

Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXV

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NO. 34

THE LORD IS RIGHTEOUS IN ALL HIS WAYS, AND HOLY IN ALL HIS WORKS. THE LORD IS HIGH UNTO ALL THEM THAT CALL UPON HIM, TO ALL THAT CALL UPON HIM IN TRUTH. HE WILL FULFILL THE DESIRE OF THEM THAT FEAR HIM; HE ALSO WILL HEAR THEIR CRY, AND WILL SAVE THEM. THE LORD PRESERVETH ALL THEM THAT LOVE HIM; BUT ALL THE WICKED WILL HE DESTROY.—Psalm 145:17-20.

REMEMBER SUNDAY, AUGUST 27.

THAT DAY HAS BEEN DESIGNATED BY THE ARKANSAS ANTI-SALOON LEAGUE TO BE OBSERVED AS PROHIBITION DAY. CHURCHES ARE URGED TO SECURE GOOD SPEAKERS AND UNITE FORCES WHERE POSSIBLE, GIVING AT LEAST ONE SERVICE TO A PROHIBITION RALLY. A CASH COLLECTION IS ASKED FOR TO BE SENT TO HON. GEORGE THORNBURGH, PRESIDENT, A. A. S. L., AT LITTLE ROCK, FOR USE IN THE CAMPAIGN. THEN SELECT DELEGATES TO THE RALLY TO BE HELD AT LITTLE ROCK, SEPTEMBER 12.

WHICH IS MORE IMPORTANT?

The bill which has been initiated and which will become a law if state-wide prohibition is defeated makes the penalties for illicit selling or violation on the part of the saloon keeper very light as compared with the present law; but it provides that the county judge who fails to issue license or the county clerk who fails to give proper notice shall be guilty of a felony and imprisoned in the penitentiary for one year, and there is no alternative. A county judge may run as a prohibitionist, but if his county votes for license by one majority and he refuses to issue license for a saloon in a dry town in that county, he must go to the penitentiary for a year; while the blind-tiger man may be fined as little as \$100. Even if the principle of licensing saloons is right, is that a fair provision? Is it not minimizing the offense of illicit selling? Away with a law that makes such discriminations! The people rule, and they will not sanction such a monstrosity.

OUR COMMISSIONERS.

The editor of the New Orleans Christian Advocate says: "Some may be anxious to know what the editor of the Advocate thinks of the complexion of the Commission named for the Church South. He does not care to express himself at this time on this point further than to say that, as one who believes that the Oklahoma City plan of unification should represent the well-nigh 'irreducible minimum' that the Church South should stand for, he does not feel reassured by the personnel of this body, taking it as a whole. We think that it is particularly regrettable that there should be men on it who have already expressed to Northern brethren a willingness, if necessary, to surrender many of the most vital features of the scheme of union endorsed by our General Conference. We write this in sheer justice to the great interests involved, and without any intention of impeaching the motives or the sincerity of any one of these brethren."

Differing with our New Orleans confrere, we heartily approve of the composition and personnel of the Commission. There are on it men whose views are widely at variance from ours, but we rejoice that they are on the Commission. There is not the remotest prospect of unification unless a plan is evolved that commands the unanimous support of the Joint Commission. If two or three strong men of either Church refuse to approve the plan, they can so agitate as to divide the Church which they represent, and thus prevent adoption by the General Conference and approval by the Annual

Conferences. If men of different views meet in the Joint Commission and make mutual concessions and present a plan which they can all heartily support, it will give us a genuine unification.

Our New Orleans confrere hopes "that the Joint Commission may meet at the earliest date practicable." We hope that its meeting may be deferred at least until February, so that through the Conference organs those who have suggestions may have ample opportunity to offer them. While the Commissioners are to determine and definitely formulate the plan, still it is not to be supposed that they alone are to furnish the ideas. Almost every man who is deeply concerned may have valuable suggestions which may be submitted for consideration. In this matter surely it is true that "in a multitude of counsellors there is safety." We agree with the New Orleans editor when he adds: "We hope that the complete results of its deliberations will be given to the public immediately following its sessions." It should be understood that the first plan given to the public is tentative, and that suggestions and criticism will be invited and carefully considered. Nothing should be done in a corner. No group of men, however wise, should assume that, in this day of publicity and free discussion of all questions, this issue, whose solution will influence the destiny of the whole world, can be satisfactorily settled in three days around a council table. When the Oklahoma City plan was promulgated we had, on certain elements of the plan, very definite views which we have conscientiously modified as a result of reading and hearing the opinions of others. We have full confidence in our Commissioners, and expect them to pursue a course which will lead to the adoption of a plan that will not merely bring the Northern Church and the Methodist Protestant Church and our own together, but will attract the smaller Methodist bodies and culminate in a unified ecumenical Methodism prepared to lead the forces of Christendom in bringing the world to Christ.

THE OHIO MODEL LICENSE LAW.

A few years ago the Ohio brewers, aided by wet Cincinnati, succeeded in fastening upon the State of Ohio a so-called "Let the people rule" law, which its supporters claimed was a "model license" law. Before the adoption of this adroit scheme more than half the counties had freed themselves from the licensed saloon. Under the new law the saloon was restored in some of these dry counties. Of course, under a "model license" law conditions ought to have improved. The annual report of the inspection department of the State Liquor Licensing Board has just been filed; but it indicates that regulation does not regulate and has failed utterly to "put the saloon on a higher plane." The report shows that, during the year ending June 30, 1916, one hundred and twenty-five men of "good moral character," who were supposed to be running "the decent, respectable" saloons of the State, had been prosecuted and one hundred of them had been convicted. The previous year eighty-three "decent" saloon-keepers had been prosecuted, and fifty-seven convicted. This shows that Ohio saloon-keepers are growing more careless and defiant of law. But it had been claimed that illegal selling would be reduced. The report shows that 902 illicit dealers had been prosecuted and 726 convictions obtained as compared with 696 prosecutions and 435 convictions the previous year. It is significant that most of the prosecutions were in the saloon counties. In addition to the cases mentioned were many arising under local prosecutions. That the opening of saloons does not prevent illicit selling, but rather increases it, is further shown by the prosecution of 56 "blind tigers" in one of the wettest counties in Pennsylvania. Now it has been triumphantly announced by those who are seeking to repeal the

Arkansas state-wide prohibition law that the law which would be substituted is similar to the famous Ohio "model license" law. If it is similar in other respects it lacks the provision for a State Board to enforce it, hence the only commendable feature of the Ohio law is omitted. Surely if our friends, the liquorites, desired law-enforcement, they would not have emasculated their bill. This omission in itself is conclusive evidence that the Arkansas whiskeyites do not want the law enforced. Do we want the Ohio "model license" law with its teeth extracted? It is safe to assume that any law prepared by the liquorites themselves will be for the promotion of the sale of liquor by both legal and illegal means. Let the people of Arkansas rule. Crush the infamous liquor traffic.

A SIGNIFICANT TEST.

The Independent editorially mentions a merchant who had accumulated a fortune by treating his customers and employees with unusual consideration and fairness. Having surrendered the management of his business to his employees and having conferred upon them a measure of ownership, he is giving his time, labor and money to public service. Recently, in a committee meeting whose object was the selection of men for important public work, he stated the tests which he had been accustomed to use. If an unknown merchant desired credit, this man would inquire whether he was a member of his local chamber of commerce or board of trade. If not, there would be hesitancy, because the man who lacks public spirit and does not connect himself with local agencies for promoting progress is likely to fail. This man announced that when the war is over he proposes to apply a further test not only to business men, but to others. The first inquiry would be, how has the person in question conducted himself, his household, and his business during the war. "If he has made no readjustments or sacrifices, but has continued to live his normal life, callous to the death of his brothers across the sea and the destruction of civilization, he shall never pass muster with me." Is he not right? In the midst of the sorrow and suffering the man who lives as he had lived before is inhuman, and unfit to be trusted with great responsibilities. This is a testing time. How are we measuring up? Are we sacrificing, not simply because our business is impaired, but because we feel impelled to be more Christ-like?

THE SPIRIT OF THE TEXAS EDITOR.—I.

On another page appears an editorial from the Texas Advocate of August 10. It is delicious. The editor harps on the expression "almost wilfully misjudged," closing with, "But if he (M.) elects ever again to say that we have 'almost wilfully' misjudged Dr. Stonewall Anderson or any other living man, then he places himself beyond the pale of Christian discussion, and of the correctness of this position we leave our readers to judge." This is the threat of a defeated controversialist who wants to quit. The phrase was used January 13, in our editorial on "The Spirit and Attitude of Arkansas Toward Our Universities." It was intentionally in the passive voice so as not to be personal, and the word "wilful" was qualified by the word "almost," and this was explained by the clause, "because the non-Arkansas world does not know enough about Arkansas, and Arkansas has been content to suffer in silence." If the Texan chose to ignore the context and assume that "almost wilful" is the same as "wilful," and then apply the phrase wholly to himself, we cannot help it. We assumed that he, as a Vanderbilt graduate, would understand the meaning of words. We do not say that he "wilfully" or "almost wilfully" misjudged Arkansas, but we shall subject his words to the same process which he

(Continued on Page 3, Column 2.)

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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.

BE SURE TO ATTEND THE PROHIBITION SERVICES, AUGUST 27.

Rev. S. G. Watson of Bald Knob reports that he has held one meeting resulting in twenty-three conversions.

The late Maj. R. W. Millsaps remembered the Superannuate Endowment Fund of our Church with a bequest of one thousand dollars.

As the Florida Christian Advocate only issues fifty numbers a year, the editor has elected to omit the next two and take a vacation. A good idea.

Rev. and Mrs. Tol Tatum of Jonesboro, needing to recuperate health, have been spending several weeks in Eureka Springs. They are improving.

Rev. A. C. Holder, the Shreveport evangelist, closed a great revival at Harrison last Sunday, and went to Ozark to begin a meeting there this week.

Dr. John R. Mott, the great Y. M. C. A. leader, has been appointed by President Wilson on the joint commission to settle differences with Mexico.

IF FOR ANY REASON YOU CANNOT OBSERVE AUGUST 27 AS PROHIBITION SUNDAY, BE SURE TO ARRANGE FOR ANOTHER DAY.

Rev. S. H. Werlein, former pastor of Winfield Memorial, this city, but now pastor of First Church, New Orleans, is taking a brief vacation by visiting in New York.

OUR METHODIST PREACHERS SHOULD ARRANGE TO CO-OPERATE WITH OTHER PREACHERS IN OBSERVING PROHIBITION SUNDAY.

Whatever our personal preference or prejudice may be, there are two things almost certain to happen soon—namely, National No-License and Woman Suffrage by Federal law.—Journal of Education.

The Jonesboro Sun, one of the strongest weekly papers in the State, announces that it will temporarily reduce its size on account of the increased cost of paper. Other good papers are doing the same thing.

Rev. H. M. Blair, editor of the North Carolina Christian Advocate, has been quite sick for several weeks, but is now much improved, and is steadily gaining strength. We trust that he will soon fully recover.

Rev. F. W. Gee, pastor of our Capitol View Church, this city, has been appointed chaplain of the Arkansas National Guard. Last Sunday he preached his farewell sermon. He expects to join the troops at an early day.

Rev. J. F. Simmons of Horatio knows how to work for the church paper. He has this year secured ten new subscribers. If every pastor would do as much in proportion to membership, the desired 5,000 would be obtained.

Rev. A. M. Shaw called while in our city last week. He had been helping in a revival on Hot Springs Circuit, and was enjoying it when he was called home by the sickness of his little daughter and the funeral of a member.

The boys and girls of Arkansas are as much entitled to the opportunity to secure an education as the children of other States. This opportunity will be denied to many of them if Amendment No. 12 fails to pass at the November election.

According to the latest statistics, our Church has in six foreign missions 374 missionaries, 121 of these men, 145 single women, and 108 married women. Number of organized Churches, 604; members, 33,553 (an increase of 3,039); native preachers,

283; Bible women, 133; Sunday school officers, teachers and pupils, 39,328; collected for all purposes on the field, \$50,407.

Last Thursday Rev. S. C. Dean of Hamburg honored our office with a call. He had been enjoying a vacation of some two weeks, visiting his daughter in Texas and friends in Texarkana and other places. He reports conditions generally good.

The Columbia Junior College, Milton, Oregon, is the only college our Church has west of the Rocky Mountains. It has property valued at \$75,000, an endowment of \$20,000, and the enrollment of students last session reached one hundred and eighty-six.

Rev. D. H. Colquette, field agent for the American Bible Society, has returned from the Mexican border and will spend some weeks in raising funds to purchase Testaments for our soldiers. His present headquarters are at the Y. M. C. A. in Little Rock.

Dr. H. S. Bradley, formerly pastor of our St. John's Church, St. Louis, but for the last five years pastor of Plymouth Congregational Church, Worcester, Mass., has been called to the Congregational Church in San Francisco, which was once held by Dr. C. F. Aked.

Mr. and Mrs. Robert L. Jackson, who were married last Wednesday at Fayetteville, have arrived at Conway and will make their home here until Conference, when Brother Jackson expects to be assigned a place in the active ministry.—Conway Church Bulletin.

Our Institutional Church, Kansas City, conducted a Daily Vacation Bible School during six weeks of the summer. The total enrollment was 380, representing several nationalities, the largest number being Italians. Forty-nine children of Jewish parentage were enrolled.

Mr. D. J. Clatworthy of Turner writes that Rev. Jason W. Moore came to Turner and was conducting a revival, but became ill and was taken to the Helena Hospital. He had something like slow fever; has had fever for two weeks. He is not able to answer letters.

Announcement has been received of the marriage at Memphis, Tenn., August 31, of Mr. George Rice Wilson of Conway, Ark., and Miss Mary Brown Ashford of Memphis. Mr. Wilson is a graduate of Hendrix College, and will be principal of Portland (Ark.) High School the coming year.

Last Tuesday Rev. R. A. McClintock of Wilmar called. He is taking a brief vacation and is spending part of it with friends in our city. His Epworth League and Sunday school are keeping things going in the church during his absence. Conditions are favorable to religious progress at Wilmar.

Rev. V. T. McCaffrey reports that Rev. T. J. Brickell of Brinkley lectured at Parkin, August 16, on "Unequally Yoked," and says: "His message is modest, Scriptural, and opportune, being especially adapted to young people, and we take pleasure in recommending him to any pastor or society seeking a helpful way to raise funds."

One does not need to be a wizard to get at the significance of these figures: Arrests in Portland, Ore., last six months wet, 3,231; arrests first six months dry, 830. And the bank deposits in the State have increased in the same period \$12,693,421. No wonder business men are reported enthusiastic for the new law.—Zion's Herald.

The August Bulletin of the Board of Education reports that the total assessment for education on the Annual Conferences of the Church last year was \$376,123; and of this amount \$254,273 was paid. The Conferences with the largest assessments were North Alabama, \$26,200; Central Texas, \$23,755; North Texas, \$23,068; North Georgia, \$20,807; Texas \$20,366.

Arkansas farmers stand for high morals and the safety of their homes. Hence the State Farmers' Union, at its Jonesboro convention, did not hesitate to go on record in support of the state-wide prohibition law. Arkansas moved forward mightily when it enacted the anti-saloon law, and her people will not recede in the face of the great benefits that have come with the "dry" law.—Arkansas Farmer.

It is the Atlanta Constitution that says that as a result of the enforcement of the prohibitory law of Georgia, the money "formerly going to enrich the purveyor of whiskey and beer is now, since the pro-

hibitory law became effective, diverted into channels of trade and necessities." And the Constitution is a convert in consequence from the wet to the dry side. We believe in newspaper conversions.—Zion's Herald.

John R. Mott is quoted as saying: "An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith; that the discipline of our souls and the deepening acquaintance with our God are not proving sufficiently thorough to enable us to meet the unprecedented expansion of opportunity and responsibility of our generation."

Rev. G. W. Young of Kentucky, at the request of the Arkansas Anti-Saloon League, has been appointed State superintendent by the National League and has already begun work. He is a Methodist preacher, an ex-Confederate soldier, and an experienced campaigner. He will assist in the aggressive campaign which is to be carried on till election day. Arkansas is fortunate in securing the services of this strong man. Let us use him and work for victory.

The Memphis Commercial-Appeal, the South's greatest daily newspaper, published last Sunday Bishop Candler's masterful utterance concerning the proposed unification of American Methodism. Mr. C. P. J. Mooney, the editor of that distinguished journal, is easily one of the foremost leaders of thought and progress in the Southern States. In the great fight for civic reform that has lately been going on in Tennessee he has made his paper one of the most potent factors on the right side.—New Orleans Christian Advocate.

Rev. W. H. Huguen of Hot Springs writes: "Brother A. M. Shaw of Lake Village has been helping me in a revival meeting at New Zion, and has been preaching the gospel in a way that has captured my people. Many are coming from distant points, and some say that they would rather hear him than any P. E. that they ever heard. I am sorry that he must go home on account of his sick child, for he had the people captured. The meeting is good, and will be carried on by Brothers Duckworth and Hughes of Hot Springs."

On his way to Eureka Springs the editor spent last Friday night at Alpena Pass and preached in the Baptist Church to a splendid week-night congregation. We have only a few members there, and they are not able to organize a Sunday school on account of having no house. The village has about two hundred people and is prettily located where a beautiful mountain stream breaks through the hills. There is some good country around, but it is suffering from a long drought. Rev. A. C. Briggs, a superannuate of West Oklahoma Conference and brother of a former presiding elder, Dr. C. H. Briggs, of Southwest Missouri Conference, lives near here. It was on his suggestion that the visit was made. Rev. Seba Kirkpatrick, a graduate of Hendrix College and member of Central Texas Conference, was reared near there. He had paid a visit to his home a few days before and preached the previous Sunday to the delight of his friends.

