

Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

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NO. 35

COME UNTO ME, ALL YE THAT LABOR AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST. TAKE MY YOKE UPON YOU, AND LEARN OF ME; FOR I AM MEEK AND LOWLY IN HEART; AND YE SHALL FIND REST UNTO YOUR SOULS. FOR MY YOKE IS EASY, AND MY BURDEN IS LIGHT.—Matthew 11:28-30.

LABOR SUNDAY.

Both the Federal Council of Churches and the American Federation of Labor are this year urging that special attention be given to Labor Sunday, September 3, and that the sermons and services be adapted to the occasion. Honest labor, whether of hand or of head, deserves recognition and support. Labor organizations are necessary for uplift and co-operation, but should never be used for oppression. Wise and patriotic leadership is requisite for true progress. In view of the pending strike of railroad employees prayer should be made that bloodshed may be averted and that wisdom may prevail and righteousness triumph.

INJURED INNOCENCE.

The members of the self-styled "Local Self-Government League" are flinching under the criticism of the newspapers. They argue that the Initiative and Referendum Amendment to the Constitution vouchsafes to them or to any other citizens the right to propose an initiative bill, and no man can gainsay that right. They admit that they prepared and circulated the petition to initiate a bill to repeal our state-wide prohibition law, but they seem to feel hurt because statements have been circulated that "the liquor interests claim so many signers," "the liquor interests did this and the liquor interests did that." They claim that their organization is composed of thousands of good men all over Arkansas, none of whom have ever been identified with the liquor business. We admit the legal right of any citizens of Arkansas to circulate petitions to initiate a bill to do anything under the sun, no matter how absurd or immoral, but they will be judged by the character of the measure and its purpose. If men should initiate a bill to legalize murder and license those who should engage in murdering, it would be legitimate and fair to conclude that they were interested in promoting murder, and although none of them had ever committed murder, it would be right to associate them with murderers and to suspect that some of them were co-operating with murderers. The Scriptures say that out of the fulness of the heart (purpose or desire) the mouth speaketh, and by their fruits ye shall know them. It is fair to argue that those who propose a law to repeal state-wide prohibition and provide a plan that is palpably favorable to the liquor traffic are identified with the liquor interests at heart and in purpose. We would have more respect for them if they would frankly admit that they are in sympathy with the liquor interests. If these poor men who circulated the petitions are so unsophisticated and innocent as to do exactly what the liquor interests want, and yet not know it, they are too green and too ignorant to be followed by thinking people. Blind leaders would soon lead their followers into the ditch. Does any one for a moment doubt that the initiation of the repeal bill is well pleasing to the liquor interests? Knowing what the liquor interests have done, do the people of Arkansas desire to please them? We trow not. These heroic country-savers apologize for their nefarious work by saying that no apology is needed, as this is a question for the people to settle, and they boast that the masses will have the opportunity at the polls of deciding this question for themselves without the interference of a paid lobby of the Anti-Saloon League or the saloon interests. We confidently believe that when the people understand the preposterous provisions of the proposed

law they will bury beyond hope of resurrection this monstrosity of the "Local Self-Government League."

GRATIFYING GROWTH.

Statistics recently published show gratifying growth in our University of Arkansas. It began with 16 academic students in 1872, and in 1892 there were only 168 real college students. Nine years ago the enrollment had reached 1,147, but more than half were in the preparatory department, and not more than 250 were collegiate students of the present standard. Last year 814 students were enrolled, not counting professional departments. It is claimed by the University authorities that, considering only the departments at Fayetteville, the University of Arkansas now enrolls more students than any other college or university in the South that has equal entrance requirements, with the exception of the Universities of Kentucky and Texas. In the departments which give the University of Arkansas 814, North Carolina has 750, Louisiana 750, Tennessee 655, Georgia 543, Virginia 532, and Vanderbilt 427. This result has been reached on very limited funds, as Arkansas appropriated only \$110,000 for last year, while ten other Southern States appropriated an average of \$227,000 for the same purpose. Surely with such a showing our University is entitled to a larger income.

AN IMPORTANT DECISION.

Within the next week many of our youth will decide where they will enter college. They did not choose their parents; but they have the opportunity to say who shall be alma mater. It is an important matter, because the youth who will cheerfully submit himself to the discipline of a good college will be an altogether different person from the same youth who resists the discipline or fails to enter. The college training largely modifies and fixes character. Intellectual and spiritual habits will be formed, and life will be viewed and measured thereafter through college standards. To avoid future self-reproach the youth should select an institution with high scholastic and moral standards. If a youth finds himself disposed toward a college because its course is short and graduation easy, he would do well to pause. His ideas of life are vitiated. There is little honor and less profit in graduating from an institution with low standards. The esteem in which president and faculty are held and the reputation of its representative students are excellent criteria. Other things being equal, certainly the college of one's Church and in his own State should be preferred. The Church seeks to develop character, and acquaintance in one's own State has future value. For undergraduate work there is no reason why our youth should select schools of other denominations nor be forced to leave the State. While mature students may often wisely select their college, the boys and girls just out of high school may easily make mistakes, and would do well to yield to the wishes of parents and trusted friends. Nowadays parents seldom force children to go to schools against their will; but parents should not allow their better judgment to be overruled by whimsical youths. There should be full and free discussion of merits and demerits of schools between parents and children, and then the selection will usually be satisfactory. It is a subject worthy of profound consideration and prayer. Mr. William Jennings Bryan has recently said: "The Christian college occupies a more important position today than ever before, because the necessity for moral development increases with the extension of our educational system. The mind is a splendid servant, but it is not worthy to be the master of the man. The heart, not the head, must occupy the throne, if

the life is to be what it ought to be. As a rudder built for a fishing boat is impotent to guide a modern merchant ship, so a heart development which might safely guide an undeveloped mind is impotent to direct the highly trained intellect. The necessity, therefore, for a larger, broader, deeper spiritual life is the imperative need of today, and the need cannot be fully supplied by schools and colleges from which religious training is excluded, for morals rest upon religion—not upon creed, but upon man's sense of responsibility to God. The development of morals cannot be made incidental; it must be a part of the plan."

THE SPIRIT OF THE TEXAS EDITOR.—II.

When the controversy between Dr. Bradfield and Dr. Stonewall Anderson was begun by the former's criticism of date August 19, we had no thought of being drawn into the controversy, but had intended a little later to discuss the propriety of an undergraduate department in a real university. We were diverted from this temporarily by the unexpected controversy. Knowing that many of our people were interested and would appreciate the light, we published in our November 4 issue the Charter of the University as it was to be submitted to the Conferences, and the complete controversy between Drs. Bradfield and Anderson. In addition, in an editorial we tried to indicate the situation as we understood it, and offered suggestions for Conference action. In that we heartily commended the action of the Educational Commission in establishing Emory University and in accepting Southern Methodist University, and frankly indicated that the Arkansas Conferences might properly memorialize the Commission for any modification of the charter desired. We also frankly suggested that as there would be need for a university in the Mississippi Valley and the General Conference had not limited the number to two, Arkansas should keep the way open to establish such university without complications. Although we had published everything that had appeared in the Texas Advocate on the subject and the publication of our editorial of November 4 would have helped readers of the Texas Advocate to understand our real attitude, the Texas editor did not see fit to publish it.

In our issue of December 9 we called attention to an incorrect press report which the Texas Advocate had published about the action of the North Arkansas Conference; but the Texas editor did not see fit to say that the accuracy of the press report had been called in question.

In view of the incorrect reports of the secular press and of several church papers based on these press reports, we thought best to undertake a somewhat complete statement of the situation, and accordingly, in our January 13 issue, under the head of "The Spirit and Attitude of Arkansas Toward Our Universities," we treated the subject editorially at considerable length. Then, January 27, we published in full "A Statement From Our Educational Commission," commented on it favorably, and emphasized the fact that although the Commission had before it our editorial on "The Spirit and Attitude of Arkansas Toward Our Universities," it had not criticized our position or action. In our February 3 issue we published in full an editorial from the Texas Advocate. The editor was excited because he had discovered the expression, "Arkansas has been almost wilfully misjudged," and, appropriating it to himself, lectured us severely, saying that we ought to be positively ashamed. He argued that there was nothing essentially new in our statements, and intimated that he could run a parallel between them and what he had heard Dr. Anderson say at Missouri Conference. With all this biting criticism, which would in a measure discredit us, if correct, the Texas ed-

(Continued on Page 3, Column 3.)

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PERSONAL AND OTHER ITEMS.

Just as we go to press we learn that Rev. V. T. McCaffrey, who was so seriously injured last week, is gradually improving, and is doing as well as could be expected. He thanks his many friends for expressions of interest.

Missouri will vote on a prohibition amendment November 7.

All reports from prohibition services held last Sunday are encouraging.

The St. Louis Christian Advocate is now publishing Bishop Morrison's Gospel Talks.

Mr. Asa G. Candler, brother of Bishop Candler, has been nominated by the Democrats as mayor of Atlanta.

Rev. Thornburgh Workman, a Henderson-Brown College graduate, is assisting Rev. B. E. Mullins in a meeting at Ozan.

Rev. C. W. Lester writes that the meeting held by Rev. A. C. Holder at Harrison closed with about 140 conversions.

After a summer in the University of Chicago, Prof. John Baumgartner has returned to his school work in Brinkley.

Rev. P. C. Fletcher, D. D., of First Church, Texarkana, is announced to preach the opening sermon for Henderson-Brown College.

Dr. John H. Dye has been the speaker at the "Home-Coming" picnic at Newark and the "Reunion of the Gray and the Blue" at Heber Springs.

Dr. B. A. Few is urging all of his charges on Arkadelphia District to send representatives to the Prohibition Rally at Little Rock, September 12.

Rev. A. E. Goode of Greenbrier reports a great meeting in progress at Union Grove. There have been twenty conversions, and interest is deep.

Rev. Burke Culpepper of Memphis, Tenn., will begin a meeting at St. Luke's Church, Oklahoma City, September 10. Rev. Frank Barrett is the pastor.

Mrs. Edgar Seay, widow of Rev. Edgar Seay, has moved from De Queen to Arkadelphia, where she will take young gentlemen roomers for Henderson-Brown College.

Rev. T. S. Stratton of Broken Bow, Okla., has established a Wesley Hall boarding house for Henderson-Brown students. He will enter his son and daughter in college.

Rev. J. P. Lowry has returned from Star City, where he assisted Rev. T. O. Rorie, Jr., in a brief meeting. He will go next to Chidester to help the pastor, Brother Gatlin.

Mr. J. B. Parker, formerly editor of the Fort Smith Herald, is now the editor of the Arkansas Farmer at Conway. His past record insures a high standard of journalism.

Dr. G. W. Young, the new superintendent of the Anti-Saloon League, spoke at a Farmers' Union picnic near Jacksonville last week. He found prohibition sentiment strong.

Rev. J. S. Seneker, pastor of our First Church, Fort Smith, who is spending a few weeks in study in the University of Chicago, is now writing our Sunday school lesson notes.

Crume-Baker.—At the Methodist Church, Hamburg, Ark., at 9 p. m., August 23, Dr. H. J. Crume and Miss Lynelle Baker were united in marriage by the pastor, Rev. S. C. Dean.

Last week's Texas Christian Advocate has excellent editorials on "The South and the Negro" and "The Problem of Racial Aspirations in the Building of Church and State."

Rev. William Hayes Ward, for forty-nine years editor of The Independent, died August 29, at his home in South Berwick, Me., aged eighty-one years.

Hon. W. L. Pope, former member of the legislature from Randolph county, comes out in the Pocahontas Star with a strong appeal to the voters to stand for state-wide prohibition.

The Methodist Times, of London, says: "Methodism cannot live on abstract principles, on precise administration, or on pious platitudes. It is a spiritual passion turned to practical aggression."

Rev. W. V. Womack writes that his work at Dodson Avenue Church, Fort Smith, has held up remarkably well through the summer. Regular services have been held, with good attendance.

Rev. I. L. Claud, who is now the pastor of Adona Circuit, writes that he has held three meetings, in which about forty were converted. He has received twenty-one into the church and baptized three infants.

Rev. J. D. Hammons of Winfield Memorial Church, with his family, returned last week from a ten days' outing at Heber Springs and vicinity. They traveled in their car and pronounce the trip very pleasant.

The Alabama Christian Advocate is just thirty-five years old—almost a twin of the Arkansas Methodist. It has two strong Conferences with about 170,000 members. We have two fine Conferences with 108,000 members.

A preacher in another State writes: "I congratulate you upon the excellence of your paper. I enjoy no reading more than it, and consider it a pattern after which more of our Conference organs should be fashioned."

It is announced that the fall term of the Lamar School of Law and the Candler School of Theology, Emory University, has been postponed from September 14 to September 27, on account of delay in finishing the new buildings.

Rev. Moffett Rhodes, our pastor at Stamps, is visiting with his wife's relatives at Paxton, Mass. A few days ago he attended the Bible Conference at East Northfield and found it very refreshing. He promises our readers an account of it.

In the run-off primary recently held in Texas between former Governor Colquitt and Senator Culbertson to determine which should be senatorial nominee, the overwhelming defeat of Colquitt, who was the recognized candidate of the liquor forces, is a victory for righteousness.

Some weeks ago we reported the fact that Dr. Z. T. Bennett, now of San Antonio, Tex., was the victim of a serious accident. We now learn that, while he is not suffering so acutely and constantly, he is still helpless and may be forced to remain in bed another month.

At the close of a meeting in Marshall, Searcy county, Rev. E. J. A. McKinney and Rev. J. O. Johnson took the vote on prohibition and found it strong against repeal. A vigorous campaign will be made in that county, some of the best public men having offered their services.

Through the Pacific Methodist Advocate we learn that Rev. C. B. Moseley died at Seattle, Wash., August 17. He went out from the Arkansas Conference to Japan about twenty-nine years ago, and has been one of our most efficient and useful missionaries. His place will be hard to fill.

On his return from Austin Circuit, where he assisted Brother Lasseter in a meeting at Mt. Tabor, Rev. W. W. Christie of Murfreesboro called last Tuesday. He reports a good meeting, with twelve accessions, and general conditions on the circuit improved since he was the pastor eleven years ago.

The Little Rock Trade Record, a new publication by our friends A. W. Parke and Clio Harper, is a new journalistic venture which promises success. It is intended to represent the commercial and manufacturing interests of our city, and deserves liberal support. The subscription price is \$1, and the circulation has already passed 1,000.

Announcement is made that Mr. Hugh W. Robertson, son of Rev. and Mrs. A. M. Robertson of Hot Springs, and Miss Sarah Agnes, daughter of Mr. and Mrs. James Keith, Jr., will be married September 14, at the bride's home, Anniston, Ala. Mr. Robertson is a graduate of Hendrix College, and now is on the staff of the New York Herald.

Rev. H. H. Watson, presiding elder of Paragould District, last week, while visiting his daughter in

our city, paid the office an appreciated visit. He has several new churches to dedicate in the near future, and is very hopeful that his district will make a fine showing. He will visit his children in Texarkana and elsewhere during his vacation.

Sending in his fourth round, Rev. W. F. Evans, presiding elder of Helena District, reports that the outlook is good on all lines. Good rains, good crops and good revivals suggest reports in advance of last year. New church buildings are going up at West Helena, Forrest City, and McCrory. Others have been completed and dedicated since Conference.

Prof. J. P. Womack, superintendent of Conway schools, who has spent the summer in study at the Peabody Teachers' College, is now at home and wishes his brethren to know that he is again available for service as the District Lay Leader. He is especially interested in enlisting people of the strong churches in assisting neighboring weak churches. He is ready to give his Sundays wherever he is needed.

In the Wesleyan Christian Advocate Bishop Kilgo has written on "Uprobraiding the Heroic Dead to Magnify the Ambitions of the Living." He seems to assume that in the discussion of unification there had been uprobraiding of the dead. Bishop Kilgo may have seen such writing or heard such speaking, but we have not, nor have we discovered the slightest disposition among our own people to criticize the fathers of 1844.

According to the telegraphic reports in the Arkansas Gazette, the Second Arkansas Regiment Band is under a contract to play for dances at a dance hall in Deming, N. M., and on the first Sunday after their arrival the baseball team of Companies D and E, Second Arkansas, played baseball with a Deming team. What does this mean? Our boys are not accustomed to play at dance halls at home, nor to engage in Sunday baseball.

Helena sent a good delegation over to protest the appointment of certain saloon men as election commissioners. In the delegation were some of the wealthiest business men of Phillips county, several of whom have never before voted a dry ticket. They have found that prohibition helps business. One of the gentlemen lost \$5,000 a year on rents; but his other business has increased so as to more than compensate him for it. Another reported the best business in 26 years.—Baptist Advance.

Last week we published the resolutions adopted a few days before by the Laymen's Missionary Movement of our Church. These resolutions appeared last week in only one other paper, The Baltimore and Richmond Christian Advocate, which is edited by Dr. James Cannon, Jr., the General Superintendent of the Southern Assembly. Our prompt publication was due to the thoughtfulness and courtesy of our good friend, Mr. F. M. Daniel, of Mammoth Spring, who represented Arkansas at Junaluska.

