

Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXV

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NOW GOD HIMSELF AND OUR FATHER, AND OUR LORD JESUS CHRIST, DIRECT OUR WAY UNTO YOU. AND THE LORD MAKE YOU TO INCREASE AND ABOUND IN LOVE ONE TOWARD ANOTHER, AND TOWARD ALL MEN, EVEN AS WE DO TOWARD YOU; TO THE END HE MAY STABLISH YOUR HEART'S UNBLAMEABLE IN HOLINESS BEFORE GOD, EVEN OUR FATHER, AT THE COMING OF OUR LORD JESUS CHRIST WITH ALL HIS SAINTS.—1 Thes. 3:11-13.

PRESIDING ELDERS AND STATISTICS.

At sessions of our Conferences Presiding Elders, reporting their Districts, announce that there has been a certain number of conversions and accessions. The aggregate is large and expectation of a great net increase in membership in the Conference is awakened. Then the statistical report is read, and the increase is found to be slight, occasionally even a decrease is discovered. There are losses by death, removal, and withdrawal, but these usually are far less than the additions. When there has been a revival in almost every charge and many accessions are announced, the statistical report should show a substantial net gain. The failure is generally due to inaccurate reports by the pastors. One fruitful cause of discrepancy is due to the transfer of a church from one circuit to another. The pastor who loses these members may report the loss, but the other pastor fails to report the gain. Then inexperienced men are often employed as supplies, and they cannot always make a correct report. Occasionally a pastor is detained and no report is made. As the Presiding Elder under our law is required "to procure full statistics from every charge, in case the preacher in charge fails to make his report" (Discipline, Par. 121), it certainly is his duty to co-operate with the pastors and prepare for accurate statistics. If the Bishop and Conference would hold Presiding Elders as well as pastors responsible for full and accurate statistics, it might be possible to have the glowing general statements for the Districts harmonize with the published reports. It behooves "the beloveds" on the fourth round to take up the question with each pastor.

PERVERSION OF A PRIMARY PRINCIPLE.

A certain paper, which is almost alone in supporting the repeal of state-wide prohibition, is making a catchy, but specious argument in this wise. "Three kindred measures under the initiative and referendum are being submitted to the voters of Arkansas this year; and how any man who now believes in the right of the people to rule can oppose either measure is more than we can understand." The measures which this ignorant student of government mentions are—Amendment No. 12, to allow districts to increase the tax for schools; the amendment to allow road districts to levy a three mill road tax and issue bonds; and Act No. 2 to repeal state-wide prohibition and substitute a county option law. This puzzled patriot thinks that, because all these measures propose to let the people of certain restricted areas vote on certain questions, all of these stand on the same footing. Those who champion so-called self-government under the slogan, "Let the people rule," fail to recognize the fact that in our form of government the people in each State are already ruling. The Governor, the Legislature, and the Courts all exercise only such authority as the people of the whole State under the Constitution have delegated. Counties and municipalities are the creations of the State, the whole people, and these subdivisions are given only such authority to act without the consent of the whole people as may be exercised consistently with the interests of the whole people. There are certain things which

the people as a whole may not care to do, and yet the doing of them will benefit those who undertake these enterprises and injure no one outside the self-active area. Such things are lighting streets, supplying water, improving streets and roads, and maintaining schools. Communities which provide these conveniences and improvements inflict no injury on the balance of the people of the State. In the case of the saloon it is altogether different. No one needs the saloon. It is obnoxious to those who do not use it. Property values near it are reduced. Life is less safe. The effects reach far beyond the city or county tolerating it. The expenses not merely of city and county are increased, but the State is burdened with court costs and upkeep of penitentiary. If the people who want the saloon and patronize it were segregated by an impassable wall so that all of the drunkenness and crime and misery and expense would be borne by those who favored it, there might be a spark of sense in the argument that the people of any community have a right to settle the saloon question without the consent of the other people. The people of the whole State of Arkansas, if they understand the situation, are not going to permit a handful of people here and there to poison the moral atmosphere of the whole State. Let the whole people rule.

RAILROADING IN CONGRESS.

A week ago the strike of railway employees seemed inevitable. President Wilson's good offices in mediation had failed. He appealed to Congress. The House immediately passed the Adamson bill, and the Senate promptly concurred. Labor leaders rescinded orders and the strike was off. In view of the paralysis of all business at the crop-moving season and the suffering incident to temporary unemployment of millions and shortage of food supplies, the rapid work of President and Congress is heartily to be commended. However, the practical coercion of Congress in railroading this railroad legislation is to be deplored. We believe in reasonable hours for labor and fair compensation for service, but the strikes and lockouts are the equivalents of war in the industrial world, the settlement of differences by force and intimidation. Labor clamors for higher wages and shorter hours. Capital resists. It is an eternal struggle, because each side seeks all that it can get. Yet there must in ethics be a fair balance, a just solution. Naturally the parties in controversy cannot reach an agreement that is mutually satisfactory. A third, and as far as possible disinterested or equally interested, party must intervene and decide. Where the contending parties are only slightly related to the whole public the intervention may be voluntary, but where the whole public is involved, as in this case, compulsory arbitration or judicial settlement becomes necessary. In a dispute between capital and labor capital is supposed to have the advantage. In a controversy between railroad employees and managers the advantage is almost always with the employees. The former are numerous and have many votes and are in almost every community; hence they have political influence and personal sympathy. The railroad is absolutely useless when idle, and rapidly deteriorates. It is hard to protect, and sufficient prepared men cannot easily be found. The popular prejudice against wealth exists in a high degree. People forget all the benefits derived from the railroads and remember every real and imaginary wrong. So long as the roads run they have little sympathy and support from the people. Men who would not cheat a neighbor will without a qualm of conscience defraud a railroad. If the trains stop, the Government cannot force the employees to work, but it can take charge of the property, find men and operate the roads regardless of profit to the stock-

holders. The Government fixes rates, eliminates competition, and attempts to regulate in many other ways. In the interest of the public this becomes necessary, but, as indicated, it gives the employees the advantage over the owners. In the present case the employees have gained, the stockholders may, probably will, lose. Later the people who pay the freight may lose. In the final adjustment the losses and gains may be equitably distributed, but to save the country from calamity Congress was forced to pass a law which may not be just to stockholders, other employees, and the public. It is a venture, a leap in the dark. No one believes that this solution is final. We rejoice only because a present calamity is averted, and further time is given for the study of the question. In dealing with issues of this kind, we have simply "muddled" along. The time has come for impartial consideration and practical solution of the problem of disputes between employer and employee. If we refuse to provide methods for peaceful settlement, some day the bloodiest internecine conflict that the world has ever seen will be enacted on our own soil. Labor has rights; capital has rights; the people outside of the parties immediately in controversy have rights. We must have an impartial tribunal and a reasonable and fair method of determining the relation of these rights. This is written, not in the interest of labor, not in the interest of the railroads, but solely to arouse our people to impending danger and in the hope of averting it. The crisis through which we are passing should be educational and produce permanent results.

TRICKS OF THE TRADE.

The liquor interests of the United States are sending out plate matter to publishers under various thin disguises in order to deceive the publishers and the public. The heading of one of their articles is, "The Political Preacher: The Pulpit Warned Against Politics; Country Needs Old-Time Religion," and it is an attack upon preachers who discuss prohibition. It is probable that many publishers have been fooled. Look out for such things; they are tricks of the trade that is fighting in its last trenches. It is the desperation of madness.

THE SPIRIT OF THE TEXAS EDITOR—III.

In our issue of May 11 we answered the Texas editor's discussions which we published in full in the same issue, but, although our editorial might have given his readers a different view of the situation, he did not publish it. We also asked him three questions which were intended to determine whether there was covert meaning, or insinuation, in certain personal references in his editorials, but he neither published the questions for the benefit of his readers nor attempted to explain away the import of the insinuations.

The Texas editor then characterized our answer to his request for Dr. James A. Anderson's report as "evasive," sneers at our expression, "respect for properly constituted authority," saying, "We confess that we would never have suspected it," and refers to "scathing criticisms of Bishop Morrison." Are these words complimentary? or are they intended to discredit?

The Texas editor then made much of our use of "contumacious," and flatters himself that he had escaped a snare which he assumes we had laid for him. In this he simply displayed his own disposition to be suspicious, but he did not take the trouble to set us right by publishing our reply.

After trying to make his readers believe that we were unwilling to have Dr. J. A. Anderson's report published, the Texas editor, who had refused to give an opinion as to whether the North Arkansas Conference had a right to hear the report of its

(Continued on Page 3, Column 2.)

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

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

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

PERSONAL AND OTHER ITEMS.

REMEMBER THE PROHIBITION RALLY AT LITTLE ROCK TUESDAY, SEPTEMBER 12, BEGINNING AT 10 A. M., AND RUNNING THROUGH THE AFTERNOON AND EVENING. GOOD MEN FROM ALL OVER THE STATE WILL BE ON THE PROGRAM. SEE THAT YOUR CHURCH IS REPRESENTED.

Rev. R. B. John of the North Carolina Conference has been elected president of Carolina College, Maxton, N. C.

Married—At the Methodist parsonage, Hope, Ark., August 29, Mr. John S. Scoles and Mrs. Mattie Eason, Rev. T. D. Scott officiating.

Rev. R. L. Armour of Bellefonte has just closed a meeting at Valley View Church, four miles from Harrison, with eighteen conversions and fifteen additions.

For the present Conference year our three Conferences in Missouri report 14,898 additions to the Church membership and 38,217 new members added to the Sunday schools.

The Ashley County Eagle, edited by that good, loyal layman, Mr. S. B. Baird, last week, published in full Hon. R. B. Macon's prohibition article which recently appeared in our columns.

The opposition to the Sabbath is a part of that scheme of things that is trying to put God out of His world, blind to the fact that when God goes out, hell comes in.—Methodist Protestant.

After a thorough consideration of conditions at the Arkansas State Normal, the trustees exonerated President J. J. Doyne and continued him in his responsible position. The State is to be congratulated.

Rev. J. Q. Schisler had a good meeting at Mt. Carmel, with fourteen additions, and at Forest Home with twelve additions. He baptized five infants and recommended a young man for license to preach.

The South American, a splendidly illustrated journal published in New York, price \$1.50, devoted its August issue specially to Cuba. It is an unusually interesting number and may be had for fifteen cents.

The Emory University schools will open on the following dates: University Academy, September 13; Emory College, September 20; School of Medicine, September 18; Candler School of Theology, September 27; Lamar School of Law, September 27.

Rev. W. F. Walker of Cabot telephoned the sad news of the death Monday night of Mrs. O. H. Davis, wife of the Sunday school superintendent and district lay leader, and daughter of Mr. and Mrs. Geo. P. Murrell. She was a Galloway graduate.

Rev. E. T. Wayland writes that at his third quarterly conference the presiding elder had stated that Waldron had led the Booneville District through the year. A meeting will begin the fourth Sunday in September with Rev. A. C. Holder as the preacher.

The Methodist layman who means to buttonhole a presiding elder, very soon, about what sort of a preacher he thinks the charge needs next year, should pave the way for that privilege with real efforts to help raise the present preacher's salary.—Midland Methodist.