The contract has been let for the building of our representative church in Washington, D. C. It is to cost \$250,000, exclusive of the ground; and the total cost, including the site and furnishings, will be about \$300,000. Plans have been drawn by architects of Fort Worth, Tex., and the contract for the construction has been awarded to the Boyle-Robertson Construction Company of Washington. As soon as the number of dwellings now standing on the plot have been vacated, the work of wrecking and building will start, and in fifteen months from that time the new church will be ready for occupancy. The congregation of our Mount Vernon Place Church, now located on a corner directly opposite, will move into the new edifice, and their old building will be sold. The new structure will be the handsomest of all Washington churches. For the exterior, white Georgia marble is to be used. The building will have dimensions of approximately one hundred feet on Ninth street, and will extend back one hundred and fifty feet along Massachusetts avenue and K street. The main entrance, facing Ninth street, will be flanked by marble monolith pillars twenty-eight feet high, the argest in the city. The broad entrance will lead into a spacious vestibule, finished also in marble. The first floor, half below the street level, will contain a main Sunday school room with a capacity

of 1,200, besides 26 class rooms, and in all there will be accommodations for 1,500 pupils. On this floor there will also be recreation and social assembly halls. The main auditorium, on the second floor, will be accessible from either Ninth street or Massachusetts avenue. Galleries and auditorium will seat 1,500 worshipers. The third floor will be unique in church construction. It is to contain a Methodist "Hall of Fame," a distinct innovation. In a long, broad apartment running the full length of the building there will be placed from time to time statues, busts, and pictures of the great leaders of Methodism, past and present. The building will be absolutely fireproof, and the equipment and furnishings will all be in the most handsome and tasteful style. It is anticipated that the building will be ready for occupancy by November, 1917.

The Central is pleased at every recognition given our distinguished townsman, Bishop Eugene R. Hendrix, senior effective bishop of the Methodist Episcopal Church, South. It has been our happiness to observe his devotion, his wisdom and eloquence on a number of special occasions in this country and abroad, and so far as those occasions are concerned, Bishop Hendrix more than met every requirement. At the great gathering in Carnegie Hall, when the Federal Council of the Churches of Christ in America was proposed, at the gathering in Philadelphia when that Federal Council was created, in Constance when the Peace Conference called for the largest vision, at Evanston in the John R. Lindgren Conference on the Unification of American Methodism, at Saratoga Springs when the report of the Committee of Sixty on Organic Union was made, not to name other occasions of scarcely less significance, we have had the pleasure of finding in him a statesman and a humble Christian disciple, deeply conscious of divine need and gifted with the power of interpreting the hour in counsel and in prayer.—Central Christian Advocate.

The editor has redeemed a promise to visit Eureka Springs. Arriving Saturday, he was met by Rev. W. J. Faust, the pastor, with an automobile, conveyed to the Belding House, and then given a two hours' ride in and around the city. The picturesque location and beautiful outlook were appreciated as never before. Sunday morning the excellent little Sunday school under the superintendency of Mr. F. O. Butt was seen and briefly addressed. Then there was preaching to a good congregation, many of whom were summer visitors from several States. Our building is a tastefully finished little structure, well located on Spring street, within easy reach of hotels and boarding houses. At night the editor had the unusual privilege of preaching to a splendid union congregation in the Christian Church, with the preachers of the Baptist, Christian, Presbyterian and Methodist Churches present. Our church at Eureka Springs is not strong, and the transient element in the membership renders the situation unusually difficult, but Brother Faust with tact and energy seems to meet conditions. He hopes to make a good report. Eureka Springs is an important post and must be held and strengthened at any cost. As time passes it will increase in strategic value, because more of our Southern people will be attracted to it for health and recreation.

REV. V. T. McCAFFREY INJURED.

On August 19 Rev. V. T. McCaffrey happened to a serious accident while out swimming in the St. Francis River with his Scouts. In diving from a houseboat his head struck upon the sand in the bottom of the river, resulting in what is usually known as "broken back." We rushed him to Memphis to the Baptist Hospital, where a very successful operation was performed by Dr. Collier, assisted by Dr. Blue, our local physician. They relieved the pressure upon the spinal cord and removed the fractured bone. He is doing nicely, but will perhaps be in the hospital three or four weeks. The doctor is very hopeful that there will be no bad results from the accident.—T. P. Wood.

A VALUABLE VOLUME FOR THE ASKING.

The seventieth report of the Board of Missions, covering the year 1915, is a volume that should be in the hands of every pastor and leading layman. Its two hundred and sixty pages are full of interesting and valuable information from begin-

ning to end. There are reports from the secretaries and treasurer of the Board, and detailed reports of our missions in China, Korea, Cuba, Mexico, Africa and Brazil. These reports from the field afford a complete survey of all the missionary activities of the Board, as seen by the missionaries themselves. In addition there are the minutes of the annual meeting and directories of missionaries, Conference Missionary Secretaries, Conference Boards of Missions, Conference Lay Leaders, general and Conference evangelists, and Conference Committees on Evangelism. A copy of the report will be sent without charge on application to the Board of Missions, 810 Broadway, Nashville, Tenn.

BOOK REVIEW.

The Story of Young George Washington; by Wayne Whipple; published by Henry Altamus Co., Philadelphia; price, 75 cents.

Usually it is assumed that prominent Virginians of Revolutionary times were rich and aristocratic. It is not generally known that George Washington worked his way up against somewhat adverse circumstances. His was good English stock, but under Cromwell's government the family had been reduced to poverty. Washington's father was land-poor. After his father's death his mother often complained of her hard circumstances. George, being a younger son, did not at first receive much of the estate. His education was meager, and was given partly by his mother and partly in very ordinary schools. Fortunately he learned considerable mathematics and surveying. At fourteen he was helping his mother to make a living, and at sixteen he was employed by Lord Fairfax to examine his lands in the Allegheny Mountains. This gave him a splendid training and a knowledge of Indians and frontier life which contributed much to his success. When his older brother's health was failing he realized that George would come into possession of the estate and encouraged him to learn business affairs and military tactics and fencing. These again enabled him to become a leader in the French and Indian Wars and prepared him for his career in the Revolutionary War. This book covers the period from childhood to his marriage and entrance into politics as a member of the Virginia House of Burgesses. It tries to remove the glamor of unreality which has caused men to think of Washington as unnatural and hardly human. It is a volume which every American boy should read; and older people would gain a more just conception of our national hero if they would look at him as presented by this author. The book is printed in large type, is embellished with full-page illustrations in color, and is attractively bound in cloth. The price, 75 cents, is moderate.

THE SPIRIT OF THE TEXAS EDITOR.

(Continued from Page 1.)

applied in dealing with Dr. Stonewall Anderson, and he can decide for himself whether he is a competent judge.

The Educational Commission and Dr. Anderson's office are both creatures of the General Conference. Dr. Anderson expresses an opinion on an educational matter which affects the whole Church, and on which the humblest member of the Church has a right to express an opinion. Dr. Bradfield, although not appointed by the General Conference to protect and defend the Educational Commission, criticizes an officer of the General Conference and calls his judgment in question. If Dr. Anderson, a General Conference officer, has no right to express an opinion on a subject which he is supposed by the very nature of his office to understand, what shall be said of the propriety of criticism by a man whom the General Conference did not see fit to elect to that office? He not only criticizes Dr. Anderson, but he reflects on Dr. Anderson's motives in the following language: "What we do wish to say at this time is that we do not understand Dr. Stonewall Anderson, Corresponding Secretary of the Board of Education." And, "We do not understand Dr. Anderson. Perhaps time will reveal what his plans are." "The injustice of these statements." "Had Dr. Anderson wished to be perfectly fair." In the two articles from which these quotations are made (Texas Advocate of August 19) the Texas editor undertakes to tell Dr. Anderson exactly what the General Conference did mean. Of course, Dr. Bradfield knew the mind of the Gen-

eral Conference and the Commission and Dr. Anderson could not by any possibility be so wise. In the Texas Advocate of September 16, Dr. Anderson painstakingly explains what he does mean, and ignores Dr. Bradfield's insinuations. Then in his reply Dr. Bradfield intimates Dr. Anderson's intellectual inferiority by saying: "The actions of the General Conference, we submit, ought to have made it plain to any intelligent observer." Then he characterizes Dr. Anderson's conduct as both "mischievous and offensive." Remember, this is Dr. Bradfield's "ipse dixit," and no one else has written it. Is not that strong language for a mere editor to use about a General Conference officer? Then he adds: "We say again, and with added emphasis, 'We do not understand Dr. Stonewall Anderson'!" He continues: "He foments dissatisfaction, etc.," and says: "The Commission recognizes him as a mischief maker." The Commission had not then and has not yet by a single public word expressed that sentiment. Was Dr. Bradfield inspired when he assumed to speak for the Commission? Or was it another "ipse dixit"? The editor says: "The unfairness of our Secretary in this statement, we regret to say, seems to be characteristic of his whole dealings with the Educational Commission." Then he rubs it in by adding: "We supported Dr. Anderson for re-election to his present position," but fails to mention the fact that in a race of that kind it is customary to vote for one's rival. Dr. Bradfield, after belittling Dr. Anderson's intelligence, as above, says: "We regarded him as a capable man, and we now bring no accusation against him;" and then reiterates: "We are content to say once more that we do not understand Dr. Stonewall Anderson, Corresponding Secretary of the Board of Education."

In his editorial of September 16, Dr. Bradfield says: "We note with regret that the Western (Arkansas Methodist) is beginning to share Dr. Stonewall Anderson's dissatisfaction with the work of the Educational Commission." He closes by saying: "It would be treason to the Church for any paper to lift a voice calculated to disturb the educational policy upon which we have launched," and in subsequent editorials, on his own "ipse dixit," seems to hold that he understands the policy of the General Conference and that Dr. Anderson and the editor of the Arkansas Methodist do not. Again in the Texas Advocate of October 7, Dr. Anderson positively denies certain statements and gives his explanations, but Dr. Bradfield says: "For Dr. Anderson personally we have only the most brotherly feeling; with Dr. Anderson as Corresponding Secretary of the Board of Education we are disappointed. The controversy between us is now closed. We are content that the Church shall judge the correctness or the incorrectness of our respective positions." To this Dr. Anderson wrote a brief reply, which the Texas editor did not publish, but which appeared in our issue of November 18. Dr. Bradfield had said: "In April, a few weeks after the written objections (Anderson's) had been sent to Bishop Candler and Dr. Lamar, the Board of Education met. The Commission had had no meeting. No opportunity had been given it to consider Dr. Anderson's suggestions." To this Dr. Anderson emphatically replied: "The Commission had had a meeting," and gives the date; but Dr. Bradfield did not make this correction. Was that fair? Dr. Bradfield had charged Dr. Anderson with impropriety in using confidential facts in connection with the business of the Commission. Dr. Anderson, in his reply, says: "Every action of the Commission published by me had previously been made public; and the most of them almost in the identical form in which they appeared in the July Bulletin of 1915. If this statement is not strictly correct, I should like to be corrected." Dr. Bradfield has never shown that Dr. Anderson was incorrect, and did not publish Dr. Anderson's challenge, hence the Texas readers have not had both sides. Why did Dr. Bradfield fail to publish Dr. Anderson's reply? Has not Dr. Anderson been misjudged and misrepresented? The above quotations, which can be verified in our files, show the spirit of the Texas editor before our Conferences were held. Another chapter will be necessary to show the further development of that spirit.

In Chicago there are nearly one thousand Mormons grouped into three church organizations. They report over one hundred baptisms last year.

CONTRIBUTIONS.

THE TRIENNIAL CONFERENCE OF SOUTHERN METHODIST MEN.

The Triennial Conference of Southern Methodist Men closed a very successful meeting last (Sunday) night, and we today leave for our various homes.

To describe the beauties of Lake Junaluska I can not, nor can anyone I know. Many world-wide travelers say it surpasses anything they have seen in Europe, Asia, Africa, or the West. Two hundred and fifty acres in a lake whose shore line is about six miles, whose waters are held back by a concrete dam costing \$120,000, an auditorium costing \$17,000, 1,300 acres of land, including lake, the Junaluska hill and valleys dotted with beautiful cottages and more coming; fine water system, electric lights, sewerage being enlarged, and everything done on a substantial basis for the greatest assembly grounds in America. The beauty of the place grips one until he is loath to come down from the mountain. Notwithstanding the flood, the postponement of the meeting and the rumors of the strike, the audiences have grown from about 400 the first morning to about 1,500 today. The Spirit has been present during the entire meeting. The program has been carried out practically as printed. Only a few have failed us on account of the change of dates.

The quartette, J. A. Sage, J. R. Score, O. D. Langston and J. L. Ferguson (the first three from Arkansas) have pleased the people by their fine selections and their harmony. Mr. J. Dale Stentz and wife, with Mrs. Geo. R. Stuart at the piano and the chorus singing, were all good.

John R. Pepper, the beloved presiding officer, was present at every meeting. Bishop W. S. Lewis of the M. E. Church, on "America and the Far East," brought his knowledge of missions and opportunity home to us with great, loving force. Mr. W. E. Doughty, author of "The Call of the World," "Efficiency Points" etc., gave us some very stirring addresses on "The Man of the Hour," "The Call of the Times," and "The Most Powerful Method of Working."

Mr. T. S. Southgate, on "Preparedness in Church Organization," gave us a thinking forty minutes which was beneficial.

George R. Stuart and his assistants, representing a family, demonstrated the every-member canvass to the edification of the audience.

Dr. John M. Moore conducted the general discussion of same in his usual brotherly manner, and many short talks were made.

Dr. F. P. Manget of Huchow told of opening a hospital in his three-room house and performing an operation with a pocket set of carpenter tools. His speech was especially effective, and he has all but \$5,000 pledged for a \$30,000 hospital, and Dr. Pinson says that is coming.

Rev. H. C. Tucker and his charming wife, from Rio Janeiro, added to the knowledge of South America, "the country which has never had a chance."

Dr. Paul Harrison of Arabia charmed us by his wide knowledge of the Arabs.

Jarrell, Williams, Court, Cole and about 30 others with Dr. Pinson as ringmaster, gave us one lively afternoon on the kind of elder, pastor, lay leader, "I would like to have."

One of the most popular lecturers of the session was Mr. W. E. Geil, F.

R. G. S., who traveled through equatorial Africa from coast to coast, explored the Chinese wall, Thibet, saw savages all over the world, looked for a man without religion and failed to find him. He kept up great dramatic interest and left a strong impression of the power of Christ in savage hearts. The quiet hour man, Mr. S. D. Gordon, author of "Quiet Talks on Prayer," on "Power," on "Service," was very helpful to deeper spirituality. Mr. Jno. R. Pepper on "Can a Layman Do the Business of the Church?" Bishop Atkins on "The Layman's Job of the Hour," and Rev. Geo. R. Stuart on "Can He Do It?" gave us a hearty uplift on our job. Dr. Cook had charge of the afternoon when one of the solemn impressive ceremonies of our church was performed by Bishop Atkins when he ordained four of our outgoing missionaries to Africa—Dr. Hugh D. White, E. B. Stiltz, T. E. Reeve and H. P. Anker, who each spoke of his call. The author of "A Man and His Money," "The Steward-

and the fire caught and before it stopped \$104,178 was subscribed and at the close of the night services the total was announced to have grown to \$106,052, and Dr. Geil gives ten days' time to help on with lectures, and George Stuart thirty-five days.—F. M. Daniel.

RESOLUTIONS OF LAYMEN'S MISSIONARY MOVEMENT, M. E. C., S., ADOPTED AT FOURTH TRIENNIAL CONFERENCE.

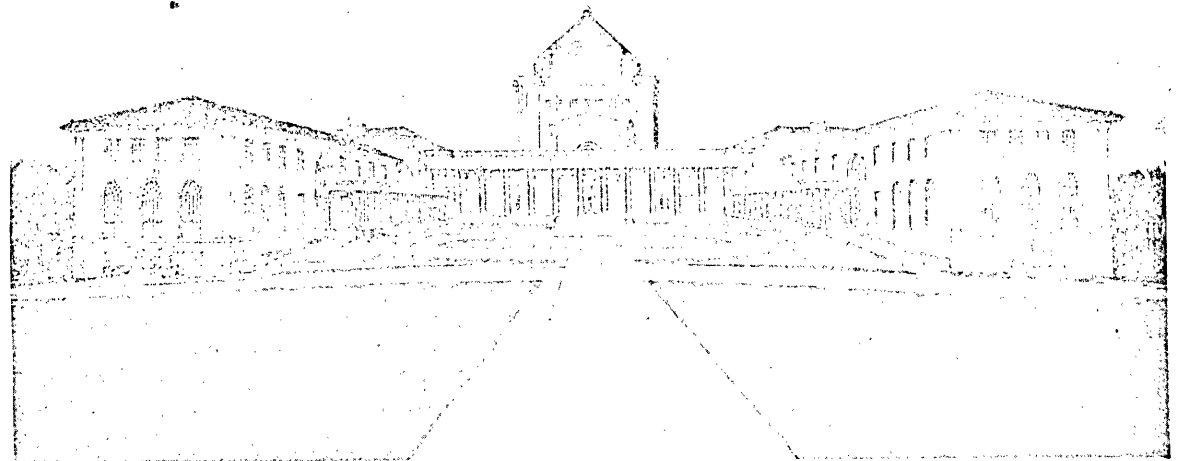
We, the representatives of the Laymen's Missionary Movement of the Methodist Episcopal Church, South, in the fourth Triennial Conference assembled, believing that there are matters of far-reaching import upon which this Conference should make deliverances, do, through your Committee on Resolutions, report as follows:

1. We congratulate the executive officers and the Program Committee of the Laymen's Missionary Movement upon the remarkable series of

into the churches, and where there are no churches, simply, pointedly and effectively declaring Christ to the people, so that there shall be some service in every Methodist Church, not only one service in every Methodist Church on each Sunday, but there will be many services held in the waste places of both country and city.

4. Dr. C. F. Reid was the efficient, beloved General Secretary of the Laymen's Missionary Movement of the Methodist Episcopal Church, South, when our great Conference of 1913 was held at this place. He had given much of his constructive statesmanship into the literature and life of the Laymen's Missionary Movement. As the story of his life would be a great inspiration to our people, it is, therefore, recommended that Bishop W. R. Lambuth be requested to write a short story of his life and labors with the imprint of the Laymen's Missionary Movement upon it.