While Miller county regularly voted a small majority for license as long as that question went on the ballot, it is almost inconceivable that the Griffin bill to repeal the state-wide law and reinstate the saloon will be carried in this county at the November election. As the years have gone by, the people have seen how much better things have been without the saloon, and The Texarkanian cannot believe that any considerable number of voters who formerly cast their ballots for license will now support this repeal bill. Let us go forward—not backward.—The Texarkanian.

In a recent number of the Arkansas Gazette Dr. D. Y. Thomas, Professor of History, University of Arkansas, formerly Professor of History in Hendrix College, has a strong communication on "Lynching, Social Disease." He says, in part:

"Our courts sometimes are slow and there are exasperating delays, but will lynching the accused improve the courts? Why not begin on judges, lawyers and juries? Can we not make our courts as good as those of the English people, whose descendants we are and whose courts we borrowed? Yet they can never equal the English courts until they are backed by an equal respect for the law on the part of the people."

Zion's Herald, commenting on our Commission on Unification, says: "The list, as will be seen, is one of leading representative men, who will voice, as do our own representatives, the various shades

of opinion concerning unification. This is as it should be, as it insures a thorough discussion of the propositions made by the two churches in all their possible bearings. Out of their deliberations there must come a plan of union upon which the two churches can agree. The date and place for the first meeting of the joint convention will be determined between the two chairmen and secretaries."

Figures from the recruiting stations for the United States Marine Corps for 1915 reveal some surprising and unpromising conditions. Reports from 25 cities, from Boston to San Francisco and from St. Paul to Atlanta, show 41,168 applicants; but out of all these, after examination, only 3,833 were accepted, or 9.3 per cent. Only one man out of eleven was accepted. Speaking not long ago to the Marine Corps recruiting officer in this city, he told us that only about one applicant out of a dozen could be accepted. The report shows that he was not far out of the way. He said that whiskey, smoking and fast life, breaking down the heart and poisoning the system, were responsible for the deplorable condition of so many young men.—Herald and Presbyter.

Last Sunday was pleasantly spent at Booneville by the editor as guest of Rev. W. T. Martin and family. The Sunday school was visited, found good, and addressed. Preaching at eleven was to a fine congregation. During the afternoon Brother Martin administered baptism by immersion to an aged man who had been recently converted. At night the service was in behalf of state-wide prohibition. Addresses were made by the editor and Capt. A. S. McKennon, of McAlester, Okla., who is so well known and respected in Arkansas, and who was a pioneer temperance worker forty years ago. The church at Booneville is one of our best conservative charges, and Brother Martin is rendering his usual fine service and leadership. A meeting with Brother Neal of Green Forest had been held. The number of conversions was small, but the spiritual life of the membership was quickened and deepened. On account of the protracted drought in that vicinity business is dull and church finances close. However, Brother Martin expects to make a good report. This is a good town and a church with a bright future. Many friends of other days were met, and the visit was thoroughly enjoyed. Prof. W. S. Williams is superintendent and Prof. A. E. Pearson is principal of the High School. Both are Hendrix College men, and it goes without saying that they are succeeding.

While in Booneville last Sunday the editor visited the Arkansas Tuberculosis Sanatorium and preached to the patients who were able to go to the chapel. Capt. A. S. McKennon followed with one of his characteristic religious talks. Rev. W. T. Martin preaches there twice a month. The congregation of some forty patients looked more healthful and cheerful than the average congregation. The superintendent, Dr. John Stewart, showed the visitors through the building and introduced almost every patient. Although all buildings are frame, they are convenient and comfortable, and scrupulously clean. The "institutional odor" was conspicuously absent. The new building erected with funds provided by Mrs. Echols of Fort Smith adds much to the capacity and comfort. About 125 patients are being treated. The limit now is 146. Everything would indicate careful and efficient management. The State should know more about the Sanatorium and should be proud of it. Dr. Stewart impresses one as the right man for the place. The appropriations should be greater. The road up the mountain needs improvement badly. The view of the surrounding mountains is very beautiful. The sick folks enjoy it. With this institution in reach there is no necessity for the tubercular cases of our State to be taken to distant States.

THE TEXAN'S OBSESSION.

On another page may be found an editorial from the Texas Advocate on "Dr. James A. Anderson Attacks Us in the Arkansas Methodist." He closes by saying: "If there is one question which we feel qualified to discuss ad nauseam, it is the Vanderbilt question. And if there is one matter on which we feel sure of our ground, it is the Vanderbilt matter. We may have more to say in the future, and in that event we wish to assure Dr. Anderson that his reply shall be reproduced in our columns. And we

could wish that all of our tasks in the future could be as easy as the task which an answer to him will impose upon us." This paragraph indicates that the Texas editor's cocksureness is an obsession. His ability to discuss the Vanderbilt question ad nauseam is unchallenged, because it has been completely demonstrated. We do not have to prove it. He admits it.

HOLDERS OF U. S. LICENSES TO SELL LIQUOR.

On August 22 I took from the U. S. revenue records the names of those who have procured U. S. licenses to sell liquor since June 30, at which time all licenses expire. The names are as follows:

Babbitt & Dancy, L. F. Babbitt and F. W. Dancy, 120 Main street, Pine Bluff.

Bertha Gale, 123 N. First street, Fort Smith.

W. C. Greshorn, Old Opera House, Fort Smith.

Herman A. Durst, Little Rock.

Palace Drug Store, 529 Cherry street, Helena.

W. P. Adams, Gurdon.

Campfield's Pharmacy, 701 North Ninth street, Fort Smith.

John Schrap & Son Drug Co., 215 Garrison avenue, Fort Smith.

A. G. Bedell, 210 Main street, Pine Bluff.

Felsenthal Drug Co., Felsenthal.

Majestic Drug Co., Majestic Hotel, Hot Springs.

Ellis Drug Co., 233 Valley, Hot Springs.

Young's Drug Store, 215 East Third street, Pine Bluff.

Sorrell's Drug Co., 432 Central avenue, Hot Springs.

Steamer Mascot, Mississippi River and tributaries.

L. D. Knox, Little Rock.

Southern Pharmacy Co., 262 Central avenue, Hot Springs.

Mann-Tankersly Drug Co., 625 Main street, Pine Bluff.

Thos. L. Vanderberg, his residence, Hunter.

Thomas & Robinson Drug Co., 416 Malvern avenue, Hot Springs.

Weiman Drug Co., 122 Central avenue, Hot Springs.

W. F. Willson, White Sulphur Springs, Hot Springs.

Williams & Williams Drug Co., 201 Broad, Texarkana.

Gem Drug Store, Eudora.

Mrs. E. H. Staley, 105 Front street, Fort Smith.

Vincent Drug Co., 423 East Broad, Texarkana.

Smith Drug Co., 100 East Broad, Texarkana.

Malvern Avenue Drug Co., 702 Malvern avenue, Hot Springs.

Dorothy Robinson & Co., 215 North First, Fort Smith.

J. H. Rogers, 426 Malvern avenue, Hot Springs.

Mrs. Jeanette Willis, 219 North First, Fort Smith.

Dean & Scooley, 822 North First, Fort Smith.

E. C. Taylor, Southern Hotel, Fort Smith.

P. J. Wirth, 911 East Second, Little Rock.

Mrs. Amy Cline, 415 N. Fourth, Fort Smith.

Golden Rule Club, O. W. Peters, proprietor, 1701 Main street, Little Rock.

Kemp & Tucker, Hotel Main, Fort Smith.

C. J. Lincoln Co., 112 North Main, Little Rock.

J. Bonner, 313 South Twelfth, Fort Smith.

D. M. McAfee, Yellville.

Royal Club, Wm. Scott, owner, 2100 Main street, Little Rock.

R. G. & L. H. Russell, 101 Natchez, Helena.

Jackson Pharmacy, 340 Central avenue, Hot Springs.

Teddy Vogel, 1202 North E street, Fort Smith.

N. A. Deaver, Grady.

Maud Atkins, 217 East Markham, Little Rock.

May Rogers, 209 Kirk, Hot Springs.

Fort Smith Turn Verein, Eighth and B, Fort Smith.

Eva Robinson, 500 South Seventh, Fort Smith.

It will be noted that the most of the above are druggists. They perhaps think it necessary to have U. S. license to compound medicine, but according to the opinion of so great a jurist as Hon. Jacob Trichter, they do not. The U. S. license does not enable them to do a more legitimate business than without such license. Some of these druggists, I know from personal acquaintance with them, would not take out a license which makes a prima facie case against them.—Geo. Thornburgh, President Arkansas Anti-Saloon League.

THE SPIRIT OF THE TEXAS EDITOR.—II.

(Continued from Page 1.)

itor did not see fit to publish our editorials, leaving his readers to depend wholly on his interpretation. We made no reply except to publish his editorial and refer our readers to our previous editorials, allowing them to draw their own conclusions.

In closing his resentful editorial, the Texas editor said: "Had Dr. Anderson elected as a member of his Conference to controvert the views of the Educational Commission, and had he waited for the proper time to do this, there could have been no serious criticism. But when he used his office as Corresponding Secretary, months in advance of the meeting of his own Conference, to foment dissatisfaction with the work of the Commission, in our opinion, he justly merited the criticism of 'mischievous maker.' And if proof is needed of the correctness of this judgment, the situation in Arkansas affords abundant proof." This was a virtual charge that Arkansas had done wrong, hence we undertook to ascertain the Texas editor's opinion on the situation by asking certain plain, direct questions. Silent for a while, the Texan at last writes on "The Arkansas Methodist Seeks New Issues," in which the editor, by saying that we had talked about "self-appointed censors" to "close our mouths," garbled our language and made us seem to be rude. What we did write was: "Have we censors who are empowered to close our mouths and stop our pens when we give notice that matters which are still open may be discussed?" Does his use of part of our language out of its connection correctly represent us? Be it remembered that his readers had never seen our editorial from which the quoted words were taken.

In this editorial the Texas editor refused to answer our question unless we would furnish the report which the presiding Bishop had ruled could not be read, and "challenged the Arkansas Methodist to reproduce in its columns the report which Dr. Stonewall Anderson is alleged to have written." What is the significance of "alleged"? Does it not carry an insinuation? Then the Texan adds: "And we solemnly protest against the method which the Arkansas Methodist has chosen to discredit our Bishops before the Church. These chosen servants are not arbitrary men nor are they tyrants, and before the Arkansas Methodist dares to say even by implication that they are such, let it produce the documents in open day that all men may judge." This is an ugly charge, which we have challenged the Texan to prove; but he has not proved it, nor has he let his readers know of our challenge and the lack of proof.

In an editorial, "The Arkansas Methodist Once More," the Texas editor asks, "Why did not Dr. Millar at the proper time give notice of his appeal to the Episcopal College? And, having failed to give notice of such appeal, why has he been belaboring Bishop Morrison through the columns of his paper since the adjournment of the North Arkansas Conference?" To this we replied: "We have not criticized our much loved and venerated presiding Bishop, but have merely expressed, to the best of our ability, the sense of the majority of the Conference, who believed that he erred in the application of the law. Only when our words are used out of their connection is it possible to consider them disrespectful. If personal friendship and regard for a good man forbid respectful and dignified discussion of principles, honest mistakes cannot be corrected. A wise presiding officer does not resent the testing of his rulings. If right, he will be vindicated. If wrong, he will be the first to rejoice over the correction. This editor could not make a legal appeal from the ruling because he was not a member of the Conference where it was made." The Texas editor did not publish our editorial, and consequently his readers do not know why the appeal was not taken, and do not understand our attitude toward the presiding Bishop. More anon.

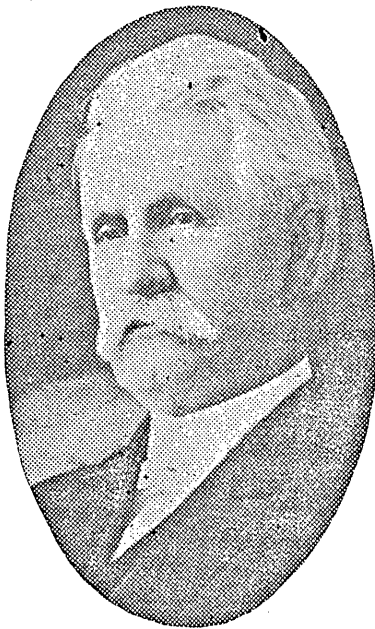
The New York Times says: "Nobody has any more patience with talk about the loss of public revenue that goes with a decreased manufacture and sale of intoxicants. Such talk is both too stupid and too vicious for present tolerance."

Dean Birney of Boston University School of Theology has, since June, secured \$120,000 toward the additional \$500,000 which is being raised.

Gospel Talks



By
BISHOP H. C. MORRISON



THE BROKEN BODY.

A Sacramental Talk.

"This is my body which is broken for you."—I. Cor. 11-24.

The Language.—The text is figurative and richly suggestive. The creation of Eve and her relation to Adam, is the type of the church and its relation to Christ. This is seen in the manner of her creation. "God caused a deep sleep to fall upon the man. It was like death, unconsciousness, insensibility. And while the man slept, God took from his side a rib, and from it he made—or as the Hebrew has it—he builded a woman. Adam's body was broken for Eve. He could say to her, "This, my body was broken for you."

Christ, the second Adam, was in the sleep of death when his body was broken. Like that of Adam, it was a God-imposed sleep. He was not killed. "He laid down his life." God caused the death-sleep to come upon him. "He was dead already" when his side was pierced. He was not slain by the spear-thrust; but when they found him already dead, they "thrust the spear into his side."

Adam's body was broken while he slept that Eve might be built up; and the Savior's body was broken while he slept that the church might be built up. The type is the man's body broken to give life to the woman; the anti-type is Christ's body broken to give life to the church. The necessity is the same in each case.

Her Creation Unique.—Unlike anything in the creative process. All things else, and even man himself, were created either from the earth or the waters. But she, who was to be the mother of the race and the mother of Christ, was made from man, who was the last and noblest of creation.

Therefore woman has an origin higher than any other creature. As if God had worked over the best material in his realms. She is a refinement upon the best work of his hand. Adam recognized her excellence and her oneness with himself and said, "This is bone of my bone; and flesh of my flesh." What profound spiritual meaning typified in these words. The Apostle recognized this when he wrote, "we are members of his body and his flesh and his bones."

The Church Is a Necessity to Christ.—This thought opens a field higher and grander than the ordinary. And there is "treasure hid in this

field." This is the high table-land of our theology, and "the gold of this land is good." It is the common view that redemption was primarily to save man. It does save us, and that to the uttermost; but to make this the primary purpose is to depreciate the work. It puts the estimate too low and clouds the chief glory of the stupendous enterprise. The first aim is to glorify God. This is heard in the earliest gospel note. First "glory to God in the highest," and then, "Peace on earth and good-will to men." Thus we see that redemption contemplates a divine purpose as well as a human.

This Appears in the Type.—"The Lord saw that it was not good for the man to be alone," and said, "I will make him an help-meet for him" So the woman was made for the reason that she was needful to the man. Is not the same true of the second Adam? Did not God see that it was not good that Christ should be alone; and has he not made the church to be an helpmeet for him? There had been a blank in creation without the woman, and likewise a blank in the spiritual realm without the church. Hence "Christ loved the church and gave himself" for it, that he might present it to himself—or better rendered—unite it to himself, a glorious church without spot, or wrinkle, or any such thing."

Herein is new and high ground for trust. We believe that God will care for us because he loves us; but when we realize that we are needful to him, how full and perfect our trust should be.

I can understand most fully how he is needful to me; but that I am a necessity to him, I cannot understand, except on the ground of his fatherhood. You realize how needful your precious child is to you. Life would be a blank without it. Then are we not, as the children of God needful to our Father in heaven, needful to the affection of his loving heart?

The Purpose of the Broken Body.—This was not that the woman might merely exist; but that she might fill a purpose and be a help to the man. So the body of Christ was not broken that the church might merely have a being, but that it might fill the divine purpose of being a help for Christ. Bear a part in the great work of dressing his vineyard. Getting humanity in readiness for the last great harvest.

To look upon this sacrament then, is to hear the divine injunction—"Go work today in my vineyard." Let the church hear the command while each

individual shall heed and hasten to the Master's work.

Our position as "helpers" proclaims our duty. There is to be that solicitude that the wife feels for the interest and success of the husband. The wife who does nothing to lessen the burden and care of her husband; who takes no thought to evade needless expense; who thinks of nothing but self and self-indulgence; is unworthy the name of help-meet. A conjugal parasite living upon the life-blood of another; an inferior to the dull worm that spins its own shroud. She does neither make nor save enough to bury herself; and is therefore more worthless than the worm that weaves its own winding sheet. If there is any need of such in the other world it were a favor to this world if they were speedily translated.

Yet is it not true that the church has always carried a multitude of this kind? What indolence, inefficiency, and waste of opportunity with many of us. All the grace a healthful vigorous life-time, with its splendid possibilities wasted, and the world no better by our living in it. May God give us the energy, economy and solicitude of the true wife in caring for Christ and his honor among men!

