal workers and lead the Christians to a definite purpose, each one prayerfully leading one to Christ. The campaign was conducted under the big gospel tent, in grove meetings and living tents. There were many conversions, among them two stewards and prospects for family altars. Brother Fry preaches repentance for

all sin, a whole regeneration, the man, soul and conditions. He is a master of diversified education, doing active work in his campaigns for the farmer, his wife, his child, his farm, his products, his community. We have never had a man like him in this community. His campaign has done the country much good as well as the church.—Lon McCormack.

MEETING AT TUPELO.

Sunday night marked the close of perhaps the greatest meeting ever held at Tupelo. The district evangelist, Rev. Curg. Spinks, came to the aid of the pastor and led in the campaign. Brother Spinks is peculiarly gifted in the matter of mixing with the laity. He soon ingratiates himself in the hearts and lives of the people, and they follow his leadership gladly. Moreover, his sermons carry no uncertain tone, but are calculated to arouse the consciences of the hearers and secure action on their part. The meeting started as a Methodist meeting, but soon resolved itself into a union meeting with the Baptists. Their pastor, the Rev. Mr. Vick, of Tuckerman, was in the meeting a part of the time, and their members worked enthusiastically throughout the meeting. Twenty-four gave their names for membership in the two churches. Eight were received into the Methodist Church, with others to take membership later.—M. C. Bevins, P. C.

A GREAT MEETING.

Last Monday night marked the closing service of our protracted meeting here in Bigelow, Ark. It was truly a great meeting. We placed a tent in the rear of the church. A large, comfortable covered platform was provided, an abundance of seats were placed in and around the tent, sawdust placed on the ground, and splendid lights were hung, and all was ready for the people to attend. And they came. Probably the largest crowds who have ever attended preaching services in the history of Bigelow attended these services. The pastor, Rev. E. S. Harris, began preaching Sunday night, July 16, and continued nightly until Tuesday night, July 25, when Rev. R. Louis Armor of Bellefonte, Ark., arrived to assist him, and together they pressed the battle from then on. The results of the meeting were very gratifying, although, of course, we failed to accomplish many things that we had hoped and prayed for. There were some thirty-five or forty conversions, and of these seventeen have joined the church on profession of faith, and we are confident that there are others who will join soon. The church was greatly revived, and was given a great impetus Godward. Among other good results of the meeting, we have organized a very live, active Senior Epworth League with 21 members, and we have also organized a Junior League with some 25 or 30 members. To indicate the character of work we have been doing in our Sunday school, I state that 27 of the converts came out of the Sunday school. Not a word personal about Brother Armor. "Honor to him to whom honor is due." He proved himself to be a "royal good fellow" in every way. He is surely a spiritual minded man, who both knows and loves our Lord. His preaching was scriptural, clear and forceful, and, while his denunciation of sin was terrific, there was an underlying tone

of sweetness and gentleness that was very appealing and winning. He is decidedly a successful evangelist, and as such, as well as a brother much beloved, I most heartily recommend him to the church. Taking it all in all, we rejoice in the great work Armor did for us, and we "thank God and take courage." Rejoice with us and pray for us.—E. S. Harris.

AMERICA'S PERIL.

It is a crime to be a calamity howler. He who cries fire! fire! is either a benefactor or a barbarian. It all depends on the truthfulness or falseness of his cry. If he points out danger, he is a benefactor. If he sounds a false alarm, he has no place in civilization. America is in peril, and the true prophet sees it and cries out, but the policy man shuts his eyes and rushes on to the pit.

Out of the world ferment of militarism and bloodshedding new things will be born. New politics, new educational ideals, new social laws, new interpretations of Christianity, and perhaps new nations with new problems of poverty, vice, and industry. There is no better index to the tendency of America than her relation to the warring powers. She has kept out. She has shed no blood. But her greed has not left her without stained hands. Willing to line her purse and grow rich from the bloodshed of the parent nations, she has incurred the displeasure of them all, and will be without influence in the period of reconstruction which will surely follow. The last half century has been a sad decline in the ideals of our American life. At the dawn of that period, our nation was rising as a giant with unusual strength for conquest of every wrong. Prophets and poets were vying with each other in promise of the coming of the golden age. Utopias were being born in the minds of dreamers everywhere. The kingdom of God was coming in America. Slaves were freed, money kings were not born, railroads were making all neighbors, cables girded the continent, and telephones were making all intimate. Then men thought tomorrow will bring heaven on earth.