5. Being thoroughly convinced that one of the great needs of the Church



CENTRAL BUILDINGS OF EMORY UNIVERSITY, ATLANTA, GA.

ship of Property," "The Victory of Mary Christopher," etc., Dr. Harry Reeves Calkins, a polished speaker, brought before us in great force man's responsibility to the owner of the world and all that therein is. "The Call of the Country Church," by Prof. W. K. Tate, "The Organized Bible Class and Laymen's Movement" by Dr. C. D. Bulla. The morning sermon by Bishop Mouzon; "Mexico," by Mr. R. Mallen of Mexico City. Several talks by our only Geo. R. Stuart. "The World Crisis" by Rev. D. Clay Lilly; Dr. Pinson's masterly presentation of "America, the World's Big Brother." Dr. E. H. Rawling's many appropriate remarks, Dr. J. R. Pepper's "Closing Words," all go to make up a most successful meeting.

I have been quite busy on the executive committee and resolutions committee, but feel that our Arkansas brethren would like to hear of our great conference. Rev. R. R. Moore, Rev. J. A. Sage and Mr. D. B. Nivens are here. Mr. Nivens bought a \$1,500 lot and is to build a nice summer home here. Rev. C. M. Reeves of Helena is also here and is carried away by the program and beautiful surroundings. I was about to leave out what some people would call the most important part. After the morning services Dr. Stuart spoke of the Association being \$200,000 in debt, having expended \$400,000—and while he was speaking Cole interrupted him and started a subscription with \$1,500 for himself and \$3,000 for his brother,

addresses and meetings which have characterized this Conference. The thanks of every delegate and visitor are properly due, and are hereby extended to these brethren for this exceedingly successful conference, which has been marked throughout by an ever-increasing tide of spiritual power.

2. Since last we met here to look at the world and its needs the cry of Armenia has been increasing. Mohammedan cruelties in the name of religion have reached a degree of barbarity that should no longer be tolerated by the civilized world. Our deepest sympathy and compassion go out to our Christian brothers and sisters in their untold suffering and tribulation. God be praised for the heroic faith and loyalty to Jesus Christ which have enabled hundreds of thousands to confess His name in the face of the sword and lay down life rather than disown their Lord. They have added another brilliant chapter of endurance and martyrdom to the history of the Church. We would join Christians of every nation in ministering to their necessities and unite our prayers with the prayers of all peoples that God shall bring deliverance to the people of that land.

3. The time has come when our men need to do something more than gather funds. We want them to come back to the good old Pentecostal way of seeking and winning men to Christ. We want to see them going

today is a trained, consecrated leadership, and that the only agency upon which we can rely for such leadership is the Christian school, we believe it to be the Church's imperative duty to maintain training schools, colleges and universities under her own immediate control, and the duty of church members to support such institutions by their influence, their money and their patronage.

We rejoice in the rapid growth and the encouraging outlook of our two connectional Universities, Emory University, located at Atlanta, Ga., and Southern Methodist University, located at Dallas, Tex., and we hereby pledge to them our loyal support.

We recognize with profound gratitude the fact that our Church schools are generally creating a deeper and more intelligent interest in the religious development and training of our young men and young women; and we take pleasure in bringing this significant fact to the attention of our people in order to magnify our plea for their united co-operation in the building and strengthening of these schools.

6. We urge upon our laymen the realization that our property is ours only by the will of God. Common gratitude demands that we make proper acknowledgment of the blessing of our material prosperity; and our love for God requires that we lay upon His altar some adequate expression of our thanks for His grace.

Giving the tenth of our incomes is God's law. When we give less we undertake to amend the divine plan. Such an effort is unworthy of us. We therefore commend to our brethren the Scriptural practice of tithing as the smallest measure of the duty of our stewardship.

7. The Every-Member Canvass is successful in its accomplishment, sound in its theory, educative and wholesome in its results, Scriptural in its methods, and compulsory by Disciplinary requirement. We urge our pastors and lay leaders to use their utmost endeavors to have this canvass made in every congregation throughout our entire Church. We further urge that our Conference Boards of Missions and our Conference Boards of Lay Activities designate one day early in the Conference year for a simultaneous, conference-wide, every-member canvass, and that ultimately we shall have a simultaneous canvass of the whole Church.

8. We exalt to its primary place among the dependable and fundamental powers of the Kingdom the too much neglected force of prayer; and we call upon our laymen and preachers to give themselves more diligently and regularly:

First, to the practice of family prayer.

Second, to the practice of daily private prayer and study of the Bible.

Third, to the practice of definite and comprehensive intercession for our missionaries, our native converts, and the unreached masses of our mission fields, and for the home Church, that she may be awakened to the real glory, the real obligation and the real peril of her present day opportunity, and may gird herself as never before for sacrifice, labor and conquest.

9. We hail with extreme joy the prospect of a real unification of American Methodism, the way to which has been so auspiciously prepared by unanimous action of the General Conference of the two Episcopal Methodisms. We rejoice most of all in the impress and guidance of the Holy Spirit evidenced by the enthusiastic approval of the rank and file of both Churches. Therefore, we declare:

First, that as a movement and representing the laymen of Southern Methodism, we accept unqualifiedly the principle of unification promulgated by both General Conferences, believing it to be the will of our common Master and Lord.

Second, that we hereby register the definite conviction that a plan for unifying the two churches can be found which, unjust to neither, will contribute to the fullest development and largest efficiency of both, at home and abroad.

Third, that while we welcome the fullest discussion in press and on platform, and would not hinder the freest expression of honest conviction upon a matter so vital to the future usefulness of the church, we do strongly deprecate any disposition to obscure

the issues of the living present by reviving those of the past.

Fourth, we hereby pledge ourselves and our best efforts for the realization of the proposed unification on such a basis of courage, sacrifice and Christian good will as shall minister to the spread of the Kingdom of God on earth, and which shall be for His glory.

10. In view of the fact that the Southern Assembly was projected at the Chattanooga Missionary Conference in 1908, and has been developed in response to the resolutions adopted by that Conference, and has been, and is today doing its work under the authority of the action taken at Chattanooga, this Conference of 1916 fully recognizes its responsibility to encourage the maintenance and completion of the work so splendidly begun; and we urge the use of practical methods for the accomplishment of this end. In furtherance of which we request:

First. The Executive Committee of the Laymen's Missionary Movement to provide and furnish to the District Lay Leaders of the respective Conferences a statement of information, including the purpose, plans, financial status and scope of intended influence of the Southern Assembly; and that the District Lay Leaders convey throughout the churches of their respective districts such information to the people of our church.

Second. That such District Lay Leader prepare a list of names of the men and women of his district who should financially co-operate with the Southern Assembly movement and forward said list of names to the General Superintendent of the Southern Assembly.

Third. That every Sunday school, Missionary Society and Epworth League in each district be urged by the lay leader, or his representative, to have representation at the summer conferences, for each organization, at Lake Junaluska.

Fourth. That each Sunday school be requested to have framed and hung on the walls of the schools a photograph of the Southern Assembly grounds.

Fifth. That we suggest to each Annual Conference the advisability and the feasibility of the erection of a building as a Conference home or lodge to furnish comfortable accommodations at moderate prices for the ministers and workers of the respective Conferences.

In order that the Church may be fully impressed with the great work that can be done by the Southern Assembly, and that the comprehensive plans of the Assembly may be brought to speedy completion, this Conference earnestly requests the commissioners of the Southern Assembly to arrange with Dr. George R. Stuart to give the coming year, and longer if necessary, to present to the Church at large the present value and the future promise of the Assembly to the Church; and we urge Dr. Stuart, for the good which will come to the Church, to accept this responsible work, pledging to the commissions and to Dr. Stuart our active co-operation in bringing to a successful consummation the ideals of service so forcibly presented by the Southern Assembly.

Respectfully submitted, W. Erskine Williams, Chairman; C. R. Pugh, Secretary; W. B. Murrah, Glenn Flynn, C. D. Harris, H. E. Barrow, N. T. Roberts, S. P. Wiggins, L. N. Stevenson, F. M. Daniel, T. H. Tatum.

DR. JAMES A. ANDERSON'S DISCUSSION, "METHODIST UNIFICATION—THE CRUX OF THE SITUATION."

"Crux is the word to be emphasized here. It seems to me that no better word could have been used. Write the word in the plural and give a literal meaning to it. Nail the supreme power of the General Conference of the Methodist Episcopal Church to one, and the supreme power of the College of Bishops of the Methodist Episcopal Church, South, to the other. Treason! Not a bit of it. I believe in the doctrine and polity of the people called Methodists. Our system of sending the Gospel to all the people far and near is more efficient than any other system with which I am acquainted. But who will dare to say it is perfect? Dr. Anderson's statements are logical, easily understood, and vibrant with energy and courage. They are inspirational to the laymen of the church who gladly follow God's prophet, when, like a true leader, he stands up unabashed and unafraid and heroically defends his convictions before the supreme power of his church. All honor to such men. "To put supreme power, or power that is practically supreme, into the hands of an executive as powerful as our episcopacy is vicious."—Jas. A. Anderson. Remedy: Elect the bishops for a definite time, and when they begin to play the dictator return them to the pastorate. More than a score of years ago one of the great preachers of the South said, "Men love power better than they love money or women." Let the probability of an early return to the pastorate "writ large" meet the presiding bishop's eyes at every session of an annual conference, and the dictator in the chair "will fold his tent like the Arab and as silently steal away."

It is my belief that if unification is not easily and speedily accomplished, the fault will lie at the door of a very few bishops. They are so far-seeing. Such fatal contingencies lie just beyond the ken of less gifted and less patriotic souls.

They feel impelled to cry out, "Lookout, there is a bug under the chip." They have as keen a scent for trouble as the young man found weeping bitterly in his room. "Why, what is the matter?" inquired his friend. "Oh I was just thinking," replied the youth, "What I should do if, after marriage, the dog should run through the house, knock over the stove and kill the baby." We are told that "Our Northern brethren," are soon to finish a church in Florida, "which will cost not less than \$12,000." Serious, indeed! How can a church of 6,000,000 communicants allow such a costly church to fall under the control of its Southern brethren? Then there is "a university of some proportions" at Chattanooga. How can the impoverished Methodist Episcopal Church afford to see such an institution become the property of a great united Methodist Church, less than one-fourth of whose members were at one time communicants in the Methodist Episcopal Church, South? A few weeks since the Arkansas Methodist published a communication signed by one of our Southern seers, which declared that the General Conference of the Methodist Episcopal Church, South, assembled in Oklahoma City in 1914, had made great concessions, practically yielding every important point, while the recent General Conference of the Methodist Episcopal

Church had made very few, if any, concessions. Such statements, besides showing an intensely sectional attitude, stir up suspicion and prejudice in the Southern Church. Why flaunt a red rag in a bull's face? There is too much animal in him to begin with. Now comes the startling announcement that the General Conference of the Methodist Episcopal Church held at Saratoga in 1916 "virtually presented a substitute" for the report of the Joint Commission which the General Conference of the Southern Church had approved. Mirabile Dictu! Poor, short sighted Bishop Hendrix! Why didn't he see such unworthy legerdemain on the part of "our Northern brethren?" Well, thanks to our stars, we all see it now. Let us wait patiently since "much work must be done over again." We are informed that the Southern Church will appoint its commissioners, who will meet with those of the Northern Church. Following this announcement we read: "Nothing less could we do in justice to ourselves." That is it. Let us do nothing that circumstances do not force us into. Whatever we do, let us see to it that we are not "absorbed." Our Southern blood congeals at the mere mention of such a cataclysm.

Notwithstanding the noise and confusion raised by the alarmists, it is cheering to note the fact that large numbers of those who have expressed themselves favor unification, not at any cost, but unification. Quite long enough the two great bodies of American Methodism have worked at cross purposes, fanned into flame the prejudices of the people, wasted the already inadequate revenues of the church, and disregarded the prayer of the Christ for the unity of his people.

—G. W. Droke.

Fayetteville, Ark.

THE ARKANSAS METHODIST SAYS NAY.

Our recent proposal that the editor of the Arkansas Methodist and the editor of the Texas Advocate cease their controversy with each other and enter upon genuinely constructive work brings the following response from the doughty Arkansan:

THE TEXAS EDITOR WOULD QUIT.

On another page, under the caption, "The Arkansas Methodist Proposes Some Constructive Work," the editor of the Texas Christian Advocate, after expressing approval of our recent editorial on strengthening the School of Theology of Southern Methodist University, says: "We are ready to kiss and make up with the Arkansas editor." He thus admits that he has been pouting, but he does not propose to atone for the harm which he has done. We have no personal quarrel with Dr. Bradfield. If we had, it would be very easy to "kiss and make up." We have been discussing vital issues, and feel under obligation not only to Arkansas Methodism, but to the whole Church, to continue to probe and turn on the light until the whole truth is presented and the principles for which we stand are vindicated. As Dr. Bradfield has sought to discredit the course of Dr. Stonewall Anderson and has refused Dr. Jas. A. Anderson opportunity to reply to his editorial strictures, and as he has persistently refused to answer questions which were intended to clarify the issues, we must continue the discussion in spite of the offer to "kiss and make up." The correspondence between Dr. Bradfield and Dr. Jas. A. Anderson and the latter's article, all of

BETTER THAN SPANKING

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

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

which are published in this number, are illuminating, and show the spirit of the former."

In our editorial, from which Dr. Millar quotes, we reminded him of his charge that we had "almost wilfully misjudged" Arkansas and said that without asking or waiting for an apology we were willing to join hands with him in building up our great connectional school for the region west of the Mississippi River.

Dr. Millar, as the reader can see for himself, not only refuses our tender, but, in effect, repeats his charge that we have "almost wilfully misjudged" Arkansas in our criticisms of Dr. Stonewall Anderson. And, too, the Doctor asks for an atonement for the harm which we have done.

In reply to our dear brother we wish to say that we sincerely regret his announced purpose to continue his controversy with the Texas editor. Had we known that he would so deeply resent our gentle reminder of some months ago that he should not repeat the mistake of Dr. Stonewall Anderson in criticizing the unfinished work of the Educational Commission, we certainly would have refrained from even so innocent a suggestion. For that suggestion called forth replies closely bordering on abuse. "Self-appointed censors," "close our mouths," "almost wilfully misjudged"—these and other expressions were applied to us.

Notwithstanding the belligerent attitude of our brother, however, we can not confess that we have "misjudged" the course of Dr. Stonewall Anderson, and we have no "atonement" to make for our criticisms on the course of our Corresponding Secretary of Education. Dr. Stonewall Anderson's course has been indefensible. He secured the charter of Southern Methodist University from the president of the Educational Commission, saying that he desired information contained therein which would better enable him to assist in rallying the West to the university. He took that charter to Dallas, where he met Dr. Hyer and Bishop Mouzon for consultation. He pointed out to these gentlemen what appeared to him the defects of the charter. He was assured by these gentlemen that they would recommend the proposed changes agreed upon to the Commission at its next meeting. Moreover, Dr. Anderson was asked the direct question whether the changes proposed would satisfy him, and to the question answered in the affirmative.

Imagine the surprise of even his best Dallas friends when the July Bulletin (1915) appeared carrying the identical criticisms made by Dr. Anderson at the Dallas meeting and, in addition, representing that the Educational Commission had completed its work on the charter! These criticisms were sent broadcast over the entire Church. The Board of Education itself was invoked by the Secretary to intervene with suggestions to the Commission in order that the Church might be saved from harm!

Now, the offense of the Texas editor is that he criticized this course of our Corresponding Secretary. We have said and we now repeat that the course of Dr. Stonewall Anderson has been hurtful and divisive. It can not be justified, and in this judgment we sincerely believe that we are not mistaken. This single item of many things which might be mentioned (did space permit and were it necessary) we have recited in order to show that

our criticism of Dr. Stonewall Anderson has not the nature of a "wilful" misjudging.

If Dr. Millar, in view of these added statements to a controversy already too long extended, shall now choose to continue to say that we have "misjudged" Dr. Stonewall Anderson, we shall not complain. For we make no claim to infallibility of judgment. But if he elects ever again to say that we have "almost wilfully" misjudged Dr. Stonewall Anderson or any other living man, then he places himself beyond the pale of Christian discussion and of the correctness of this position we leave our readers to judge.—Texas Christian Advocate.

PROHIBITION IN ARGENTA.

Every sensible, thinking man knows that prohibition makes for a better, more law-abiding town, in spite of the oft-repeated statements that "prohibition don't prohibit," and "there is more whiskey sold in dry territory than when there are open saloons." But here are some figures. They are the number of arrests made by the police department of Argenta during the first seven months of 1916 and 1915:

	1915.	1916.
January	346	74
February	290	73
March	181	87
April	244	59
May	271	75
June	320	97
July	311	89

Total

The figures are taken from a report made by Acting Mayor Mord Roberts to the City Council Monday night, August 14.—David Townsend.

SOJOURNING AT CHAUTAUQUA.

July 19 Mrs. Sewell and I started to Lake Junaluska to attend the Bible Conference and Laymen's Convention. When we arrived the next day in Nashville, over the "L. & N.," we were informed by the railroad officials that it might be several days before we could get through, on account of the washouts along the French Broad. The vacation which our people so kindly gave us was passing, so we decided to come to Chautauqua. We first went up to Buffalo, Niagara Falls and Toronto, sight-seeing a few days. We then dropped back to Chautauqua on the 25th, where we have been resting and studying since. We find this institution a Mecca for artists, musicians, teachers, Christian workers and preachers, and their families and friends. Bishop Vincent, together with Mr. Lewis Miller, a layman, founder, is very much honored by Chautauquans. On his arrival at the pier two weeks ago, the crowd who met him I would estimate at eight or ten thousand. Thousands of Japanese lanterns hung on either side of the walk from the pier to his cottage, where his closest friends took charge of him. Though in his eighty-fifth year, he is still quite active.