Her Separation From Adam.—Eve was alone when she fell into temptation. She had not gone far, perhaps but a little way from her husband, when she met the tempter. We do not stray far from Christ before we are in contact with him. Many in the church, in place of living close to Christ, are Eve-like, a little way off, listening to the wily words of the enemy, and wistfully gazing upon the world's forbidden fruit.

What hunger on the part of many for the things of the world! What hunting of arguments in their favor! The devil had to do the pleading and talk up his own wares in this first instance; but he has church-members to talk for him now. How they argue on the old satanic principle. These things are "pleasant to the eyes," sweet to the taste, and things to "be desired to make one wise." They are pass-ports into polite society. "Accomplishments which make my children appear so well," that they cannot be foregone.

But if we are only near enough to Christ we have neither time nor taste for these things. They do not come into our thought. Let us not dishonor him, who has honored us by making us help-meets for himself.

Her Dignity.—She was one with him who was made lord of creation, and had all things put under his control. We are one with him who is not only Lord of all, but the maker of all things. What dignity we have in this relation. It is our kinship to Christ that brings the angels to our service. Herein is our worthiness. Unworthy to come to this the Lord's table in my own name; but I come in his name and memory. I am part of his body, and he is worthy in every part; hence I am worthy in him. Worthy to occupy a throne or inherit a kingdom.

Her Affection.—What love the woman owed to the man for whom she existed. And what love is due from us to him for whose sake we exist, and to whom we are so needful.

The true wife feels an affection for her husband when he is absent and engaged for her interest, just as intense as if he were personally present. How her heart goes out to him in loving solicitude whose absence and toil are for her. Then what love

should fill our hearts for him who said, "It is expedient for you that I go away." He who has gone away from us, but who is in constant and loving thought of us, and who is "preparing a place for us." His absence from us is not the absence of indifference or neglect; but the absence of a love-labor for us.

I have known a true man who would, and did, give his life in effort to prepare a place for her whom he loved. But Christ's love is deeper than this; and he has assured us that he will "come again and receive us unto himself." Then shall we not love him today as intensely as if he were here in person to give us these sacramental emblems with his own nail-pierced hands?

Her Intimacy With Him.—The two were not only one in flesh but one in spirit. There is a spiritual oneness in this relation—that is known in no other human relation. There are no reserves in the deep things of the spirit. Heart answers to heart.

Such is our intimacy with Christ, if we are one with him by faith. We not only confide to him the deep things of the heart; but he also reveals himself to us. "The secret of the Lord is with them that fear him." Such discoveries of his love are sometimes made to us that we cannot express them. The ecstasies of the soul are but the revealings of his love. He reveals himself, not in proportion to our wisdom, but in proportion to our nearness to him. Hence the very babes in Christ get insight into the wealth of his love, while it is "hidden from the wise and prudent."

Come then today to this sacrament "in remembrance of him." Remembering that we are needful to him. That his body was broken that we might be, and be helpful to him. That we have dignity in him. Affection for him. Intimacy with him.

DR. JAMES A. ANDERSON ATTACKS US IN THE ARKANSAS METHODIST.

Our readers will recall our recent effort, in our controversy with the editor of the Arkansas Methodist, to probe to the bottom of the refusal of certain leaders in Arkansas to give cordial support to the policies of the Educational Commission with respect to Southern Methodist University. After studying the situation in Arkansas we reached the conclusion that certain of her leaders were entertaining the vain hope of recovering Vanderbilt University to the Church and that such expectation was obstructing the work of our new educational program in the Arkansas Conferences.

We became convinced positively that the paper of Dr. James A. Anderson (which Bishop Morrison ruled out of order before the North Arkansas Conference) was intended to lay a predicate for further agitation of the Vanderbilt matter. We, therefore, challenged the Arkansas editor to produce in his columns the paper of Dr. James A. Anderson. This Dr. Millar declined to do. We then challenged the author of the paper to present it to the Texas Advocate for publication.

In accepting our challenge, Dr. Anderson stipulated that we should publish also his private letter to us. The promise was given and in our issue of June 1 his letter appeared with brief editorial comment. The letter, as our readers will remember, was a full confession that his paper had been prepared with a view to the

reopening of litigation in the Vanderbilt case, thus fully vindicating our surmises as to the real purposes of its author.

In our issue of June 8 we published Dr. Anderson's paper, which he had attempted to read before the North Arkansas Conference. We published in the same issue the report of the Educational Commission to the Church. We had an editorial also, calling the attention of our readers to both documents and pointing out wherein Dr. Anderson's paper, in our judgment, was inaccurate and misleading.

Following these issues of the Advocate we had a letter from Dr. Anderson, saying that he had seen our comment on his published letter and thanking us for our generous treatment of the same. He furthermore said that he was averse to public controversy and that conditions would have to be very extreme before he would consent to engage in a public controversy with the Texas editor. We supposed that he would be of the same mind as to our editorial comment on his paper and considered the case between us as closed.

Some two weeks later, we should say, we were surprised to receive from Dr. Anderson a reply to our editorial and a request for its publication. We answered that we thought the matter for the present should rest. This letter brought forth a reply from Dr. Anderson in which he complained of unfair treatment and requested the immediate publication of his reply to our editorial. We wrote him that we could not give immediate attention to his request, in view of a heated prohibition campaign in Texas and other urgent matters which would more than fill the space of the Advocate, and returned his paper, but at the same time saying that we could probably find space for it in our columns some time in September. Instead of accepting our offer and returning to us his paper, he sent it to the Arkansas Methodist, together with our private correspondence, accompanying the same with the following letter:

"Conway, Ark., July 27, 1916.

"Dr. A. C. Millar, Little Rock.

My Dear Doctor: I am enclosing herewith an article written early in June for the Texas Christian Advocate. The editor of that paper does not find it convenient to publish it, though by all the rules of decent journalism I was entitled to prompt publication. I cannot believe that fair-minded men even in Texas can stand for his course. For this course indicates the quality of his eagerness to get the truth, and what he will do with the truth when he finds it. I also enclose correspondence.

"Sincerely,

"Jas. A. Anderson."

With these simple statements of plain facts, and without argument as to the propriety of continuing a discussion which has had such large space in our columns, we leave our readers to judge whether we have given the Church "decent journalism" in our conduct of this matter, or whether Dr. James A. Anderson has been a trifle hasty in uttering language which, by implication, says that we have not.

If there is one question which we feel qualified to discuss *ad nauseam*, it is the Vanderbilt question. And if there is one matter on which we feel sure of our ground, it is the Vanderbilt matter. We may have more to say in the future and in that event

we wish to assure Dr. Anderson that his reply shall be reproduced in our columns. And we could wish that all of our tasks in the future could be as easy as the task which an answer to him will impose upon us.—Texas Christian Advocate, August 17.

DR. MILLAR SMILES.

Our recent editorial in response to strictures upon us by the Arkansas Methodist brings the following editorial from Dr. Millar:

The Texas Editor Again.

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

We had almost despaired of the Arkansas editor, but we now believe that there is good ground to hope that Dr. Millar will yet kiss and make up with the Texas editor. He actually smiles! This is such an improvement over the frown which has beclouded his noble brow for so many months that we really are encouraged to hope for an era of good feeling and constructive work between the two editors. We should like to hang in the sanctum sanctorum of the Arkansas editor the little motto: "Smile." A smile beats a frown mighty bad, Dr. Millar.—Texas Christian Advocate.

LAKE JUNALUSKA.

In company with Rev. R. R. Moore of DeWitt and Mr. D. B. Niven of Pine Bluff, lay leader of the Pine Bluff District, it was my privilege to attend the recent gathering of Southern Methodist men at Lake Junaluska, N. C.

Brother F. M. Daniel has already given the readers of the Methodist a most excellent account of the program and of the general proceedings of the Conference. I will only add that in my humble judgment the program was the most varied, instructive and inspiring which has yet been provided in any of the great Missionary Conferences of our church.

I had heard much of the beauty of "Beautiful Junaluska," but the half had not been told. Many experienced travelers have said it is the most beautiful spot on the American continent and I am prepared to believe it. One will find more rugged grandeur in the scenery of Colorado, but not such idyllic beauty as is seen at Junaluska.

Mr. John R. Pepper, Bishop James Atkins, Dr. Geo. R. Stuart and others have given without stint of their time and money to provide this educational, inspirational and social center for Southern Methodism. They have laid the foundations on broad lines and the future will vindicate their wisdom.

I was much disappointed that the representation from Arkansas was so meager in numbers. Besides those mentioned above Rev. C. M. Reves of Helena, Mr. F. M. Daniel of Mammoth Springs and Miss Stevens, deaconess of Jonesboro, were the only persons present from our state.

I was specially impressed with the hearty and almost unanimous sentiment in favor of Methodist union

which I found among representatives of every part of our territory.

On my return trip it was my privilege to spend a few days visiting relatives in and around Memphis. I reached home Thursday, August 24, greatly refreshed in body and spirit and profoundly grateful to the kind friends of the Pine Bluff District whose generosity has made the trip possible to me.—J. A. Sage.

THE MISSIONARY REVIEW UNDER NEW MANAGEMENT.

Beginning with the October number, 1916, the Missionary Review of the World is passing into the hands of the new Missionary Review Publishing Company of which Dr. Robert E. Speer is president, and Mr. Frank L. Brown vice president. After September 1, the offices will be at 156 Fifth Avenue, New York City.

The Review was founded in 1878 by Rev. Royal G. Wilder, who had just returned from missionary service in India. Ten years later, the magazine came under the joint ownership of Dr. Arthur T. Pierson and Dr. James M. Sherwood, by whom it was greatly enlarged and improved. Since then it has continued to make progress, keeping pace with the onward march of Christian Missions.

On the death of Dr. Sherwood in 1890, Dr. Pierson became editor-in-chief and so continued until his death twenty-one years later. Under his management, The Review became very widely known and influential and brought the world field into vision. It was especially helpful to pastors and other Christian workers, not only as a storehouse of missionary facts, but because of its leadership in high spiritual standards and its interpretation of the signs of the progress of Christianity. The Review has been famous for its breadth of vision and its powerful articles by Christian leaders who have told the story of the miracles of missions and have recorded the lives and work of notable missionaries and native Christians.

Missionary Progress in Thirty Years.—The missionary situation has greatly changed since The Review was first established. This is seen in the development of great missionary movements such as those among women students, young people, and laymen. The study of the Science of Missions has made great strides during the last twenty years and missionary study classes and text-books have been a new and remarkable growth during the same period. When The Review was founded, there were only small denominational missionary magazines, while today some of the missionary organizations publish two or three periodicals of their own, besides which there are several scientific and popular quarterlies or monthlies.

During the life of The Review, the missionary situation has also changed in the bringing of closer co-operation among the various missionary organizations. The world is now viewed as a whole with the purpose of supplying the most needy fields with the Gospel. The denominations have united in annual home and foreign missionary conferences and endeavor to lessen the waste of energy due to overlapping. They study unitedly the needs of the various fields in order to accomplish the most effective work for the intellectual, social and spiritual transformation of mankind.

The Future of The Review.—The Review will continue as an interdenominational and international maga-

zine, serving the whole missionary cause. In view of the present prominence given to united effort, there is clearly greater need than ever for such a periodical. Dr. John R. Mott has said repeatedly that the service rendered by The Review makes it indispensable. The Home Mission Council, representing the various denominational boards, and the Foreign Mission Conference, which gathers annually at Garden City, have both expressed their appreciation of the service rendered by The Review and have appointed committees to co-operate with the editor. The same conviction has led a number of missionary leaders to unite in forming a stock company with a board of directors to publish The Review. This board is made up as follows:

Dr. Robert E. Speer, President.

Mr. Frank L. Brown, Vice President.

Mr. Walter McDougall, Treasurer.

Mr. Delavan L. Pierson, Secretary.

Prof. Harlan P. Beach, Yale School of Practical Religion.

Mrs. Henry W. Peabody, Federation of Women's Foreign Missionary Societies.

Mr. Fleming H. Revell, Member Home Mission Board, Presbyterian Church.

Mrs. A. F. Schaffler, Schaffler Missionary Institute.

Dr. Charles R. Watson, President-Elect of Cairo University.

Mr. Dickinson W. Richards, Lawyer. The names of these directors are a sufficient guarantee for the representative character of the magazine and the influence which it is destined to exert.

The editorial management will continue in the hands of Mr. Delavan L. Pierson, who has been for twenty-five years connected with the magazine and has been the editor-in-chief since the death of his father, Dr. Arthur T. Pierson, in 1911. Extensive improvements are planned, but the general purpose and editorial policy of the magazine will remain unchanged. Its aim is to give, month by month, and to interpret the most important missionary news gathered from all parts of the world and from all denominations. It furnishes valuable material for pastors and missionary speakers and devotes a large amount of space to Best Methods that have been discovered for use in Sunday schools, Missionary societies and other organizations.

The October Number.—Among the articles that will attract attention in the October number of The Review are:

"What Christianity Is Doing For China," by Hon. H. Wellington Koo, Chinese ambassador at Washington.

"What Christianity Has Done For Japan," by Hon. T. Tanaka, Charge'd Affairs of the Japanese Legation at Washington.

"Daughters of the Night in Shanghai," by Miss M. C. Morris of the Door of Hope in Shanghai, China.

"Are the Turks Worth Saving," by Rev. Charles T. Riggs of Constantinople.

"A New Beginning," Editorial by Dr. Robert E. Speer, President of the Missionary Review Publishing Company.

The Review seems destined to serve its readers and the Missionary cause even more efficiently than in the past. The editor and publishers invite correspondence to this end.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

PROGRAM FOR STATEWIDE PROHIBITION RALLY TO BE HELD AT FIRST METHODIST CHURCH, LITTLE ROCK, ARK., SEPTEMBER 12, 1916.

Meeting of Board of Trustees 9 A. M.

Morning Session—10 to 12.

Judge G. W. Emerson, Little Rock, presiding.

1. Reports from Representatives from Various Sections of Arkansas.
2. "Pine Bluff and Prohibition," by Rev. M. N. Waldrip.
3. Further Reports from Various Sections of Arkansas.
4. "Business and Prohibition," by B. P. Kidd.

Afternoon Session—2:30 to 5:30.

Hon. J. L. Wadley, Texarkana, presiding.

1. Reports from Various Country and Town Organizations. (15 minutes).
2. "Helena and Prohibition," by Hon. Greenfield Quarles. (15 minutes).
3. Further Reports from Country and Town Organizations. (15 minutes).
4. "Fort Smith and Prohibition," by A. A. McDonald, Esq. (15 minutes).
5. "Texarkana and Prohibition," by Judge J. T. Cowling. (15 minutes).
6. "What the Proposed Local Option Law Would Mean to Arkansas," By Attorney John M. Wade. (15 minutes).
7. Hot Springs and Prohibition," by Dr. F. M. Wylie. (15 minutes).

Evening Session.

Hon. J. M. Futrell, Paragould, presiding.

1. Special Music, Choir of First Christian Church.
2. The President's Address, Hon. Geo. Thornburgh. (10 minutes).
3. "Prohibition and the State," by Gov. G. W. Hays. (10 minutes).
4. "Prohibition and the City," by Mayor Chas. E. Taylor. (10 minutes).
5. "Prohibition and Our Schools," by Dr. Chas. Hillman Brough. (10 minutes).
6. "Prohibition and the Women," by Mrs. Lula Markwell. (10 minutes).
7. "Prohibition and Labor," by Attorney Ben D. Brickhouse. (10 minutes).
8. "Prohibition and The Farmers," by H. S. Mobley. (10 minutes).
9. Letters from Prominent Citizens. (10 minutes).
10. "Prohibition and the Lawyer," by Wallace Townsend. (10 minutes).
11. "Prohibition and the Delinquent Child," by Miss Erle Chambers. (10 minutes).
12. Address of Superintendent G. W. Young. (10 minutes).

THE BOARD OF CHURCH EXTENSION AND NEW MEXICO.

By Rev. J. H. Messer, Clovis, N. M.

Few people realize what the General Board of Church Extension has done for the New Mexico Conference. I am not exaggerating when I say, the aid given us by this board has saved a mighty empire to our Church and has saved thousands of souls to the kingdom of our Master. I know whereof I speak this morning. I have labored in this field for sixteen years, and, of course, during that time have watched closely the work of our Church. Sixteen years ago we did not have an up-to-date church edifice in the bounds of the New Mexico Conference. Our membership was very small and greatly discouraged. We are now the strongest Protestant church in this state, but you may be

sure it is not by accident we have achieved this success. We have contended with great difficulties. Sixteen years ago in many parts of the state we were looked upon with suspicion and often with contempt. It was thought we were intruders in this state and that we should go back to the original slave states where we properly belonged. At one place one of our ministers was asked to preach the commencement sermon for one of the state institutions, but there was such a protest raised, he was compelled to permit a Northern man to preach the sermon. Beyond doubt a good deal of this feeling against us grew out of the fact that we had such poor church buildings. Other denominations were building expensively, while the most expensive building we had was at El Paso, and it was unsightly and poorly located.