In spite of all this, there has been a horrible failure. We have been caught in the tangled web of avarice, greed and speculation, and sacrificed our best possibilities to the god of gold. We have poverty as extreme as

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ever the world has seen in the midst of excessive wealth. We have erected our monuments of liberty, but in their very shadows hides the hideous form of injustice. We are spending thousands in instruments of destruction where we spend hundreds for salvation from disease, suffering, and sin. We still have drunkenness. We still have unbridled lust. We protect it under the folds of the stars and stripes while it eats out the lives and blasts the hopes of fair women, corrupting the young men until even Paris points to it as "the American sin." We have millions of acres for homes, but pack people into congested cities as bad as ever the old world saw, with the result of misery—the physical and moral degeneration of the race. Places, ideals, and principles that once were sacred have been swept into the whirl of commerce and pleasure, and there sacrificed. Many large and influential city churches, especially down town, are giving way to the march of commerce or being turned into places of worldly pleasure.

He is blind who does not see America's peril. He is dull who does not appreciate her danger. Cohorts of destruction march blatantly. The spoiler is at work day and night—the robber of virtue, the destroyer of reason, the thief, the blackguard, the criminal, the selfish politician, the greedy and unscrupulous capitalist, the anarchistic laborer, who fears neither the laws of God nor man, the man who takes a bribe, the man who gives a bribe, the lawbreaker in every form. Yes! America is in peril, and the hour calls for the best brain, best blood, best religion to redeem her from the course of evil and establish her upon the eternal foundations of righteousness. Christianity in America is on trial. It will either conquer or be conquered. It is not a question of conditions new or old. It is a question of strong, virile, unpoluted, courageous Christianity that will force its life into every form of business, pleasure, and social strata, into every institution and industry.

The remedy has been given. "Seek ye first the kingdom of God and his righteousness." We have been seeking wrongly. While we have been seeking the bread that perishes and the gold that glitters, our country has slipped through the fingers of the church. All of America has become a great home mission field, and the most advanced portions—the cities—need the most urgent attention lest they, with their powerful agencies, un-Christianize the entire country. Powerful organizations are bending every nerve to pull down Christ in the cities. Anarchist schools gather hundreds of little children on Sunday afternoon in Cleveland, Chicago, New York, Philadelphia, and other large

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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.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

cities, and catechize them thus:

"Is there a God?" Answer. "No, there is no God. The world is self-existing."

"Who was Jesus?" Answer. "He was a bastard born to a Jewish girl, and the Christians say that he was divine because they do not want to admit the truth about his birth."

"Is adultery wrong?" Answer. "No, it is right and natural."

With many hundreds of such poisonous teachings, virtue and religion of our country are being attacked, and not without effect. What does the future hold for us? It is hazardous to guess. With such influences at work, the church of Christ is put to the test in our home land. If we cannot save the Pole, Slav, Turk, Chinaman, and Jap in our cities with the strength and force of the entire church concentrated on the task, how can we do so in their own countries under the blaze of heathenism?

We need a united church in America, with a gigantic program to call for such sacrifice for Christ as is being given in the trenches of Europe. A divided church never will succeed. A worldly church never will solve the problem. A selfish church will die of dry rot and see the country perish in the shackles of iniquity and vice, and go on the scrap-heap of nations. The home mission task is enormous, and must be restudied in the light of new developments. All forces of evil are united. Our United Brethren Church must join hands with all the other great churches in America and tackle the job for a clean America, with a new vigor and determination that will crown Christ king in our country. Never were such opportunities. Never were days so big with peril. The door is wide open. The challenge is out. This is America's day of visitation. Do we realize it? Christ will save the world through America, or he will be compelled, in some distant time, to save America through the world. When the Jewish church thrust Christ out of Nazareth he never sought to enter it again. When they thrust him out of the temple at Jerusalem, he founded his temple elsewhere among men.