Dr. Shailer Mathews of Chicago is dean of the religious work. I have spent the time very profitably with him since August 1, an hour a day each in "The Teachings of Jesus" and "The Life of Paul." Dr. Charles L. Goodell, New York, delivered the last of a series of five lectures today. He reached his climax today on "The Supremacy and Finality of Jesus." It is an inspiration to sit at the feet of one who speaks out of

such a large experience as a soul-winner and as a student of men.

I was surprised to find so many of our Arkansas teachers taking courses here. In fact, one of them told me that in the School of Methods the enrollment showed more teachers from Arkansas than from any other state. Many Arkansans are also in other departments.

I have thus far met only one of our pastors from the "Diamond State"—Brother Womack of Russellville. I shall extend him the courtesy of letting him speak for himself.

Space forbids my mentioning lectures and addresses we have heard from literary and political leaders of great national reputation.

After stopping off a day with friends in Cleveland, Ohio, we expect to go home next week, feeling that we have had a very profitable visit to our brethren of the North.

Many times we have wished for all our Arkansas friends—i. e., those who did not get to Lake Junaluska.—E. K. Sewell.

THE SCARRITT BIBLE AND TRAINING SCHOOL, KANSAS CITY, MO.

On Thursday, September 7, 1916, at 10 a. m. the opening service of the twenty-fifth annual session of the Scarritt Bible and Training School will be held. The address will be delivered by Rev. Britton P. Taylor, D. D., the able pastor of Central M. E. Church, South, Kansas City, who by his interest in social service and his skill in organization has quickened his church and its community into new and larger life.

The record of a quarter of a century of aspiration and of achievement in the training of Christian workers will close with the year just opening and a new cycle will begin. Our aim this year will be to crown the closing year of this quarter of a century with greater endeavors to bless the Church and the world through our ministry to Christian womanhood. The work of the school in the past will abide, for it was wrought for God in lives, and must endure even though disaster has wrecked its endowment.

Our faith in the future progress and usefulness of the school is undisturbed, but it seems wise to answer through the press a few of the questions that are disturbing the minds of some friends of the school. For two years there has been a decrease in the student body, and the enrollment for the coming year at this time does not promise increase. The question, "Why this decrease?" naturally arises and deserves an answer. The main reasons are five in number:

1. The raised standard fixed two years ago by the Woman's Missionary Council for all its workers, which at once cut off all who fell below that standard and in this way largely limited the enrollment to young women able to meet their own expenses;
2. The report, which is not true, that no students who do not meet the educational standard of the Council will be accepted by the school even though they do not design to apply for service under the Council;
3. The loss of all the endowed scholarships last year which had provided for the maintenance of twenty students;
4. The rumors afloat that the school might be closed, and the uncertainty as to its future management and direction;
5. The action of the Woman's Missionary Council in deciding to substi-

tute for endowed scholarships, a scholarship loan fund from which, in future, a candidate may borrow money to meet her school expenses after her application has been approved by the Committee on Applicants; said fund to be held for this purpose in the treasury at Nashville.

The change in the policy of the Council with regard to the raised educational standard is in harmony with the policy of the Board of Missionary Preparation, and the standard for missionaries will not be lowered. This barrier to a larger enrollment may be overcome, for young women who are really called of God to service will find a way to secure the educational equipment needed. If unable to attend college they may enroll in State institutions where the tuition is free and where there is opportunity to work for their room and board.

The financial barrier will not be so easily overcome by the individual student; but judging from the record of the past, there will always be great-hearted men and women who, for Jesus' sake, will gladly invest money in missionary and deaconess candidates. In addition, experience teaches us that, when the need is known, churches, Sunday schools and Epworth Leagues do send their representatives to the school to be trained for service in their own community or church.

There have always been students in the school who have entered for self-improvement and who have met their own expenses, and such students are encouraged to come, as the benefit received is valuable to themselves and their church even if they remain but a year or a term.

Furthermore it is our conviction that when more college and university women realize that God demands their service and that the work of the church merits their highest endeavor, and that in this institution they will receive training of high rank, they will seek entrance in much larger numbers. A number of universities and colleges are already giving credit for work done here.

Notwithstanding encompassing shadows, our outlook "is as bright as the promises of God." Our preparations for the next session are being made in faith and our course of instruction will be enlarged. Two Six Weeks' Courses have been arranged for the benefit of women, especially Christian workers, who cannot leave home to take the entire course and the tours of inspection and visits to institutions included in the course, are of special value to students of social service. To meet the growing needs of service to Latin-America and its people the department of Foreign languages study has been introduced, and Spanish and Portuguese will hereafter be taught, adding to the already able faculty, two valuable teachers—Miss Esther Case and Miss Ida Schaffer.

Our present needs are:

1. Educated, well-poised Christian women, dowered with health and means for self-support, who will give themselves to Christ and the Church, who will enter here to receive inspiration and technical training for their work;
2. Large-hearted men and women who will invest their means in training young women who have surrendered their lives to God for service, but who lack the means to enter here. We trust that many friends will aid the school and the cause of God by helping such young women to be trained for service.

3. Unceasing prayer, generous sympathy and loving, loyal zeal from members of "the household of faith"; appreciation of the school by all Methodists and evidence that they rejoice that the school is enrolled among the institutions of the M. E. Church, South, and that they wish to advance its interests and insure its highest success.

Our support has been guaranteed by the Woman's Missionary Council, which has made an appropriation for its maintenance, expecting that the receipts from self-supporting students, income from students supported by individuals and churches, and gifts from friends who seek to extend the work of the school, will supply the remainder needed for support and enlargement.

The time is short. September 7 will soon be here. Send at once for information, application blank and the year book. Show this article to your friend and urge her to come also. Write at once to Miss M. L. Gibson, Principal.

Including the Class of 1916, 406 trained workers have gone out from the Scarritt Bible and Training School into service for Christ and the Church: 162 of these have gone out as foreign missionaries, 58 as graduate nurses, and 176 are deaconesses and home missionaries. Will not the Church unite, through prayer and gifts, to make the year 1916-1917 the greatest in the history of the institution—the highest in aspiration, the loftiest in achievement, and above all, the most potent in spiritual power and results?

THE ARMY TESTAMENT FUND CAMPAIGN.

The Army Testament Fund Campaign starts off nicely and believe we are going to succeed.

The first Baptist Church of Conway, Elder L. M. Sipes, pastor, has taken 50 copies, the local camp of Gideons of Conway gave the movement their hearty endorsement and pledged themselves to take stock in the movement later. The Business Men's Class of the Methodist Church, of Conway, propose to take one hundred and have a committee appointed to perfect plans. Dr. Monk, Presiding Elder of the Little Rock District, called the preachers of the Methodist Pastors' Association together at the Methodist Church to consider the campaign Tuesday morning. This meeting gave the movement their hearty endorsement and pledged their co-operation in the same. Elder J. A. Smith, editor of The Baptist, allowed us to announce the campaign in his paper, and the very first check coming to me was from a Baptist young lady at McNeill. Elder E. J. A. McKinney, editor of the Baptist Advance, has agreed to co-operate with us. The editor of the Methodist, Dr. A. C. Millar, and the Gazette of this city and the Log Cabin Democrat, Conway, Ark., have shown us great kindness.

Remittances began to come in before we were prepared to receipt for them. We have encouragement on every hand. What we ought to do we can do, and by the grace of God we will do. "A Testament in every American soldier's knap-sack" is our motto. When we come to a realization of this we will be satisfied.

Will acknowledge receipt of all funds later in columns of papers.—D. H. Colquette, Field Agent.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

A SOJOURN BY THE SEA.

Again it is my pleasure and privilege to be in Ocean Grove, New Jersey, and to stand beside the old Atlantic.

As usual there are many things in the Grove for the enjoyment and uplift of humanity and, as always, the ocean is fascinating in its wondrous beauty and exceeding greatness. Doubtless the wild waves bring a special message to every one who listens and for us all it chants an anthem of ceaseless praise to the Creator of the universe.

The ocean is perhaps the only object here that looks much as it did when I first came to Ocean Grove many years ago with Mrs. A. R. Winfield and other Little Rock friends, yet I can hardly call it a "land mark."

Another familiar feature of this place is the venerable Dr. A. E. Ballard, now president of the Ocean Grove Camp Meeting Association, which he helped to establish more than forty years ago. He is 96 years of age, takes part in the meetings, and is so hale and hearty his friends predict a century of life in the flesh for him.

One Sunday our Bishop E. R. Hendrix delivered the morning sermon to a vast assembly in the great auditorium, taking for his text Revelations 22, 17, "And the Spirit and the bride say come, and let him that heareth say come." He said that Christianity is the only religion which uses speech as a propaganda, for other religions use sacrifices, idols, pilgrimages, etc. He said speech is a badge of rank among men and in nations. Greece ruled the world by the power of her perfect speech—the speech of moderation, of choice words, of purity, and so must the individual express his thoughts if he would be a leader among men. Bishop Hendrix deplored the use of "rag time" words, and said they seem to imply a man's unwillingness to clothe his thoughts in proper raiment. Applause greeted his remarks on unification of the Methodisms in America, and when he declared henceforth his motto shall be "Together."

The holiness meetings conducted by Col. Brengle of the Salvation Army have been well attended and his talks were forceful and pertinent. He said what we need most is more faith, the appropriating faith that will enable us to walk with God. He thinks the preaching of today is too ethical and not enough is said from the pulpit about sin and the need for redemption.

Bishop Oldham now gives the main address in the Holiness meetings and he is an interesting and helpful speaker. He opened his series of meetings with emphasizing the fact that holiness is not a separate department of life, but the keynote of it: He said the fact that prayer is universal among men shows there is some reality in answer to it. He advised against criticism and unwise arguments about holiness, saying the botanist who pulls flowers to pieces may make herb-ariums but no bouquets. He said prayer does not consist chiefly in petition, but ushers one into the presence of God where his own unworthiness is realized and then comes the confession of it. Communion with the Holy Spirit leads to adoration and thanksgiving and these constitute prayer. Bishop Oldham's illustrations were chaste and beautiful, and every thought was clothed in fine raiment.

Rev. W. H. Morgan, D. D., of New York, has charge of the Young Peo-

ple's meetings and their Temple is crowded every morning. The program consists largely of music, but Dr. Morgan gives short, crisp and impressive messages.

Saturday was "States Day" and as the roll of States was called the representatives were asked to stand and say a word. Having lived in Arkansas considerably more than half of my life, I proudly answered for her good name, mentioning that Arkansas is such a fine state she is claimed by both South and West and produces apples, cotton, timber and diamonds.

Rev. Billy Sunday is to be here during the camp meeting which begins August 25 and lasts ten days, and great preparation is being made for him. His choir leader, Mr. Rhod-heaver, has been here for some time, teaching the songs that will be sung, the congregations how to sit still, to refrain from coughing and what must be done to insure the success of the meeting. I wish I might send a big sea-breeze from here today to refresh all the good people of Arkansas.—Mrs. W. H. Pemberton.

THE UNDERMINING INFLUENCE OF THE LIQUOR TRAFFIC.

The following was taken from the Daily Citizen, Searcy, Ark., of August 10:

"In the recent campaign conducted by saloon forces of Arkansas to secure signatures for the initiation of local option, or repeal of the State-wide Prohibition bill passed by the last Legislature, 68 signers were secured in White county. Of this number 35 were illegal voters, according to an investigation made of the poll tax records at the court house this morning by special representatives of the Anti-Saloon League. In Searcy not a white person signed the liquor petition, the campaign being waged among the negroes only. Forty of the blacks affixed their signatures to same. At Beebe and Floyd about twenty names of signers were secured. The remaining eight were secured at remote parts of the county. The question of repealing the state-wide bill will be voted upon at the November election. It is predicted that the measure will be defeated in White county by a majority of five to one."

As I read this article I thought of the undermining principle of sin—what it will drive its victim to do. It will cause a man to stoop to use any means, regardless of principle, to destroy his neighbor's peace, break up homes, wreck and ruin human lives!

Read the article, "68 Liquor Signers in White County." Who are they? Not a white man's name on the list who lives in Searcy! Thirty-five were illegal voters. A big majority of the signers were negroes.

The saloon element is depending on the lower, baser class found among the uneducated white and black element to say whether we shall or shall not have the greatest curse of the nation, the saloon, thrust in our very door, to ruin the young manhood of our country, bring starvation to our children, and wreck the homes of our land—undermining, unprincipled in its very nature.

When I read the above article, and the article in the Arkansas Methodist of the 10th, "The Plight of the Politician," I thought of the great truth of the Scripture, "The love of money is the root of all evil." What it will drive a man to do! For the sake of a few hundred dollars a man who could be useful to his country,

will dare to thrust a thing upon the people that will bring sin, shame, disgrace, sorrow, heartaches and death, ("for the wages of sin is death") into thousands of homes, even that of his own brother, sister or parents.

What shall we do? Shall we as an intelligent, Christian people, both white and black, allow this element to dominate? To say whether we shall have the saloon? I say no! A thousand times no! It is up to the churches, both white and black, of the State of Arkansas, to marshal their forces and get in the fight, and that at once, if we expect to gain a great victory.—W. S. Ricks.

Searcy, Ark.

"THE CRUX OF THE SITUATION."

I hold no brief in this case, but I do desire to put before the many readers of the Arkansas Methodist a few notes on some of the statements my friend, Doctor J. A. Anderson, made in his article in the Methodist of August 3rd.

The first is a question. "Does any sane man believe that it would be possible to secure a two-thirds vote of a General Conference and a three-fourths vote of all the Annual Conferences under the opposition of our College of Bishops?"

The law of the M. E. Church, South, does not permit the College of Bishops to oppose any measure before the General Conference or to oppose any measure passed by a majority of the General Conference as a measure. A governor of a state may veto what he personally opposes, but our College of Bishops have no such right and have never claimed to have it. The word "veto" is not in the law of our Church. The law clearly defines the scope of the Bishops in the matter. It says, "When any rule or regulation is adopted by the General Conference, which, in the opinion of the Bishops is unconstitutional." Here is a specific statement. The Bishops can speak on only one point, namely, that it is unconstitutional and must, therefore, take the prescribed course for such.

Take the so-called veto message of 1894. That happens to lie before me. It says: "This rule and regulation as set forth in the said chapter VII and paragraph 260, and as adopted by the General Conference, is, in the opinion of the College of Bishops, unconstitutional, and can only become law by taking the course prescribed for altering a restrictive rule as set forth in paragraph 43 of the Discipline of 1890."

Bishop Keener, in reading that message, did not oppose its becoming a law; he merely said it was a constitutional question that must follow the law of the Church in the method of making it law.

It is the people and not the Bishops that have named it the veto power and have imagined that it gives the Bishops the right officially as the College of Bishops to oppose any legislation distasteful to them personally.

The Bishops in 1894 did use the word "veto" but they add, "as violative of the constitutional provisions," so that it is clear that they understood, when they gave their first statement on such matters the limitations to such papers from them.

The second is a question also. "If the Bishops should, at any time, take it into their heads to do what the constitution forbids or what the rest of us think it forbids, who, under our system, is in position to hinder it?"

Does not the law of our Church prescribe methods for trying, and even expelling Bishops? Does not the Committee on Episcopacy sit with readiness to hear any preacher or members of our Church? Did not Doctor Anderson himself, when not a member of the General Conference, appear before the Committee on Episcopacy and arraign a Bishop for arbitrary conduct? Did not a preacher, hundreds of miles away from the seat of the Conference, by letter cause the arrest and trial of a Bishop at a time when the Committee on Episcopacy had its report in the hands of its chairman ready to be read to the Conference?

If we can deal with each Bishop singly, cannot we deal with the College of Bishops, one at a time?

Suppose our Bishops, in an episcopal decision, do what the rest of us think is forbidden by the constitution, we can remedy it by changing the law at the next General Conference. But suppose they "veto" it, then if we can not muster up the votes to carry it as a constitutional matter, we shall have to admit that "the rest of us" are somewhat with the Bishops in opinion.

In our Church the Bishops are the easiest of all to reach, because a committee at General Conference sits three weeks and invites all or any to come and prefer complaints or charges. We will try our Bishops, but we will not put them out by resolution.

The third one is a statement of need. "What is needed in our new organization is some body of men who shall have power to review all questions involving the constitution of the Church."

That is just what the M. E. Church, South, has now. The law of the Church has put upon this body of men, called the College of Bishops, the responsibility of deciding constitutional matters as they arise in the process of making laws, so that in the operation of our laws no question of constitutionality is ever liable to being raised.

If the Doctor does not like the men appointed by our Church to do the very thing that he says ought to be done, he should say they are incompetent from natural or legal causes.

It is supposed that the delegates to our General Conference have sought to elect superintendents for their ability to lead and to superintend. If, then, a wise selection is made by the electors, what prevents my saying truthfully that the Church puts its most capable men into the episcopacy?

If these men have been selected deliberately by the General Conference for their ability and fitness, and they have, by this election, been set apart as a "body of men who shall hold power to review all questions involving the constitution of the Church" has not our good friend overlooked a known fact in his above assertion?

But perhaps he is using the word "men" in opposition to College of Bishops, and really intended to write that we need "men" and not Bishops in the "body" who "review questions involving the constitution of the Church." The Bishops hold this power in our Church and I undertake to prove that they are the best men in the Church for that power.

In the performance of their duty of overseeing "the spiritual and temporal affairs of the Church" as required by law the Bishops are throughout

the year making a constant study of the constitution and laws of the Church and, consequently, they are the best equipped men in the Church for the work of review of questions involving the constitution of the Church.

The Supreme Court of the nation must be composed of men so situated that they can give all necessary time to the consideration of constitutional questions, hence they are set apart from the ordinary practice of law. On the same ground our "body of men who hold the power of review" must be set aside to that specific line of investigation. We can do this with no body of men except that honorable and upright body of men called by us the College of Bishops.