About ten years ago, people began to pour into this state by the thousands, many of them coming from the sunny South, but finding our church buildings so much out of date, they went into other churches or drifted away from the church altogether. Everything looked so dark that there was considerable talk about turning the whole state over to the Methodist Episcopal Church. This notwithstanding a majority of the people were from the South and our state is contiguous to some of our strong conferences.

In 1906 Dr. McMurtry visited our Conference, which met at Alpine, Texas. In his public addresses he spoke encouragingly of our work, thus sounding a note which was new to us. In 1907 he went over the field with two presiding elders and promised to use his influence to have his board to do all in its power for us. Stirred by this promise, then it was we began to grow. We have built church houses till we now have sixty-two, and parsonages till we have forty. We have approximately eight thousand members and are recognized as the leading Protestant church in this state. Besides this we care for thousands of our people every year who come here for the benefit of our unrivaled climate, stay with us for a short time and then go back East. We have won such victories for our Lord there is now no power which can keep us from becoming one of the strong conferences of our Church in a few years.

Our General Board of Church Extension has invested in this field \$98,784.40. This has enabled us to lead hundreds of men to Christ. It has made the people feel our Church is no small affair, but one of the mightiest forces in Christendom. It has put new courage in the struggling bands of our people in our towns and cities, and it has brought joy and hope to hundreds of our fathers and mothers, who have been trying to establish homes far out on our fertile plains or high up on the slopes of our beautiful mountains. Now when one travels over this state he may see in our towns and cities church buildings worthy of our great Church, the very erection of which is turning the tide against infidelity, the saloon, the red light district, and all the other work of darkness. Often out in the rural sections, on Sunday mornings, he will see scores of people congregating at inviting chapels, and he will find in these chapels, listening to the Methodist circuit riders, some of the noblest Christians to be found on this earth. The General Board of Church Extension has made all this

possible, and, my brethren, it is little wonder that the Methodists over this state are loyal to this great board, and that they believe so strongly in Dr. McMurtry. Let us this year not only pay our assessment, but let us go far beyond this.

THE NEW COURSE OF STUDY AND THE CORRESPONDENCE SCHOOL.

The Correspondence School sends affectionate greetings to its many students and alumni throughout our land from the Atlantic to the Pacific. The great majority of our itinerant preachers have passed through its doors and thus largely increased their equipment for life. We crave for all our young brethren the great benefits of this method of study. Shall we not as preachers of the gospel use every means to qualify ourselves for the most delicate and responsible work on earth in this most critical and exacting age?

It is a great joy to our faculty to note the steady improvement in the papers of most of our students. The school has had one of its best years. Never to our knowledge have more numerous and cordial and unsolicited testimonials been received from our students as to their pleasure and profit in their studies. The work of instruction is done by the Faculty of the Candler School of Theology of Emory University. This fact guarantees the high grade of supervision which our pupils enjoy. We conduct not only the courses of study for Admission on Trial and for the four years of Conference study, but also Graduate Courses for mature ministers and also courses for local preachers. Sunday school workers and teachers will find these stimulating and helpful. Our theological seminaries give credit on their degrees for a certain amount of this correspondence study.

Our faculty has prepared the Instructions for the new and improved Course of Study as announced by the College of Bishops to take effect at the beginning of the Conference year, and we invite all interested, whether or not they have taken the old courses of study, to enroll for these new ones. These new courses of study will be found exceedingly interesting and helpful.

Write for a catalog, brethren, or sisters, (we have several lady students), and send in your name promptly for enrollment. Address Correspondence School, Wesley Memorial Building, Atlanta, Ga.—R. H. Bennett.

METHODIST UNIFICATION.

I am for unification. I see no difficulties that learned and Christian men cannot remove or overcome. I had the honor of voting for the plan outlined by our last General Conference. We all knew then, and said, that our plan was "tentative", only a "suggestion." The plan just put forth by the General Conference of the M. E. Church is simply their "suggestion." Neither church has delivered to the other an "ultimatum", officially nor unofficially. Both have agreed to appoint commissioners to talk things over and try to work out a plan of unification that the various Methodist bodies can and will accept. It is certain that both plans cannot be accepted. They are not sufficiently alike. It is equally certain that neither plan proposition meets the demands of the can be accepted in whole. Neither other. It is likely that some features

of each plan will be accepted and some features of each plan will be rejected. It is probable that the two Commissions, differing so, shall have to pray and think and wrestle a good while over some features of the proposed unification. Well, the personnel of the Commissions indicates that they can do all that. Let all Methodist bodies stand by in patience and commit this great work to the Joint Commission and the Holy Spirit. Perhaps the Joint Commission should give first consideration to the two tentative plans outlined by the General Conferences; but they are at liberty to study any other suggestions that may be put before them, from bodies of Methodists or from individuals. They are at liberty to throw all these aside and work out a better suggestion of their own. Perhaps the final and satisfactory plan will be made up of suggestions from many sources. Better so. If there is any suggestion in the following plan the Commission can use I hope that they will not hesitate. It is not patented.

1. The best way to "unity of the Spirit in the bond of peace" is in the frank recognition of our differences, and in each giving the other the right to differ.

2. The color line cannot be blotted out.

3. The Mason and Dixon line cannot be ignored.

4. For the present, at least, three great Methodist states should be formed very much as they are already. Their names should be (a) Methodist Episcopal Church (Northern Division) (b) Methodist Episcopal Church (Southern Division), (c) Methodist Episcopal Church (Colored Division). Thus the only differences in names would be the localizing initials in parenthesis—(N. D.), (S. D.), (C. D.).

5. The same kind of union should be formed of these three Methodist states as exists among the United States.

6. Each body should be left as self-governing as is consistent with the union. Each ecclesiastical state should elect its own bishops and other connectional officers without the necessity of confirmation by a higher body. It should enact its own local legislation without infringement upon the prerogatives of the highest conference. Thus, each ecclesiastical state should be allowed its own General Conference.

7. A Federal Conference should be added. This should be composed of fifty delegates from each ecclesiastical state elected by the General Conferences of those states. This Federal Conference should have charge of all Foreign Missionary work, the Form of Worship, the Creed, Hymns and Songs, Ritual, boundary disputes, etc.

8. The Federal Conferences should meet every four years soon after the adjournment of the General Conferences.

10. Each General Conference should have entire charge of all missionary, educational, and other work in its own bounds. It should issue its own book of Discipline, in which should be incorporated the acts of the Federal Conference.

11. The boundaries of these ecclesiastical states should be clearly defined. The boundary between the whites and the blacks should be the color line. The boundary between the (N. D.) and the (S. D.) should be fixed.

12. All property that any state

has within the bounds of another state should be ceded, and no state should in any way infringe upon the territory of the other, except as it might be agreed among all to help the negro division. It is absolutely necessary that the Southern Division withdraw from the territory of the Northern Division and that the Northern Division withdraw from the territory of the Southern Division. We must trust each other that far. There cannot be union, unification, federation, or anything else desirable until each makes that concession.

The advantage of this plan is: (1) it does away with the necessity of so many concessions that are hard to make; (2) it leaves each great division largely self-governing, and that is very desirable; (3) it does away with all overlapping and friction (4) it leaves us properly united—one in mutual respect, in doctrine, in hymns, in ritual, in missionary effort, and in name, (5) it will require very little legislation and reorganization to carry out the scheme.—W. P. Whaley.

Camden, Ark., Aug. 18, 1916.

UNIFICATION.

I have been reading your paper since C. W. Johnson was editor at Memphis, Tenn., and congratulate the Church on its present management. You ask for brief articles on unification. I have contended since the question first came up that the answer to Christ's prayer for his apostles is the only thing that will bring the approval of the Holy Ghost and convince the world of the one thing needful—"Sanctify them through thy truth. Thy Word is truth." John 17:17.—G. W. Jernigan.

THE LEGAL STEPS FOR UNIFICATION.

Now that a Commission of twenty-five has been appointed to consider with a like Commission of the M. E. Church, the question of Unification of Methodism, it is exceedingly important that the membership of the M. E. Church, South, bear in mind that no agreements this joint Commission may reach and promulgate have any authority or force until the General Conference of the M. E. Church, South, shall have given it a two-thirds majority vote of endorsement and then it has also had the approval of three-fourths of the members of all the Annual Conferences of the M. E. Church, South, who may be present and vote on the matter.

It should be borne in mind that while the Commission authorized in 1902 to confer with a like Commission of the M. E. Church on a Common Hymnal and other matters announced its agreements directly to the Church and never made a report to the General Conference, the General Conference of 1914, in providing for the said Commission of twenty-five, ordered "Such Commission on Unification as may be appointed shall report to the next General Conference the full details of the plan of Unification which may be agreed upon—for its consideration and final determination."

So that no announcement by this Commission should be taken as a basis of action until it has been finally

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determined upon by the General Conference and the members of the several Annual Conferences.—J. E. Harrison.

San Antonio, Texas.

COPY OF RESOLUTIONS.

Copy of resolutions adopted at Lake Junaluska by the Conference of Sunday School Board Chairmen and Field Secretaries:

Whereas, Many of our Conference organs are rendering the Sunday school invaluable service by devoting liberal space as a "Sunday School Page," and

Whereas, It is the sense of this body that space given to stimulating and informing articles and news items is more helpful to our Sunday school workers than the Lesson Summary printed in some of the organs, and that a discontinuance of the latter in favor of the former would be in the interest of better Sunday school work, therefore be it

Resolved, That we respectfully request such Advocates which have not already done so to make such change; and that the editor of the Advocate, together with the Conference Sunday School Boards which employ field secretaries, be requested to name such field secretaries or other capable persons as the Conference Sunday school editor, and that those boards not employing a field secretary select some capable person as editor;

Provided, That where one organ serves more than one Conference, the chairmen of the several Conference Boards, acting with the editor of the Advocate, name an editor-in-chief to whom the Conference editors shall report.

"LET THE PEOPLE RULE."

That sounds good. Are the liquor men in favor of the people ruling? No, not much. They may cry, "Let the People Rule," but beyond the hairy hand of Esau we hear the treacherous voice of Jacob. The Supreme Court says no one has a right to sell liquor except said right be granted by the people. The liquor traffic is correctly classed as an outlaw. Let us see if it is an outlaw.

The federal law says. "Wholesale dealers and manufacturers not to be licensed as dramshop keepers." "No person, firm or corporation, or agent, employe or representative of any person, firm or corporation engaged in the manufacture of malt or spirituous liquors shall be licensed to keep a dram shop."

If that law did not represent the will of the people they would have it repealed. We will see if the liquor men are willing for the people to rule. The Kansas City Times says: "Out of 602 saloons in Kansas City, 420 are owned by the breweries."

The St. Louis Christian Advocate thinks more than 2,000 are thus owned in St. Louis. Does that look like the liquor men were in favor of the people ruling? I do not think it does.

The law that prohibits saloonkeepers from selling liquor to minors represents the will of the people. The saloonkeepers sell liquor to minors. Children four, five and six years old visit the saloons regularly and purchase liquor. Minors of different ages can purchase liquor from saloonkeepers in open violation of law. I have seen many little tots visit saloons with buckets and pitchers and purchase beer and other liquors. In a certain district in Chicago there are 450 saloons located; 14,000 girls visit those saloons daily for strong drink.

They are working girls, girls of leisure, and many young girls at that. Not only your minor sons but your minor daughters can purchase liquor in open violation of law from saloonkeepers. If you vote liquor out of a territory liquor men will get authority from our Uncle Sam and sell liquor in your dry territory.

Does that look like they wanted the people to rule? I guess not.

"To perpetuate itself it (the liquor traffic) has formed alliances with the slums that repel all conscientious and patriotic citizens.

"It deliberately aids the most corrupt political powers, and backs with all its resources the most unworthy man, the most corrupt and no account officials. It does not aid the purification of municipal, state or national administration. Why? Because it has to ask immunity for its own lawlessness."

What prohibition crank penned those words? It was not a prohibition crank. It was the editor of the National Liquor Dealers Journal.

His language proves that the liquor dealers do not desire the people to rule.

The liquor men do not wish to see the people rule. They are spending vast sums of their blood money to crush the will of the people. Their plea, "Let the People Rule," with their other pleas, stands no more show before the cyclone of reason than does the lightest chaff that is being swept away by a terrific tornado.—William Eli Biggs.

Murfreesboro, Ark.

SHALL THE BISHOPS HAVE VETO POWER?

I note what my distinguished friend, Dr. J. E. Harrison, has to say with regard to my recent article on Methodist Unification, with special reference to the veto power of the Bishops. Any one as astute as Dr. Harrison ought to have seen from merely reading the article that I knew very well that this power as now held by our Bishops is limited to measures they adjudge unconstitutional, and cannot apply to measures which they merely do not like. It was unnecessary to take a half column to argue that point. I thoroughly agree with him. For him personally I desire to express very high esteem, but for his argument on this point is worth about as much as his quibble over another point, in which he challenges my speaking of a necessary three-fourths vote of all the members of Annual Conferences present and voting as three-fourths of the members of the Annual Conferences. I knew very well that the votes would be reckoned on the basis of those present and voting, but it is not necessary to state this every time a vote is mentioned—all Methodists know it.

I raised no question at all as to the competency of our Bishops, past or present, considered as men, to judge of the constitutionality of measures passed by the General Conference. They are now and always have been as able and as conscientious a body of men as one could hope to secure. What I tried to make plain is that in their relations as powerful executives they are not a proper body to determine constitutional questions. They themselves constitute one of the two elements that have made our entire constitutional history. The Conference is the other element. Neither of them is in position to preserve the balance, for the powers of either the one or the other may be, and are even

likely to be, the very thing to be passed upon. I am for no supreme General Conference, and I cannot favor investing Bishops with powers which are practically supreme. Give us, in our new constitution that is to be, a balanced system, so as to keep us off the rocks as we go down the years of a great future.—Jas. A. Anderson.

INFANT CHURCH MEMBERSHIP.

Acts 2:30. "For the promise is unto you and to your children and to them that are afar off."

God never made a covenant with his people that did not include little children. Genesis 9:8: God said to Noah and his sons: "Behold I establish my covenant with you, and with your seed after you, and with every living thing that is with you; and I set my bow in the clouds and it shall be for a token of a covenant that is between me and the earth." Then God's covenant with Abraham as told in Genesis 17:6: "I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. Every man child eight days old shall be circumcised whether born in thy house or bought with thy money or bought with the money of any stranger not of thy seed." And God's covenant with Israel as a nation, Deuteronomy 29:10: "Ye stand this day all of you before the Lord, your God, the captains of your tribes, your elders and your officers with all the men of Israel, your little ones, your wives, and the stranger that is within thy gates, from the hewer of wood unto the drawer of water, that thou shalt enter into a covenant with the Lord your God and into his oath that he may establish thee today for a people unto himself as he has sworn unto Abraham and Isaac and Jacob."

Prophecy of Christ's coming, the prophet Isaiah, 40:11, says: "He shall lead his flock like a shepherd, he shall gather the lambs with his arm and carry them in his bosom."

The Prophet Joel, 2:15, says: "Blow ye the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the children, and those that suck the breast, and let the bridegroom go forth out of his chamber and the bride out of her closet."

Then in the gospel dispensation, Luke 18:15: "And they brought unto him also infants that he should touch them and the disciples rebuked them, and Jesus said suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

The Apostle Mark says: "He took them up in his arms and put his hands upon them and blessed them," and St. Matthew says that he "prayed for them." Then the words of the text, "For the promise is unto you and to your children." In the Great Commission, in Matthew 28:19, the Savior said: "Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, and teaching them whatsoever things I have said unto you."

The covenant made with Abraham has never been repealed, and has always been the charter of the church. All law is in force until it has been repealed. Galatians 3:15: "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth it or addeth thereto." Now, to Abraham and to his seed were the promises made, and he saith not, and to

seeds as of many, but as of one, and to thy seed which is Christ and this I say that the covenant which was confirmed before of God in Christ, the law which was 430 years after cannot disannul, that it should make the promise of none effect, but God gave it to Abraham by promise." Verses 29 and 30 of the same chapter: "There is neither Jew nor Greek, nor bond nor free, male nor female, ye are all one in Christ Jesus, and if ye be Christ's, then are ye all one in Christ Jesus, and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

Some have contended that Hebrews 8:8 repeals that covenant, but it does not. It reads: "Behold the days come when I will make a new covenant with Israel and Judah, saith the Lord, not according to the covenant when I took them by the hand to lead them out of Egypt. This is the covenant, I shall put my laws into their minds and write them in their hearts and they shall be my people and I shall be their God." The Lord God here had reference to the law of commandments contained in ordinances which should continue until Christ came, but had no reference whatever to the Abrahamic covenant. Colossians 2:14 we read: "Blotting out the handwriting in ordinances which were contrary and against us and took it out of the way, nailing it to his cross." Hence we see that the Abrahamic covenant still stands unrepealed.

Andrew Fuller, of the English Baptist Church, in the fifth volume of his writings, said: "All the true blessedness which the world is now and will hereafter be possessed of is owing to the Abrahamic covenant. Through it we have a Bible, a Savior, and a gospel. This is the stock on which the Christian Church is grafted," and the Holy Scriptures say the same things.