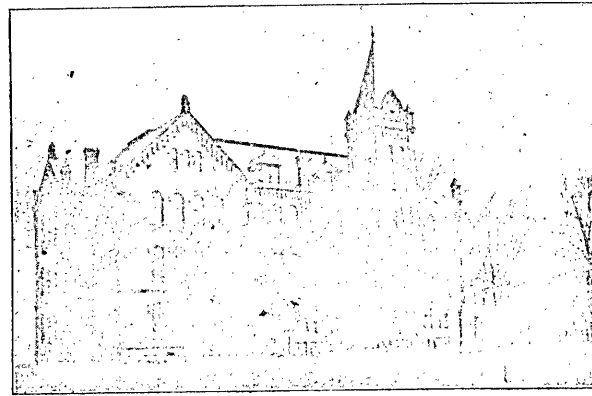
Will it be so again? There are but two possible courses. America must either stand loyally by her Master, and fight down every threatening evil, both inside and outside her borders, or she must play the coward and go down in defeat.—J. H. Dutton, in Religious Telescope.

ELOCUTION VS. THE HOLY GHOST

Bishop Simpson preached some years ago in the Memorial Hall, London. For half an hour he spoke quietly, without gesticulation or uplifting his voice; then, picturing the Son of God bearing our sins in His own body on the tree, he stopped as it laden with an immeasurable burden, and rising to his full height, no seemed to throw it from him, crying: "How far? As far as the east is from the west, so far hath He removed our transgressions from us."

The whole assembly, as if moved by an irresistible impulse, rose, remained standing for a second or two, then sank back into their seats. A professor of elocution was there. A friend who observed him, and knew that he had come to criticize, asked him when the service was over, "Well, what do you think of the Bishop's elocution?" "Elocution?" said he; "that man doesn't want elocution; he's got the Holy Ghost!"—Presbyterian Banner.

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Statement of the American Bauxite Co.

To Prevent Misunderstanding About Our Business and the Recent Strike of Some of the Men at Our Plant, We Desire to Publish the Following Statement of Facts:

What is Bauxite?

Bauxite is a term given to an earth that contains sufficient aluminum to make it worth working for the extraction of alumina, which is the oxide of aluminum. The name came from a place in France, where it was first found.

The most common of the 70 elements of the earth are: First, oxygen; second, silicon; third, aluminum. Clays contain between 8 per cent and 40 per cent alumina; and nearly everything that is in the earth contains it in varying percentages.

Bauxite is a claylike material that contains more alumina than the familiar clays; however, several processes have been patented in recent years for chemically removing alumina from clays, and these will probably be perfected in the near future. When this is done, bauxite will no longer be used in the manufacture of alumina, as clays are so prevalent that they can be had immediately adjacent to the plants where aluminum is reduced.

Bauxite does not occur in veins, but in masses or banks. These are irregular in shape and are interspersed with other earths. It occurs in various parts of the world, and there are immense fields in France, Dalmatia, Austria, India, and in South America, as well as the fields in North America. So far, little or no attempt has been made to get bauxite at any depth in the ground, as the expense is too great and a sufficient amount of it occurs near the surface to supply the demands. It can be loosened up by plow, or steam shovel, or with pick and shovel, or sometimes by explosives, and in that state is shoveled into tram cars or wagons and moved to the drying plant, where it is crushed or dried, so the water will be removed, thereby reducing the transportation charges, which would otherwise be prohibitive.

There is only a limited market for bauxite, as its uses are confined to the manufacture of alum, abrasives and aluminum. The demand for bauxite for alum and abrasives is relatively small, and the principal demand is for making aluminum, which in the United States is limited to the only concern that has engaged in that industry—the Aluminum Company of America.

The work of getting the bauxite out of the ground is attended by no dangers; it is work in the open air; it is not unhealthy in any sense, and requires no skill, as anyone who can handle a pick and shovel can do the work. The work is no more skillful than that required in removing earth to build a levee, and does not even require as much experience as is desirable in work on sections of railroads. It is not as hard or as unpleasant work as digging a ditch or a drainage canal.

How Bauxite Is Used.

In the use of bauxite in the alum trade it is shipped to chemical plants, where it is put through a simple process whereby alum is made. For making abrasives the process is more complex, but it is used for this purpose by only two companies in America.