Suppose that Dr. Anderson and eight other men, preachers and laymen, were made "some body of men" in question. The preachers are "head over heels" so to speak, in their big city pastorates or editorial duties and the laymen's minds are far away from the subject on commercial or professional matters, so that they could not get down to the niceties of our Church laws and constitution.

Just to give an instance. Dr. Anderson, in the first question asked as given in this paper, while dealing with the imperfections of our system, speaks of securing the necessary "three-fourths vote of all the Annual Conferences." Now, our Bishops who study to show themselves approved in matters of the constitution, know that there is no such vote as this provided for in our Discipline. The vote required is "three-fourths of all the members of the several Annual Conferences, who shall be present and vote on such recommendation."

Suppose the body of men, busy about other things, should meet to review all questions involving constitutional matters, and in rendering a decision that "a three-fourths vote of all the Annual Conferences" is necessary for changing a Restrictive Rule, might not a measure receiving a vote of "three-fourths of all the members of the several Annual Conferences" be lost by the decision of the "body of men?"

Doctor Anderson admits that we need this body of men to decide constitutional questions. The M. E. Church, South, has this body of men and they have given satisfaction to the Church.—J. E. Harrison, San Antonio, Texas.

IF THE LOCAL OPTION BILL SHOULD BE PASSED.

If the local option bill, which is Initiative Act No. 2, shall be adopted, ten per cent of the qualified electors in any county in this state would have it in their power to force an election on the license question as often as about every forty days, until the county would go wet.

If it is adopted and the county clerk should refuse to file any petition for an election, properly presented, or the county judge should refuse to order any election, or should refuse to issue license after the county had gone wet, either one or both so refusing would be guilty of a felony and be punished by one year's imprisonment in the penitentiary.

If the county in any election voted wet it would be two years before the prohibitionists could secure an election. License would have to be issued, if applied for by a proper person as prescribed by the bill, to sell liquor in any and every town in the county having 500 or more popula-

tion, regardless of whether the town or city voted for license or not.

If a majority in the county voted for license, license would have to be issued, if applied for by a proper person under the bill, to sell liquor in a dry ward, in a dry town, if the town had 500 or more inhabitants.

If the local option bill is adopted it will be no longer possible to obtain prohibition by means of the three mile petition law.

If the local option bill is adopted, it will repeal every special prohibitory act.

If the local option bill is adopted a license issued under it will be good for twelve months from the date thereof, instead of expiring with December 31st of the calendar year in which it was issued as the former law provided.

If the bill is adopted and any county votes wet and the county judge refuse to issue the license, he is guilty of a felony and can be sent to the penitentiary for one year; if a bootlegger sells liquor without a license, he is guilty of a misdemeanor and punished by a fine of not less than \$100 nor more than \$300.—Prohibitionist in Arkadelphia Siftings Herald.

THE RURAL CHURCH PROBLEM.

There has been much said about the rural church problem at our annual conferences, at our district conferences, and at our summer school at Hendrix; but it seems to me that the men who have the most to say about the rural church problem know very little, or nothing at all of the conditions that prevail in the country.

For the men who have the most to say about the problem are preachers that have always preached in the towns or cities; and they seem to

think that the country preacher is responsible for the conditions that prevail in the rural districts. They will tell of their hard times in their work, by speaking of the theater, picture shows, and ball rooms. I know these things are bad, but no worse than the local attractions in the country.

The city preacher has these evil influences to contend with only during the week, while the country preacher has during the week, dances, fishing parties, home-coming days, picnics and many other local attractions; and on the Sabbath there are singing conventions, singing auxiliaries, and unveiling of monuments.

When these things are announced, the preacher has a very small congregation, with a very few church members, as almost everybody goes. The preacher must do the best he can.

Not long ago I was holding a meeting, and there was a picnic four or five miles away. Most of the membership went to the picnic; then there was a home-coming day some distance away, and some had to go there. When Sunday came, there was a singing convention, and nearly all attended that. Notwithstanding, men were convicted of sin, and we needed to press the battle the hardest. A good portion of the membership retreated, and let Satan regain that which we had gained; yet we have men to tell us that they can convert such things to the glory of God, and tell us that Christ is the central attraction for the people of the country.

That may be so; but there are so many local attractions that the people give Christ very little of their time.

I was once helping survey some land, and when the surveyor had his compass set, and the magnetic needle pointing directly to the north, which was to determine his lines, I walked up with an axe in my hand. He at

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ARTHUR RAMSAY, Principal.

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LITTLE ROCK, ARK.

once asked me to lay the axe down. He said we must remove local attractions before he could determine the line. And so it is in the country. The local attractions must be removed before the rural church problem is solved. I for one frankly confess that I do not know how to do this.

Now, the city preacher is with his people every Sunday, and at mid-week prayer meetings; but the country preacher is with his people only once a month. The city or station preacher can visit his people in two or three days. He can visit each member every week, for he only has an area of about one square mile to canvass, while the country preacher has an area of from six hundred to a thousand to reach his membership.

Then we have all kinds of doctrines in the country to contend with in a different way to that in the city. We have a church in the country, and are getting along nicely, we have a few people that attend church and Sunday school that are not Methodists; but they attend the services in the Methodist church. We are glad to have them, for Methodists welcome all Christians to worship with them.

We have with us Neighbor A, who is not a Methodist, though he attends the Methodist church and Sunday school, for there is no other church in the community. A preacher of his denomination comes along and Brother A wants him to preach in the church; and if he is not admitted to do so, then some of the members will fall out with the preacher. If he is permitted to preach in the church, he begins to preach his doctrine, and get the people confused. Neighbor becomes mad with neighbor. The church begins to retrograde, and the country pastor is accused of not having done his duty.

Another thing that keeps the country church from making the progress that it ought to make is, that some of our elders do not give any time at all to the rural church, except to hold the quarterly conference, and sometimes they will send some one in their place to hold the conference. When the elder comes he always preaches three sermons, which are always appreciated.

While our elders are great and good men, and have great ideas, no man can know the people like the pastor, if he tries to know his people. Many times the pastor knows the conditions, and knows what must be done, but is not able without some assistance to perform the task, and there is no man that can help him like his elder.

According to my way of thinking, the only way to solve the rural church problem is for the Elders to give more of their time to the rural districts, and to consider the pastor's ideas and suggestions; and if the pastor is such that he can not consider said ideas

and suggestions, he ought not to be imposed upon any people.

Now, another thing that hinders in the rural district is that some of our Elders do not publish the notices of the quarterly conferences till about one week before the conference convenes. This cuts down the finances, for most of the country people are farmers and do not have money at all times of the year. They should have time to make some arrangements to pay their quarterage, otherwise they pay nothing, notwithstanding they might not expect it that way.

It is not so in the city, for most of the membership of the city church are public laborers, and draw their money weekly or monthly. Many others are business men, or men of some capital, and are prepared to pay at any time.

There has never been a time when the rural church needed to be lifted above the world more than today.

If I should make any suggestion other than I have mentioned for the uplift of the rural church, it would be to send these preachers who seem to understand the prevailing conditions, and can solve the rural church problem, and let them demonstrate to us country preachers how it may be done. As we preach for the glory of God, and this would be great glory, I am sure they would be glad to go.—J. D. Johnson.

Cato, Ark.

PROHIBITION LAW ENDORSED BY WOMEN.

While endorsing prohibition, the Arkansas Federation has taken the same ground that it has on the suffrage question—it has endorsed and left the fight to the organizations devoted to the special work, except as individuals.

A most extraordinary situation confronts the people of Arkansas, and one to my mind so full of menace for the future that it is the duty of the federation to work as never before.

At a revival held in Helena recently the petition for the repeal of the prohibition law, signed by 1,200 voters in Phillips county, was read before two or three thousand people, name by name. The appalling fact was disclosed that at least 75 per cent of the signers were negroes, and not the educated negro, but the ignorant, weak, degraded class of this race.

Since 1882 we have had no negro problem in Arkansas. The two races are living peaceably, quietly and as friends in this state. Year by year the white people have been more alive to their responsibility to the dependent people and a real desire to help them is being developed. Club women, not only in Arkansas, but in most of the Southern states, are encouraging negro civic and health clubs, and are helping, directing and guiding them along many progressive lines. Club women are urging a compulsory education law that will apply to the black as well as to the white race, though the latter pay most of the taxes and bear the increasing burden.

The carrying on the Southern home is the combined work of both races, the negro woman being servant, nurse and friend in many homes. Ten years ago no Southern woman would have cared or dared to address a crowd of negroes. Today it is a part of every departmental club's work and the interest is genuine.

It is a crime against the negro, against civilization in the South, this act which will set the races against

Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON.....303 East Sixth St., Little Rock, Ark.

PRESS SUPERINTENDENTS:

North Arkansas Conference, Mrs. A. B. Haltom....Walnut Ridge, Ark.
Little Rock Conference, Mrs. H. C. Rule.....Crossett, Ark.
Communications should reach us Friday for publication next week.

CAMPAIGN BELLS—HEAR THEM RINGING!

Tennessee Conference.

The Tennessee Conference has been very busy with the membership campaign during this quarter, and reports thirty-six new organizations—the largest number reported by any Conference.

The following accounts of the work of two of the District Secretaries will give other secretaries an idea of the plans used and the results gained:

Miss Sallie Ridley, secretary of the Franklin District, has been untiring in her leadership and has had wonderful success from her efforts. One noteworthy example of what she has accomplished is the organization within a month of three strong, enthusiastic societies—adult, young people's and children's—at the Antioch church. This is a country church. An all-day meeting was held with new societies on July 19, and a good program carried out. Great things can be prophesied of this splendid band under the leadership of this consecrated woman. The Clarksville District, under the

each other. If the petition was signed by this class in one county, it is most probably the case in all the "black belt"—19 counties in the state. We must not then sit quietly by and allow the election to come up without using every means in our power to defeat this scheme. If the prohibition bill is defeated, the new election law will be defeated also. Progress along educational, moral and civic righteousness will be halted. The people will be discouraged and will say, "Oh, what's the use!"

We have 8,000 club women in the state. We are a great body, whose business it is to create sentiment. I do not believe—I cannot believe—men high in authority will be a party to any scheme to put the lives of the women and children on lonely farms in peril. The "Birth of the Nation" is too fresh in all minds for men and women not to realize what we face under the present circumstances in the coming election.

I am supposed to be resting, but there is no rest possible when the state is in such peril. I urge every woman to inform herself about true conditions in her county. You must rouse the men to work actively for election commissioners who will give us judges that will hold honest elections. Do not stop even at that. Study the question for yourselves and do not rest till every man in the family has aligned himself on the side of good government and clean politics.

I speak with authority in this matter, for I experienced all the anxieties of life on a plantation in 1882, with few white neighbors and several hundred negro tenants in a great state of unrest around us. There is nothing sensational in this letter; only cold, bare facts. I believe so thoroughly in publicity as the only means to arouse public conscience that I am sending this message to the women of the state.—May Moore, President State Federation.

stirring leadership of Mrs. Polk, their secretary, devoted a week to the membership campaign, at the end of which they had Organization Day. On this day the woman's work was presented in all the pulpits of the district. Many women who had not attempted any public presentation of this cause assisted in the work by making talks on that day, and the secretary writes that the fruits derived from this effort were not only the seventeen new organizations and three hundred and twenty-five new members, but the blessing which came to all who had a part in carrying out the plan.

The following, from Mrs. R. L. Hobdy, of the Alabama Conference, sets forth the enthusiastic work being done in that Conference. The results begin to show on the second quarter's report, which shows thirty new societies: "For nearly a month Mrs. Dowdell and I have been making an itinerary of the Alabama Conference. At eleven district meetings we presented the work as clearly as we could, and set on foot the membership and organization campaign. We secured a chart of each district, giving every preaching place within its bounds, and had some one or some auxiliary volunteer as sponsor for as many as we could, and provided for the other places to have the work presented in some way. Our ministers and presiding elders were most responsive and helpful, and I believe we will have results. We have 'planted and watered,' and the 'increase' must come from a higher source."

Florida Conference.

"I have just returned from a series of delightful visits to churches in Manatee county. I visited nine churches and made nine organizations, including baby divisions. A Bible study class was organized and six prayer meeting circles formed."—Mrs. O. D. Wetherall, Tampa District.

West Texas Conference.

"I was amazed at the reports from the Beeville District, where they have

When the Baby Is Fretful,

out of sorts and restless, you may know the stomach and liver are out of shape and a tonic is needed. Unless the organs are kept healthy you provoke sickness and possible further complications. The best general tonic to tone up the system and keep the stomach and liver in healthy working order is Plantation Chill and Fever Tonic and Liver Invigorator. Especially good for babies and growing children. Tasteless and pleasant. They take it eagerly. For sale everywhere. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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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.

A NERVOUS BREAKDOWN, no matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of a nervous breakdown, take "Renovine," the best of nerve tonics, and build up your nervous system. For sale by the best dealers everywhere. Price 50c and \$1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

had all this Mexican trouble and the worst drought almost ever known, in many places no rain for a year. Rains have come in the past two weeks, and they are now planting crops. In the face of all these conditions, twenty-nine out of thirty-three auxiliaries in that district reported, and the finances are well up. I am proud of them."—Mrs. F. A. Brown, Conference Secretary.

Miss Julia Howell of the St. Louis District writes that she is another District Secretary with as many adult organizations as pastoral charges in her district. How many more are there?

Within thirty days Antioch, Tenn., has had organized three flourishing missionary societies.

NOTES FROM JONESBORO DISTRICT BULLETIN FOR SECOND QUARTER.

There have been 75 new members added this quarter; one new organization, Harrisburg Young People, with 15 members.

Total membership in the district is 750; 293 Juniors, 108 Young People, and 349 Adults.

"Christian Stewardship" has been presented in 25 auxiliaries.

There are 18 Mission Study classes, four Bible Study classes; Harrisburg, the largest Adult class, 16 members; Nettleton, the largest Junior, 80 members.

The subscription lists of "Missionary Voice" and "Young Christian Worker" are not what they should be in the district. Only 147 take the "Missionary Voice;" 75 take the "Young Christian Worker."

Only five volumes for district library received.

Blytheville, Luxora, Marion Adults, Blytheville, Jonesboro First Church, Luxora, Nettleton, Osceola Juniors are on the Honor Roll.

The sum of \$352.33 of the pledge has been paid. Not half of the pledge, but half of the time. This was more than was paid this time last year.

Let each member be much in prayer for the success of the "Whirlwind Campaign." Pray daily for the work and workers.—Mrs. Preston Hatcher, Jonesboro District Secretary.

NOTES FROM HELENA DISTRICT BULLETIN.

The increase in membership for the first six months of the Conference year was 257.

Thirteen of the seventeen adult auxiliaries have Mission Study classes this quarter, with 189 members.

The following auxiliaries made the Honor Roll for the second quarter: Adult: Clarendon, McCrory, Parkin and Wynne. Juniors: Brinkley, La Grange, Marianna, Marvell, McCrory and Parkin.

Lexa, a three-months-old society, reports 11 members, 10 subscribers to the Missionary Voice, 11 members in Mission Study class and \$8.50 sent to Conference Treasurer. Where is there a society that can beat it?

Comparative financial report of first six months of 1915 and 1916:

First quarter, 1915.....	\$270.81
Second quarter, 1915.....	403.75
Total, 1915.....	\$674.56
First quarter, 1916.....	\$ 508.68
Second quarter, 1916.....	502.80
Total, 1916.....	\$1,011.48

The District Library is a reality. Did your auxiliary have a part in getting it? If not, send your offering for it at once to Mrs. R. W. Minnie, Parkin, Ark. You will enjoy its visits to you more if you help.

The following auxiliaries have paid their Pledge up to date: Adult, Clarendon, Cotton Plant, Forrest City, Helena, Holly Grove, Howell, Hunter, Marianna, McCrory, Moro, Parkin, Wheatley, Wynne. Young People's: Wynne. Juniors: Brinkley, Clarendon, Holly Grove, Marianna, Marvell and Park. The district secretary received a report from every auxiliary in the district. Don't forget the district meeting at Marvell October 3-5.—Mrs. H. B. Trimble, Helena District Secretary.

CENTRAL AVENUE, HOT SPRINGS, AND OTHERS.

Dear Friends and Co-laborers:

August in Arkansas has not belied its promise this year, but while we may not keep up the activity of the more agreeable weather, I am sure most of our women have kept the missionary spirit alive, and from many I hear encouraging reports.

Central Avenue Auxiliary has had fewer meetings, but new activities have sprung up in other directions.

Instead of weekly contributions for the local fund these are now given at the monthly meetings. A new and interesting phase of our work is Assembly night at the church, when on Friday evenings a number of our women superintend the children and friends of the church in games and story telling. This might be done at every church where it can be separated from the auditorium of the church, which should be kept sacred for the preaching of the Word.

I hope each member will keep the membership campaign on her heart for daily prayer that great things may be accomplished in the Master's name.

The district secretaries are busy with their plans and some are not waiting for October, but forging ahead at once. Soon our further plans will appear, and we hope all will work with a will to make October a great campaign month.

Let us not forget our members who are away, especially our beloved president, Miss Belle H. Bennett, and Miss Mabel Head, who travel the wide sea en route to China, Japan and Korea, in the interest of our work; that journeying mercies be theirs with a safe return to us.

Remember me as one who stands ready to serve you in any way needful, With love.—Mrs. F. M. Williams.

TO SOCIAL SERVICE SUPERINTENDENTS LITTLE ROCK CONFERENCE.

As August draws to a close, I am reminded that the month of September is Social Service month for the third quarter. The literary meeting, or else the study, for each third month of the quarter, is based on some special social service activity. This next month we study the institutions for the care of defectives: the blind, feeble-minded, and insane.