Alexander Campbell, in his debate with Dr. Rice at Lexington, Ky., says: "I have not said that the covenant with Abraham has become old. The ultimate and final development in its national form, at Mt. Sinai, has become old and vanished away, but the covenant, pregnant with blessings to the Gentiles, through Christ still lives." Now, in Romans 4:13 we read: "For the promise that he should be the heir of the world was not to Abraham or to his seed by the law, but through the righteousness of faith. Therefore, it is by faith that it might be by grace, to the end that it might be sure to all the seed."

Now, we belong to that same church to which Abraham belonged. Christ said: "Abraham saw my day and was glad," and the Scriptures also say he had the "gospel preached unto him."

All of God's covenants were made with the old Jewish church. The Bible was written by Jews, and the apostles were all Jews, and Jesus Christ himself was a Jew, and the Christian Church is the continuation of the Jewish Church, to which they and Jesus Christ all belonged.

Jeremiah, the prophet, said: "The Lord hath called thy name a green olive tree, fair and of goodly fruit. With the noise of a great tumult he hath kindled a great fire upon it and the branches thereof are broken off." The apostle Paul says that this green olive tree was the church both under the Jewish and Christian dispensation, and that the Jews, the natural branches, were broken off, and the Gentiles were grafted into the same stock, the green olive tree.

St. Paul to the Romans, in 9:3, said:

"For I could wish myself accursed from Christ for my brethren, my kinsman according to the flesh, who are Israelites, to whom pertaineth the covenants and the giving of the law and the service of God and the promises."

Further proof that the Abrahamic covenant was unlimited is seen in Psalms 105: "He hath remembered his covenant forever, the word which he commanded for a thousand generations, which he made with Abraham and his oath unto Isaac, and confirmed the same unto Jacob for a law and unto Israel for an everlasting covenant."

Matthew, 1:17, we read: "From Abraham to David are fourteen generations, and from David to Babylon fourteen generations, from Babylon to Christ fourteen generations," but the prophet said it should be a thousand generations, which undoubtedly means for an unlimited period of time.

There is no place in the New Testament which says that Christ or John the Baptist or the apostles ever organized a new church. John the Baptist preached the baptism of repentance, and when Christ was inducted by him into his priestly office, John retired. Christ did not institute a new church. He established the sacrament of the Lord's Supper and then went through Gethsemane to the cross.

On the day of Pentecost, according to promise, the Holy Ghost came down in mighty power. Peter preached a great sermon and the record of the great event tells us that three thousand soundly converted people "were added unto them," with no reference whatever to the establishment of a new church.

The day after Pentecost, when Peter healed the blind man at the beautiful gate of the temple, he said to the people who were amazed at the miracle, "Ye are the children of the covenants made with Abraham," and if there had been any idea of a new church, that was the time to have stated it.

It is claimed by some that all expressions looking to the establishment of a kingdom prove that old things were put aside and the new kingdom was set up, and they quote the prophet Daniel, who said: "In the days of these kings the God of Heaven shall set up a kingdom that shall never be destroyed."

The prophet Amas explains this statement and says: "In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof, and will raise up his ruins and will build it again as in the days of old." The apostle Paul, in Acts 15:15, explains what this means, and to this agree the words of the prophet: "After this I will return and build again the tabernacle of David which had fallen down and would rebuild the ruins again and set it up."

Jesus Christ was born a king and the heir to the throne of David. On the day of his trial before Pilate he was asked, "Art thou a king then?" and Christ replied, "To this end was I born and for this end came I into the world."

His enemies wrote a title and nailed it to the cross: "Jesus of Nazareth, King of the Jews."

What throne, then, did Christ occupy? Luke 1:32: "And the Lord shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever." Also in Acts

2:30 we read: "Therefore being a prophet and knowing that God had sworn with an oath that from the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."

Moses was also a member of the same church to which we belong. The martyr Stephen, in Acts 7:38, said: "This is he who was in the church in the wilderness."

On the day of Pentecost it is said, "They that gladly receive the word were baptized and the same day there was 'added to them three thousand souls.'"

When the Lord instituted the sacrament he said to his disciples: "I appoint unto you a kingdom as my Father has appointed unto me, that you may eat and drink at my table in my kingdom, and sit on the throne judging the twelve tribes of Israel."

If we cross the last river and go through the pearly gates into the Holy City, we will find that there were twelve gates and twelve angels and on either side of the river the Tree of Life bearing twelve manner

of fruits, and the vast throng of bright spirits which John saw, one hundred forty and four thousand, all carry out the same idea that the Church of God is the same under Israel and under Christ and in the eternal world.

Let us look at the identity of the church again. The old and new dispensations had the same Savior, for Christ himself said, "Abraham saw my day and was glad," and "the gospel was also preached unto Abraham," and the Apostle Paul writing to the Corinthians said, "and they all drank of the same spiritual rock," and that rock was Christ. And in the epistle to the Hebrews we read: "Moses esteemed the reproaches of Christ far greater riches than all the treasures of Egypt." And the same condition of justification or forgiveness of sin, prevailed in Abraham's day and in our day, for it is written, Romans 4:3: "Abraham believed God and it was counted to him for righteousness, for unto him that worketh not but believeth in Jesus, to him it is counted for righteousness."

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expressed command of God in the Abrahamic covenant, and there is no record of their having been put out. The sacrament of the Lord's Supper takes the place of the Passover, and baptism takes the place of circumcision. The Lord Jesus Christ said in the Great Commission: "Go disciple all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." Children compose a very large portion of all nations and were, therefore, included in this command. Christ became a member of the church on the eighth day, and at twelve years of age he went into the temple at Jerusalem and took upon himself the vows that his parents had assumed for him at his circumcision.

In the words of the text, "The promise is unto you and to your children," the apostle Peter was talking of baptism.

The promise was to Abraham and his seed. These were, in very large part, children. No other promise was made to the Israelites and to their children, and these promises referred to by Peter assure us that these promises belong to the children under the Christian dispensation.

If any change had been made, the Apostle would certainly have said so.

When the Israelites passed through the Red Sea, we learn that they were baptized "unto Moses in the cloud and in the sea," and one hundred thousand children of tender years were in the number baptized on that day. The psalmist David, in celebrating this event, says that the "clouds poured out their water upon them." In the book of Exodus 24:8 we read: "The priest sprinkled blood on all the people," and in Hebrews 9:19 this is quoted: "The blood of calves and

goats with water and with scarlet wool was sprinkled upon the people." The prophet Ezekiel says that when Christ came that he would sprinkle the people with clean water.

On the day of Pentecost when Peter said "The promise is unto you and to your children," he quoted Joel 2:16. Now, in the same chapter, the prophet said, "Gather the people, sanctify the congregation, assemble the elders, gather the little children and those that suck the breast," and he was speaking of the baptism that was to take place at Pentecost. It is written in the Acts of the Apostles that St. Paul baptized Lydia and her household. The Philippian jailer and all his house, and Cornelius and all his house and the household of Stephanus. The word used here for household is "Oikos" and was universally used by the Greeks for the word family, and the learned commentators tell us that it was never used except where there were children in the home. Infant baptism was practiced by the apostles and all along the centuries, without question or dispute, until 1520.

No historic fact is more susceptible of proof than this. Justyn Martyr who wrote thirty-five years after Christ, wrote: "I know men sixty and seventy years of age who were baptized in their infancy and on the faith of their parents." Now, Iraneus was born about the time St. John died. He was baptized by Polycarp, an intimate friend of St. John, and he declares "that the church was taught to baptize children by the apostles."

Tertullian, at the close of the second century, opposed infant baptism on the ground only because he believed that all sins committed after baptism were unpardonable and, therefore, advocated postponing baptism until the hour of death. Origen, eighty-five years after the death of John, traveled extensively, and in his writings says, "Everywhere the church had an injunction from the apostles to baptize the children of believing parents." Cyprian says, "That a convocation of sixty-six bishops at Carthage were asked if it were lawful to baptize an infant before it was eight days old," and the unanimous deliverance of this body of godly men was that a child could be lawfully baptized as soon as it was born. Augustine, one of the greatest of early fathers, says he learned to baptize infants by the undisputed authority that came direct from the apostles themselves. Pelagius, who wrote about the fifth century, says that he had never heard of even an impious heretic who denied baptism to infants. Peter DeBruit denied baptism to infants because he believed that a child dying in infancy could not be saved because it could not believe and was not entitled to baptism for the same reason. During the early part of the sixteenth century the German Antipedo-Baptists organized the first general movements against the practice.

Leading Baptists admit that it was practiced during the second century, such as Gayle and Judson and Broadus.

Now, let us answer some objections to infant baptism. It is claimed by some that it is a relic of popery, but as a matter of fact, infant baptism was practiced by the church many centuries before there ever was a Pope of Rome. Many claim that only believers are entitled to the ordinance. Children could not believe under the

Jewish dispensation. Nevertheless the ordinance of the church was administered unto them.

If you say that infants ought not to be baptized because they cannot believe, on the same ground they cannot be saved, for the same verse which says "They that believe shall be saved" says also that "He who believes not shall be damned," and as children cannot believe, consequently they cannot be saved. So that objection falls to the ground. Some claim that the child is unconscious of the obligations and responsibilities involved, and therefore ought not to be baptized. The same objection would lie against the circumcision of children under the Abrahamic dispensation. Finally, we say that there are more than four hundred million Christians in the world, and all these millions, except about twenty millions, practice infant baptism. So we learn by a careful survey that fully ninety-five per cent of the Christian world believes in and practices infant baptism.—T. Y. Ramsey.

Paragould, Ark.

CONSOLIDATING METHODISM.

The Southern Methodist Church has appointed a commission to deal with a similar commission from the Northern Methodist Church for the purpose of arranging a consolidation of the two church organizations in the near future. Not only in big business but in the realm of religion as well consolidations are in the air. There is a very perceptible drawing together of all the Christian churches. They are more and more coming to realize the importance of their points of agreement and the comparative unimportance of their points of difference. The wiping out of the church divisions that are based upon the old cleavage of the nation into North and South is particularly appropriate. For that cleavage is now a matter of history and to maintain a church division that was occasioned by it is hardly economical or sensible.—Dallas Times-Herald.

RESOLUTIONS REGARDING THE EFFORTS TO REPEAL THE STATEWIDE PROHIBITION LAW.

Whereas, the Legislature of 1915, by enacting a law prohibiting the manufacture, sale, or giving away of all intoxicating liquors within the state, crowned with success the efforts of those who, for two generations, had labored to blot out the liquor evil in the State of Arkansas; and,

Whereas, a bill has been initiated and is being fostered by the liquor interests, which bill will be submitted to the voters of the state on November 7, 1916, for their acceptance or rejection, and which, if adopted, will repeal the Statewide Prohibition Law of 1915, and other such laws, undo the work of years, and place politics and the affairs of the state under the domination of the liquor interests more absolutely than ever before;

Be It Resolved,

1. That the attempt to return the liquor traffic be deplored and the said initiated bill be denounced as vicious, immoral, and unworthy the support or even tolerance of any true man, woman or child.

2. That we approve the effective work done by the Anti-Saloon League in the past; and that in the future we will not only approve, but we pledge ourselves to co-operate most heartily with it and other proper agencies for the continued and further suppression

of the liquor traffic, and hereby offer our services in any capacity therefor. —F. T. DeShong, Edna Gaston, W. R. James.

Read before and adopted unanimously by The Second Baptist Sunday School, Little Rock, Ark., August 27, 1916. Also moved, seconded and carried that copies be sent to the various papers and the resolutions be given as much publicity as possible.

TWO BISHOPS.

They helped me much. They did it in a moment. Bishop Hendrix when asked by a young preacher for the most helpful commentary replied, "The Expositor's Bible." John's Gospel and the Psalms were purchased. Bishop McCoy, when asked how a busy man on the road could keep alive his devotional life, replied, "Read 'The Manhood of the Master' by Fosdick." Could I have been directed to the latter in my early ministry, I might have been better able to help people. To my younger brethren in the ministry, let me suggest the immediate purchase and use of these. The latter will cost only 50c. Will be pleased to order for you from Smith & Lamar.

Fraternally,

J. M. Workman,
Henderson-Brown College,
Arkadelphia, Ark.

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mean that your hair is not receiving proper attention, and yet a gray hair will do more to make you look old than anything else. Rid yourself of an aged appearance by giving the hair correct treatment and proper food. There can be no life without food, and unless you give your hair the proper attention you cannot expect it to retain its lustre and beauty. Use "La Creole," the best of all hair dressings, and see your gray hairs disappear. This dressing was discovered by the Creoles of Louisiana many years ago, who were famous for their beautiful hair. Since then it has worked wonders, banishing gray hairs and restoring the hair to its original lustre. As a hair dressing it has no equal, keeping scalp in a clean, healthy condition. It has stood the test for over fifty years. Don't use strong alkaline soaps as they do more damage than good. Use "La Creole" hair dressing, the natural preservative. For sale by all dealers. Price \$1.00. Manufactured by Van Fleet-Mansfield Drug Co., Memphis, Tenn.

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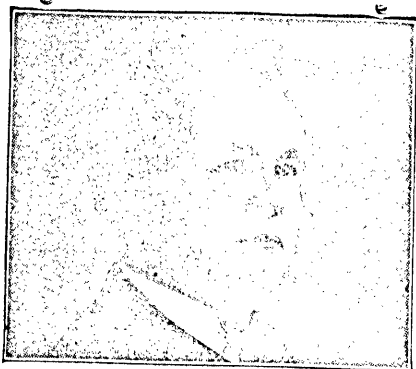
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A man to whom you may trust your boy with absolute confidence is Mr. Robert K. Morgan, Principal of the Morgan School, Fayetteville, Tenn.

During the past twenty-five years, Mr. Morgan has built up this training school for boys, around his own long experience, and his study of boy nature and of the problems of giving the boy the mental preparation, physical well-being and spiritual strength for an honorable, manly, successful life. He has chosen his faculty equipped his school, and ordered its conduct, with one purpose in view.

Mr. Morgan is a graduate of the Webb School, Bell Buckle, Tenn., and the Vanderbilt University. He is a man of strong, wholesome personality and deep Christian character—an inspiration to every boy who comes under his care. His close, personal relations with his boy students, his attention to their work, their talents, their special needs, have given his school a position of high distinction. The citizens of Fayetteville have recently presented him with a \$15,000 building as an addition to his school.

A postal card to Mr. L. I. Mills, Secretary Morgan School, Fayetteville,

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.....Crosssett, Ark.

Communications should reach us Friday for publication next week.

"With the prayer that still availeth,
With the power that prevaleth,
With the love that never faileth,
Tell his love to them."

A CALL FROM MRS. MACDONELL.

At this season of the year the Administrative Secretaries are always busy with correspondence with young women who are considering the serious question of life investment. This year, however, we have had fewer letters of inquiry than for years. Miss Gibson also writes me that there are fewer applicants for entrance to Scarritt than there have been for years. What does it mean?

We anticipated that the raised educational requirements would eliminate some who might apply. This course was followed as a demand of the Board of Missionary Preparation, and if other Boards of Missions are sending their best prepared people into the home and foreign fields, surely we can do no less.

The creation of the "Loan Scholarships" perhaps may have had something to do with this decrease of applicants. The loss of our endowment at Scarritt made it necessary to provide self-perpetuating scholarships, but as a matter of history, the scholarships have never been free, as they required a given number of years of service or the refund of the money.

Can it be that we, the leaders, have forgotten to "pray the Lord of the harvest to send forth laborers into the harvest?" Can it be that there are young women in your Conference who are needing the encouragement that you can offer to be able to see the "fields white unto the harvest?" Please give the fact that we are to be found "wanting" in workers in the next year or two prayerful consideration. We must keep this need steadily before our young people. The fall term opens at Scarritt September 7. There are yet three weeks of this year in which to help some woman settle

this question of preparation for service.

In the little town of Yarmouth, Nova Scotia, with a population of eight thousand people, seven hundred soldiers went out into the war with Germany. Besides these seven hundred, posters are placed on every corner and thrown about the streets, with sentences like these: "Your comrades have gone forth to fight in their thousands. Let your name be among the next thousand." Shall we not, as Christian leaders in the war against ignorance, superstition and sin, be as determined to win as are the allies? Will you not send out to the young women of your Conference such a bugle call as this: "The Master's harvest is white. He is needing what you have to give for its cultivation and for reaping the harvest."

You will be interested to know that Miss Bennett and Miss Head sailed from Vancouver, B. C., for the Orient on August 10. The last message from Miss Bennett was mailed at Victoria, and the last sentence closed with the statement that had she not been persuaded that God wanted her to help the women of the land to know their duty and meet the obligation, she could not have sailed at this time for the Orient. I am sure you will follow these two workers with prayers, as they represent you in heathen lands.

I shall be glad to hear from you, or have you write to Miss Gibson concerning students.—Yours in Christian Fellowship, Mrs. R. W. MacDonell.

THE SCARRITT BIBLE AND TRAINING SCHOOL.