In the manufacture of aluminum, the bauxite is first dried to remove the water and is shipped to a chemical plant, where the alumina is re-

moved. The process of extracting the alumina is very tedious and expensive, and it requires a week of constant treatment by shifts of labor, working day and night, in an extensive plant, with expensive machinery, to extract the alumina from a ton of bauxite. In addition to the long time and large amount of labor, it takes more than one ton of coal to generate the necessary heat to reduce one ton of bauxite, and an amount of sodium carbonate is consumed in treating one ton of bauxite which is worth more than twice the value of the ton of bauxite. There are several other raw products required, which add to the expensiveness of the process. After this expensive process, only about 60 per cent of the alumina contained can be extracted. If the bauxite contains more than 7 per cent of silica, it costs more to extract the alumina than the alumina is worth, and the bauxite is worthless. After the alumina is extracted it is sent to a plant for reduction into aluminum, the metal. This process requires an immense amount of electricity for electrical reduction in an electric furnace, and it can only be done where cheap water power is available, for, otherwise, the cost of electricity would be prohibitive. This process is even more slow and expensive than extracting alumina from bauxite. There are no patents on the process, and the industry is open to anyone, and the raw materials are unlimited.

History of the Bauxite Industry in Arkansas.

Deposits of bauxite are found in Alabama, Georgia, Tennessee and Arkansas, as well as in many foreign countries. Doubtless there are many deposits in the United States that have not yet been noticed.

The people who own the American Bauxite Company first got their bauxite from Georgia, but afterward became interested in deposits in Saline and Pulaski counties and purchased land there containing extensive deposits and began to use this bauxite. At that time it was only used for the making of chemicals, and attracted scarcely any attention as an industry in this state.

The Bauxite Company erected a plant at Bauxite, Ark., and began shipping this material. Its operations in doing this, then and now, were substantially the same. The overburden on top of the bauxite is plowed or scraped away and the bauxite itself is loosened, or, if any masses of it are hard, it is picked loose or broken up with explosives. It is then loaded into wagons or tram cars and hauled to the mill, where it is dried.

An idea of its value and the value of the work of removing it can be obtained from the statement that bauxite can be bought in France, shipped to America and laid down in East St. Louis slightly cheaper than it can be taken out of the ground in Arkansas and laid down in East St. Louis. This is because the bauxite deposits in France are near the sea, and water transportation is cheap.

The labor necessary to remove the bauxite requires no skill or experience, and it can be done by anyone physically able to handle a pick and shovel, and, being a class of work that anyone can do, the labor to do it comes under the class of unskilled labor.

When the people who own the American Bauxite Company became interested in Saline county and began to move the bauxite, they readily obtained the labor and teams they needed from the farmers in the surrounding country, and for this labor the price was 10 cents an hour, or \$1.00 per day. The company endeavored to make comfortable working conditions for their men, and improvements were made gradually until at this time there is quite a thriving town at Bauxite, in Saline county. The company erected good dwelling houses for its men. They are ordinarily three and four room houses, substantially built, with building paper between the walls, having a yard and garden separately fenced. At an expense of \$16,000 the company put down deep wells and installed a water system with hydrants adjacent to the houses. This water service is given to the men and their families without charge. They charge the men a rental of \$4.00 per month for the three-room houses and \$4.50 for the four-room houses. The company has never installed the commissary or the company store system at Bauxite, but its policy has been to encourage competition in this matter, so that the men could have the advantage of the best prices obtainable. At a cost of \$13,000 they erected a modern school building and rented it to the school district in which Bauxite is situated at a rental of \$1.00 per year. At a cost of \$12,000 they erected and equipped a modern hospital to be used by the men and members of their families. A hospital fee is charged the men for medical service and use of the hospital, but the fund realized from these fees does not more than pay the running expenses of the hospital. The hospital is managed by a board selected from the employees. At an expense of several hundred dollars the company installed shower baths for the men, which are free. They also furnish free ice water to them on the work. They have built several miles of macadam road in the vicinity of Bauxite, at a considerable cost, so that Bauxite and its vicinity have the best roads in the county.

No intoxicating liquors have ever been sold there, and there have been only one or two cases of bootlegging. The community of Bauxite has been a moral and peaceable one, and all there have seemed comfortably situated.

Wherever possible the company has employed local people, and many of the farmers in that vicinity have worked for the company at odd times when they were not occupied with their crops. If one of the men desired a lay-off to work his crop, it was given him and his place given back to him when he returned from his farm, whenever this could be done. Nearly all the foremen are Saline county people, who have lived all their lives in that county.

The rate of wages for the unskilled laborer was gradually increased to 17½ cents an hour, or \$1.75 for a ten-hour day. All wages have always been paid in cash twice a month, and never through commissaries or stores. Overtime has always been paid for at the rate of time and a half.