A splendid outline for study, with data in leaflet form, has been sent each district secretary to mail to auxiliaries in her district. For two quarters, I have mailed this literature direct to Social Service Superintendents, but find that the superintendents do not understand that they must use this material in a program at either regular or special meeting. This literature is planned as definitely as can

be for the information of each auxiliary member. So as each society receives this literature, it is expected to be used in some way to bring this work on social lines to the hearts of our women. Special attention can be directed to our own state institutions for these needing the support of the state. With this study material will be found a blank for the quarterly report of all social service work. Each society is asked to insist upon its report being sent on this special blank by the superintendent of this work, not later than October 1st. Our work in the Little Rock Conference looks small to the Council. They can judge only by reports which they receive, which are usually very few. For last quarter, reports received according to districts as follows: Arkadelphia District, Oaklawn and one society name not signed;

Camden, one report from Camden Auxiliary; Little Rock, one from Winfield; Pine Bluff, two from Lakeside Adult and Young People; Monticello, two from Wilmar and Monticello; Prescott, none; Texarkana, one, but not sent on regular blank.

Two others were received, but they gave only visits to sick and strangers, and value of supplies; neither of these items is requested on the report blanks. So, in view of above facts, each member of the Woman's Missionary Society is asked to insist

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.

HENDRIX COLLEGE



Means Efficiency

BECAUSE—Her endowment gives stability and permanence, commands a strong faculty, provides first-class equipments.

BECAUSE—Of her system of safeguarding the health of students, including free medical attendance.

BECAUSE—Her students maintain at their best literary societies, Y. M. C. A., athletics, student publications, band, orchestra, and glee club.

BECAUSE—Of her standing at home and abroad, lofty Christian ideals, personal attention to individual students, central location and moderate expenses, flexible entrance and graduation requirements.

For further information address
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SEARCY, ARKANSAS

"Has Made Good"

For twenty-seven years it has trained many of the best women of the State. Its students are great home makers. Christian atmosphere; thorough work; systematic physical training; good food, comfortable surroundings. Place your daughter during the crystalizing time of life in a place where the best in her may grow. Engage room at once from

J. M. WILLIAMS, President

upon having her social service work reported. If you have no superintendent, request the corresponding secretary to send the news of your work.

Each society is asked to fill this office of Superintendent of Social Service at next meeting, if possible.—Mrs. W. E. Barkman, Conference Superintendent.

CAMPAIGN NOTES FROM ARK- ADELPHIA.

The Arkadelphia Auxiliary is using the month of August for the "Whirlwind Campaign," trying to enlist every woman of the church in the Missionary Society. Committees have been appointed to visit the church members at a certain time each week in August. Said campaign to close with an open meeting on Sunday morning, August 27, at which time we expect to have as our guests every member of the new Friendship and Bethlehem Auxiliaries and all others who are near enough to attend.

ARKADELPHIA MISSIONARY MEETING.

Monday afternoon the ladies of the Woman's Missionary Society of the Methodist Church gave a porch party at the home of Mrs. J. H. Bell's in honor of Miss Gilberta Harris. Miss Harris is a Medical Missionary from Korea and is at home on her vacation.

The program for the afternoon consisted of a Bible reading by Miss Richardson; talk on Christian stewardship by Mrs. Workman, and a talk on Korea by Miss Harris. This latter was made especially interesting by a display of Korean costumes. Miss Harris first told something of her work in the hospital and the evangelical work of the ministers and Bible women in the Songdo district. Then she gave us something of the customs of the people. This was as interesting to the children as to the grown people, for the children had the privilege of dressing up in the quaint costumes. First there was the engaged couple, then the teacher or student and last, one who ventured out in rainy weather. The dress which most delighted the ninety or more women who were present was the little green silk of Miss Harris. After the program ice tea and sandwiches were served and a most delightful social hour was enjoyed by all.

Might Have Saved Hundreds of Dollars.

Hundreds of dollars are wasted by individuals on meritless rheumatism remedies. Such a one was Joseph L. Boelmer of Nashville, Tenn. In fact Mr. Boelmer wrote: "Renwar Rheumatic Salts is priceless. Had I known about 'RENWAR' several years ago, I would have saved hundreds of dollars. One 50-cent bottle did more good than all sanitarium treatment. I am certain it cured me." We have many original letters like Mr. Boelmer wrote on file in our office. If you suffer from rheumatism or constipation, get a bottle of RENWAR, 50c, at your druggist. Money refunded if it fails to relieve. Prepared and guaranteed by Warner Drug Co., Nashville, Tenn.

THE BEST CATECHISM.

The Infant Catechism prepared by Mrs. Thornburgh for young children is the best for giving the little fellows correct ideas on Scriptural subjects. The Catechism No. 2, prepared by Geo. Thornburgh is fine for older children. These have long been used in Arkansas Sunday schools. You need them a dozen of either kind sent postpaid for 50 cents. Order of A. C. Millar 209 E. Sixth street, Little Rock, Ark.

Sunday School Department

Contributors:

A. L. DIETRICH.....Field Secretary, Gulf Division
1414 Twenty-third Ave., Meridian, Miss.
REV. C. N. BAKER.....Field Secretary, Little Rock Conference
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REV. W. A. LINDSEY.....Field Secretary, North Arkansas Conference
Batesville, Ark.

SUNDAY SCHOOL LESSON FOR SEPTEMBER 3.

By Rev. James Seehorn Seneker.

Subject: Paul's Sorrows and Comforts—Paul the Hero.

Scripture Text: 2 Corinthians 11:21-12:10.

Golden Text: "My grace is sufficient for thee; for my power is made perfect in weakness."—2 Cor. 12:9.

Time: Second Corinthians is generally accepted as having been written late in 56 or early 57 A. D. However, Dr. Benjamin W. Bacon, D. D., of Yale, a recognized world scholar in the New Testament field, thinks it was written much later. In this he is not alone. Nevertheless, the genuineness and value of the material is just as great to us, regardless of when it was given out; for it still abides as the inspired Word of God.

Place. It is generally accepted that Paul wrote this epistle from Philippi, in Macedonia, near the close of the Third Missionary Journey.

The Setting of the Lesson.—Second Corinthians was written to the Corinthian Church by Paul, while he was in Macedonia, perhaps from the city of Philippi. Titus had visited this Corinthian Church and came back to report that this young church—only six years old—was divided into several rival factions. Some of them spoke unjustly and untruthfully of Paul.

Paul had established this church, remaining with it but eighteen months. How painful we hear that they would undermine his integrity of character. Alas! Wounded in the house of former friends!

During the years of Paul's separation from this congregation it had grown numerically—had even acquired many mighty virtues—but the chilly corrosive atmosphere of intense worldliness had been blighting and withering the indispensable virtue of brotherly appreciation and consideration within the Church. Through the centuries and milleniums this red thread of traitorisms runs. The dread foe of Christianity was then, and is today, "within the fold."

What motive actuated Paul, when writing, to set forth the truth? Too often the answer has been, "To vindicate himself from false charges." Let us take scalpel and microscope and look beneath the surface.

Paul the Hero—Hidden in Christ.—Yes, Paul, really defends himself. He is vindicated from false charges at the instance of his own advocacy. He is willing to indulge in seeming foolishness, not for the sake of self, but for Christ's sake. Beneath the spoken word lies a hidden motive which is "all for Christ." His nature shrinks, but he must speak that the cause of Christ suffer not.

"The church founded by Paul in Corinth was grounded from the beginning on this doctrine of the Cross." It is only when others rise up claiming to be real leaders and apostles, and would rob him of his place in the leadership of the church that he speaks seemingly boastfully, "that the cause of Christ be not blamed." He clearly shows that there is no

worthy claim which can be made for these false leaders, but that he may claim the same, and more. There was no uncertainty as to his ancestry, apostleship, etc.

A tree is known by its fruits. Paul outstrips them all in the light of this test. Where can we find such rare fruits of heroism? The Jews dare not "lay-on" more than thirty-nine stripes. Yet, Paul knew unmeasured abuses. The perils of land and sea he well knew. In short, the whole category of physical sufferings he experienced for Christ's sake.

When we remember the motive back of all this suffering, how can we deny the greatness of this hero? Truly, the Corinthians must have been convinced and overcome long before reaching the end of these tabulated ills. Men speedily condemn. But when the whole story is presented these same accusers forthwith become ardent admirers and supporters.

Paul braved these ills not only voluntarily, but for the sake of another—and for others. Can we think of any great book which is not associated with vicarious suffering? Never!

Learning Our Lesson.—In the face of the militaristic and commercialistic spirit of the present, what better character could confront us? Do some—yes, do you—believe that true heroes must be associated with the trappings of war? God forbid such thinking! Too often we associate bravery with physical force. Forget not that courage is of the heart! Its essence "is the free giving of one's self for the good of a cause or person, at some real cost of sacrifice and danger?" Some of us are prepared to believe that it does not require as much real courage to troop along with a great company against an armed foe as it does to stand four-square against evils without and within in Christian living.

We seek not the V. C., nor the Iron Cross. Like Paul, may we learn so to labor that those who follow in our path may wear crowns. John Stuart Mill thought Christianity one-sided because the element of physical militarism was lacking. Had he tried it, he would doubtless have appreciated the larger meaning of heroism in the Christian sense. What Christian does not know something of the meaning of Prof. William James' Essay on "The Moral Equivalent of War," even though he has never read it? What greater battle could be staged than that against temptations without and within? Such a battle requires not only a real man, but back of him and within him must be the plus sign of the Holy Spirit and of Jesus Christ.

The Divine Driving and Sustaining Power.—Had Paul been actuated by any ulterior or selfish motive he would have broken down long before this disturbed condition of the Corinthian Church claimed his attention. A tremendous dynamic was not only back of, underneath and above Paul; primarily it was within him.

Had it not been for the driving and sustaining power of this indwelling dynamic—Christ—surely the apostle

would have broken down long ago. Many a chilly stream did he breast in order to remap the world for Christ. Many rugged hills he climbed that the blood-stained banner of Christ might wave triumphantly over the lives and destinies of individuals and nations. His spirit mingled with the waters of the deep until today it is washed upon every shore.

"That I should not be exalted overmuch." (Ch. 12:7.) Truly he was great in humility. Ever and anon, those who take the balloon of exaltation and pride are landed on the ground floor. But those who start to descend the stairway of humility come unexpectedly to the top floor of blessing.

A Final Observation.—Paul speaks at some length of his visions and revelations. But these were not what made Paul great. He became great because (so he tells us) he was not disobedient to the heavenly visions. Too many of us spend our time waiting for revelations and visions when we are not true to the ones now possessed.

In the ethics of Christian living there are but two questions of primal concern. But there are not less than two. One will not do. We ask (1) What ought to be done? Stated theologically, our question takes this form? What is God's will? Of tremendous importance is this question. But a second is of like importance. (2) Am I willing to do it? Alas! alas! How many there are, both in and out of the church, who confine their attention to the first question. Omit either one, and, whatever else you may be, you are not Christian—not after the pattern of our hero.

The essence of Christianity consists in the activity of the Christian will, in answer to Question 2, but always in the light of Question 1.

MAKING FOR EFFICIENCY.

The year 1915 registered an increase of 122,000 in the Sunday school enrolment of the Southern Methodist Church, and this on top of another large increase the year before. Of course this great influx of members calls for an increased number of teachers and officers.

At the same time that this filling up of our ranks was taking place the qualifying standards in all departments of Sunday school work were raised, so that the task imposed on (or rather assumed by) the Church is a double one; that not only of furnishing an increased number of teachers and officers, but at the same time of furnishing more efficient ones.

What do we mean by efficiency? Dr. Cope's idea of efficiency is "Intelligence, ability and energy, so related and organized as most economically to produce the largest desired effects." And that answers very well. That's just exactly what we are trying to do in the Sunday school world—to so relate the intelligence, ability and energy of our workers as

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

LIGHTS AND SHADOWS OF SEVEN- TY YEARS.

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

J. E. Godbey,

Kirkwood, Mo.

to produce a maximum of desired results with a minimum of outlay.

Somewhere among my possessions is a copy of a little four-page newspaper printed in January, 1800. One of its "departments" is headed "Foreign Intelligence," meaning foreign news, or information. Now, a little experience teaches us that most of our workers are anxious for that very thing, intelligence—information—that has been foreign to them. In other words, our Sunday school people want to know more of the why and the how of this great task of religious education that is engaging the attention of the Church as never before. In order to satisfy this demand which has been created by the necessity of supplying more and better workers (and that Church which fails to recognize that there is such a demand, or recognizing it, neglects to meet it, will soon find itself in the back-ground, like the "hardshell" Baptists) the whole Church is making strenuous efforts to put within the reach of every local worker some sort of help. Specialists are being employed, institutes and conferences for workers held, books published, magazines issued—several avenues opened by which aid is sought to be given.

The Arkansas Conferences, not to be outdone by their neighbors (other denominations) nor by other members of their own family, has put in the field splendid Conference Field Secretaries, and that preacher who fails to co-operate heartily with Brothers Baker or Lindsey will simply display his ignorance of a good thing, and so is to be pitied more than blamed. But so far I have not heard of a single such failure, which is highly complimentary to the said conferences.

It is earnestly hoped that the Sunday school boards of these two fine Conferences will have the unstinted support of every preacher in the carrying out of the plans of the church for the enlargement of the borders of the kingdom through the betterment of the work of their Sunday schools. —A. L. Dietrich.

LITTLE ROCK CONFERENCE SUNDAY SCHOOL BOARD.

Report of Treasurer August 21, 1916.
Receipts Since July 17, 1916.

Apportionment and Specials.	
Mt. Zion Church, Austin Circuit,	(Appt.)\$.50
Berean S. S. Class, Arkadelphia	(Special) 1.00
Blevins S. S. (Appt.) 2.00
Hamburg S. S. (Appt.) 6.75
Ozan S. S. (Appt.) 1.25

Total\$11.50

Children's Day Receipts.

Fouke Sunday School.....	\$ 1.00
Lakeside S. S., Pine Bluff.....	20.00
Highland S. S., City	6.00
Holly Springs S. S.	10.77
Camp Springs S. S., Kingsland.	5.00
Hermitage S. S.	3.65
Sheridan S. S.	7.52
New Hope S. S., Sheridan Ct...	5.41
Waldo S. S.	6.20
Rondo S.S., Fouke	3.05
Dalark S. S.	10.00
Hampton S. S.	2.00
Washington S. S.	5.01

Total\$85.61

R. E. Overman, Treasurer.

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.

EPWORTH LEAGUE.

THE EPWORTH LEAGUE LESSON FOR SEPTEMBER 3.

By Rev. H. C. Hoy.

The Consecration of Home Life.

Scripture References: Acts 10:1-8; 17-24; 44-48.

The ideal home as we know it is one of Christianity's greatest achievements. A Christian home is the nation's greatest asset. No nation is greater than her homes. A consecrated home means a consecrated womanhood and manhood.

First, a Consecrated Home Is the Nation's Greatest Asset.

1. The home moulds ideals. The ideals of a person are largely the results of the home life in youth. If the parents were Christians within the home, then the children will be Christians in their ideals even though they have never openly professed Christianity. The home life has more to do with the development of ideals than have the church and schools. If children are taught wrong in the home by word and example, the church or school has but a poor chance of correcting the wrong done in the home. The most pathetic thing in the world is a home that is not a home—a place where ideals do not exist, where the members of the family come together merely for meals and to sleep like animals. On the other hand, we have no grander privilege than to be thrown in a home where the family gather about a hearth-stone teeming with ideals. Out of such an atmosphere come the people who lead the nation to noble things.

2. The consecrated home preserves the best traditions. The world has ever been struggling forward and the good of each generation should be preserved. It would be a calamity for the good that has been bought to pass away. But in the home these things are preserved. The father and mother hand down that which has come to them, and they wisely direct their family to the proper sources of information in all lines. They protect the home against bad influences and keep alive the worship of the one true God and the determination to be free from tyranny and abuse.

3. The consecrated home adds force to each succeeding generation. It is well to preserve traditions, but if a people never passed further than the traditions they would become stagnant, as did China, India and other nations that merely looked to the past without adding anything for each succeeding generation. Now the ideal home is a place where not only the good of the past is preserved, but where contribution is made of a lofty experience of honest effort to the next generation. It is through such homes that the world has been enabled to advance to new things in civilization for each new generation.

Second, The Means By Which a Home May Be Consecrated.

1. A home may be consecrated by prayer life in the home. I know of no way of consecration save that of prayer. No home can be directed of God that is prayerless. God's will cannot be made known except by answer to prayer.

Again, a person who does not pray will not be willing to be led of God. A home is not consecrated that does not allow God to be the dominant feature. I know many homes where they pretend to be consecrated, but if I am any judge, God does not rule, since they waste God's time and sub-

stance and are too indifferent about His work. Moreover there is no atmosphere of prayer. We need homes with the family altar. Christianity is today suffering because of prayerless homes more than from any other cause.

2. A home may be consecrated by noble thoughts, and the reading of God's Word. Noble sentiments should prevail in a home, then it will be easy to lead a Christian life. Such a home will be consecrated to the best interests of the children, neighbors, and the highest welfare of the country. No small man or woman will come from a home that makes lofty thoughts its habit. The inmates of such a home will turn naturally to a life of dedication to God.

Again, by reading God's Word the people of a home receive food for mind and spirit. Consecration is not probable without adequate knowledge of God as revealed in His Word. The Word is life and power to those that would serve the Lord. The meditation that comes as the result of reading the Bible is not only wholesome but invigorating. The persons who seek to consecrate their home as directed by God's Word will never go far wrong.

GET BUSY.

The Fayetteville District Epworth League Conference, which met in Fayetteville, Ark., in April, did some excellent work, and among other things definitely voted a Budget of \$405 to the various chapters as follows:

Centerton, \$30.
Fayetteville, \$100.
Prairie Grove, \$25.
Siloam Springs, \$20.
Winslow, \$10.
Springdale, \$30.
Rogers, \$35.
Bentonville, \$30.
Gravette, \$10.
Lincoln, \$5.
Viney Grove, \$5.
Farmington, \$25.
Green Forest, \$10.
Berryville, \$10.
Eureka Springs, \$25.
Elm Springs, \$20.
War Eagle, \$5.
Illinois Chapel, \$5.
Brightwater, \$5.