"And I sought for a man among them that should make up the hedge and stand in the gap before me for the land, that I should not destroy it."—Ezek. 23:30. A man was needed to meet the crisis in the nation's history. None could be found, and the gracious purpose of deliverance was thwarted because of the lack of a suitable human instrument. God wanted a man of a particular sort for a specific work. Why did He not make a man for the emergency? That is not His way. Men are made by the operation of God's laws, but He never raises up men for special work by any process that destroys human freedom and accountability.

How necessary is it, then, for young lives to put themselves in surroundings where God can speak to them! How essential that parents environ their children in such a way that the Father may touch their lives!

Deaconesses are needed—only 84 for 200 urgent calls this year.

Missionaries are needed—every field is pleading for help.

Trained workers are needed; the supply can not nearly meet the demand. The Scarritt Bible and Training School is needed in the lives of young and older women who are planning for no special work, more than is demonstrated by the local church in their own homes. There never was a time when more young women were planning definite study for special

lines of work, and yet how few are surrendering to God and the Church for definite work?

Only one life to invest! Only a short time to be invested! What can offer larger heavenly dividends than the trained workers employed by the church to teach, to minister to the sick, to comfort the sorrowing and to seek the wandering and sinful? Certainly nowhere can true happiness and honest content be found more than among the missionaries, teachers and deaconesses who are giving God the best in their lives, and He is adding "all other things."

Scarritt Bible and Training School trains lives for missionary work, for deaconess work and for local church leadership.—Stella Tolleson.

Mrs. J. M. Hawley of the North Arkansas Conference sends us the following interesting notes from her field:

The membership campaign will begin October 1 and run through two weeks.

The month of September will be "get-ready" time, and during that time the auxiliaries will be working on their campaign lists of visiting teams and squads. Prayer circles have already been formed in the auxiliaries to pray for God's blessing and direction on the work of the campaign.

The district committees have been appointed in most of the districts, and the secretaries are ready to help all the auxiliary campaign committees in making their plans for October.

"Prepare—prepare—prepare!" is the watchword for September, and the rallying cry of the campaign itself will be "Pray, Push, Persist!"

Campaign literature goes out to the auxiliary campaign presidents this week, and much advertising in posters, bulletin boards and church pulpits is to be the order of the day in the weeks near at hand.

REPORT OF THORNTON'S W. M. S.

The month of August has been a progressive one for the W. M. S. of Thornton. The first of the month we gave the following program in the morning for the benefit of those who were not members:

Song service.

Scripture reading and missionary talk by Rev. John L. Dedman.

Prayer by Brother Dedman.

"A Report of the Oriental Lands Today"—Mrs. Jones.

Song, "From All the Dark Places."

"Excuses"—Mrs. John J. Dilling. Solo—Mrs. Jewell Meador.

"A Full Report of What Our Society Has Done This Conference Year"—Mrs. I. B. Strong.

Duet—Misses McDonald and Goen. Original Paper, "Why I Am a Member of the W. M. S."—Mrs. John L. Dedman.

Piano Solo—Mrs. John J. Dilling.

Our society has been working to pay off our church debt, which is a very small sum at present, and hope to have it erased off record soon.

We have now in the treasurer's hands nearly \$69 for church pews, and a sum for parsonage expenses, which are not very heavy. We gained this by serving the children in town with ice cream, which our friend Mr. Reubenack provided for us. A supper was given in addition to this. Pray for us, ladies and co-workers. We need your prayers to bring others to realize the importance of this great work.

We have gotten three new members since our last report. Let me urge every member of a society to rally to the help of our great work and start afresh in our Master's cause.—Sincerely yours, Mrs. John L. Dedman, President of W. M. S.

GLEANINGS FROM THE REPORTS OF BOONEVILLE DISTRICT MEETING.

Booneville District meeting was held at Booneville, May 17. Mrs. Howard, the district secretary, had a well prepared program, which, from the reports, must have been very helpful. Rev. Eli Meyers of Dardanelle preached a very interesting and much appreciated sermon on Tuesday evening preceding the opening of the district meeting. His subject was "Why I Believe in Missions."

Mrs. Howard, the efficient district

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

LIGHTS AND SHADOWS OF SEVENTY YEARS.

Many of my friends in Arkansas have bought this book. To any who desire it I will send it by mail for \$1. J. E. Godbey, Kirkwood, Mo.

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Stir the powder in a quart of milk and freeze. Nothing more to be done. Everything is in the package. Makes two quarts of delicious Ice Cream in 10 minutes.

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The Genesee Pure Food Co., Le Roy, N. Y.

ARKANSAS SONG LEAFLET.

This contains both words and music of "My Own Loved Arkansas," published by request of the Arkansas State Teachers' Association for the schools of the state. All schools should have it. Price 25 cents a dozen; \$1.25 per 100. Order of Arkansas Methodist, Little Rock, Ark.

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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

secretary, talked very earnestly about the work. She urged our campaign for new members and new societies.

The reports were very encouraging. Nine auxiliaries reported. Eight of these use the bulletin regularly.

Six Mission Study classes were reported. Mrs. Blacknal spoke on the young people's work. Mrs. Adcock of Belleville discussed the children's work.

A May basket on the Baby Division was presented by Mrs. Griffin, assisted by Mrs. Conlee, Mrs. Jackson and Mrs. Brown.

These discussions gave very clear ideas and helpful suggestions as to the work and its possibilities.

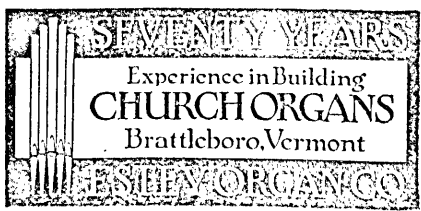
Mrs. Eugene Scisson discussed Mission Study, impressing on her hearers the great need of mission study.

Mrs. Jacoway had an institute on Social Service. Mrs. Charles Evans of Booneville discussed very thoroughly our plan of campaign, using an outline of all the counties of the Booneville District. She showed where we have organized Missionary Societies, also where we have organized churches without Missionary Societies.

Quite a number of places extended invitations for the next district meeting. By vote of the conference, Dardanelle was selected for the next meeting.

MISSIONARY SOCIETY CABINET MEETINGS.

Perhaps it will be of interest to those auxiliaries who do not hold cabinet meetings to tell you something of this feature of our work at Central Church, Hot Springs. Our president, believing like Solomon that "Every purpose is established by counsel," calls her official cabinet together quite often, and from these heart-to-heart conferences and free interchange of opinion have emanated suggestions and innovations that have resulted in much good and great spiritual uplift to the work. As an example, at the last official get-together the plan of



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Dr. Stonewall Anderson, Secretary Board of Education, says:
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SUNDAY SCHOOL LESSON FOR SEPTEMBER 10.

By James Seehorn Seneker.

Subject: The Arrest of Paul.

Scripture Texts: Acts 21:17-40.

Golden Text: "Thou shalt be a witness for him unto all men of what thou hast seen and heard." Acts 22:15.

Setting of the Lesson.

Paul's Journey to Jerusalem, with dates according to Professor Ramsay:

Year—57 A. D.

The Passover—Thursday, April 7.

Left Philippi—Friday, April 15.

Arrived at Miletus—Thursday, Left Miletus—(four days) Sunday morning, May 1.

Arrived at Coos—Sunday evening, May 1.

Arrived at Rhodes—Monday, May 2.

Arrived at Patara—Tuesday, May 3.

Arrived at Tyre—Saturday, May 7.

Departed Tyre—(seven days) Friday, May 13.

Arrived Ptolemais—Friday, May 13.

Arrived at Caesarea—Saturday, May 14.

Departed from Caesarea—(ten days) Wednesday, May 25.

By Land to Jerusalem—Friday, May 27.

The Feast of Pentecost, Saturday, May 28.

The journey from Miletus occupied nearly four weeks.

Time of Paul's Arrest—June 3, 57 A. D., which was about eight days after his arrival at Jerusalem.

The principal places where stops were made were Tyre, Caesarea and Jerusalem. Thus the third missionary journey was completed.

keeping "open house" every Friday evening was suggested, and at the next regular meeting of the Missionary Society was acted upon by a unanimous vote in its favor. These meetings were inaugurated for the purpose of making the church a social center for our young people and children by providing entertainment that would be both wholesome and elevating. Two very successful meetings of this nature have been held, with possibilities for future development that are indeed encouraging. Then there is the social side to these official gatherings that tend to leave sweet memories for future years, when the hair is silvered and we sit patiently waiting at the eventide of life's day.

What real Christian fellowship is evidenced as we visit each other, and what a homelike atmosphere pervades the whole, for our president is always hostess and entertains us at her attractive home, nestling "far from the madding crowd," among the hills, trees and flowers. Dainty refreshments she also provides for our physical enjoyment, and while we sip the tea and chat together, lifetime friendships are often made, and we realize more than ever that "there is a tie that binds our hearts" that is sweet, true and genuine. Without the cabinet meetings our society would lose much of its efficiency and system, and president and officers would be denied the mutual understanding and co-operation that now exist.—Mrs. L. W. S.

Paul's traveling companions were the seven delegates from the churches, Luke from Philippi, and Manson from Caesarea.

Will the reader kindly remember, as stated in last Sunday's Lesson, that a slight change in date does not change the value of this or of any other portion of the Word of God.

A Historical Glimpse.—Paul departed from Miletus on the Aegean Sea, and made the first stop at Coos, forty miles distant. From Coos they proceeded to Rhodes, thence to Patara, thence to Tyre. At this place they sought out the disciples, remaining with them seven days. "Birds of a feather will flock together."

"And these said to Paul—that he should not set foot in Jerusalem," (Acts 21:4). They would have Paul follow the line of least resistance. But Paul was no milk-and-water, breakfast-food variety, big-easy-chair type of Christian. He knew the path of duty directed toward Jerusalem. He would walk in it. But we clearly catch the spirit of the man in verse 5, "And kneeling down on the beach, we prayed, and bade each other farewell." Scarcely can we do violence to this passage by observing that this custom of praying on the beach has passed into ancient history. The modern spirit of "Take me out for a joy ride," was entirely absent.

At Caesarea he abode with Philip, the evangelist, a man who was so religious that his family had caught the spirit. Thank God for such homes. Would that there was a greater passion for the sacred than for the secular things of today.

Here Agabus cunningly prophesied of Paul's coming arrest and mistreatment in Jerusalem. But Paul would have the churches know that duty often alienates from ease. They plead with him not to go. However, Paul was no mere silver-tongued orator who was so busy talking that no room was left for action. "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (Verse 13).

From Caesarea he went on to Jerusalem, sixty-four miles distant, being accompanied by his physician, Luke. Here he abode with Manson, where he found a restful home, away from the noise of the city. They were given a royal welcome and public reception.

What a change! Twenty years before Paul departed from this city on his persecuting mission. He had visited Jerusalem at the close of the First and Second Missionary Journeys. They knew of his work and received his reports of labors each time with interest. In his report the glory was given to God for all achievements. He doubtless climaxed his remarks on the fidelity of the Gentile Christians by presenting the gifts from these churches to the Mother Church in Jerusalem. "Money talks!" It says more than good-bye. The way it is disposed of is an index to character.

But when false and slanderous charges were made against Paul it was proposed that he prove himself

a Jew faithful to the Law and Testimony, and to the teachings of Moses. The things required were not of such a nature as to require compromise morally on the part of Paul. He consented. (Read verses 20-26).

Paul Mobbed in the Temple Court.—This plan, as suggested by the Christian elders was not a success in the way expected. It was a success in leading toward Rome. Paul was confined to the Temple courts, especially to the court of the women, performing the Nazarite ritual. Into this, the inner court, none but Jews were allowed to enter. To any other it was death to enter, even to Roman citizens.

But the outer court, or Court of the Gentiles, might be entered by any one. A balustrade of stone fenced off the two.

The unbelieving Jews had seen Paul within the sacred enclosure many times during the seven days. They had also seen him on the streets with a Greek speaking Gentile Christian, Trophimus. Putting these two facts together they supposed that Paul had brought this Greek Gentile within the forbidden court. At once they stirred up the multitude by giving a false alarm based on a supposition contrary to fact. "They say," and "I suppose so," are generally the biggest liars in town. Their clatter, clatter, blab, blab causes much unnecessary trouble, and murders much innocent character.

This was but twelve years before the final destruction of Jerusalem, and in the unsettled attitude when the Jews were intensely watchful against the tendency to defile their temple with emperor worship, they were easily aroused. They believed the report and dragged Paul out into the Gentile Court to kill him.

But the news at once reached the captain of the Roman Guards, named Claudius Lysias (Acts 23:26). Being stationed in Castle Antonia, they easily reached the spot and quelled the disturbance. This castle communicated with the Temple Area by two flights of steps, and as some think, by a subterranean passage.

The soldiers hurried him away to the garrison in the corner of the Temple Area. The multitudes followed, hoping to do him violence. Being chained to the soldiers he was safe. As they entered the stairs he spoke in Greek to the chief captain, which surprised him very much. He thought Paul was an ignorant brigand.

But Paul told the captain who he was, and asked to be allowed to speak to the rioters, hoping to quiet them with the truth. He was granted.

DAVID MORTON—A BIOGRAPHY.

A new edition of Bishop E. E. Hoss's latest book, a biography of Reverend David Morton, D. D., the first Corresponding Secretary of the Board of Church Extension of the Methodist Episcopal Church, South, has been issued by the Board, and is for sale at its office, 1115 Fourth Ave., Louisville, Ky., at \$1.50 per volume, postpaid. Proceeds of the sale will be added to the David Morton Memorial Loan Fund.

Under authority of the Board itself, the Executive Committee has instructed the corresponding secretary to present, in the name of the Board of Church Extension, a copy of this most charming and inspiring volume to every pastor in the Methodist Episcopal Church, South, who secures his Church Extension collection in full during the present conference year.

W. F. McMurry,
Corresponding Secretary.

ed this permission, the result of which may be obtained by reading the portion succeeding our lesson.

A Final Observation.—We are hearing much about the broader views and the broader life. Paul's life certainly did not lack breadth, and depth was his chief characteristic. The activity of his will in response to Christ determined who and what he was. Too many fail in character building because they discharge all their moral energy through the mouth. The response of an active will is too often absent. We must do more than seek to know the will of God. Yes, we must do more than talk of his will concerning us. Character is born and fashioned in the realm of choice and activity; that of the week day quite as truly as that of the Sabbath.

JULY TEACHER-TRAINING ENROLLMENT.

As it was to be expected the enrollment of teacher-training classes for the summer would fall to a low point, the enrollment for July justifies that expectation, there being but 23 classes and 243 students (including five individual students) enrolled from the whole Church during that month. The enrollment from the Gulf Division Conferences were four classes, 32 students, as follows:

Louisiana—Two classes, with 21 students, at Gilbert and Patterson.

Mississippi—One class, with seven students, at Magee.

North Alabama—One class, with four students, at Oxmoor.

During the month diplomas were issued to Gulf Division students as follows:

Louisiana Conference—Four First Course diplomas, at New Iberia.

North Alabama Conference — One First Course diploma, at Sweetwater.

North Arkansas Conference—Three Advanced Course diploma at Piggott.

North Mississippi Conference—Four Advanced Course diplomas, at Booneville.—A. L. Dietrich.

FRECKLES

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Simply get an ounce of ointment—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

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

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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.

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The State School Song.

"MY OWN LOVED ARKANSAS." 25c a Dozen; \$1.25 Per Hundred.

Arkansas Methodist, Little Rock, Ark.

EPWORTH LEAGUE.

THE EPWORTH LEAGUE LESSON FOR SEPTEMBER 10.

By Rev. H. C. Hoy.

The Conditions of Answered Prayer. Scripture References.—Dan. 10:12; Luke 11:5-10; Jas. v. 16.

Prayer is asking God to give or do something. Prayer is not praise; it is not worship. Praise ought to go with it; thanksgiving and worship ought to be mingled with petition; but prayer as defined by the Lord is asking God to give something. "Ask and ye shall receive." "If ye ask anything in my name, I will do it."

First, Prayer Is the Asking God to Do Something Within the Circle of His Will.

1. For God to give or do something against His will would be immoral. "This is the boldness which we have towards Him, that if we ask anything according to His will, he heareth us." His will is a large circle. Salvation for the lost is the will of God. The Holy Spirit for service is the will of God. Workers for the harvest field is the will of God. Pray that they may be sent forth.

There are many things about which we ought to say, "Thy will be done." But when God has revealed to us His will, we may omit that, and confidently expect His answer. We know that it is God's will to save the lost, and that it is His will to give us the Holy Spirit, for He has told us so. It is His will that harvesters should be in the field. It is His will that His people should be sanctified. The circle of His will about such things is clearly marked.

Second, Prayer Is Asking God to Give or Do Something Within the Circle of His Will Specified by Human Wish and Will.

"Whatever things ye desire when ye pray, believe that ye receive them, and ye shall have them." "Lord have mercy on us." "What would you that I should do unto you?" "Lord have mercy on us." "What would you that I should do unto you?" "Lord that our eyes may be opened." Then, "Straight way they received their sight."