For work in the home field we paid last year on regular assessments and specials \$474,211, or within less than thirty thousand dollars of the amount paid for foreign missions on regular assessments and specials. The Conferences having the

largest assessment for the support of their own mission charges are: North Georgia, \$31,328; Virginia, \$28,000; Western North Carolina, \$21,350; Baltimore, \$20,000; Central Texas, \$20,000; South Georgia, \$18,662.

Arkansas, which in several particulars is among the most progressive states in the Union, is trying to shake herself clear of the liquor python. Good luck to you, Arkansas! We are waiting to shout when you hurl off that curse of the saloon.—Central Christian Advocate.

Announcement has been received of the marriage of Mr. E. E. Waiden of Little Rock and Miss Delia Bourland of St. Louis at the home of the bride's cousins, Mr. and Mrs. N. K. Givens, St. Louis, August 30. After September 10 Mr. and Mrs. Waiden will be at home at 1021 N. Spruce St., Pulaski Heights.

India's Mass Movement, by Bishop Frank W. Warne, is an intensely interesting pamphlet describing the wonderful conditions in India where multiplied thousands are seeking Christ. It is published by the Board of Foreign Missions of the M. E. Church, 150 Fifth Ave., New York, and may be had for ten cents.

It would tire our readers to peruse the many kind letters received, hence only occasionally is anything complimentary published. The following is from a prominent preacher of another State: "Your valuable paper of last week has just been read. I do not know when I have been more impressed with a single issue."

Owing to the increased cost of materials the Scientific American, one of the greatest exponents of science and progress, will after October 1 raise its subscription price from \$3 to \$4, and the publishers state that they have no hope of reducing the price after the war, as many of the cost elements are independent of the war.

Our Memorial Church, Lynchburg, Va., pledges the support of a missionary in the foreign field at a salary of thirteen hundred dollars. The Sunday school of this Church supports two native preachers in Korea, a bed in the Huchow (China) Hospital, and a scholarship in Nanking (China) University. Rev. Frank L. Wells is the pastor.

Rev. B. F. Musser, a graduate of Hendrix College, who has been representing Hendrix and Gallop in the field during the summer, has been appointed pastor of Capitol View Church, Little Rock, to take the place of Rev. F. W. Gee, who has become chaplain of the Arkansas National Guard. Brother Musser occupied his pulpit Sunday.

The Denver Conference, in session at Mancos, Col., went on record as unanimously favoring Methodist unification. The Conference also declared by unanimous vote in favor of increased lay representation in the Annual Conferences—that the Annual Conference lay leaders and the district lay leaders shall be members of the Annual Conference.

It is no soft man who can save a world of sinners lost. He who would save men must die for men in some fashion. The head that would wear the crown of power must first wear the crown of thorns. The feet that would lead a world to glory must bear the print of the nails. The hands that would lift a fallen race to the infinite heights must be crushed upon a cross.—Methodist Protestant.

John L. Sullivan, the once famous pugilist, after winning a reputation as a prize-fighter, almost ruined himself drinking. He has reformed and is now lecturing. He says: "My talk is for temperance. I believe it is necessary to teach the young man not to permit himself to be started in the drink habit. I believe I know something about it. It cost me something more than a million dollars to learn."

The Arkansas Christian is vigorously advocating the establishing for its denomination a Bible College near the campus of our State University at Fayetteville. Thomas Jefferson was the first to suggest the founding of Bible colleges at State universities, and the Disciples of Christ claim to be the first religious body to adopt the suggestion. They have such a college in connection with the University of Missouri.

Last Tuesday our office was favored with the presence of Bros. J. D. McCroskey and R. E. Cochran of Hickory Plains Circuit, who were rejoicing over a great meeting at Bethlehem Church, in

which 39 were converted and the whole church wonderfully revived. The meeting was held in the partially completed house which they think will be one of the most complete and modern rural churches in the State.

The Stephens News, the Newark Journal, and the Paragould Daily Press are commenting very caustically and emphatically on the letter addressed to editors by the so-called Local Self-Government League of Arkansas, in which the leaders of the "League" say: "We have been unjustly charged with being allied with the liquor interest." The press of Arkansas is almost unanimous in opposing the repeal of state-wide prohibition.

If the liquor forces are counting on the negro vote to be solid for repeal of the state-wide law, The Texarkanian believes they will be mistaken. There has been a wonderful change of sentiment among the colored people on the liquor question. They have learned that prohibition is as good for their race as for the whites. The splendid fight against liquor made by the colored voters in the recent Bowie county local option election indicates this.—Texarkanian.

The figures given in the Annual Report of the Board of Missions of our Church show that the per capita contribution of our membership for missions during the past year was forty-six cents. Of the larger Conferences, those paying more than fifty cents per capita were: Virginia, .82; South Carolina, .65; West Texas, .61; Upper South Carolina, .58; South Georgia, .56; Kentucky, .56; Baltimore, .56; North Carolina, .53; Northwest Texas, .53; Western North Carolina, .53; Missouri, .52.

The closing exercises of Soochow University took place at 2 p. m. June 28. The rain interfered with the plan to have the gathering out of doors. The president, Dr. John W. Cline, was supported on the platform of the University Chapel by Dr. P. W. Kuo of Nanking, the orator of the occasion, Dr. A. P. Parker of Shanghai, the president of the Board of Trustees, and Rev. S. T. Tsa of Huchow, Rev. R. D. Smart, secretary, and four representatives of the Chinese civil and military authorities.—China Christian Advocate.

President Reynolds of Hendrix College passed through our city Monday on his return from Fayette, Mo., where he had delivered an educational address before the Missouri Conference and represented North Arkansas at the Centennial Celebration of Missouri Methodism. He reports a great occasion, and that Rev. M. N. Waldrup, representing Little Rock Conference, acquitted himself with honor and captured his audience. It is reported that Brother Waldrup took the place on the program of the brilliant Bishop Quayle, who failed to arrive.

The Augusta Free Press says that "Act No. 2 is an act to provide for local option and other purposes." That's the most dangerous part of the act, which provides for "other purposes." An effort is being made to fool the people by the claim that this act simply gives the people the right to express their desires; but the authors of the scheme are seeking to secure a majority vote on Act No. 2, knowing that it repeals every liquor law now on the statute books and would make Arkansas a "wide open" State. Local option is the last resort of the advocates of saloons. There is no such thing as local option, because it legalizes the selling of intoxicating liquors and licenses drunken men to scatter broadcast the evils of their weaknesses.—Arkansas Farmer.

The editor of the Baltimore and Richmond Christian Advocate, in expressing himself very forcibly in favor of Methodist unification in a recent number of his paper, said that he does not agree with the proposition to make the General Conference the supreme legislative and judicial body of the Church unless the constitutional restrictions and limitations of the General Conference are equal in effect to those imposed by the Constitution of the United States upon the power of Congress, giving to some separate body the power to interpret the constitution of the Church as the Supreme Court of the United States interprets the Constitution of the United States. Without splitting hairs on whether the Supreme Court of the United States is a real interpreter of the Constitution or simply a body to winnow chaff of that which is unconstitutional, as James Bryce in his "American Commonwealth" implies, we are free to say that in our

opinion the editor of the Richmond paper has put the question in a way that we believe is indorsed by the bulk of thinking Methodists, both North and South.—Christian Advocate (Nashville).

Last Sunday was spent by the editor at Stuttgart preaching for Rev. M. K. Irvin. The congregations were small, but many had not yet returned from vacation. At night state-wide prohibition was discussed and a free-will offering was made. This church is numerically weak, as the other Methodism is also there, but it includes some of the best people in Arkansas, and they appreciate Brother Irvin and recognize his ability as a preacher. Stuttgart, the metropolis of the rice country, is a very substantial modern town. Its main streets are splendidly paved, and other pavements are in process of construction, so that when completed there will be about nine miles of concrete and asphalt streets—very unusual for a town of 3,500 or 4,000. There is prospect of a great rice crop. Many farmers have automobiles and they are much in evidence. Crops along the railroad seemed good. Near England the cotton suggests snow-clad fields.

One of the great needs in Arkansas is an increase in the number of money crops or in the sources of money incomes. The farmer who depends on one crop is a gambler and is usually poor. To diversify too much is a mistake, because it leads to an unbalanced labor condition. But the farmer with from 50 to 100 acres can well afford to consider the bush fruits, blackberries, dewberries, raspberries and gooseberries, and also grapes as small crops to bring in cash during the summer. Then the poultry on every farm in Arkansas should provide for much food and for much of the grocery bill. Every farmer should grow potatoes for his own table for twelve months and some to sell. The Director of the Extension Division, University of Arkansas, and U. S. Department of Agriculture, Fayetteville or Little Rock, is deeply interested in the problem of more money income for the average farmer. He wants farmers and their wives to write him about these problems.

It surprises us that the Advocates of the Church, South, use insinuation in discussing the Saratoga Springs action of our Church as to organic union. It is gratuitous and it is not chivalrous in these papers to garb their utterances in the atmosphere of suspicion. The South is said to be the home of chivalry. To read some of the editorial deliverances, therefore, makes the impression that the very complimentary traits attributed to them scarcely appertain to the section, after all. One thing we can tell them: The Methodist Episcopal Church means every word she has expressed concerning the unification of American Methodism. And we can tell our friends that attributing to the Methodist Episcopal Church the mean animus of wishing to absorb any body or be unfair at any point is not quite the chivalrous response we expected from our brothers in the Southern Church. We like them. Why should we wish to exploit them?—Central Christian Advocate.

This Commission is composed of men of highest character and great ability. Bishops, preachers, laymen all command the respect and confidence of their denomination. They differ in their opinions, but it is right that every shade of opinion should be represented on this Board. They have in hand a matter of greatest interest. No more important trust has ever been given to a committee of Southern Methodists. It would have been suicidal to our denomination to have made it a one-sided affair. Let the question be viewed from every possible standpoint. Let every man have his say, provided he keeps in the right spirit. Let these men of God meet with their brethren from the M. E. Church. Let them, if possible, in line with the tentative plans already suggested, agree upon some platform upon which American Methodism can stand. Millions of Methodists believe it can and will be done. But if they fail, let us all keep sweet and hopeful. There will be other General Conferences and God will still live to lead. In the fullness of time we will be one.—Alabama Christian Advocate.

The present fiscal year, ending February 28 next, will be a time of testing for our Publishing House. The increased cost of paper and all materials that printing and publishing houses must use, in some instances the increases being several hundred per cent, make the present situation a serious one for the House. Thus far our Publishing Agents have

held to the same high quality of paper for our periodicals and have not reduced the size of any of them. They have not increased the prices of any publications. The Methodist Episcopal Church has found it necessary to increase the subscription prices of practically all of their official papers. Facing an increased expense of many thousands of dollars, our Publishing Agents have thus far given our people the same service and at the same prices as before the war in Europe began. This, of course, they cannot do indefinitely, and it is probable that at an early date there will be reductions in the number of pages of some of the Church's periodicals. If this becomes necessary, we believe that our people generally will accept the situation without complaint or criticism. Our readers and the Church membership generally should stand by their own Publishing House. It is a call to every loyal Methodist to give to his own House all the business that the House can handle and to send all orders for books and supplies to Nashville, Dallas, or Richmond.