The delegates of the various Chapters in attendance voted above amounts for their respective Chapters. The work of the district is in fine shape. I am taking this method of calling attention to the various Leagues to "get busy" on their pledges. Some of the Chapters have made payments on amount. Send cash to undersigned.—J. M. Henderson, Treasurer Fayetteville District League, Rogers, Ark.

CONFORMITY TO THE WORLD.

"Is it best for Christians to be singular?"

Certainly; Christians are bound to be singular. They are called to be a peculiar people, that is, a singular people, essentially different from the rest of mankind. To maintain that we are not to be singular is the same as to maintain that we are to be conformed to the world. "Be not singular," that is, be like the world, in other words, "Be ye conformed to the world." This is the direct opposite to the command in the text.

"But in this way you carry religion too far away from the multitude. It is better not to set up an artificial distinction between the church and the world."

CHILDREN'S DEPARTMENT.

ONLY A LITTLE GIRL.

I am only a little girl,
Just twelve years old, you see,
But I can work for Jesus
And like him try to be.

He loves all little children
And gathers them close to his breast,
When one of them is sinful
Jesus is always distressed.

We can each one work for Jesus
Through every day and hour
And tell each other of his love
And his great saving power.

We should not forget our Savior
No matter where we go,
We should always work for him
And love him more and more.—Rosa Francis Brooks.

AT HIS POST.

The older boys in Oakley were building a snow fort, and Philip Merrill watched the boisterous fun with envious eyes.

"May I help?" he asked.

"No, you'd only bother," replied Tim Drake, as he and George Lewis placed an enormous snowball on the tower of the fort.

"But I won't get in the way," urged six-year-old Philip. "I could help a lot."

"Only boys that are big and brave enough to stand a real hard fight can belong to this garrison," said George. "You'd cry at the first snowball that hit you."

"No, I wouldn't. I can be brave," insisted Philip.

"Well, then you come here tomorrow. We want a brave man for sentinel," said Tim, winking at George.

"I'll come. I'm awful glad I can be a soldier," and Philip's face was wreathed in smiles.

"Then we'll depend on you for sen-

HEAT FLASHES, DIZZY, NERVOUS

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

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



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

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

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

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

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

try duty. It's getting dark now. You'd better skip."

The boys laughed as the child ran home. "He'll stand guard about three minutes when he gets here and finds no one at the fort," remarked Tim, "for tomorrow is Saturday, and we'll be skating."

"Papa, what does a sentinel do?" asked Philip that evening.

"Why, usually he just walks to and fro in front of the place he is guarding, and carries a gun," replied his father.

"How long does he do that?"

"Until he is relieved; that is, until the soldier whose turn it is next to stand guard comes."

"What if he gets tired?"

"He goes right on just the same; if he is a faithful soldier he will not desert his post," exclaimed Mr. Merrill.

"I s'pose it wouldn't be brave to stop before the other sentinel came?" asked Philip, after a pause.

"No," returned the father, who by that time was thinking of something else.

The next day at noon Mrs. Merrill said: "I wonder where Philip is. I thought he was playing in the yard, but when I went out to call him he wasn't there. It is snowing hard and I wish he'd come home."

"He'll turn up soon hungry as a little bear," answered Mr. Merrill. But an hour passed and Philip did not come, and his father, who began to share Mrs. Merrill's anxiety, started out in search. The storm had developed into a blizzard and he fought his way through it to the houses of Philip's various playmates, but none of them knew anything about the child. As he was returning in the hope that the child had come home during his absence, he met George Lewis.

"Can't you find Philip?" said George, sympathetically, and then with a sudden thought he added, "Have you been to the snow fort at the schoolhouse?"

"Snow fort?" repeated Mr. Merrill, reminded of Philip's questions. "Let's go there at once."

Wearily trudging back and forth, painfully struggling against wind and snow, they found the small sentinel.

"I didn't stop till you came," he murmured. "I was a brave soldier." The toy gun dropped from his numb fingers and he sank unconscious at his father's feet.

His father gathered him into his

EDUCATIONAL.

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arms and carried him home, where all night long George and Tim, who humbly came to be of any assistance possible, heard his baby voice crying between croupy gasps for breath: "I was a brave soldier, papa—I didn't desert the post."

In the early morning when the little fellow was pronounced by the doctor out of danger, Tim and George, with hearts too full for words, looked at each other with swimming eyes.

As they left the house, George said: "It seems to me I couldn't have stood it if that brave little chap hadn't gotten better. I guess it's a lesson for us, Tim."

"It surely is," answered Tim in a choking voice.—Children's Magazine.

RICHER THAN SHE DREAMED.

"Mamma, why can't I have nice things like Mamie Mathews?"

Mrs. Bridges looked up from her sewing and across to where her daughter was sitting. "Why, Dorothy, are we not taking care of you well enough?"

"Well, mamma, Mamie has so many things; I went around to her home after school this afternoon. They have an automobile and we haven't anything of the sort; and beside she has a gold watch and so many nice things in her home. I'm really ashamed to have her come in here."

"Do we not feed you and clothe you and send you to school, Dorothy?"

"Well, anyhow, I don't think it's fair that some people have so many nice things and others have none."

"How was the baby at Mrs. Mathews' house?" asked Mrs. Bridges.

"Why, mamma, how strange you talk! Don't you know that there is no baby there? Mamie is the only child and that's why she comes over here; just to see our baby."

Just then a little cry from the crib in the next room announced the awakening of baby Bridges. "I will speak to papa about the matter this evening; I think we can arrange to get some of the things you speak of," said Mrs. Bridges.

"Oh, how nice that will be!" exclaimed Dorothy.

That night Mr. and Mrs. Bridges conversed for some time after Dorothy had gone to bed. Finally Mr. Bridges said: "I think your plan is a good one, dear; anyway, we will try it."

Upon the morrow, as Dorothy was preparing for school, Mr. Bridges called her to him. "Dorothy, your mamma has been telling me that you would like to have an automobile; in fact, as many pretty things as Mamie Mathews."

Dorothy hung her head just a little, but answered, "Yes, papa."

"Well, Dorothy," returned her father, "I think that can be arranged all right. I have a plan whereby I can have ten thousand dollars by tomorrow and then you shall have everything you want."

"Oh, won't that be lovely!" exclaimed Dorothy.

"Yes, I think so myself," added papa.

"And just think of the good things I can have: an automobile; a gold watch, and so many other things," and she clapped her hands in ecstasy.

"Very well, Dorothy. Mamma, bring baby to me," and Mrs. Bridges came from the adjoining room carrying the little six-months-old baby, all wrapped up, ready for an outing.

"Why, papa!" exclaimed Dorothy,

"how strange in you to take baby out this early in the morning!"

"I know it's unusual," replied Mr. Bridges, "but I thought I would get my money as soon as possible so you could have some of your nice things."

"But, papa, what has baby got to do with it?"

"Just this, Dorothy, Mr. Mathews was asking me yesterday morning how our baby was getting along and when I told him how cute and lovely he was, he looked up and said, 'I would give ten thousand dollars for a baby like that,' and—"

But Mr. Bridges could not finish. Dorothy rushed up to her papa, caught the baby to her arms, "Oh, papa! don't, please, don't take baby away; I'll never say another word; no, never," and she cried, as though her heart had broken.

"But, Dorothy, see what I can buy with ten thousand dollars."

"I don't care, papa. I would rather have my baby brother than all the world; I don't care for automobiles; I don't care for Mamie Mathews' house; I want my brother; please, papa."

"Very well, Dorothy, here is baby," and Dorothy almost smothered it with kisses until the little one crowed for joy.

"And, papa, I'm never again going to say what I did last night. I never thought before that we were so rich. But we are, aren't we, mamma?"

"Yes, Dorothy," and Mrs. Bridges smiled to see how happy her Dorothy was at last.—Ex.

A MITE OF A DOG.

The Princess Windischgratz is the granddaughter of the Emperor of Austria. When she was but about eleven years old she was known and loved as "the little Princess Elizabeth."

There lived a baker in the city of Vienna whose wife was particularly fond of the little Princess Elizabeth. The baker's wife had a tiny white dwarf dog given her, which was so small that when full grown it could sit on a lady's hand. So small a dog had never been seen before, and people often came to the house on purpose to look at it.

It was Christmas Eve. The baker's wife dressed herself in her Sunday best, put the dog in a basket lined with pink satin, and went to the palace where Elizabeth lived. No stranger was allowed to go into the palace except by permission. She showed the dog to the guards, and they were so delighted with it that they managed to get her into the palace, and when once in it was not very difficult to obtain permission from the court authorities to see Princess Stephanie, the mother of the little Princess Elizabeth.

"Your Royal Highness," said the baker's wife, "I hope that you will allow me to present a little gift to your daughter this Christmas Eve," and then she uncovered the basket with the tiny white dog in it.

Wasn't the Princess Stephanie delighted with it! And of course the little Princess Elizabeth was. She loved it more than any of the rich gifts which she received for Christmas. The dog never grew to be more than five inches high.—The Child's Hour.

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NEWS OF THE CHURCHES.

HUNTSVILLE CIRCUIT.

We have just closed two old-time revivals on the Huntsville Circuit. Our first meeting was held at McConnel's Chapel, beginning July 18, and closing July 30, resulting in 18 conversions and 16 accessions to the church. This community had been overrun by the Campbellites until they thought they had the country, but when we went there and began preaching the old doctrines of the Bible as believed and taught by the Methodist Church, the Holy Ghost came down from heaven and the Lord added to the church such as were being saved. The other meeting was held near Aurora with the same bunch against us, but we got down to business and had a real revival. We had a day of fasting and prayer. We had the communion and on the last Sunday of the meeting we had an old-time love feast. The power came and in answer to prayer 20 were wonderfully saved and 25 were received into the church.

We were assisted in these meetings by Rev. E. G. Hutchinson, who is a superannuate member of the West Virginia Conference, M. E. Church. Brother Hutchinson is a fine gospel preacher. All his sermons were real gems, but two deserve special mention—one on the Holy Ghost and the other on a Spirit-filled ministry. I have never heard their equal by any man. I have received 50 members into the Methodist Church since Conference. I am praying that we may have at least one hundred by next Conference. We have four other meetings to hold in the circuit. I ask all my friends everywhere, who may read this, to pray earnestly for me as I need your prayers so much.—Chas. Edwards.

HOT SPRINGS METHODISM.

Third Street (Holland)—Had a great day yesterday. The morning and also evening congregations were good. Rev. Seba Kirkpatrick of New Castle, Tex., preached two great sermons. They were real sermons, full of thought, charged with spiritual power, clear, pointed, forceful, and both of them held the congregation spellbound throughout. There was a deep feeling manifest at both services. The Sunday school was good and the Epworth League fine.

Park Avenue (Robertson)—Had a

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very good day yesterday. The Sunday school was short on account of diphtheria in the neighborhood. The League was well attended. The services throughout the day were as good as might be expected during such severely hot weather.

Rev. C. O. Steel—Went to Malvern and preached in the morning at the church for Rev. J. W. Harrell, and at the evening service at the Airdome in a union service. The services were well attended. The day was enjoyably spent.

The hot waters, together with the hot weather, make the situation here in Hot Springs one of uncomfotableness. We cannot sit in the shade of the oaks without melting nor under the shadows of the mountains without roasting; yet amid all the heat, things are in a constant stir hereabouts.—R. M. Holland, Acting Secretary.

SALEM CAMP MEETING.

The annual camp meeting will convene at the Salem Camp Ground Friday before the second Sunday in September. Revs. F. M. Gee, Clem Baker, J. D. Baker and Dr. Monk will be among the leaders of the camp. All ministers are cordially invited to attend and take part in the meeting. We urge all the people who can to come and camp with us, and help us as well as get good from the meeting. Let all those who are interested offer earnest prayer for the success of the meeting. The meeting is to be self-supporting. There will be a lunch stand on the ground where provisions can be had.—L. J. Ridling, P. C. Alexander, Ark.

BETHEL CAMP MEETING.

The Bethel camp meeting will begin at the Bethel Camp Ground, near Umpire, September 1, continuing ten days. Rev. J. A. Biggs, the presiding elder, will be with us some of the time. Rev. John C. Williams of Hermitage is expected to be present all the time to do the preaching. All former pastors are invited. Everybody come praying for a great revival.—Bede Pickering, P. C.

HUNTER'S CHAPEL, ROE CIRCUIT.

Brother J. R. Rhodes of Sherrill joined us here in a meeting Monday night, August 14, and preached till Friday night following. He certainly did prove himself effective as a revivalist. He was following the tracks of his father, J. C. Rhodes, made 39 years ago. He was then pastor here, and no doubt some seeds of his sowing gave fruit through the faithful efforts of his son. Fourteen were added to the church and all the members greatly strengthened.—David Ball.

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NAYLOR CIRCUIT.

We have just closed our meeting here. Had a great meeting, not as many conversions as we would like to have seen, but the church and community was greatly built up.

Rev. J. T. Gossett did the preaching, and he brought the sermon in a strong and helpful manner. Everyone that heard him was delighted.

We have had three of our meetings. Have had 20 conversions and 21 accessions. We are trying to get every one lined up for work.

We have noticed that where people refuse to line up with God's people for service they backslide and get back into the world.

We go to Bethesda the third Sunday to begin there. We are expecting a great meeting there.

Any one wanting help can get Brother Gossett in October and I feel that he will do you work that you will be pleased with.—B. E. Robertson, P. C.

BIG CAMP MEETING.

There will be a big Camp Meeting at the Ben Few Camp Ground near Princeton, Ark., the center of Dallas County, also of the universe. Don't miss it. If you do, you will never forgive yourself. It will begin Friday night before the first Sunday in September, and close the second Sunday night. Come and spend the ten days with us. Please do not come for a frolic, but to get good and do good.—J. H. McKelvy, P. C.

STRONG CHARGE.

The meeting at Bolding was held from July 3 to 9. The Rev. J. F. Waltman of Marion, La., did the preaching. Brother Waltman is a good revivalist, and did us fine work. Our people love him. He lets down the gospel plow and shows people what the Lord expects of them.

The old people of Bolding said that we had the best meeting at Bolding that we have had for many years. The church was revived, and people are now at work that never saw that they had anything to do. The revival was mostly in the church. This was the very thing that the pastor was anxious to see, and for which he had so anxiously and earnestly prayed.

Brother Burnett, the pastor of Huttig was with us most of the time and did some faithful work. He was at the wheel with the pastor to help the preacher, Brother Waltman, in any way that he could. Brother Burnett is much loved by the people at Bolding.

The meeting at Rhodes Chapel, near Lawson, Ark., was begun at 11 o'clock on the third Sunday in July. The meeting was very interesting from the beginning. On Monday afternoon Rev. B. E. Mullins of Washington, Ark., a former pastor of Strong Charge, came to join the army and to command the forces. The people were delighted to again see him in the flesh, and to hear from his lips the words of life. Brother Mullins was at his best, and gave us the best work that the pastor ever saw him do, and the writer has known him from the early part of his ministerial life. He was at one time the writer's pastor, so the writer knows just how to work with him.

Well the old time fire came and we saw people under the old time conviction, and heard them pray the penitent's prayer as we heard in our childhood days. The church was revived and now we have a fine spirit-

filled church. The young as well as the old are working in public. We do not know just how many conversions we had, and how many were reclaimed from a backsliden life. Several said to the pastor that they were never before converted, that they were now on the Rock.

Brother S. K. Burnett was with us again and as before did some fine work, and gave us one of the best sermons that we had. Brother Burnett had some of his members up with us and we were proud to have him with us, also his members.

The pastor preached the opening sermons of the meeting at Wesley Chapel. The meeting was good from the beginning, but as we went further into the battle the meeting was better.

Brother Mullins came to us on Tuesday morning, to take charge of the meeting. Brother Mullins was with some more of his good stand-bys, from Ebenezer, all of whom did good work. Here we again saw the old-time power in the old-time way. The old-fashioned grove prayer meetings were soon on foot and we never saw people more interested in anything than in the grove meetings. The

young and old did the work in the prayer meetings, both boys and girls when converted would fall in and lead the grove prayer meetings and any other service that the pastor or Brother Mullins would ask them to lead. Three days at the 11 o'clock hour we did not get to have any preaching as the people took all the time to pray, testify, and shout. Brother Mullins gave us the good, strong preaching as in the meeting at Rhodes Chapel, which caused people to think of the way they had been working and to see how God expected them to work. We received fourteen members at the eleven o'clock hour on the fifth Sunday, nine by baptism, three by vows, and two by letter. The pastor held the reception service, and then gave the service into the hands of Brother Mullins for the sacramental service, assisted by Brother Chas. Conner (local deacon). The pastor, with the newly received members, was among the first to take the Lord's supper. The writer can say that he never saw a sweeter sacramental service than that one, and so many said that they never saw so many people at one time commune.

At the evening hour we had a typi-

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TABERNACLE USED IN THE REVIVAL AT PIGGOTT.

cal church conference, had written reports from the following: Pastor, Sunday school superintendent, trustees and stewards. When the trustees made their report, Brother Charles Connor spoke to the report, and a revival fell there as he was speaking on the report. A supplementary report was read, stating the amount of indebtedness on the property. Some one moved that we take a collection and pay off this amount. This was done, and the church conference closed for preaching service. Thank God that a mighty outpouring of the Holy Ghost can come in a church conference.

The pastor opened the meeting at Craig's School House at the evening hour on July 31. Brother Ross Nabors and wife came to us in the early part of the week. Brother Chas. Connor came to us on Thursday evening and stayed throughout the service on Saturday night. He did the most of the preaching while with us.

Brother Ross Nabors and wife gave us their best. They are just starting out in the work. Brother Nabors has been fighting the call for something like three years, but has at last answered, "Here am I, Lord, send me." Brother Nabors gave us three good sermons. He closed the meeting for the pastor on Sunday night.

The meeting was a great success. We had the old-fashioned grove meeting as at other places. At the beginning of the meeting we had just a few that would pray in public, but now all but three of the members work anywhere the pastor asks them to work. Oh, thank God that the boys and girls have found that to serve God is sweet!—Alva C. Rogers, P. C.