The company continued operations for 15 years without any difficulty or disputes with any of its men, and, so

far as it knows, none of them has ever complained of unjust treatment at its hands. The wage of \$1.75 per day is more than is usually paid for similar labor in other parts of the state. The company has never had any difficulty in securing all the labor it wanted.

Recently some of the men thought they should be paid 22½ cents an hour, or \$2.20 for a ten-hour day, but no complaint or demand of this kind was made to the superintendent. One day in June of this year some of the men concluded they would strike for 22½ cents an hour, and they quit work. They made no other demand. The company investigated the matter and concluded it would pay 20 cents an hour, and so told the men. In the meantime a few of the strikers had organized a union. When the company told them it would pay them 20 cents an hour, it also told them it would not discriminate for or against union men (in fact, the company had always employed union and non-union men without discrimination, and expected to continue to do so). A written agreement to this effect was prepared and signed by the representatives of the company and the employees, and the men went back to work two days after the strike, apparently satisfied and contented. The agreement under which they went to work also provided that a committee of employees might treat with the superintendent of the company about any grievance that the employees had.

On account of the strike some of the contracts the company had for supplying bauxite to chemical companies were canceled, and this left no occasion to employ 13 or 14 teams that had been stripping this bauxite, and they were consequently laid off. Among the owners of the 13 or 14 teams were four or five men who had joined the union. The union met and appointed a committee to complain of this to the superintendent, but the committee was not selected by the employees, as had been agreed such a committee should be selected. However, the matter was discussed with them and the reason for the laying off of the teams explained. While this was being done, some of the men working for the company were discharged, and, as the company was not putting on new men, some who applied for work were not given work. These changes were constantly occurring among the large force of men the company employed. The men discharged were discharged for offenses that the company discharged men for in the usual course of its business. Among the men discharged were two or three that belonged to the union, and among the men not employed were three or four who were either members of the union at the time they were not employed, or joined it afterward. Complaint was made by the same committee that these men had been discharged and not employed because they were union men, and this matter was thoroughly investigated. The superintendent did not find any instances where any of the men were discriminated against because they were union men, or that any of the discharged men were discharged because of their affiliation with any union. The committee from the union demanded that the union men who had been discharged be reinstated and that the union men who had not

been given work be given work. The company did not feel that these demands were justified, and refused them. For obvious reasons it must

be apparent that work without confusion and fair treatment toward all employes can only be maintained by treating them all alike, and enforcing the rules for dischargeable offenses. Because the company did not accede to the demands of the committee, a strike of the union men was ordered, and they walked out, but a great number of the men did not belong to the union and did not desire to stop work. However, to avoid friction and bitterness between the men, the company ceased operations for the time being. During this time a committee from the union was treating with the State labor commissioner, and he, with representatives of the company, looking to an adjustment of the situation. After a number of conferences, the labor commissioner suggested that he thought a fair solution of the difficulty would be an arbitration, and he suggested that the company resume operations and the men go back to work under the same conditions as when they quit, and that the question whether any of them not employed or discharged were discriminated against because they belonged to a union should be submitted to a board of arbitration, composed of one member selected by the company, one by the employes, and these two to select the third, the decision of any two of the arbitrators to be binding upon both parties; that in the meantime the men laid off or discharged should be reinstated. The spirit of this was entirely acceptable to the company, and it so indicated, but it suggested that to put the men back to work would necessarily let out the men who were filling their places, and that in lieu of this, the better arrangement would be to resume operations, and if the arbitrators decided that any of the men discharged or not employed should not have been discharged, or should have been employed, the company would employ them or reinstate them and pay their wages from the time the other employes went back to work, and it offered to make the following written agreement:

Whereas, Certain employes of the American Bauxite Company were discharged and certain men were not given work when they applied, and some of the men claimed that this was because the parties dealt with belonged to a union, the company contended that it had just cause for discharge and just cause not to employ each of the men so dealt with, that the matter of whether or not they belonged to a union had not been considered by it, and

Whereas, There was a dispute on this point which resulted in some of the employes of the first party going on a strike, and

Whereas, It is the desire of the company to treat its employes with absolute fairness and do them no injustice either now or hereafter.