GALLOWAY COLLEGE OPENING.

The students of this year will begin to arrive at Searcy September 12, and September 13 and 14 will be devoted to classification. The morning of the 15th we expect regular work to commence.

The prospects for a flattering year have never been so good. There have been enrolled in the boarding department already more than 180 girls, and we could easily place more than 200 if we had accommodations to take care of them. If there ever was a time when the Church needed to act in behalf of the education of her women it is now, because we have entirely outgrown our present quarters and we can make no forward movement until we get a new plant. Galloway College, with proper equipment, could be built within three years' time to a school of 400 students if we had places to take care of them. Its reputation is going into other States than Arkansas, and it is in greater favor today in this State than ever before.

We ask the prayers of the entire Church that we may have divine help in handling the great trust that is to be ours during this session.—J. M. Williams, President.

SEND FOR THE TEXAS ADVOCATE.

In the Texas Christian Advocate of August 31, in addition to an editorial which we shall publish next week, is a very amusing article by an Arkansas preacher on "The Situation in Arkansas Stated and Clarified." As we shall not, at present, publish this article, we advise our readers to send five cents to the Texas Christian Advocate, Dallas, Texas, and secure a copy of the August 31 issue. We hope that many will heed this suggestion. Do not delay, as the demand may exceed the supply. As an Arkansas production this article is unique. The Texas editor says: "Rev. ———'s article in this issue on the situation in Arkansas will well repay for its reading."

OUR READERS.

Our readers who have been delaying payment on account of scarcity of money should now be able to pay. With the high price of cotton and other products Arkansas is entering an era of unprecedented prosperity. It should extend to the paper. Our readers will surely meet their obligations now.

BOOK REVIEW.

The Mighty and the Lonely; by Katrina Trask; published by The Macmillan Co., New York; price, \$1.

In view of the present-day effort to appropriate the teachings of Jesus for a program of assault upon the rich, the writer of this striking monograph endeavors to show that neither rich nor poor are entitled to array Jesus on their side and against the other. The thesis is well argued and the even balance maintained. The positions are wisely assumed and sanely treated. The sentences are terse and the style is epigrammatic. Every page sparkles with brilliant antitheses. Quotable passages abound. The teaching is pregnant with spiritual power and purpose. The writer says: "The insistence of the modern agitators that Jesus' chief mission was solely to preach an economic and social gospel, and that the lesson He taught was confined to the reconstruction of the social system, and the

reform of the economic plan of life, from the outside, is directly contrary to facts. The proclamation of this error should be avoided, even from the motives of wise policy. It will foil the desired end of ultimate accomplishment. The Gospel of Jesus is not a system; it is a Revelation. The Gospel of Jesus does not teach a code; it teaches a new life of the Spirit. His message is to the individual soul. It is true that the vital principle of that message is the relation of the individual soul to the universal soul, to the social soul and to the social conscience, but it must come as the inevitable result of spiritual force to be of any value."

Epworth League Handbook For 1916; published by Smith & Lamar, Agents, Nashville, Tenn., Dallas, Texas; price 15 cents.

The editors say: "This little volume of information and plans on Epworth League work was not written at one sitting; neither is it the product of a single mind. It has grown to its present bulk during a period of twenty years. * * * The present Handbook represents a complete revision. It will remain practically as it is now until after the next General Conference." Every pastor and Epworth League officer should have this Handbook, without which it is almost impossible to know what the Church intends that the League shall be. It is multum in parvo.

THE SPIRIT OF THE TEXAS EDITOR.—III.

(Continued from Page 1.)

Commissioner appointed by order of the General Conference agreed to answer, but required first to see the document. When the report was secured, as "we sincerely hoped" it would be, and in some measure through our influence, the Texas editor discussed the "Vanderbilt Issue," but forgot to redeem the promise under which he secured the report; and then after discussing Dr. J. A. Anderson's report and his personal letter, he refused Dr. Anderson opportunity to reply, and after long delay said, "I perhaps could publish your reply in the September issue."

We have reviewed the controversy between the Texas editor and Dr. Stonewall Anderson, Dr. Jas. A. Anderson, and the Arkansas Methodist, because when the Texas editor said: "We are ready to kiss and make up with the Arkansas editor," and we refused on the ground that we were discussing vital and not personal issues, and that some atonement for the harm done was expected, he spurned the idea, and reiterated some of his charges against Dr. Stonewall Anderson. We have shown that he continually questioned Dr. Stonewall Anderson's motives; that, when Dr. Anderson explained, his explanations were not accepted, and his final answer which challenged the Texas editor to disprove a certain statement was not published and not answered; that the Texas editor ignored our most complete statements of the situation and by criticizing without publishing our editorials failed to give his readers both sides of the question; that he interpreted "almost wilfully misjudged" as if it were "wilfully misjudged," and then by using insinuating epithets concerning our course raised the question of motive; then that he secured Dr. J. A. Anderson's report by promising what he did not perform, and, after criticising the report and triumphantly concluding that he had "uncovered the bottom facts," the Texas editor failed to give his readers Dr. Anderson's argument. He closed the editorial discussing Dr. Anderson's report by saying: "If at any time we have needlessly offended our brethren who differ with us, we are sorry. We have not said that they are bad men. Their judgment only do we assail and the issue which they have forced on the Church we now commit to our brethren." We submit that the language which he has used implies and insinuates that we are "bad men," because our motives are again and again questioned; and we argue that the Texas editor has not committed the issue to his brethren, because he has not permitted them to read both sides. Having shown the spirit which the Texas editor has displayed, we are ready to go more fully into the issues which he has forced on us.

INFORMATION WANTED.

I would like to hear from any Lewis or any one connected with Lewis family, giving ancestors.—Rev. W. C. Lewis, Hermitage, Ark.

CONTRIBUTIONS.

WILL THERE BE LIGHT?

Just what the future holds for me
I can not tell;
Or what the coming years shall be
God knoweth well.
Oh, may there be no sad regret,
That memory never can forget,
When life's declining sun has set!

I know the years forever past
Shall ne'er return;
Oh, may no darkness overcast
The hallowed urn
Where each fond recollection lies,
Secure beneath life's evening skies,
From whence again they shall arise!

The record of life's passing years
Is borne away.
Will it be fair when it appears
In that great day,
Where every thought shall be made
known,
As on it I shall stand alone,
When every other hope is gone?

The devious ways of life I take
Lead me afar;
E'en now I see the surges break
Across the bar,
Where vanished hope hath met her
doom,
And struggling faith hath found no
room,
Except within an opening tomb.

—G. N. Cannon.

Stephens, Ark.

WHAT IS CHURCH EXTENSION?
By Rev. A. D. Betts.

From its very beginning Methodism has been a connectional organization in which each congregation is but a part of the whole Church. The remarkable efficiency of this form of church organization has so impressed all other Protestant communions that they have been more or less affected thereby.

One great advantage of our ability is that our forces are mobile on short notice. The strong can go to the aid of the weak, and unoccupied territory can be entered much more readily. In the mission fields the other churches have become strangely Methodist in their organization and zeal.

However, our splendid connectionalism of today is the result of gradual development. One new feature after another has been added. Long ago we learned to dispatch the missionary to home and foreign lands. The heroic Methodist circuit rider was sent over every mile of our fair America, and he proclaimed the message of salvation wherever the pioneer had pitched his tent or built his log cabin.

In course of time our people grew less nomadic, and with this change the pastoral time-limit lengthened. It was no longer fitting that people housed in beautiful and comfortable residences should worship in the open field or under a brush arbor. It was all right for camp meetings and special occasion, but there must be a permanent and fitting place of worship for the community. If God is to be first in our city, town, or neighborhood life, then the people should erect a beautiful temple to Him; a building that should be pre-eminent among all the other edifices. The well-to-do communities were able to meet this need as a rule, but the weaker ones were seriously handicapped. Indeed our Church has lost heavily in scores of communities by a lack of parsonages and proper church buildings. The development of our connectional-

ism simply had not kept pace with the changing conditions of the country.

Church Extension Appears.

In order to meet this great need the General Conference of 1882 formed the Church Extension Board with headquarters in Louisville, Kentucky. Rev. David Morton, D. D., was elected the first general secretary, and he laid the foundations of the work with remarkable wisdom and success. Each Conference was directed to organize a similar board auxiliary to the General Board.

Beginning with nothing, the work of the Board has grown steadily to its present large proportions of nearly \$1,000,000, resources and an annual income of nearly \$400,000. At the end of the first decade the annual income from assessments had risen from nothing to \$67,359.44, while the loan fund capital had grown to \$78,342.74. When the second decade closed (1902) the annual collections amounted to \$72,196.74, but the loan fund now totaled \$201,882.47. With the close of the third decade (1912) the regular assessment yielded \$194,475.47, and the loan funds had increased to \$435,164.50. Since then about \$350,000 has been added to the loan fund, making that fund more than three-quarters of a million dollars. The present annual assessment of \$300,000 yields over \$200,000, while the income from other sources swells the total income to nearly double that amount.

How Funds Are Applied.

The amount realized from the regular assessments are divided equally between the General and the local Conference boards. Thus these auxiliary boards have about \$100,000 a year to meet local needs while a like amount is used by the General Board for the needs of the Church as a whole. Most of the income from assessments is used as donations to aid worthy congregations to build churches and parsonages. Necessarily donations are confined to weak congregations. Assistance is given wealthier congregations in the form of a loan at a low rate of interest, except where they are wealthy enough to finance their way entirely.

The loan fund feature of the Board's work is fast becoming the more important. The donation plan has to be used with great care, lest we pauperize congregations. But the loan fund plan enables a congregation to borrow the money needed at four per cent interest and repay in semi-annual installments covering not more than five years. By this plan almost any congregation could build themselves a beautiful and well-appointed house of worship. The only drawback is that our loan fund is but \$804,000, whereas we need at least ten times that much to meet the present needs of the Church, not to speak of the ever increasing needs of the future.

Results to Date.

Since its organization in 1882 the Board of Church Extension has loaned for the building of churches and parsonages a total of \$1,760,801.50. The amount donated for the same purposes in the same period totals \$3,212,993.34. Of our 17,281 church buildings the Board has helped to build 55 per cent. It had a hand in the building of about 45 per cent of our 5,671 parsonages. The grand total loaned and donated by the Board to date is \$4,973,794.84. This is truly a marvelous record for only a generation. The blessing of God has been upon this mighty work.

But the needs are still pressing. We

have 2,470 Southern Methodist congregations that have no church buildings of their own. Such "homeless congregations" are in every way worthy of our assistance. Of our preachers 1,124 have to reside in rented homes, because there are no parsonages available. The "homeless pastor" cannot be as useful in this day as he was in a former age. So it is imperative that we provide for him. In these destitute fields our people are heroically trying to supply the deficiencies, but we that are strong should help them that are weak. The Board has calls each year for four and five times as much money as it has funds available. If the Church could only see the need how much more rapid would be our progress!