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REVIVAL AT PIGGOTT.

Our revival at Piggott, Ark., began Monday night, July 17, with a sermon from the presiding elder, Rev. H. H. Watson. On Tuesday night Evangelist G. A. Klein of Nashville, Tenn., with his co-workers, arrived and took charge of the services.

The meeting began in the church and on Thursday night we moved into a large tabernacle which was erected in the beautiful Houston grove. We give herewith some extracts from the local papers.

"The tabernacle has been filled at each service, and the sermons have been unique, cutting, interesting and brilliant. The evangelist is a very interesting character, being humorous, serious, and melodramatic, and acts his part as a well trained actor does his, his training has been good and his store of knowledge large.

His stricture on those who sin are severe, his pictures of those who live righteous are beautifully painted; his understanding of the lives of those of the underworld, remarkable; his familiarity with the Scriptures is up to a very high standard.

The dancing girl got his idea of the "dawnce."

The night-riding auto girl knows what he thinks of joy rides.

The gambler got his. The church hypocrite took his medicine.

His fort seems to be in the realm of the old Bible, and he walks and talks with the Old Testament worthies as though they were under his tabernacle.

His best effort was Sunday night on Noah. Those who were Bible readers saw Noah building his ark; they saw the rain begin to come down, and they saw the flood rise, and finally one after another sink beneath its depth.

The drunkard has seen his picture.

The backsliding church member took his lashing with the cat-of-nine-tails.

The old miser who was caught holding back his tithe, was seen with his hand in his pocket-book, and the revivalist was seen to be shaking him and trying to force him to give a tenth to the Lord.

He took the church hypocrite and shook him until it seemed he was ready to cry out: "Lord, Lord, forgive me, I will hereafter live and walk with the holy."

Evangelist Klein is interesting, and if he cuts to the quick, he cuts the other fellow in a different part of the anatomy, and makes us think he thrust the knife deeper than when he slashed us.

The choir is being led by Mr. Wm. Bradford of Indianapolis, Ind. There is not a harsh note in the scale for him. His solos are simply those of the master vocalist. He is an efficient choir leader and to his wonderful singing and that of the choir should be given a large share of the

credit for the success of the meeting."

The pianist, Mr. Grace, is a wizard at the instrument and delighted everyone with his spirited accompaniment. He is a fine worker among boys and young men.

By the hearty co-operation of all, the expenses of the tabernacle and the whole meeting were gotten out of the way within a week of going into the tabernacle.

Thursday afternoon was given to the Sunday school, followed by a parade through the town. The school and classes were represented by banners.

The revival has been of the old-fashioned type, interspersed frequently with shouts and praises of joy.

The work done by Brother Klein is an abiding work and leaves with the pastor a church qualified for soul winning and greater service for the Master.—Frank P. Jernigan, P. C.

NEW LIBERTY CIRCUIT.

We have just closed a great meeting at New Liberty, my home appointment on New Liberty Circuit.

Brother James F. Jernigan of East Side, Paragould, was with me the first week of the meeting. His preaching was clear, forceful and effective, and of the old type. He preached with old-time power. Brother Jernigan is good help in a revival. We had nine conversions while Brother Jernigan was with us. The church was also revived. He endeared himself to all my people, and will be long remembered.

We carried the meeting on until Thursday night of the second week. Five more were happily converted, making 14 conversions in all. Fourteen joined the church and two babies were baptized.

On Thursday at our 11 o'clock service we had a short sermon concluding with an experience meeting, during which time the Holy Ghost came upon us in a Pentecostal outpour. Every one present who was old enough to observe was rejoicing and shouting. It was the greatest experience and greatest meeting we have had for years. Taking all the circumstances into consideration, we had a wonderful victory over sin. We had church prejudice to contend with and many other contrary influences to fight, but God honored his Word and we had a great victory, and the church is left in a live, working, growing condition. We had a real good service the last night of the meeting. Five of our members who are heads of homes promised to erect a family altar in their homes. The leaders of the church promised to carry on the work; prayer meeting Sunday night, class meeting Sunday at eleven. I feel like the work will abide. The laymen are at work and will continue to work. May God bless their labors.—T. H. Wright, P. C.

OBITUARY.

HENNER.—Mrs. Maria Sophia Henner was born in Weil, Germany, May 15, 1841; died June 30, 1916, at the home of her son, G. E. Henner, near Sulphur City, Ark. "Grandma," as we all knew her here, gave her heart to God in her youth and united with the M. E. German Church, and has been a consecrated Christian. To know her was to love her, as she always had a smile for everyone. She was one of those sweet, quiet Christians whose example and influence will live on in the lives of those left behind. It was her pleasure to make others happy by her own sweet disposition. Her life was so completely swallowed up in Christ that nothing was left undone. She was sick only a few hours, yet all was done that loving hands could do. Nothing could stay the grim monster, Death. She had made her home here with her two



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sons, George E. and J. A. Henner, for several years. J. A. died a little more than a year ago, and since then she has been at the home of George E. and wife, who gave her every attention that children could lavish on a mother. Her friends here were legion. She was the mother of seven children, of which two sons, together with her husband, preceded her to the other world. She was taken to St. Louis for burial. The funeral services were from the M. E. German Church, of which she had been a faithful member and worker for many years. The family have the sympathy of the entire community.—A Friend, Mrs. J. L. Boaz.

NICHOLSON.—William Asbury Nicholson was born at Corinth, Miss., in 1867, and died May 26, 1916, at Denison, Tex. He was buried from Waples Memorial Church, south, at Denison. Brother Nicholson joined the Methodist Church when twelve years of age, under his father's ministry. His father at that time was a member of the Little Rock Conference in Arkansas, where he served with distinction, but finally came to Oklahoma. From this Conference he was called to the Church triumphant. His son, William Asbury, came to Denison in 1906, was president of the Gate City Business College until 1912. He was compelled to give up the college at that time on account of declining health. He was a quiet, unobtrusive, worthy son of his preacher father. He belonged among the nameless saints who walk faithfully the dusty highways of life, whose faces shine in masters' galleries, and whose deeds are like ointment poured forth, and whose memories will be held death-

less by those who know them best. He lived according to the best traditions of Methodism and Jesus Christ, and he lies quietly sleeping after the strenuous day is over under the sod and the dew, awaiting judgment day.—P. R. Knickerbocker.

THREE VIEWS OF BOOZE.

The same mail brought to the office of The Star yesterday three different things from three widely separated places: Cincinnati, Calgary and Spokane. That from Cincinnati was a "clip sheet" from the publicity department of the National Wholesale Liquor Dealers' Association, 301 United Bank Building. At the top of the sheet was an invitation to the editor to clip and use "free of charge" any article contained therein. Among other things on this clip sheet was a cartoon showing the "Anti-Saloon League" piloting a motorcycle with "Business Interests" riding the seat behind him and both, with terrified faces, were plunging over the precipice of "Dry Territory" into a canyon labeled "Financial Ruin."

The second communication was a letter containing a clipping from the Lethbridge Herald of Alberta, Canada, giving an account of the first pay day in that town since the province went dry, July 1. It said that the merchants never before had such good business in one day. This paragraph is from the report:

"As an example of the way prohibition is working out, one man went into a clothing store. He had with him his wife and whole family. He outfitted all the children and was mighty proud of them. Prior to July 1, it was considered the inevitable thing that he would have a carouse and spend a good share of his wages for drink."

The clipping stated that there were many such cases. It also stated that there was not one arrest in the town and not a fight nor a drunken man on the streets where there used to be many every Saturday. There was not one case in police court the following Monday morning where there used to be a dozen.

The third communication was an editorial from the Daily Chronicle of Spokane, Wash., setting forth that since that state became "dry" January 1 the county jail has one hundred cells "to let" that were occupied a year ago; the poor farm had lost one-fourth of its boarders; bank clearings had increased 30 million dollars; building permits had increased 60 per cent. Destitution, crime, poverty, charity cases had decreased greatly. Grocers, clothiers, shoe dealers reported an increase of from 5 to 35 per cent.

Does anybody take seriously the arguments put forth by the liquor dealers—Kansas City Star.

THE EVANGELIZATION OF THE WORLD.

This phrase means the giving of every person in the world an adequate opportunity to know and receive Jesus Christ. This is the present and urgent task of all Christians. It is a universal obligation organic in the gospel. By this we do not mean simply giving the message of Christ once in the hearing of all men. That is not adequate. There must be repeated instruction in the gospel, until the need of Christ is made clear and influence brought to bear upon the will so that an intelligent decision to accept and follow Christ is made possible. Many will reject the message,

no doubt, but the responsibility of Christians to any man is not discharged until that man has had opportunity to know and receive Jesus Christ. Wherever there are belated countries and races, or religions that do not meet the deepest needs of mankind, wherever there is no adequate opportunity to enjoy the deliverance from sin, the freedom, the intelligence, the purity, the safety, the justice and equality, the rewards of honest labor, which the gospel of Christ brings, it is the duty of those who possess all these to pass them on to others.—W. E. Doughty, in "The Call of the World."

ALONE WITH JESUS.

Alone with Jesus! What a sweet and holy spot! What a blessed refuge to which the soul may betake itself from the charges of Satan, the accusations of the world and the sorrows of life! Sweet spot for the heart to unfold itself, to tell its hidden tale in the ear of infinite love, tenderness and compassion! Alone with Jesus! How different a front would Christianity present to the world if the Lord's people were oftener there! What humility and gentleness and love would characterize all their dealings! What holiness stamped on the very brow that all might read! What few judgments passed on others, how many more on ourselves! What calmness and resignation and joyful submission to all the Lord's dealings! Be much alone with Jesus! Then will the passage to glory be one of sunshine, whether it be through the portals of the grave or through the clouds of heaven.—Frederick Whitfield.

QUARTERLY CONFERENCES NORTH ARKANSAS.

BOONEVILLE DISTRICT. (Fourth Round.)

Branch Ct., at Cole's C. Aug. 26-27
Paris Station Aug. 27-28
Prairie View and Seranton, at McK. Sept. 2-3
Booneville Ct., at Antioch Sept. 10-11
Magazine Ct., at M. Sept. 16-17
Booneville Sta. Sept. 17-18
Bigelow Sta. Sept. 23-24
Adona Ct., at Houston Sept. 24-25
Dardanelle Ct. Sept. 30-Oct. 1
Carden Bottom Oct. 1-2
Dardanelle Sta. Oct. 3-4
Perryville Ct. Oct. 7-8
Plain View Oct. 8-9
Ola and Perry Oct. 10-11
Gravelly Oct. 14-15
Belleville Ct., at Havana Oct. 21-22
Walnut Tree Oct. 22-23
Danville Sta. Oct. 23
Cauthron and Waldron, at C. Oct. 28-29
Waldron Sta. Oct. 29-30
J. H. O'BRYAN, P. E.

FORT SMITH DISTRICT. (Fourth Round.)

Dodson Ave., Ft. Smith Sept. 2-3
Midland Heights, Ft. Smith, 8 p. m. Sept. 3
Central, Ft. Smith Sept. 10
South Ft. Smith, 8 p. m. Sept. 10
Hackett Ct., at Hackett Sept. 16-17
Van Buren Ct., at E. Van Buren Sept. 23-24
Ft. Smith Ct., at Lavaca Sept. 30-Oct. 1
Charleston Ct., at Cecil Oct. 7-8
First Church, Ft. Smith Oct. 14-15
Greenwood Oct. 15-16
Mulberry and Dyer, at D. Oct. 21-22
Van Buren, First Church Oct. 22
Kibler Ct. Oct. 28-29
Alma Oct. 29-30
Ozark Ct., at Gar Creek Nov. 4-5
Beech Grove Ct., at Oak Grove Nov. 5-6
Hartford and Midland, at H. Nov. 11-12
Huntington and Mansfield, at M. Nov. 12-13
Ozark Nov. 18-19
WILLIAM SHERMAN, P. E.

JONESBORO DISTRICT. (Fourth Round.)

Jonesboro Ct., Mt. Carmel Sept. 2-3
Jonesboro, First Church Sept. 3-4
Earle Sept. 9-10
Crawfordsville Sept. 10-11
Blytheville Ct. Sept. 16-17
Blytheville, First Church Sept. 17-18
Lake City, at Lake City Sept. 23-24
Barfield, at Clear Lake Sept. 24-25
Brookland, at B. Sept. 30-Oct. 1
Fisher Street Oct. 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
Marion Oct. 22-23



If Your Baby is Fretful
he probably is not getting the right food. See how quickly he will change into a serene, happy baby when you give him "Eagle Brand."

Eagle Brand CONDENSED MILK
THE ORIGINAL

For 50 years wise and careful mothers have brought their babies up on pure, safe "Eagle Brand." Easy to prepare.

Monette and Macey, at Monette. Oct. 28-29
Manilla and Dell, at Dell. Oct. 29-30
Luxora Nov. 4-5
Osceola Nov. 5-6
Wilson Nov. 11-12
Gilman and J. Nov. 12-13
Tyronza Nov. 14
F. M. TOLLESON, P. E.

LITTLE ROCK.

PRESCOTT DISTRICT. (Fourth Round—In Part.)

Pleasant Grove Sept. 2-3
Hope Sept. 3-4
Delight, at Delight Sept. 9-10
Okolona, at Okolona Sept. 10-11
Shawmut Sept. 16-17
Amity, at Amity Sept. 17-18
Caddo Gap, at Womble Sept. 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.)

Lockesburg Sept. 10
Bright Star Sept. 13
Fairview, Texarkana Sept. 17
College Hill, Texarkana Sept. 17
Bradley and Taylor Sept. 23-24
Lewisville Sept. 30-Oct. 1
Fouke, at Silverena Oct. 4
Palmas Oct. 7-8
Stamps (at night) Oct. 8
Horatio and Wilton Oct. 10-11
De Queen (at night) Oct. 12
Richmond Oct. 14-15
Paraloma, at Ogden Oct. 21-22
Foreman Oct. 28-29
Ashdown (at night) Oct. 29
Cherry Hill Nov. 4-5
Mena (at night) Nov. 5
Vandervoort Nov. 11-12
Umpire Nov. 18-19
First Church, Texarkana Nov. 26
J. A. BIGGS, P. E.

AMERICAN BIBLE SOCIETY BUSINESS.

To my Correspondents: I am glad to state that I am back in Arkansas. The accounts and other matters of the American Bible Society, which were in my hands, I have brought back with me. I have also about 700 volumes of off-list Bibles, Testaments, and portions, at below cost of production sale. Bibles and Testaments have advanced in price from 25 to 40 per cent. This lot has been reduced to a price much less than cost of production. Some fine books in the lot. We can give you some splendid bargains. We want to move the entire lot at once.
D. H. COLQUETTE,
Field Agent, American Bible Society,
Y. M. C. A. Bldg., Little Rock, Ark.,
or Conway, Ark.



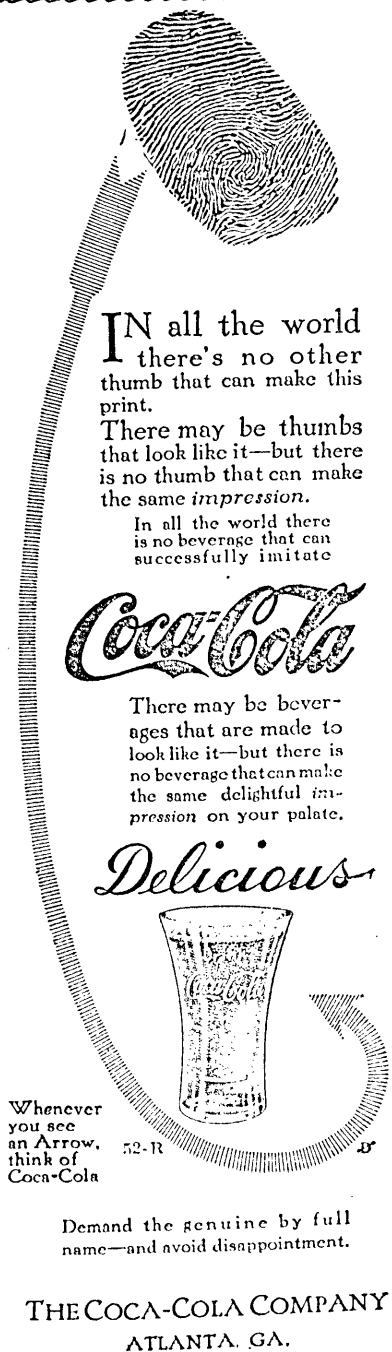
TO Pine Bluff

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.
Lv. Argenta 8:05 a.m. 3:35 p.m.
(Little Rock.)
Ar. England 9:05 a.m. 4:35 p.m.
Ar. Pine Bluff 10:25 a.m. 6:10 p.m.
Lv. Pine Bluff 3:20 p.m.
Ar. Fordyce 5:00 p.m.
Ar. Camden 6:20 p.m.
Ar. Stuttgart 6:15 p.m.
Ar. DeWitt 7:20 p.m.
Ar. Gillett 7:55 p.m.
Returning.
Lv. Gillett 5:50 a.m.
Lv. DeWitt 6:25 a.m.
Lv. Stuttgart 7:35 a.m.
Lv. Camden 10:28 a.m.
Lv. Fordyce 11:40 a.m.
Ar. Pine Bluff 1:22 p.m.
Lv. Pine Bluff 7:35 a.m. 3:00 p.m.
Lv. England 9:05 a.m. 4:45 p.m.
Ar. Argenta 10:05 a.m. 5:45 p.m.
(Little Rock.)



Coca-Cola

IN all the world there's no other thumb that can make this print. There may be thumbs that look like it—but there is no thumb that can make the same impression.

There may be beverages that are made to look like it—but there is no beverage that can make the same delightful impression on your palate.

Delicious

Whenever you see an Arrow, think of Coca-Cola

Demand the genuine by full name—and avoid disappointment.

THE COCA-COLA COMPANY
ATLANTA, GA.