The Lord waited for a general wish to be expressed in order that the prayer might be definite. The man who came at midnight asked for three loaves, not four loaves, but three; and he pleaded for three because that was what he needed.

General prayers amount to but little. They may be helpful as a spiritual exercise; we may get a sort of reflex blessing from them; but the prayers that secure the gift and act of God are very definite. "Whatever things ye desire when ye pray, believe that ye receive them, and ye shall have them." Disturb the Lord, persist in the petition until He has heard and answered your prayer.

Third, Prayer Is the Asking God to Give Something Within the Circle of His Will Specified by Human Wish in the Name of Christ.

We not only are to ask for the sake of Christ, but in the name of Christ. In the name of Christ means within the character of Christ. Name in the Bible stands for character. Prayer within the circle of God's will is in the character of Christ. It would be unfitting to ask an honest man to permit you to steal, a truthful man to permit you to lie. And asking the Lord Jesus to do something outside the limitations of His character is equally inconsistent. Bring your desire, your definite need, to the test of

the character of Christ. Ask, does this harmonize with what I know to be the character of the Lord Jesus? Is it within the circle of God's will? If so I may press my claim; I may press and keep on praying until the answer shall be given.

Fourth, Prayer Is the Asking Within the Circle of God's Will Specified By the Human Wish in the Name of Christ That the Father May Be Glorified. "Ye ask and receive not because ye ask amiss, that ye may consume it upon your own lusts." For God to answer a selfish prayer would be to cultivate selfishness. For God to give what you wish to consume upon your own pleasures, would be to pander to a worldly spirit.

I have known people to pray that their health might be restored, for no other reason than that they wished to be able to look after their selfish social interests. Now for God to answer a prayer of that kind would do such a person injury, since it would humor her in her selfishness. If you wish good health that you might glorify the Father in heaven, then God will restore the health for you. Are you willing that your efforts shall be merely for the glory of God? If so, press your suit and expect an answer.

Again, we must pray that Father be glorified while we are in fellowship with Him and one another. "If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." If you are abiding in Christ as the branch abides in the vine; like the branch asking the vine for sap and life, that it may be fruitful and useful, ye may ask Christ what ye will, for there is no discord between the will of the branch and the will of the vine, and no discord between the branches themselves. "I am the vine and ye are the branches." Vine and branches are one, working together for the single purpose of fruit bearing.

"If ye abide in me." That means more than child life. The child can be five thousand miles away from the parent and yet live; but if the branch is a thousandth part of an inch away from the vine it dies. Branch life means abiding life, and if you are in harmony with God's thoughts and God's will and God's purpose circulating around through your spiritual arteries and vein, what you ask for will be the expression of God's wish and will. Whatever ye ask, we receive of Him because we keep his commandments, and do those things that are pleasing in His sight. There is no discord between us and God.

Further, when you pray, forgive, if ye have aught against any. There is to be not only harmony between us and Christ but with one another. The unforgiving spirit prevents an answer to prayer. When you pray, stop and think: Am I in harmony with God? Am I willing to do His Will? Am I at variance with my neighbor? Have I an unforgiving spirit? If so, bring that under the blood, and have God to touch it away before you go a step further in your prayer. Harmony with God and a forgiving spirit towards everybody is necessary to successful praying.

PRESCOTT DISTRICT EPWORTH LEAGUE CONFERENCE.

The Epworth League Conference of the Prescott District will be held in Gurdon September 7-8. The first meeting will be held on Thursday night. Send names of delegates to Rev. F. F. Harrell, Gurdon, Ark.

CHILDREN'S DEPARTMENT.

THE DOLL DOCTOR.

Come one, come all to Doctor Chase. I'll remedy your ills; I've got a brand-new leather case, Full to the brim with pills.

Perhaps your doll is feeling faint; Her pretty cheeks are white; But in my case I have some paint To make her look just right.

Perhaps she has the rheumatism And cannot bend her knee; Then I'll prescribe some liber-ism And charge the smallest fee.

And if your doll has lost her hair, A brand-new wig and glue Will surely make her quite as fair, And just as good as new.

—Lurana Rownd Wilson.

HOW JANE SETTLED IT.

"Here comes mamma," said Jane. "O mamma, must I save some of my candy for Grace?"

"Why, certainly," said mother.

"But Grace didn't give me any of hers yesterday."

"Didn't she? And how did you like that?"

"I didn't like it at all. All I want is to make her not like it too, because I think she was real mean."

"Dear! dear! And is mamma to have two mean little girls, then?"

Jane looked at her mother and was quiet for a minute; then she ran and threw her arms around her mother's neck and said: "No, mamma, dear. You shall not have any mean little girls at all. I guess Grace forgot, and I'll go and give her some of my candy now, so she won't ever forget again."

"Good!" said her mother with a smile.—Picture World.

THE GINGHAM GOWN DRESS.

"Mamma," exclaimed Edith Hamlin soon after she returned from Sunday school, "Miss Nellie has invited all the little girls in our class to come to her house next Thursday afternoon, and she requested each one of us to invite some little girl who doesn't go to Sunday school to come with us."

"And who are you going to invite?" questioned Mrs. Hamlin.

"Aw, I don't know," replied Edith "for all the nice little girls already go to Sunday school, and"—

"Wait, Edith," chimed in her mother. "You are very much mistaken when you say all the nice little girls go to Sunday school. Why, dear," she continued gently, "there are hosts of lovely little girls in this town

Brother pastors, please see that every League in this district sends one or more delegates. We will be very glad to have a representative from every church whether you have a League or not. Our program is good. Our motto is "A League in Every Church."—Bess McKay, District Secretary.

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who don't go to Sunday school."

"Well, why don't they go, mamma?" asked Edith eagerly.

"Now, that's the question," answered her mother. "Suppose I give you the names of three little girls I know who don't attend Sunday school, and you find out why they don't go."

"I'll do it, mamma," replied Edith.

"Well," responded her mother, "there's Jennie Lowe, she lives near the grocery"—

"Why, mamma, she's our wash woman's little girl," complained Edith.

"I know that," answered her mother, "but she's a nice little girl. Then there's Mary Jenkins," continued Mrs. Hamlin.

"But, mamma," put in Edith, "her father runs that little lunch cart on the street."

"Well, dear," replied her mother, "that doesn't keep the little girl from being nice. And then there's Rosa Blackwell"—

"O mamma," exclaimed Edith, "I would be the laughing stock of all the class if I were to take any of those little girls with me to a party. Why, they haven't any clothes fit to wear," finished Edith.

"Well," replied her mother, "I'm very sorry my little girl is afraid to do the right thing, but I would be very glad indeed to know she was the little instrument to ask these poor children to Sunday school."

For the next few days Edith avoided the subject of the new pupils. So on Thursday afternoon, when she told her mother she would like to wear a little gingham gown to the party, Mrs. Hamlin was very much surprised; but she thought Edith had some reason for wearing it, and she didn't question her, but helped her to dress and watched her disappear down the street.

Several hours later a radiantly happy little girl came home and, throwing her arms about her mother, cried:

WHY WOMEN WRITE LETTERS

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Women who are well often ask "Are the letters which the Lydia E. Pinkham Medicine Co. are continually publishing, genuine?" "Are they truthful?" "Why do women write such letters?"

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It is impossible for any woman who is well and who has never suffered to realize how these poor, suffering women feel when restored to health; their keen desire to help other women who are suffering as they did.



"O, mamma, I'm so glad you told me to invite those poor little girls to the party. I invited Rosa Blackwell to go with me, and I told the other girls about Jennie and Mary, and we all agreed to hunt for more like them. This afternoon there were sixteen little girls there who had never been to Sunday school, because they didn't have anything but gingham dresses to wear. And O, mamma, we all agreed to wear gingham dresses in our class for twelve months, and they are coming every Sunday."

"How lovely!" answered Mrs. Hamlin as she kissed her little daughter. "And it's all because my little daughter decided to do the right thing."

"But you made me think of it, mamma," whispered Edith. "But I named the class, and Miss Nellie said the name would stand."

"What is it?" questioned Mrs. Hamlin.

Edith felt a tinge of color sweep over her face and she said brokenly: "—I—called it the Gingham Gown Class."—Alice L. Whitson.

WHAT IS A SUNBEAM?

Louise sat on the deep window seat, her face very thoughtful. She turned toward the figure near her suddenly.

"What is a sunbeam, mother? I supposed they came from the sun, but Miss Lovell said at Sunday school that there were lots of other kinds of sunbeams."

"Miss Lovell is right, dear" began her mother as she started toward the door to speak to a friend who had just driven up to the gate.

"I'd like to go," Louise heard her mother say. "But I let the nurse off this afternoon, and the baby is so fretful that I can't leave him."

Louise jumped down from the window seat hurriedly, her face very bright.

"Please, mother, go and let me amuse John. I'll take good care of him if you will go."

Mrs. Leigh smiled down on the eager face of her little daughter and then called to her friend at the gate that she would be out in a minute.

Louise spent a busy afternoon, for very soon after the carriage rolled away her small brother awoke. But she amused him so well that he didn't have time to miss his mother before she was back.

"He hasn't cried once, and we've had a lovely time!" exclaimed Louise happily.

Mrs. Leigh stopped to kiss the bright face of her little girl.

"I hope there are many others with little sunbeam girls to help them, too," said Louise's mother softly.

And then for the first time Louise understood what Miss Lovell had meant.—Kathleen May.

HOW DAVY SHARED HIS GIFT.

Davy Graham came running into Artie Bell's yard one Saturday morning.

"O Artie, what do you think?" he cried. "My Uncle Jack is going to give me a pony for my birthday."

"Isn't that splendid?" said Artie.

"Yes, and father is going to get that big shed of ours fixed up like a stable."

"Are you going to have it for the very day of your birthday?" asked Artie.

"Yes, it's coming next Friday. My birthday is Saturday, you know."

Artie knew that very well, because he had been saving up his pennies for some time to buy a gift for Davy.

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He loved Davy very much. They had lived next door to each other since they were tiny babies and had always been friends. So now he was very glad that Davy was to have a pony.

After they had talked a good bit about the pony, Davy said: "Let's go over to my yard and play. There's a load of new pieces for board for kindling. We can play with them until father has them put away in the cellar."

"We can build forts and things," returned Artie.

During the next week nearly all the little boys talked about was the pony. Artie was almost as anxious to see it as Davy.

Right after breakfast on Saturday morning Artie went over to Davy's to take him the nice steel pencil sharpener he had bought as a birthday gift for his friend.

He found Davy riding up and down the yard on a beautiful brown pony.

"Come and stroke him, Artie," cried Davy. "He's so gentle. Look how he rubs his face against mine. His name is Dusky Dee. See how he lifts his feet when he steps! Isn't he a beauty?"

"He's the most beautiful pony I ever saw," said Artie.

"My grandma is going to give me something splendid," went on Davy. "I'm going to the city some day to choose it."

"What is it?" asked Artie.

"I don't know what yet. I can choose whatever I want."

Artie stayed and admired the pony for a good while, then went home, because Davy was going out the country road for a ride.

The next week seemed a very long one to Artie. It was lonely, too. Davy spent all his time out of school riding on his new pony.

When Saturday came, Davy went to the city with his grandmother to choose the gift she had promised him. It was a long, dreary day to poor Artie. He thought of all the fine times he and Davy used to have playing together. Now they were over, for Davy would always be out riding his pony. He tried not to wish that his friend had not received the pony. He knew it was selfish to feel that way. His mother had taught him how mean it was to be selfish.

"Well, anyway, I do want to be with Davy. I love him best of all the boys I know."

He was sitting out on his front steps, feeling very forlorn indeed, when there came down the street a beautiful little cart drawn by a pony—a beautiful brown pony. Why, it was Davy's pony, and Davy was in the cart!

Davy drove up and stopped in front of Artie's gate. "Come on, Artie," he called out gayly. "We'll go for a drive."

"Why—why—where?" began Artie wonderingly as he went out and got in the little cart.

"It's my grandma's present. I chose

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NEWS OF THE CHURCHES.

BISHOP MCCOY TO BE AT HAMBURG.

The pastor and Official Board, together with the whole church, hereby extend a cordial invitation to all former pastors and their wives to be present at the dedication of the new Methodist Church at Hamburg, Ark., by Bishop J. H. McCoy, September 24. Having recently paid a debt of \$3,200, the people are expecting a feast of good things at the dedication. The editor is cordially invited to be present also. Had good congregation last Sunday, the first after the pastor's vacation.—S. C. Dean.

BRUNDAGE, TEXAS.

We have a very nice little Sunday school in Brundage. As our congregation is small and composed of different denominations, we organized as a union school. We have preaching two Sundays in each month. Brother Irwin, a Baptist, and Brother Munn, a Methodist, are both from Arkansas. We have a Methodist church organized with but few members so we all join together in the work for our Master. Everything is moving nicely.—John O. Hill.

SEMINOLE, OKLA.

I returned from Seminole, Okla., the first of the week. We had a very gracious meeting. I assisted Rev. E. A. Townsend, our pastor there. I preached a series of sermons on "The Indwelling of the Holy Spirit, His Leadership in Life and Service." A goodly number of Christians testified to the increased light and life which came to them through the special services. I enjoyed my visit very much. There are many of my Arkansas friends at Seminole. One church is growing and will soon be one of the most desirable stations in the East Oklahoma Conference. The blessings of the Lord attended "the ministry of the Spirit."—L. C. Craig.

Spiro, Okla.

A GREAT MEETING AT PLUMERVILLE.

Sunday night, August 20, marked the closing services of our protracted meeting in Plumerville. It was truly a great meeting. We placed a tent in front of the church, with a large platform and plenty of seats, and crowds of people came at first call. There was a oneness that prevailed throughout the entire town. Baptists and Methodists worked for the common cause—that is to save souls. There were three conversions at the third service, and the good work went on till close of the meeting. There were seven conversions the last service. The results of the meeting were very gratifying, although, of course, we failed to accomplish many things we prayed and hoped for. There were thirty-five conversions and ten reclaimed, and of these twenty joined the church on profession of faith, eleven adults and children were baptized, and there are others who will join soon.

The church was greatly revived.

it so that you and I could both have a good time with Dusky Dee. Isn't it a beautiful cart? We'll just have great times with it. Go on, Dusky Dee."

And Dusky Dee threw back his beautiful mane, tossed his head, and set off in fine style.—Emily S. Windsor.

Sister: Read My Free Offer!



I am a woman.
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If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week.

If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living,

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and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address,

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JAMES CANNON, JR., M. A., D. D., Pres., Blackstone, Va.

Brother R. A. Robertson of Altus Circuit was with us and did some very fine preaching. His appeals to sinners had a telling effect. Also Brother Grissom, the gospel singer of Conway station, was with us. He is truly a man of God. He did some old-time singing. Our preacher's, Brother Wheeler's, salary was raised above the regular assessment \$135.

There was raised a fund of \$170 and more will be added to it. This money is designated as a loan fund to assist any young man who may feel himself called to preach. One of the converts of our meeting, young Brother Vernon Nisler, declared himself called to preach. He is the first beneficiary of this fund. One hundred dollars was raised for Brothers R. A. Robertson and Grissom for their noble work while with us. Brother Robertson's preaching was scriptural, clear and forceful, and his denunciation of sin was terrific. There was an underlying tone of sweetness and gentleness that was very appealing

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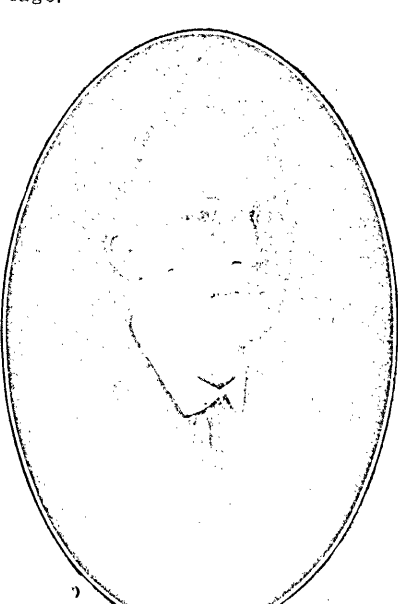
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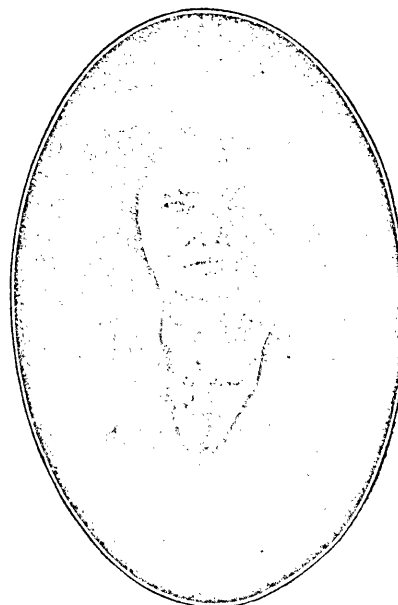
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A student for three years in the University School of Music, Ann Arbor, Mich.; two years in Combs Broad Street Conservatory, Philadelphia, receiving the degree of Bachelor of Music; Paris, France, 1912-'13; pupil of Albert Lockwood, Dr. A. A. Stanley, G. R. Combs, P. W. Orem, Dr. Hugh A. Clark and I. Philipp; ten years' experience as a teacher.