Annuity Bonds.

Henceforth the Church Extension Board will do its most extensive work through the loan fund plan, not to the neglect of wise donations in many cases needed, but because the majority of our congregations can best be helped through loan funds. After meeting donation needs, the income from the regular assessments leaves but little for building up our loan funds. So the great problem is to build up an adequate loan fund for the building of churches and parsonages.

The best way to increase our loan fund resources is through the sale of Annuity Bonds. These bonds are sold to yield, say 6 per cent each year, to the purchaser, but with the understanding that at his death the principal becomes a part of the loan funds of the Church Extension Board. In fact this principal may constitute a separate loan fund forever bearing the name of the giver. What better monument or memorial could a man or woman leave than that? It will be more enduring than marble or granite.

For example, a man retires from business, divides up his property among his children at the time (thus avoiding the expense and uncertainties of postmortem legal proceedings) and retains \$20,000 for the support of himself and wife. This \$20,000 he gives to the Church Extension Board by buying that amount of Annuity Bonds. Thus he blesses the Church forever by his gift, and insures himself and wife, as long as either lives, a certain income of \$1,200 a year. Our Annuity Bonds are as good as United States government bonds and yield two and three times as much income.

Think what a very great advantage it is for a widow to invest the insurance and other funds left her by her husband in Church Extension Annuity Bonds. It gives her an investment that is absolutely safe, and gives her a 6 per cent income as long as she lives. And it makes her name a blessing to the Church as long as time shall last.

Annuity Bonds are being bought in increasing quantities every year.

Other Activities of the Board.

In other ways the Church Extension office at Louisville has made itself very useful. (1) In cases of emergency it has frequently saved valuable property to the Church. Times of calamity occasionally upset the best laid plans, and it is well that we have an agency that can step in and give timely assistance. (2) Plans are about to be consummated for the erection of a great church at a cost of \$400,000, to worthily represent our Southern Methodism in Washington City, our national capital. The scheme is being engineered chiefly by the Board of Church Extension at the di-

rection of the General Conference. (3) In recent years the Louisville office has given much attention to church architecture, and now any congregation can quickly be brought in touch with the best architects that the land affords. Church architecture has become a highly specialized art, and the adaptation of buildings to our modern needs is of vital importance. By means of its department of Church Architecture our Board of Church Extension has already done great service to the Church. Our latest buildings are singularly beautiful in appearance and furnishing, commodious for the public worship, and yet amply provided with every equipment for the best Sunday school work and social service. This work is yet in its infancy.

The Board's New Home.

Up to the present year (1916) our Church Extension office has been in rented quarters, and consequently has had to itinerate almost with the regularity of a Methodist preacher. But a beautiful and well-appointed building, costing \$65,000, has just been completed in Louisville, Kentucky, which will now be the permanent home of our Church Extension office. Ample provision has been made in it for the enormous growth of the work that will surely come in the next few years. So all of our general boards should be housed. It makes for economy and progress.

Get in Line.

Southern Methodists are giving now only 10c per capita a year to the Church Extension cause in the regular collections, and that is the main dependence of the Board. Yet we are building two parsonages a week, and about one church building for every working day of the year. If that is not success I don't know what to call it. But think what might be done if we were giving 50c a year to this cause. Yielding over a million of dollars, it would enable the Board to extend its work five-fold.

"Nothing succeeds like success," and everybody wants to get in with a "going concern." Here is an opportunity for every Southern Methodist preacher and layman (and sister). If further light is desired you may have it in abundance by writing to Dr. W. F. McMurtry, Louisville, Kentucky. He is the highly efficient secretary of our Board of Church Extension.

CAMP MEETING IN OCEAN GROVE, NEW JERSEY.

This is a busy season for the multitudes of good people who have assembled in Ocean Grove for the annual camp meeting. Religious services fill the day, beginning with a sunrise prayer meeting. Services are held in the temple and tabernacle at 9 o'clock, Bible lessons are given in the afternoon, and there are other devotional meetings between these. The morning and evening sermons in the auditorium are delivered by Rev. Billy Sunday, who has captivated the people. On his appearance there is some applause, but everyone sees at a glance that the preacher has come with a message. His requirement of quietness during the services is well met by the throng of eager listeners. Mr. Sunday looks like an athlete, is tall, slender and unlike anybody on the platform, which is occupied by many ministers of many denominations. He stands on a smaller platform above them, and is dressed in a light gray suit. He is very agile, and makes almost as many gestures with his feet as he does with his hands and

his head, which are rarely in repose. In fact, he is electrified by his religion. The witty sayings and the wise utterances of this earnest preacher would move a heart of stone. He is fleet of foot, nimble in thought and deep in understanding man's need of spiritual strength. In his first sermon his voice seemed weak, but it grew in volume and was strong at the end, when he leaped into his chair, and, standing there, he swayed the twelve thousand with his appeal for a militant church of Christians who will fight now and never cease to fight the devil.

Popular revival songs are much used, but on Sunday morning the services were opened with the grand old hymn, "Rock of Ages Cleft for Me." Mr. Sunday's text was from Proverbs and his theme, "Where there is no vision the people perish." He said every man who has amounted to anything has had a vision. He cited Columbus, Raphael, Michael Angelo, Eli Whitney, and many other men who have followed a vision to the upbuilding of human life. He said the Church has largely lost its vision through disrespect of Christ as the Son of God, criticism of the Bible, skepticism and infidelity among her people. He thinks the Church is sick and enjoys her invalidism; that four out of five church members are doing nothing for Christ. He says he came to Ocean Grove under protest, not because he felt his services are not needed here, but will gladly give up this part of his vacation if he can arouse the church people who are here to go to work when they get home. His humorous sayings call forth applause, but the lessons he would teach are plainly felt and appreciated. "Ma Sunday" is a calm, wholesome woman who constantly watches over and sympathizes with her husband, this great baseball evangelist, who is afire with the desire to bring men and women to Christ.—Mrs. W. H. Pemberton.

CONDITIONS IN MEXICO.

By C. B. Winton.

Mexico is a very choice summer resort. From May to October, in the rainy season here, the rainfall is sufficient even in bad years to make the grass grow and the flowers bloom. Landscapes that at other seasons appear arid and desert are now soft with verdure and bright with many-colored flowers. The clouds veil the sun and the breezes are cool. One is more likely to be inconvenienced by cold than by heat. It will not do at all to rely on the clothes that are appropriate for summer wear in the Southern States.

The rains, especially in the Valley of Mexico, are most considerate. The mornings are invariably bright. By 10 o'clock clouds begin to form. By 2 o'clock they are thick; but it is usually not till about 4 o'clock that the rain begins. It may be a light shower or a heavy one. If it is accompanied by winds that roll down from the neighboring mountains, the temperature drops down into the sixties or lower, and one longs for a fire. Usually an overcoat or a blanket is made to serve. By next morning all is as fair and sunny as if no such thing as a cold rainstorm were ever heard of.

Two weeks ago, when most of my friends were migrating to Canada, the Northern lakes, the Atlantic coast and the Rockies, I set out to escape the heat of Nashville among the mountains of Mexico. Besides the refreshing change of climate which I knew

was awaiting me, I had a view to making some personal investigations of conditions in this country. From knowledge I already possessed, it was clear that those conditions were not getting a fair presentation in the United States. Certain political and other influences have been brought to bear so strongly on the mediums of public information there, especially the daily papers, that an almost totally false view of Mexican affairs has become widespread. There have been and are powerful influences opposed to the Carranza government. When the Constitutionalist movement originated in opposition to the usurpation of Huerta, those influences began a propaganda in the papers of the United States. Later, after Huerta was defeated and eliminated, came the Villa rebellion. The same influences immediately switched to the support of the rebel bandit. With them it has always been anything to beat Carranza. Now Villa also has been annihilated. They have no champion left, but their campaign still goes on in the American newspapers. The last desperate hope seems to be to embroil the American government with the de facto government of Mexico, and thus to compass the downfall of Carranza.

Now, politics is a game. People who play it are always partisans of one side. They will use a good many means to win, some of them at times far from creditable. But the American people have seen the game played so often that they ought not to allow themselves to be deceived. The anti-Carranza people are only active in our country. Many of them are living there. They have access to the daily papers and the news agencies. Any picture of conditions in Mexico that appears discouraging, that hints of present or future trouble for the de facto government, is thus sure of generous space and wide circulation. The supposed plots of Felix Diaz, the activities of Villa and Zapata, the alleged scarcity of food, the financial confusion, the ever-repeated and constantly varying rumors of divisions among the Constitutionalist leaders, etc. etc., are only parts of the game. The "outs" are trying to get "in."

It should be remembered that the Mexican "outs" are not simply a defeated political party. They are a discredited and exiled social faction—a faction, to use the word more exactly descriptive. They are a small fraction of the whole Mexican people. But for hundreds of years they have been the ruling faction. They are of an arrogant spirit and possess still the tremendous power of wealth. Their bank accounts are as enormous as are their land holdings, about which so much has been written. The thought of losing their hold on this rich national domain and on these docile millions of peons is intolerable to them. They are resorting to every desperate form of indirect attack which ingenuity can suggest, now that direct aggression in arms is impossible to them.

Mexico shows still a good many signs of the disasters incident to the Civil War. But on the whole, conditions here are surprisingly near to normal. Rains have been abundant, and a good crop of corn is coming to maturity. There are still large stores of grain from previous years, enough for several months, I am assured on good authority. Corn and beans are the staple of the Mexican people's diet to a degree almost inconceivable to one unfamiliar with this country.

There is also a fine crop of garden vegetables and of native fruits. I do not remember ever to have seen either so abundant.

Prices are rather high. The fiat money of the government is oscillating in the neighborhood of five cents, gold, on the dollar. That means ten cents in Mexican money. On this general basis prices are showing a tendency to adjust themselves. Naturally wages and salaries have been slower to rise than prices. The prices themselves, reduced to gold, are really better for most articles of food than in the United States. I rarely spend as much as 75 cents for a meal, though I often get meals that would go to a dollar or more in any city of this size in the United States.

That reminds me of another matter. In spite of the supposed insecurity of things here in Mexico City, the difficulties of obtaining supplies, the typhus and the other bugaboos which in popular fancy infest the place, people have come into the city from the smaller towns and villages in such numbers that good authorities estimate the number here and in the suburbs at a million. There are almost no vacant houses, and the streets are crowded. As for the street cars, they are so jammed with people at all hours of the day and evening that only once or twice have I tried to board one. For any distance under two or three miles I had rather walk.

The money situation is hindering the larger movements of commerce, as is also the lack of rolling stock on the railways. Fiat money, which is substantially a domestic loan, seems to be rather an equitable way to finance a civil war. But it is very ill adapted to times of peace. The problem of the government now is to reduce expenses of military campaigns and to increase revenue to a point where it will be able to either retire or to guarantee its depreciated currency. Since the war is evidently over, one phase of this problem is about disposed of. As for the other, unexploited fields of legitimate taxation are so abundant and the country is so rich that I see no reason why it, too, should not soon be solved.