Now, Therefore, It proposes the following agreement between it and its employes:

THIS AGREEMENT, Entered into between the American Bauxite Company, party of the first part, and the employes of said company, parties of the second part,

Witnesseth: That the party of the first part agrees to resume operation of its mines and employ all the men it needs from employes who desire employment, who were in its employ at the time of the strike, except the employes whose discharge or nonemployment brought about the strike, and except also certain other persons who were in the employ of the company formerly and who have by threats of violence or other gross misbehavior shown themselves so unfit since the strike that the company

feels that it would not be proper to re-employ them; but it further agrees that whether the conduct of these other employes has been such that these parties were rightfully or wrongfully discharged or not employed, and company is justified in not re-employing them, shall be submitted to a board of arbitration composed of three citizens of the state of Arkansas, not interested in the controversy, selected as follows: the company to select one, the employes to select one, and the two, when selected, to select the third; a decision of any two of whom shall be a finding of the board and be binding on both parties.

If the finding of said board is in favor of said employes, he or they shall receive wages from the time the other resumed work.

The employes agree to go to work whenever the company resumes operations at the same wages and under the same conditions that existed prior to the last strike.

The company agrees to resume operations as soon as it can conveniently do so.

It is mutually agreed that employes shall be employed and new men hired when necessary, according to their fitness for the work, and that the question as to whether they are union or nonunion men shall have no consideration and no influence either in hiring or discharging employes.

The parties of the second part further agree that none of the employes will interfere with any other employe of the company and will not discriminate against any other employes because they are or are not members of any union.

The company will discharge men whether they belong to the union or not, whenever in its judgment it is justified in doing so, and it will not discharge any men, whether union or nonunion, unless it does have reasonable cause for doing so.

It is further agreed that if at any time any employe thinks he has been discharged without reasonable cause or thinks he has other just grounds of complaint, then a committee of said employes selected at a meeting of which all employes have had notice, may present the matter to his foreman, and if they do not agree, the matter shall then be presented to the superintendent. If agreement cannot be had between the superintendent and said committee, then the matter shall be submitted to a board of arbitration, composed of three disinterested citizens of the state of Arkansas, one member to be selected by the company, one by the employes and the third member to be selected by these two, and when this board of arbitration has investigated the matter and rendered its decision, it shall be final and binding upon both parties.

..... Party of the first part.

..... Party of the second part.

During this time a representative of the Western Federation of Miners came from Denver, Col., to Little Rock and seemed to take charge of the situation for the union men. At a meeting of the union, held on last Saturday the proposed agreement between the company and the employes was rejected. The organizer from Denver, Col., and other representatives of the union informed representatives of the company that no agreement would be participated in between the company and employes; that the only agreement the union employes would be willing to have would be an agreement between the company and the Western Federation of Miners of Denver, Col., and its local lodge at Bauxite. Also that the agreement should embody other features than the cases of the men not employed at the time of the last

strike, and that the agreement of the union should be binding on the employes of all independent contractors who did work for the company near Bauxite; also the company should treat with a committee of union men independently from a committee of the employes generally, and setting forth several other features that were equally impracticable.

The union that the men joined was the Miners' Union, but it was no more appropriate to the work the men had to do than would have been the Machinists' Union or Printers' Union, or than a Miners' Union would be appropriate for men doing levee work, digging ditches, or working on the section of a railroad, or of moving earth, or any other unskilled labor. The work of the men is no different than would be the work of men loosening up clay to make brick from.

Needless to say, the company very much regrets that these differences should have arisen between it and any of its men, especially on account of the harmony that has always existed between them in the past. The wages of \$2.00 per day was considered in excess of wages paid elsewhere for labor of this character, and certainly the living conditions at Bauxite—created at the expense of the company—are more comfortable and do more for the men than is usually done.

The company feels that it has dealt as fairly with its employes as anyone could reasonably demand, and makes this statement so that all who are interested may know the facts, realizing that in situations of this kind there are many unfounded rumors and much idle gossip without any basis of fact. Many applications have been received by the company from parties who desire to work at Bauxite, and if some of the old employes do not want to go back to work, their places can be easily filled.

Respectfully,
AMERICAN BAUXITE COMPANY,
By J. R. Gibbons,
Superintendent.
Advertisement.

QUARTERLY CONFERENCES NORTH ARKANSAS.

BATESVILLE DISTRICT. (Third Round.) Salado 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.

JONESBORO DISTRICT. (Fourth Round.)