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and winning. He is decidedly a successful evangelist. Brothers Robertson and Grissom went away loved and appreciated by all the Plummerville people. Brother W. L. Wheeler, our pastor, is truly a man of God, earnestly working for the salvation of souls. We love him and his noble wife who stands by his side in the interest of God's cause. May God bless them for their noble deeds. Pray for us that the good work may go on.—J. S. Wilson, Superintendent Sunday School.

HOT SPRINGS METHODISM.

Present: Robertson, Steele, Dr. Few, Copeland, Holland, Rev. H. G. Ryan of Memphis Conference, Duckworth.

Holland: Our Sunday school was normal yesterday, and the collection was above normal. The morning congregation was good. I preached on the subject of Temperance, observing the day as directed by the Anti-Saloon League of the State. Took a collection and secured \$3.75. It rained just at the time of holding the evening service, and the rest can easily be guessed. Our prayer meeting is being fairly well attended and the church in general is doing splendidly.

Copeland: Good summer congregation. Good Sunday school. Good

prayer meeting. Rev. Paul Eddy preached a good sermon in the morning. I preached to a pretty fair congregation at night.

Robertson: Observed Temperance Day at our church and had a very enthusiastic service. Night service good. Small crowd.

Steele: At Central yesterday morning, and heard Paul Eddy preach a good sermon. Enjoyed the service.

Keadle: At Oaklawn at morning service. Heard Dr. Few preach a good sermon. We are glad to have Brother Keadle and see him looking so well. He has lumber on the ground at Lonsdale to build a new church. It is needed and will mean much to the town.

Few: At Oaklawn for both services yesterday. The results of a very fine revival held in April are visible. The district is in good shape. A number of very fine revivals have been held and many more are in progress, and are to be held. I heard Paul Eddy preach a fine sermon to the Leaguers, and was very much pleased with the spirit and sense of this young preacher.

Duckworth: Have been with Brother Hughen in two meetings, at New Zion and Bethlehem, and enjoyed my association with him and his people very much. Twenty members were

received and much other good was done. Hughen is a man of fine sense and will always be a help to any charge where he may be sent. His people are pleased and he is pleased. There are many fine opportunities for service on the Hot Springs Circuit. Bethlehem has some very fine people, and we succeeded in organizing a Methodist Sunday school and are grading the school from start to finish. There is some fine talent there, and we put them to work yesterday. We will hear from Bethlehem. Brother Maddox, the superintendent, is wise, religious, and worthy of the place he holds. We held a week's Sunday school institute for them, and they all seemed to take on new life. We want Brother Baker down there real soon, and with his help this Sunday school will be another model for the country work.

We are glad to have Brother Ryan, from the Memphis Conference, with us. The visiting brethren always help us.—R. L. Duckworth, Secretary.

NEW LIBERTY CIRCUIT.

I see that Brother Wright has given an account of the meeting at New Liberty Church. I would like to add a word as to the possible future of this pastoral charge.

Brother and Sister Wright are doing

a fine work. They have the good favor of their people as a very needful basis to do a heroic and abiding work. The pastor and his people can do anything to be done in the realm of the things doable by men. They hold each other in good esteem. The country is as fine as the best I have ever seen in the State. Crops are extra good, and the Methodist people can well afford to put their circuit along with the best in the Conference. Hold Brother Wright for the full quadrennium and advance his salary. New Liberty Circuit can assess and pay \$600 next year, and it should do it, and it will do it. The P. E. is in good will and love with the people, and the three are all pulling together.—P. E., P. C. and the people—and something comes to pass. I feel just like this good word is due that good people, and it is said.—Jas. F. Jernigan.

A GREAT REVIVAL.

On the 29th of July the Wideman class on the Bexar Circuit, the Flat Rock class on the Calico Rock Circuit and the Pleasant Grove class on the Melbourne Circuit all came together for a protracted meeting at a central point convenient to all, under the leadership of their respective pastors, J. W. Johnston, J. W. Copeland and

J. W. Black, which continued for 16 days, closing Sunday night, August 13, resulting in 96 conversions and 52 accessions to the church, with others to follow. The meeting was held under the gospel tent furnished by the writer, with a seating capacity of 500. Many times during this meeting the tent proved to be entirely too small to accommodate the large congregations which came, many of them from a distance of eight to ten miles. Many families came and camped on the ground most of the time. Rev. B. L. Wilford, presiding elder for the Batesville district, did most of the preaching the last ten days of the meeting, and held the three quarterly conferences at the same time under the tent. Brother Wilford is indeed a great preacher, and the greatest worker in the altar I ever saw. I do not see how he can hold up to do the work he does. He says the Conference has sent him out to call questions, but he had rather call penitents.

Dr. S. S. Jones of Wideman had charge of the singing and rendered valuable service. Many hard cases were reached, several men who had passed 50 years came to the old-time mourners' bench and cried nightly unto the Lord until relieved from the burden of sin, and then arose shouting the praises of God in the good old-fashioned way. Many old settlers claim this the greatest revival ever held in Izard county. The three classes above referred to have decided to establish a regular camp ground at the place where this meeting was held. They will build a large shed and several camp houses will be built here this fall, so that they will be ready for the meeting next summer. The influence of this meeting has gone out for many miles around. We are at Newburg, eight miles distant, with the tent. Began here five days ago. Have had 18 conversions; have large crowds and good interest. We are expecting a great meeting here. Rev. R. C. Bland of Waco, Tex., but formerly of the Newburg Circuit, is with us. Brother Bland is a good, solid gospel preacher, well beloved by his old-time friends of 15 years ago.—J. W. Black, Pastor, Melbourne Ct.

DAVIDSON CAMP MEETING.

Camp meeting at the Davidson Camp Ground, near Hollywood, in Clark county, closed Wednesday evening, August 23, after running from Friday evening, August 18, six days, with four gospel services each day. This is one of the largest and most important encampments in the country. There are approximately 150 camp houses on the ground, and they were all full this year. The attendance was the best in the history of the movement. It is predicted that there will be at least fifty new tents erected for the meeting next season. The presiding elder, Dr. B. A. Few, who was in charge, was requested by the management of the grounds to secure the services of Rev. Burke Culpepper, or some other widely known and largely useful evangelist of the Methodist Church, to conduct the revival services next year. The preaching was of a high order, and evidences of a general revival were manifest on every hand.—Reporter.

MEETING AT ALICIA.

Our meeting at Alicia closed Sunday, July 30. Brother and Sister Le Roy, our pastor and his wife, from Earle, were with us. Brother Le Roy did the preaching and Sister Le Roy

led the singing. The meeting lasted a little more than two weeks, and there were 24 conversions and reclamations, and 19 have joined the church already, and we expect others to join later. We also baptized six children at the same service in which we received the members into the church. The meeting did great good besides that seen in conversions and additions to the church. The church was greatly revived. Brother and Sister Le Roy did a great work for us, and a work which we feel sure will stand.

Just after our meeting closed at Alicia, the writer went to help Brother A. N. Story in a meeting at Parquet on the Newport Circuit, where we had a splendid revival.

We are moving along very well both at Swifton and Alicia, and are expecting to go up to Searcy with good report.—J. M. Harrison.

PARAGOULD CIRCUIT.

Our presiding elder, Rev. H. H. Watson, informs me that our fourth quarterly conference, which is to be held with Shiloh Church, will be on Saturday, September 2. We hope to have all of the official members present, as this will be an important session of our conference. The first service will be preaching at 11 o'clock, followed by the Sacrament of the Lord's Supper. Our new church at that place is now complete, and it will be dedicated to the Lord on Sunday at 11 o'clock by Brother Watson. Our protracted meeting will begin there at this time. We are expecting a great meeting.—W. J. Williams, Pastor.

CITY HEIGHTS CHURCH DEDICATED.

We are glad to announce the dedication of the City Heights Church August 6, at the evening service, which was largely attended. The Rev. Wm. Sherman, our presiding elder, delivered the address of the evening.

The City Heights Church is located in a northern suburb of Van Buren and is the product of a people who make it a business to serve God.

The balance on the debt to be paid was \$96.43, and required only a few hours to gather it in. We have a great Sunday School, Epworth League and prayer meeting with services every Sunday night and two eleven o'clock services each month. We have received seven new members on profession of faith since the debt was paid (some of these coming from Brother Culpepper's meeting) and contemplate a revival soon. At the above service we also set up a new standard for solo singers and hereby challenge the church of the North Arkansas Conference to beat it. "Rock of Ages" was sung by Miss Dorris McCullough with Mrs. Wilson Shipley as accompanist. Miss Dorris is the daughter of Mr. and Mrs. R. L. McCullough of City Heights and is just 23 months old. One verse of that grand old hymn was sung in a clear, gentle baby voice that nothing can imitate. We predict a great future for Miss Dorris and pray that her voice may be dedicated to Him who gave it.

We want to thank all the pastors who have labored in this field, as we are just reaping the harvest where they have sown.—A. I. Smith.

BIG REVIVAL AT EBENEZER.

We have just closed a big revival about two miles west of Cotton Plant at our Ebenezer Church. Rev. Sam Yancy, pastor of the Methodist Church of McCrory, Ark., did the

preaching. Brother Yancy is a strong and earnest preacher, a splendid helper in revival services. The old-fashioned brush arbor, built in the grove near the church, was filled each evening with enthusiastic hearers. Miss Grace Trice as leader and Miss Ruby Crawford as organist led the splendid choir of thirty voices. It was grand to hear those young people sing. This meeting increased in interest from the very first service. There were more than 50 conversions, and this summer I have received 70 members into the Ebenezer Church. Without a doubt, this has been the grandest revival ever in the Southern District of Woodruff County.

Brother Yancy rendered splendid service, and endeared himself to all the community. The character of work which he does is that which will abide. God greatly blessed our efforts and to Him be all glory.—B. L. Harris.

GOLDEN WEDDING CELEBRATION.

Fifteen descendants of Mr. and Mrs. W. T. Stockton, Sr., attended the golden wedding celebration of the aged couple August 9. Three sons and their families constituted the guests. They were Add Stockton, R. R. Stockton, A. W. Stockton, all of Polytechnic, Tex. Three other sons, W. T. Stockton Jr., and J. T. Stockton, both of Miller County, Ark., and F. A. Stockton of Decatur, Texas, were unable to attend. Among neighbors who called were Dr. H. A. Boas, president of Woman's College. Mr. Stockton is 75 and his wife 72 years old. Despite his advanced age he spent some months on his Arkansas farm, where he has an excellent diversified crop. He is a Confederate Veteran and for several years before Polytechnic was incorporated was known as mayor of the city.—A Friend.

REVIVAL AT MANILA.

We have just closed a two weeks' revival meeting last night, the 22nd. It was a great meeting between the Christians and sinners. We had seventy-one conversions and thirty-nine additions to the church, and we have some more to come into the church yet.

I had Brother Burris from Deering, Mo., with me in the meeting. He is a man of great power and ability in the evangelistic work.—John A. Gowen.

QUARTERLY CONFERENCES

NORTH ARKANSAS. HELENA DISTRICT.

(Fourth Round.)
Council, at White Hall.....Sept. 9-10
Hughes, at Hughes.....Sept. 10-11
Forrest City.....Sept. 16-17
West Helena.....Sept. 17-18
Helena, First Church.....Sept. 18
LaGrange, at LaGrange.....Sept. 23-24
Marianna.....Sept. 24
Aubrey.....Sept. 27
Keville, at Keville.....Oct. 1
Clarendon.....Oct. 1-2
Wheatley, at Hunter.....Oct. 7-8
Brinkley.....Oct. 8-9
Cotton Plant.....Oct. 14-15
Colt, at Wesley.....Oct. 21-22
Wynne.....Oct. 22-23
Parkin.....Oct. 25
Turner, at Valley Grove.....Oct. 28-29
Holly Grove, at Marvell.....Nov. 4-5
Mellwood.....Nov. 6
Hamlin.....Nov. 11-12
McCrory.....Nov. 12-13
Howell and DeVine.....Nov. 13
Haynes.....Nov. 18-19
Where two places are indicated on the same date, the latter will be at the evening hour.
W. F. EVANS, P. E.

PARAGOULD DISTRICT. (Fourth Round.)

Paragould Ct., Shiloh.....Sept. 2-3
Lorado Ct., Warren's Ch.....Sept. 9-10
Gainsville Ct., Oak Grove.....Sept. 16-17
Boydsville Ct., R. Spring.....Sept. 23-24
Marmaduke, Marmaduke.....Sept. 24-25
St. Francis Ct., St. F.....Sept. 30-Oct. 1
Piggott and Rector, R.....Oct. 1-2
Walnut Ridge Ct., Joflin.....Oct. 7-8
Walnut Ridge.....Oct. 8-9

New Liberty Ct., M. Star.....Oct. 14-15
Paragould, E. Side, Griffin Memorial.....Oct. 15-16
Pocahontas.....Oct. 19-20
Pocahontas Ct., Siloam.....Oct. 21-22
Reyno, S. & B., Biggers.....Oct. 23-29
Corning.....Nov. 4-5
Peach Orchard Ct., Peach O.....Nov. 5-6
Salem.....Nov. 11-12
Mammoth Spring.....Nov. 12-13
Ash Flat Ct., Pleasant H.....Nov. 14-15
Imboden.....Nov. 15
Imboden and Smithville Cts., Hope-
well.....Nov. 16-17
Black Rock, Hoxie.....Nov. 18-19
Paragould, First Church.....Nov. 26-27
H. H. WATSON, P. E.

LITTLE ROCK.

ARKADELPHIA DISTRICT. (Fourth Round.)

Willow, at Willow.....Sept. 10-11
Hot Springs Ct., at New Salem.....Sept. 16-17
Third Street.....Sept. 17-18
Malvern Ct., L'Eau Frais.....Sept. 23-24
Malvern Station.....Sept. 24-25
Arkadelphia Ct., Hartsville.....Sept. 30-Oct. 1
Benton.....Oct. 1-2
Traskwood, at Traskwood.....Oct. 7-8
Oaklawn.....Oct. 8-9
Friendship, at Social Hill.....Oct. 14-15
Leola, at Mt. Zion.....Oct. 21-22
Cedar Glades, at Bertram's.....Oct. 23-29
Ussery Ct., at Hughes C.....Nov. 4-5
Park Avenue.....Nov. 5-6
Princeton, at Princeton.....Nov. 11-12
Holly Springs, at Mt. Olivet.....Nov. 12-13
Dalark, at Manchester.....Nov. 18-19
Arkadelphia Station.....Nov. 19-20
Central Avenue.....Nov. 25-26
Let pastors read carefully all under bracket "4," page 41, paragraph 91, of our Book of Discipline. Let Sunday school superintendents read paragraph 263. Let stewards look carefully after question 23, page 42, paragraph 91.
B. A. FEW, P. E.

PRESCOTT DISTRICT. (Fourth Round.)

Pleasant Grove, Hopewell.....Sept. 2-3
Hope.....Sept. 3-4
Delight, at Delight.....Sept. 9-10
Okolona, at Okolona.....Sept. 10-11
Shawmut, at Mt. Tabor.....Sept. 16-17
Amity, at Amity.....Sept. 17-18
Caddo Gap, at Womble.....Sept. 23-24
Mt. Ida, at Mt. Ida.....Sept. 26-27
Emmet, at Emmet.....Sept. 30-Oct. 1
Fulton, at Water Creek.....Oct. 1-2
Washington, at Washington.....Oct. 7-8
Blevins, at New Hope.....Oct. 14-15
Orchard View, at Webb's C.....Oct. 21-22
Murfreesboro.....Oct. 22-23
Mineral Springs, at Wakefield.....Oct. 23-29
Center Point, at Trinity.....Oct. 29-30
Columbus, at Columbus.....Nov. 4-5
Gurdon, at Gurdon.....Nov. 11-12
Bingen, at Bingen.....Nov. 18-19
Nashville.....Nov. 19-20
Harmony, at Rocky Mound.....Nov. 25-26
Prescott.....Nov. 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.

A WORD TO PARENTS.

The present Hendrix College half-day schedule affords a most excellent opportunity for your son to master bookkeeping, shorthand, typewriting or salesmanship with but little additional expense, and with no loss of time or extra board bill. You will have him take this work some time, why not now? Write for our special college rates.

JAMES BUSINESS COLLEGE Conway, Ark.

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.

WARNING ORDER.

Municipal Court, City of Little Rock,
Second Division, Pulaski County.
L. M. Hill, Plaintiff,
vs.
No. 2051.

Geo. W. Edrington, Defendant.
The defendant is warned to appear in this court within thirty days and answer the complaint of the plaintiff.
August 28, 1916.

CHAS. F. MARTIN, JR., Clerk.
By A. L. BUSBY, D. C.
Troy W. Lewis & Wills, Solicitors for Plaintiff.
Wm. M. Threlkeld, Attorney ad Litem.

WHEN WRITING OUR ADVERSISERS
PLEASE MENTION THIS PUBLICATION