Opportunities for Christian work were never before so abundant. Representatives of the American Bible Society have been in a campaign here for less than two weeks, and have already disposed of 17,000 separate Gospels and other portions. The Constitutionalist movement has been strongly anti-clerical. Some of its adherents have wished to make it anti-Christian. This sentiment has been discredited. A very large number of young men, trained under Protestant auspices, are prominent in the army and in the civil service. One of the leading generals, who has a Protestant as his chief of staff (as has also General Obregon), but had not himself been thought of as a Protestant, said brusquely to a man who had spoken publicly in depreciation of evangelists, "Look here, my friend, such language is an insult to us; you must not go too far." My Protestant friends were much amused at his use of "us."

I think it is perfectly clear that the Constitutionlists will go forward and organize a regular government, and that there will be no further trouble between Mexico and the United States. The anti-American feeling here is mostly a myth. Now is the time for the Christian people of the United States to show real friendship

for Mexico by helping the Mexican leaders in the work of educating and moralizing their people.

Mexico City, August 23.

THE ALTAR OR MOURNERS' BENCH.

It has been reported in your State by a Campbellite preacher that R. H. Pigue had repudiated the old-time Methodist altar of prayer. This is not true; and in every meeting I have held this summer people have been converted in the good, old-fashioned way at the altar of prayer.—Yours for old-time religion, R. H. Pigue.

A GOLDEN OPPORTUNITY FOR METHODISM.

No one, regardless of religious affiliation, will dare dispute that the spread of Methodism has been the spread of intelligence and refinement, as well as Christian purity. And none can afford to doubt that the unprecedented growth of Methodism has been a growth of education and culture. In fact, Methodism appeals primarily to the senses of refinement, to deep thought and logic, and to justice, honesty, uprightness. Upon those prime requisites its pillars of strength have been firmly placed. Such a firm and faultless foundation will always stand the secular strain placed upon it.

The advent of Methodism into an unworked field is the advent of both mental and spiritual strength. This is evidenced by the almost countless colleges and universities, as well as the smaller schools of the denomination. Its present educational requirements for the ministry is another potential proof. Preachers must necessarily be spiritual teachers. In fact, Methodism today owes its present status to its wisdom in recognizing the resultant benefits of thorough education.

And it is upon these fundamental principles and upon the practical Christianity of the millions of consecrated Methodists that I base my prophecy of the coming of a day when this great and growing denomination will awaken to the greatest neglect that can be laid at its doors and will put forth the same sort of vigorous and rectifying efforts that have characterized Methodism ever since John Wesley and his little band of followers fought the whole civilized world in order to plant the seeds that have since borne such a bountiful harvest. I feel that the day is not distant when the Methodists, first as Christians and then as citizens of a great and free country, will investigate without red tape or further delay the great question of the care and training of the vast number of neglected crippled children at their very door.

As yet the Methodists, not unlike any other denomination, have failed to realize that the crippled child is the only child today neglected by both church and state; that the crippled child is as helpless, almost, as the heathen child, so far as attending Sunday school and preaching is concerned; that there are no provisions whatever for the education of children whose physical afflictions prevent their attending the regular schools; that they are as numerous as the dependent orphans and much more in need of help; that their minds respond to educational advantages and develop into such as make Christian citizens of independence, in spite of their deplorable bodily defects; that there are tens of thousands of little crippled children of wonderful

mentality in as many Methodist homes, without chance, without hope, without help.

Personally, I have known quite a number of cripples from Methodist homes; cripples whose lives have been darkened and distorted more from the neglect of their church and their state than from the terrible disease that twisted their bodies unmercifully. Too, I have known bright boys and girls whose loyalty to the Methodist faith was nothing less than sublime, who were turned away from their church schools because of their affliction rendering them unable to overcome the obstacles that always confront a wheel chair cripple in the regular colleges of the country. This neglect of Methodism, as well as all other denominations, is a terrible thing when viewed at close range; and is worse still when experienced.

Therefore, in my travels over the nation, I have failed to find a more golden opportunity for the church than that of caring for the thousands of neglected crippled children, who have minds, hearts, souls worth the care and the saving. There can be no more needed home mission work than that of looking after a part of the 300,000 bright crippled children who today are not recognized by either church or state—looking after them spiritually, morally, physically and educationally. Jesus set the example, and Peter exemplified it very beautifully. But the church of today has overlooked all this. The church has made no attempt to remedy the disgraceful neglect, and on that account the need is the more imperative.

Thus, in addition to the great and exemplary Christian work of the Methodist Church in the way of spreading the gospel, maintaining colleges and universities as well as the smaller schools of the denomination, erecting orphanages, educating and supporting foreign missionaries, caring for the aged ministers, etc., why not start a move to erect and endow a hospital-school for the little Methodist boys and girls whose crippled bodies necessitate special care and consideration; a school from which these children may go out into the world fitted with strong bodies and stronger hearts and souls to fight the battle of life, rather than become dependent, burdensome charges upon the community?

Indeed, the Methodist Church has at its very door the most golden opportunity of practicing the precepts of Jesus, and at the same time of becoming the first religious denomination in the United States to take up its little twisted and crooked humans and make of them upright Christians with all the innate desires and possibilities attainable.

The time is coming when this wonderful work will be universally recognized as the duty of the church and the state, but until then some great denomination will have to take the in-

Are You Out of Sorts,

impatient, melancholy, pessimistic, down on the world? If so, your liver is out of shape. Healthy people look at the world through rosy glasses. Buy a bottle of Plantation Chill & Fever Tonic and Liver Invigorator, price only 50 cents, and watch your spirits pick up. It cleanses and invigorates your sluggish liver and puts you on your feet again. No arsenic and no calomel. Purely a vegetable compound.

For sale everywhere. Manufactured by Van Vleet-Mansfield Drug Co.,

itiative and blaze the way for the others to follow. What shall the Methodist Church, which has never yet failed to answer the call of Jesus, answer when the cry of the crippled child reaches its ears? Truly there is a golden opportunity waiting at the threshold of Methodism.—Joe F. Sullivan.

Port Huron, Mich.

PROHIBITION KILLS BUSINESS.

The humane officer of Garland county, in which Hot Springs is situated, told me recently that prohibition had almost killed his business on one line, viz., that during the whiskey regime it was a very common occurrence for him to arrest and arraign men before the courts for non-support and abuse of their children, but prohibition has wrought a wonderful change in this regard. He has not had a complaint of this character since prohibition went into effect. But, while his business has been crippled as a result of prohibition, he is a prohibitionist himself, and is rejoicing over the effects.—O. H. Keadle.

ATTENTION, VOTERS!

A crisis faces the lovers of morality, good government and pure politics in Arkansas. We are asked by our votes to repeal all the temperance laws of the state and reinstate the murderous saloon which sends two hundred thousand American citizens to an untimely grave every year, and Arkansas has been furnishing her quota. Please carefully note what we are asked by the petition filed with the secretary of state to do.

1. We are asked to repeal the prohibition law enacted by the last Legislature and restore the saloon.

2. We are asked to repeal the Go- ing law which puts the question of whiskey or no whiskey in the hands of the white adults of the State. In repealing this law the white women of the State are eliminated and the negroes are reinstated, or substituted for them. This, of course, will be necessary to the success of the saloon element, but surely sober white men will be slow to vote thus for the saloon's sake.

3. We are asked to repeal our local option laws for which we have fought for forty years. If the bill initiated is voted the county judge will be forced to grant license in every town in a county that has voted wet even though the town may have gone solidly dry. If the judge refuses he shall be deemed guilty of a felony and imprisoned in the penitentiary one year.

Who are asking this at our hands? Not the merchants, bankers, farmers, women's clubs, railroads, insurance companies, Masons, Odd Fellows or churches. No gathering of any of these reputable organizations has or will indorse the move. On the other hand the Farmers' Union, the Federation of Women's Clubs, the Masons and the churches have spoken in no uncertain tones against the repeal bill.

The Real Petitioners.—The following statement made by a writer from Searcy in the Arkansas Methodist of August 24, clearly shows who it is that is trying to repeal all our temperance laws, and how the petition has been secured. The writer says: "Not a white person in Searcy signed it, the campaign being waged among the negroes only." "Thirty-five of the sixty-eight who signed the petition in White county are illegal voters as shown by the poll tax record."

The brewers of other states, and especially of beer-soaked Cincinnati, are joining this motley crew in pushing the issue. They not only want to repeal our laws, but they want to import what is virtually the worst parts of the Ohio law into Arkansas.

Their Literature.—They are sending broadcast over the state. "The Brewers' Year Book," of 1915, which is a cloth bound book of 360 pages. This they are doing at great cost. Why are they so interested in us? A blind man can see. It is an organized effort of the brewers and the "Model License League" to debauch our citizens for shekels. Shall we submit to the dictation of beer-soaked Cincinnati with its record of municipal crimes? The Brewers' Year Book not only opposes prohibition and local option, but it opposes everything that would curtail the sale of intoxicants.

1. It opposes teaching children the effects of alcohol. (P. 24).

2. It opposes the teaching of medical science as to the effect of alcohol on diseased children. (P. 249).

3. It combats the statements of insurance actuaries as to the effect of alcohol on moderate drinkers. (P. 242).

4. It objects to employers dictating to men they employ not to drink intoxicants, and thus they put themselves in opposition to railroads and other common carriers who try to keep their men sober for the safety of the people who travel. (P. 97).

Another piece of literature circulated by them is "The Liquor Question and Municipal Reform," by George A. Sikes. In this pamphlet and in the "Year Book" they come dangerously near indorsing rebellion against laws that restrict the sale of intoxicants. The "Year Book" says, "The Federal government could not employ an army vast enough to prevent illegal selling. (P. 108).

Mr. Sikes says: "The fact is, however, that the races that dominate the world and lead in civilization will not submit to the curtailment of personal liberty and the interference with the rights of individuals or of social groups to determine for themselves what is right or wrong which the policy of prohibition involves." He also criticises what he calls "The arbitrary interference of the State."

He stands for wide-open Sundays in the cities and severely criticises Folk for closing the saloons in St. Louis, Jones for closing them in Minneapolis, and Thompson for closing them in Chicago.

He stands with the foreign element that would destroy our American Sabbath and expresses himself thus on the subject: "Large elements of the population of Chicago are of foreign origin, mostly from countries which do not hold to the Puritan ideas of Sunday amusements and the use of liquor." Thus it can be easily seen that those who are urging the repeal of our prohibition laws are enemies of our Christian Sabbath, which is the bulwark of the nation and the Church.

With whom will the voters of Arkansas cast their ballots? Will they cast them with the business organizations, the churches, the Masons, the Odd Fellows and the Federated Women of our State? Or will they cast them as the beer vendors and Sabbath desecrators of other states suggest? The open saloon does not safeguard our health, our homes, our characters, nor any other good thing, but it puts them all in jeopardy. After having banished it because of its corrupting

influence in politics and its destructive power everywhere else, why should we reinstate it on the demand of its vanquished supporters?