Jonesboro Ct., Mt. Carmel.....Sept. 2-3 Jonesboro, First Church.....Sept. 3-4 EarleSept. 9-10 CrawfordvilleSept. 10-11 Blytheville Ct.Sept. 16-17 Blytheville, First Church.....Sept. 17-18 Lake City, at Lake City.....Sept. 23-25 Barfield, at Clear Lake.....Sept. 24-25 Brookland, at B.....Sept. 30-Oct. 1 Fisher StreetOct. 1-2 Trinity Ct., at Trinity.....Oct. 7-8 Marked Tree, at M. T.....Oct. 8-9 Harrisburg Ct., at Pleas. V.....Oct. 14-15 Harrisburg, First Church.....Oct. 15-16 Vandale, at Vandale.....Oct. 18 Nettleton and Bay, at Truman.....Oct. 21-22 MarionOct. 22-23 Monette and Macey, at Monette.....Oct. 28-29 Manila and Dell, at Dell.....Oct. 29-30 LuxoraNov. 4-5 OsceolaNov. 5-6 WilsonNov. 11-12 Gilman and J.....Nov. 12-13 TyroneNov. 14 E. M. TOLLESON, P. E.

SEARCY DISTRICT. (Third Round—Concluded.)

Cato Ct., at Cato.....Aug. 22-24 McRae Ct., at Section.....Aug. 26-27 Cabot and Jacksonville, at Cabot.....Aug. 27-28 Griffithville, at New Hope.....Sept. 2-3 Pangburn Ct., at Pangburn.....Sept. 3-4 Seney Ct., at Harmony.....Sept. 9-10 Seney, First Church.....Sept. 10-11 R. C. MOREHEAD, P. E.

LITTLE ROCK. CAMDEN DISTRICT. (Third Round.)

Waldo, at McNeil.....Aug. 20 El Dorado Ct., at Pleasant Grove.....Aug. 26-27 El Dorado Sta.Aug. 27-28 Eagle Mills, at L. B.....Aug. 30 Buena Vista, at S. Spgs.....Sept. 2-3 StephensSept. 3

Magnolia Ct., at Christie's.....Sept. 1 Chidester, at Mo.....Sept. 9-10 CamdenSept. 11 Atlanta, at LisbonSept. 16-17 Magnolia Sta.Sept. 24-25 W. P. WHALEY, P. E.

MONTICELLO DISTRICT. (Third Round.)

Portland and Blissville.....Aug. 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.)

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. (Fourth Round—In Part.)

Pleasant GroveSept. 2-3 HopeSept. 3-4 Delight, at Delight.....Sept. 5-10 Okolona, at Okolona.....Sept. 10-11 ShawmutSept. 16-17 Amity, at Amity.....Sept. 17-18 Caddo Gap, at WombleSept. 23-24 Mt. Ida, at Mt. Ida.....Sept. 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. W. M. HAYES, P. E.

TEXARKANA DISTRICT. (Fourth Round.)

LockesburgSept. 10 Bright StarSept. 13 Fairview, TexarkanaSept. 17 College Hill, Texarkana.....Sept. 17 Bradley and Taylor.....Sept. 23-24 LewisvilleSept. 30-Oct. 1 Louisa, at SilverenaOct. 4 PatmosOct. 7-8 Stanpts (at night)Oct. 8 Horatio and WiltonOct. 10-11 De Queen (at night).....Oct. 12 RichmondOct. 14-15 Paroloma, at Ogden.....Oct. 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, Texarkana.....Nov. 26 J. A. BIGGS, P. E.

TO Pine Bluff

England, Fordyce, Camden, Stuttgart, DeWitt and Gillett. Cotton Belt Route trains will arrive at and depart from depot at north end of free bridge, Argenta, Ark.

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

THE SCHEDULE. Going.

Table with 3 columns: Destination, Time, and Departure. Includes routes to Little Rock, England, Pine Bluff, Fordyce, Camden, Stuttgart, and DeWitt.

Returning.

Table with 3 columns: Destination, Time, and Arrival. Includes routes from Little Rock, DeWitt, Stuttgart, Camden, Fordyce, Pine Bluff, England, and Argenta.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss. In the Pulaski Chancery Court. Olivie Jackson, Plaintiff, vs. No. 20025. Life Jackson, Defendant. The defendant, Life 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.