One saloon man after the enactment of prohibition said to a company of citizens: "I have broken many of you, now you have broken me." Surely the voters of Arkansas will not restore a business whose power and mission are only to destroy.—B. H. Greathouse.

Springdale, Ark.

GOOD MATERIAL FOR TEMPERANCE PROGRAM.

The Arkansas Methodist of August 24 carries six excellent articles anent the cause of temperance and statewide prohibition that might be used profitably by any church, Sunday school or young people's organization as material for a temperance hour.

No. 1. "Which is More Important?" Page 1.

No. 2. "The Ohio Model License Law." Page 1.

No. 3. "The Underlying Influence of the Liquor Traffic." Page 7.

No. 4. "If the Local Option Bill Should Be Passed." Page 8.

No. 5. "Prohibition Law Endorsed by the Women." Page 9.

No. 6. "Three Views of Booze." Page 16.

Try it.—B. A. Few, Secretary Arkansas Anti-Saloon League.

OUR OWN RURAL DISTRICTS.

It is not through egotism that I write this, but the facts are, we are doing as great work in the rural districts as they are anywhere, and no one knows it except those connected with it. The Lord is doing wonderful things in the rural districts of Arkansas. I know one of our young preachers who was sent to a charge in the rural district where three preachers had gone to the bad, and there was not a home in the main town on his charge that was open to him. This charge had paid \$43 the year before he went there. In two years he received more than \$800 and left five good Sunday schools; and in this main town mentioned there were a good community Sunday school, mid-week prayer meeting and Woman's Missionary Society. Next he was sent to a rural charge with a nice little town included, and no parsonage. He arrived there December 9 and by the first of April he had built a parsonage worth \$900, and was living in it, and led his district in conversions that year. Now he is serving his second year as pastor of two logging camps. One of these camps had never had a pastor before. There was a dance hall at the camp, which afforded all the society of the camp. This dance hall has been done away with and was used in the church building. He has a membership in this now of 63. There was not a member when he went there. There is a good Sunday school there, with a membership of 78. A delegate to district conference who had chanced to visit this camp and the day school there said in district conference that he would challenge the district on this being the only Sunday school in the district where every child in the day school attended Sunday school. There is also a prayer meeting and Junior Epworth League with 23 members. In the other camp there is a live Sunday school with an enrollment of 83, with a Wesley Class of 52 members. The superintendent of this school is a Presbyterian. The teacher of this

Wesley Class is a local Baptist preacher, and several denominations are represented in the school. It is community work. There is also in this camp a mid-week prayer meeting with a regular attendance of more than fifty.

During this time there has been built a good church house in each of these camps. These Sunday schools have cradle rolls and all other departments. Think of such work in a logging camp, and see if you think the rural work of Mr. McNutt or anyone else excels it. We are doing things in the rural districts in Arkansas. The writer is the subject of this, and I know others who are doing as much in the rural districts. May we give the glory to God.—W. C. Lewis.

Hermitage, Ark.

PINE BLUFF UNDER PROHIBITION.

Another indication of the steady and rapid growth of the business conditions in Pine Bluff is furnished in the following report to the Pine Bluff Clearing House Association by its manager, H. B. Strange, the report being self-explanatory: "I beg to submit comparative statement of the clearings for the first six months of 1915 and the first six months of 1916.

"Kindly observe that the increase of the total clearings for the six months of 1916 over the first six months of 1915 is \$3,208,716.86."

	1915.	1916.
Jan.	\$ 2,160,137.29	\$ 2,357,364.05
Feb.	1,907,959.28	2,126,462.36
March ..	2,090,304.72	2,517,869.34
April	1,934,262.20	2,590,867.26
May	1,625,301.70	2,206,064.10
June	1,323,560.45	1,951,605.40

Total .. \$11,041,516.64 \$14,250,232.60

—From the Pine Bluff Graphic.

Does prohibition pay? The people of Pine Bluff, Helena, Little Rock and Fort Smith say yes and they are going to give a large vote for prohibition in the November election.—Baptist Advance.

AS I SEE IT.

Every Methodist and friend of the Church South of Little Rock should contribute to the building up of Henderson-Brown College. We have built schools and developed other sections; why not now develop our own a while?

The people that are writing and speaking the most about the country church problem are densely ignorant of the subject. I heard a man not long ago. He read lectures to the country preachers as to how they should carry on the work, and told them they had the richest and best field in the whole world—one that angels would delight to serve in. Right there he was using every means known to the ward politician to keep away from the country work. Those in authority display very little horse sense, or sense of any kind, by having men of that type treating the subject.

The men who are the least fitted for the presiding eldership are generally the most eager to get into it. A selfish, self-centered man who has a desire to rule the Conference should never be trusted with so sacred an office. One of our Bishops is reported to have said that if a man gets promotion in a certain Conference he has to scramble for it. A spirit and course of that sort will destroy the church and stamp out Christianity. Every Christian should frown upon such methods. If Christ were here he

Woman's Missionary Department

Edited by

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

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

A CORRECTION.

In the report on Mission Study classes of the North Arkansas Conference it was stated that the class at Harrisburg had 16 members. This was a mistake; it should have read 36. We gladly make this correction in favor of this fine class.

A CAMPAIGN LEAFLET.

We have received a stirring leaflet which the North Arkansas Conference is sending out to the auxiliaries during the campaign season. These women are certainly up and doing.

A GET-TOGETHER MEETING.

Mrs. W. P. Field sends us the following interesting account of a notable meeting:

"A very delightful missionary meeting was held on Tuesday afternoon, August 29, in the beautiful and hospitable home of Mrs. J. S. McDonnell on Pulaski Heights. The secretary of the Little Rock district, Mrs. Joe Goetz, called all the auxiliaries of the city to this meeting to obtain the result of the campaign for new members planned to be conducted during the month of August. The meeting was opened by devotional service led by Mrs. Goetz, who then stated the object of the meeting. The presidents of the auxiliaries were called in rotation to give results of the canvas for new members. Mrs. McDermott reported for First Church; Mrs. McMillan for Asbury; Mrs. McDonnell, Pulaski Heights; Mrs. Overton, Hunter Memorial; Mrs. Brickhouse, Winfield Memorial. The president of the last named society, Mrs. James Thomas, being absent, from the city. The reports concurred in the statement that, owing to the intense heat during the month just closing, and the absence from the city of many of our people,

would administer a stern rebuke to these sons of Zebedee and their mother. The poorest and weakest church is the most tempted to dictate to the pastor as to how he should work, and whom he should have to assist in meetings.

You should never get a justice of the peace to marry you if you can get a minister of the gospel in good standing just as cheap.—T. O. Rorie.

Dalark, Ark.

IMPETUS IN CHRISTIAN COLLEGES.

Is there not something about the distinctively Christian college that stimulates and inspires its students to do and be their best? And does not this indefinable thing fruit richly in their after lives, making them leaders among their fellows? In this connection, we read with much interest what Professor Frederick Erby has ascertained after careful investigation. He tells us in his book on Christianity and Education that "while the religious institutions, as a whole, have less than half the number of students attending the state and municipal institutions, they have, nevertheless, produced more than four times as many prominent men."—Biblical Recorder.

a regular canvas was found to be impossible. After discussion, the time for obtaining new members was extended until the district meeting, which will be held in First Church in October.

"The advisability of holding all-day meetings was discussed and met with favor. Regret was expressed that the interdenominational missionary society of this city had lapsed; also the hope that it might be revived.

"After the formal meeting closed, an enjoyable social hour was spent, new acquaintances were made and friendships renewed. Mrs. McDonnell and daughter dispensed a gracious hospitality, and all in attendance expressed themselves heartily in favor of get-together meetings."

NORTH ARKANSAS CONFERENCE.

MEMBERSHIP CAMPAIGN OCTOBER 1-14.

Ever since last winter the thought of a fresh, new, better-than-last-year membership campaign has stayed with the women of North Arkansas Conference, and especially since the Council meeting in Atlanta campaign plans have been brewing. Now, with the opening of September, has come the time of active preparations for the two weeks of October from the first day to the fourteenth, when it is hoped that every auxiliary is going to be up to the eyes in earnest, intelligent efforts to bring more members into the adult, young people's and children's auxiliaries.

We are praying, working and looking toward an increase of 1,000 new members during this campaign, and not forgetting that "knowledge is power," and that we must add to our subscription lists of the Missionary Voice and the Young Christian Worker 1,500 new names, 1,000 to the former, 500 to the latter.

All of this month is to be filled with the business of "getting ready." Each society that has not appointed its special campaign committee, with the president as chairman, is expected to do this at once, and to put in the hands of the visiting teams and organization squads which shall be appointed in each the literature provided by the Conference Campaign Committee. The teams will want to be ready to give the reason for the faith that is in them when new members of the society are asked to "come thou with us." The squads will need the helps which have been furnished for new organizations.

September for "preparedness" for the October campaign is the burden of all of the messages which are going out to the auxiliaries just now. Let the campaign machinery in every society get into the smoothest running order, let the literature be studied for all that it is worth, let each auxiliary campaign committee make a careful survey of its own particular field, and let there be the deepest preparedness of self in the women of the auxiliaries for this campaign—not because somebody has proposed such an undertaking in the whole Methodist Church, or even in this particular Conference,

but because we shall be working for a cause that is His own, and because He needs the strength of all these thousand new members at whom this campaign aims.

The Conference Campaign Committee, the president, Mrs. F. M. Tolle-son, Jonesboro, Mrs. J. M. Hawley, Batesville, and Mrs. H. B. Trimble, Clarendon, want to be of help to the women of the auxiliaries as they get ready. Write them if you will.

"I believe in preparedness, but it is in that preparedness of soul by which self is crucified and one is prepared under the leadership of the Holy Spirit "to work the works of God." The Church needs to be tremendously concerned about that preparedness of soul that is necessary for service in God's vineyard, lest she suffer defeat and humiliation. The Church has nothing to do with any preparedness save that which concerns the spiritual life and that necessary for best serving mankind under God's leadership."

THE SOUTH TODAY—A SUGGESTION FOR PASTORS.

Mr. H. W. Hicks, general secretary of the Home Missionary Education Movement, in a recent letter to the Educational Secretary, says:

"May I add a word about Dr. Moore's book, 'The South Today'? I have read it with the very greatest interest since it came from the press, and have coveted for it the largest possible use among the denominations in the South this year. I feel sure that any effort which may be made to introduce the use of this book widely in the churches of your denomination will yield splendid results. In addition to use as a book for reading and a book for study in Mission Study classes, could it not be used in many churches in a series of eight consecutive weekly prayer meetings? We are finding that ministers who are keeping abreast of the times are increasingly ready to base their remarks in prayer meetings on the contents of a book like this, always reserving, of course, time for brief discussion and considerable prayer. Is it not true that many prayer meetings are without power because they have no specific objective such as would be involved if the study of such a book as Dr. Moore's were to be carried on in a series of mid-week prayer meetings for the purpose of stimulating prayer."

REMEMBER THE MISSION STUDY CAMPAIGN IN OCTOBER.

Remember our goal:

A Mission Study Class in every Auxiliary and every woman and child a member.

Mission Study Textbooks Authorized By the Woman's Missionary Council.

(To be used by Adult, Young People's, and Junior Missionary Societies.)

For Adults.

World Missions and World Peace. By Caroline Atwater Mason. Price: Paper, 37 cents; cloth 57 cents.

In this book Mrs. Mason effectively answers the time-worn argument that without the war the heroic and sacrificial in men will not be developed and shows that the work of foreign missions furnishes a Christian equivalent for war and supplies the motives of self-sacrifice and heroism. "World Missions and World Peace" should be read by all women who realize the sorrow in that cry of agony that is voiced by the countless women whose

light and joy are blotted out by war. The book is strong, and a careful reading gives one a new conception of our duty as Christians toward world missions and world peace.

Maid in America. A book of programs for girls on "World Missions and World Peace." Price, 10 cents. Order from Home Base Secretary, 810 Broadway, Nashville, Tenn.

"Maid in America," true to the red, white, and blue, is helpful by offering plans for entertainments that create merriment even at first glance. These plans are brimful of brightness pleasingly combined with the best of sentiments and with sugar-coated information about "World Missions and World Peace."

New Posters. Price .5 cents a set. Order from Home Base Secretary.

Leaders and members of mission study classes will welcome the appearance of a splendid set of posters to be used in connection with "World Missions and World Peace." This set includes twelve pictorial charts or posters, with directions for use.

South American Neighbors. By Homer C. Stuntz. Price: Paper, 40 cents; cloth, 60 cents.

This new mission study textbook on South America contains a complete survey of commerce, society, government, religion, and education in South America. The book was written after the close of the Panama Congress and includes the investigations and recommendations of that historic gathering.

The South Today. By John M. Moore. Price: Paper, 40 cents; cloth, 60 cents.

This book was written by a Southern man and gives illuminating facts regarding the South and conditions in the Southern States. In "The South Today" Dr. Moore discusses agriculture, industry, and education in relation to the religious life of the South.

Old Spain in New America. By Robert McLean and Grace Petrie Williams. Price: Paper, 40 cents; cloth, 60 cents.

This book is directly in line with the theme of mission study for 1916-17, "The Two Americas." It tells how, since the early period of Spanish exploration and colonization Old Spain has left her impress upon much of the territory of North America. A study of the book will give the reader a glimpse of the early beginnings of

missionary endeavor, present-day condition, and needs of these Spanish-speaking Americans, and will tell of the efforts of the Protestant Church through its devoted missionaries to release these peoples from the superstition and ignorance of more than three centuries

Young People—Teen-Age Boys and Girls.

Comrades In Service. By Margaret E. Burton. Price: Paper, 40 cents; cloth, 60 cents.

All young people love biographies; and this book, consisting of eleven missionary biographies, will be at once a joy and inspiration to all who read and study it. The men and women of whom it tells differed in race and nationality. Some were rich, and some were poor; some had social position, and some were slaves; some came from Christian homes, and some were taught to worship idols. But all alike gave for others the best gift that any one can give—the gift of self.

Makers of South America. By Margaretta Daniels. Price: Paper, 40 cents; cloth, 60 cents.

This book was written especially for young people in the late teen age and early twenties. It contains sketches of twelve epoch-making leaders in South American history.

Juniors.

Soldiers of the Prince. By C. E. Jefferson. Price, paper, 30 cents.

This book is written in Dr. Jefferson's happiest style and will prove a most popular study book for juniors. It has a great deal to say about fighting and soldiers in different lands and the qualities it takes to make a good soldier. The book leaves with the children the thought that the greatest victories in the world are not won on the battle field and that all boys and girls can be the kind of soldiers God wants them to be, fighting under the banner of the Prince of Peace.

Children of the Lighthouse. By C. L. White. Price, paper, 30 cents.

In this story we have the opportunity of visiting two charming children in their lighthouse home. Ruth and Tom are twins; and although they live out of sight of land, they have many beautiful things to fill their days with pleasure. By means of letters they visit the children of Cuba, Porto Rico, and Mexico, as well as the Indians and children in the great cities of North America. All the boys and girls of the Junior Missionary Society will be interested in the Lighthouse Mission Band and will love to read the letters received by the twins from children in home mission lands.

Children of the War Zone. A set of ten paper dolls with costumes to illustrate the junior book, "Soldiers of the Prince." Price, 25 cents; postage, 5 cents. Order from Home Base Secretary, 810 Broadway, Nashville, Tenn.

These dolls, representing boys and girls of different lands, will add much to the interest of Dr. Jefferson's book and will prove most helpful to the children.

Helpful Books For Outside Reading.

Because our theme of mission study for 1916-17 is one of such absorbing interest to the world today, we are fortunate in having many books on the subject of Latin America which will be most helpful in pursuing our course of study this year. We note a few of these: "South American Problems," by Robert E. Speer, 75 cents; "The Continent of Opportunity," by Francis E. Clark, \$1.50; "The Two Americas," by Gen. Rafael

Sunday School Department

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SUNDAY SCHOOL LESSON FOR SEPTEMBER 17.

By James Seehorn Seneker.

Subject: Paul a Prisoner in the Castle.

Scripture Text: Acts 22:17-29. (Read the entire chapter.)

Golden Text: "He is my refuge and my fortress; my God, in whom I trust."—Ps. 91:2.

Time: June 3, 57 A. D. Immediately following the last lesson.

Period: Ramsay says: "Chapters 21:12 to 24:23 describe the events of twelve days, May 27 to June 7."

Place: Paul stood on the stairs that led from the Castle Antonia to the public court of the Temple Area. The Jews to whom he spoke were at the foot of the steps, but within the Temple Area.

I. Looking Backward.—Last Sunday we left Paul standing on the stairs which led from the Temple Aurea into the Castle Antonia. He was still under the care of the Roman soldiers, captained by Claudius Lysias. Being granted permission to speak to the crowd, he began, hoping to quiet their fury. He well knew from experience what it meant to be a hater of the Christ and his followers. He knew the point of contact.

How wonderfully Paul was dominated by his all-consuming passion for Christ! In the face of a howling mob he thought not of self, but of Christ. He wanted others to know him. As soon as they heard him speaking Aramaic, instead of Greek, they knew he was a true Hebrew. This was their spoken language; their written language being that of the ancient Hebrew. They were quiet and ready to hear, when they were convinced he was a true Jew.

II. Paul's Conversion.—The answers to three basic questions are necessary when analyzing the meaning of salvation: (1) From what is one saved? (2) To what is one saved? (3) By what means is salvation obtained? In seeking answer to the first question, we find that Paul had much to be saved from, aside

Reyes, \$2.50; "Reports of Congress on Christian Work in Latin America," three volumes containing reports in full of eight commissions, with discussions, \$2.50; "Report of Regional Conferences," one volume, cloth, \$1.

In addition to the many books which have been published on the subject, we call the attention of our women to the current secular and religious magazines for articles on Latin America.

from open sin, as usually accounted. He boasted that he was a Jew. This was proper. But there was a great Jewish tradition and training from which he must turn. Being born in Tarsus and educated at the feet of Gamaliel were matters of pride. Yet he must be saved from the tinge of legalism which inheritance and training had given him. Legalism was a powerful factor in the Jewish system. Under the parental roof and at the feet of the great teacher Gamaliel, he had been taught to believe that in religion one earned his way with God; that is to say, legalistically one kept certain positive commands, which insured salvation. It was worked out on the installment plan.

Let it be remembered that Paul was no whitened sepulcher. He was not consciously mean and desperately wicked. He was a sinner because in a bad cause. He says he was sincere, even in his persecutions. "He was religious, but it was a mistaken religion." "He was honestly on the wrong side."

But while he was saved from this sort of religion, yet the former experience was of much value to him as a Christian. He was able to understand the Jewish viewpoint, and to present the truth to his hearers, to better answer their objections and meet their needs.

(2) To what was Paul saved? He was saved to Christ and a becoming life of righteousness. To him it meant (a) a great benefit, and (b) a great vocation. Christ was no mere teacher or adviser of Paul. He was his Savior. To share this benefit meant to enter the same vocation to which Christ gave his life. Before he was concerned with precepts and rules; now he was interested in (1) character which expressed itself in (2) vocation—the vocation of sonship to God. He was saved into a kingdom of char-

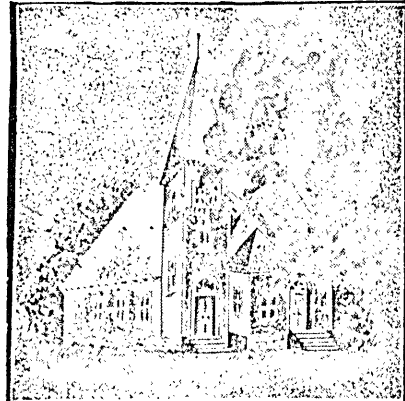
Has Many Friends in the North.

While the Southern friends of "RENEWAR" are almost countless, this remarkable remedy for rheumatism has many good friends in the North. Among these is Mr. M. E. Sorge, Milwaukee, Wis., who writes: "I am glad to say that I have used Renewar with the greatest satisfaction and benefit. It has taken all the traces of rheumatism out of my system. To any one suffering from rheumatism I can highly recommend Renewar Rheumatic Salts." If you suffer from rheumatism or constipation, get a 50c bottle of RENEWAR of your druggist. Money refunded if it fails to relieve. Prepared and guaranteed by Warner Drug Co., Nashville, Tenn.

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WHEN IT COMES, BE PREPARED.



The SAFE and SAVING WAY of Insuring Church and Pastor's property is with THE NATIONAL MUTUAL CHURCH INSURANCE CO., of Chicago, Ill. THE METHODIST MUTUAL. Now in successful operation for years. Business at highest point ever attained, and constantly increasing. Protects against FIRE, LIGHTNING and TORNADO. No assessments. For particulars address HENRY P. MAGILL, Secretary and Manager, Insurance Exchange, Chicago, Ill. Mrs. Alice Harwood Barclay, Agent M. E. Church South, 214 Norton Building, Fourth and Jefferson, Louisville, Ky.

FAIRMONT SEMINARY

WASHINGTON, D. C.

Regular and special courses. Four years of Academic and two years of advanced courses for High School graduates. Music, Art, Expression, Household Economics.

The school was founded in Washington by Mr. and Mrs. Arthur Ramsay in 1899. Miss Judith Leroy Steele, who is so favorably known through her years of connection with Galloway College, has been associated with the school since 1900.

ARTHUR RAMSAY, Principal.

acter. Christ had called him into this kingdom of spiritual personalities, the condition of entrance being the possession of spiritual life.

(3) By what means was salvation obtained? He was saved through faith in Jesus Christ. (1) He saw a new light. (2) He beheld a risen Savior. (3) He was convinced of sin. (4) He heard a personal call. (5) He yielded his will. (6) A personal guidance was received. (7) A conflict was experienced. (8) He triumphed by coming into the light. (9) He confessed his faith and was baptized. (10) His sins being washed away.

III. Across the Continent of Conversion.—"Paul could well feel as Francis Xavier did, and even more intensely, as his life proved. Xavier was in Rome, preparing to go on his great mission to the heathen. He had a vision in his sleep of the sufferings that would come to him—storms, weariness, hostility, hunger, death; but with it he saw the nations he would bring to Christ, and his comrade heard him cry in his sleep, 'Yet more, O God, yet more!' More toil, more sufferings, if thus more souls were to be brought into eternal life."

Truly this was a new continent which Paul traversed after conversion. The pathway was different, the indwelling and propelling motive was different. It is always so with a truly converted man. The necessity of conversion is never an arbitrary matter. Necessity never rises above reason. Conversion is so necessary because of the change which is made in character of personality. The Master said unto him, "I will send thee far hence unto the Gentiles" (v. 21), because it was evident that Christ dwelt in him.

But as he continued to speak, the mob became furious and cast dust into the air.

IV. The Mob Clamored for Paul's Death.—They were enraged beyond

HOW MRS. BEAN MET THE CRISIS

Carried Safely Through Change
of Life by Lydia E. Pinkham's
Vegetable Compound.

Nashville, Tenn.—"When I was going through the Change of Life I had a tumor as large as a child's head. The doctor said it was three years coming and gave me medicine for it until I was called away from the city for some time. Of course I could not go to him then, so my sister-in-law told me that she thought



Lydia E. Pinkham's Vegetable Compound would cure it. It helped both the Change of Life and the tumor and when I got home I did not need the doctor. I took the Pinkham remedies until the tumor was gone, the doctor said, and I have not felt it since. I tell every one how I was cured. If this letter will help others you are welcome to use it."

—Mrs. E. H. BEAN, 525 Joseph Avenue, Nashville, Tenn.

Lydia E. Pinkham's Vegetable Compound, a pure remedy containing the extractive properties of good old fashioned roots and herbs, meets the needs of woman's system at this critical period of her life. Try it.

If there is any symptom in your case which puzzles you, write to the Lydia E. Pinkham Medicine Co., Lynn, Mass.

measure when Paul spoke of going as a missionary to the Gentiles. "They could not bear the thought of uncircumcised heathen being made equal to the sons of Abraham." "This word fell like a spark on the inflammable mass of their fanaticism." (Farrar.)

One who has observed the gesticulations and heard the vociferous yells of a present-day Oriental friendly chat is perhaps somewhat better prepared to picture the fury of a real mob. Many a time the writer, during a recent visit to Palestine, asked why certain individuals were quarreling so loudly and fanning the air with their hands. He finally learned that in the friendliest conversations these people intersperse much loud talk and generous gesticulation to manifest sincerity. However, we did see one mob that was really infuriated. No, thank you! We don't care to see another.

The chief captain, being a Roman, spoke both Latin and Greek, but could not understand the Jewish tongue. Hence he did not understand what Paul was saying. But, judging from the fury of the crowd, he decided that he must be a criminal. He thought, doubtless, "Where there was so much smoke there must be some fire." He decided to scourge Paul, and thus compel him to confess the supposed crime. Little did he suspect that Paul was a Roman citizen. While they were preparing to administer the scourging Paul asked in a quiet tone if it was lawful to scourge a Roman citizen. This halted the whole proceeding, and fear seized both the captain and the men who were ready to torture him. They had gone too far in so ill-treating a Roman citizen.

V. A Star of the First Magnitude.—It is quite proverbial to speak of the "logic of Paul." Yes, he was great as a logician. But do we not remember that character is determined more by the emotional elements than by reason and logic? Why not speak more often of his impassioned love? His one purpose was not only that he should share the life of God, but that all men should enjoy the same privilege. He would have them share with him a great life, which was characterized by (1) great character expressing itself in (2) great vocation—sonship to God. He constantly manifested his vocation of sonship by doing the work of a son. Man's highest mission is to become full-grown men in Christ Jesus.

If our vocation is that of sonship to God, should we not manifest it by giving our lives over to the activity of implanting and developing the spirit and purpose of Christ in the lives and institutions of men?

VOCATION DAY IN EVERY SUNDAY SCHOOL.

Vocation Day for the Sunday schools of our church has been fixed for Sunday, September 24, and the lesson in our Sunday school literature for that date is devoted to that subject. It is hoped that the day will be effectively observed throughout our Methodism. Would not this be an appropriate time for our pastors to preach the annual sermon on the ministry called for by the discipline? The Department of Ministerial Supply and Training will send free to all who write for them, a package of helpful pamphlets on the subject by some of our prominent preachers. Will the brethren also send to our office in Atlanta the names of all candidates for the ministry, so that we may put into their hands some helpful suggestions

EPWORTH LEAGUE.

THE EPWORTH LEAGUE LESSON FOR SEPTEMBER 17.

By Rev. H. C. Hoy.

Little Chances to Help.

Scripture References: Ex. 17:8-13. It is the small things that help to make the large things. Some only have an eye for the big things, and consequently never accomplish anything, since nothing large exists without a small beginning. Thus, it is the small chances to help in life that count at all times. The small chance used comforts the sorrowing and assists the helpless.

First, looking after the small things ultimately cares for the large.

1. It has been well said, Take care of the pennies and the dollars will take care of themselves. The reason that the majority never have any property is because they do not put the right value on their pocket change. They see a thing they desire, and because it only costs a little they purchase, until all their money has been spent for things non-essential. They then wonder where their wages have gone. People can save a five-dollar bill, but they cannot keep a nickel. And the five-dollar bills go in the form of nickels and dimes. People should take care of the small things, and never spend until the needs justify the spending.

Again, many will not give to the Lord's work for the reason that they can only give a small amount, but they will spend that small amount in some needless manner. They forget that the movies and other flourishing businesses are doing well by the gathering in of the small sums. It would be well to think of the widow's mite and how the Lord commended and no doubt through His power multiplied that gift. Every one has a chance to assist the Lord's work, even if only by a small amount.

2. Doing the small things makes

about the great work to which they are called?—R. H. Bennett, Secretary, Department Ministerial Supply and Training.

Atlanta, Ga.

LITTLE ROCK CONFERENCE SUNDAY SCHOOL BOARD.

Report of Treasurer.

Receipts since August 21:	
Apportionments and Specials.	
C. E. Hayes, personal, city.....	\$12.50
Berea S. S. Class, Arkadelphia (Special)	1.00
Stanton S. S. (Apportionment) ..	1.50
DeAnn S. S. (Apportionment) ..	2.41
Holly Grove S. S. (Apportionment) ..	2.81
County Line S. S., Womble, (Apportionment) ..	2.00
Glenwood S. S. (Apportionment) ..	3.85
Total	\$26.07

Children's Day Receipts.	
Capitol View Church, city	\$ 3.00
Thornton Sunday School	3.00
Blevins Sunday School	5.00
Midway Sunday School	5.00
Mena Sunday School	3.40
McGehee Sunday School	8.50
Nashville Sunday School	6.00
County Line S. S., Womble	1.50
Traskwood Circuit	6.25
Moscow Sunday School	1.00
Pleasant Ridge S. S.	1.00
Total	\$43.65

R. E. Overman, Treasurer.

the doing of the large ones possible. The janitor is just as necessary to the success of a church as the preacher; without him the building would be unfit for services, and the pastor's work be discounted. The person attending church is essential to its prosperity, for the service would be profitless to empty pews. Good citizenship makes it possible for President Wilson to stand for splendid achievements. He can count on the nation backing him in a crisis. So it is with God. He takes us into partnership with Him in the affairs of this world, and He can do great things through us if each of us will do our part. The Lord wants us to invest our talents, whether they be many or few. He punishes those who fail, as in the case of the man who buried his talent.

Every Leaguer should do his part on the program and other affairs of the League, and then the League will do a splendid work.

Second, taking advantage of the chances to do the little things makes people happy.

1. It is the small art that brings cheer and comfort. How much brighter life would be for the thousands if every one would make an effort to be cheerful! When you meet one in the morning, give him cheerful greeting. It does not require much effort, and yet it may mean a day of happiness to some lonely person. When you go to your office in the morning, carry a cheerful atmosphere. It will make others happy, and will cure you of the blues as well.

Further, courteousness may seem a small matter, yet it shows the character of one.

It does not cost anything to be courteous, but it is often expensive to indulge in discourtesy, and helps not the one indulging in his outburst of temper or carelessness.

Many great corporations realize the value of the small act of courtesy and teach their employees to be kind and patient under all circumstances. The churches need to realize that more. When a stranger comes to your door, make him feel welcome. Again, no act was too small for Jesus to do when he helped others. No person was too poor or so low but that he commanded all of Jesus' attention for the time being. I wish we could get our young people of today to understand that no work is little that is God's work, and that it is an honor to serve the Lord.

Let the Leaguer look after the details of their communities and then watch the community improvement.

YOUR HEART

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

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

HELP IN MEETINGS.

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

CHILDREN'S DEPARTMENT.

WHAT CAN A LITTLE CHAP DO?

What can a little chap do
For his country and for you?
What can a little chap do?

He can play a straight game all
through;
That's one good thing he can do.

He can fight the great fight
For the truth and the right;
That's another good thing he can
do.

He can shun all that's mean;
He can keep himself clean,
Both without and within;
That's another good thing he can
do.

His soul he can brace
Against everything base,
And the trace can be seen
All his life in his face;
That's an excellent thing he can do.

He can look to the light,
He can keep his thoughts white,
He can fight the great fight,
He can do with his might
What is good in God's sight;
Those are great things he can do.

Though his years be but few,
If he keeps himself true
He can march in the queue
Of the good and the great,
Who battled with fate
And won through;
That's a wonderful thing he can do.

And in each little thing
He can follow the King—
Yes, in each smallest thing
He can follow the King—
He can follow the Christ, the King.
—John Oxenham.

CATCHING.

"Mother, do you think I could go
and play with Edna tomorrow?" asked
Lois just before she went to bed.

One of her mother's old friends
had just moved into the neighbor-
hood. She had a little girl, and Lois
had been promised that she could go
and get acquainted just as soon as
they were settled.

But, instead of answering at once,
mother looked at father and said:
"Do you think it is catching?"

"I can't tell," said father, with a
little twinkle in his eye. "It may be.
But you might let her go, anyway."

"Very well," said mother. You
may go tomorrow, Lois."

"Mother, has Edna the measles?"

"Oh, no, dear; nothing as bad as
measles. Now hurry to bed. It is
five minutes past time."

Lois went to bed, wondering what
Edna had that might be catching. If
it had been as bad as measles Lois

To Drive Out Malaria

And Build Up the System
Take the Old Standard GROVE'S
TASTELESS chill TONIC. You know
what you are taking, as the formula
is printed on every label, showing it is
Quinine and Iron in a tasteless form.
The Quinine drives out malaria, the
Iron builds up the system. 50c.

ARKANSAS SONG LEAFLET.

This contains both words and mu-
sic of "My Own Loved Arkansas," pub-
lished 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 Arkau-
sas Methodist, Little Rock, Ark.

would have given up the visit, for
she had had measles that spring, and
she remembered how ill she was.
And mother said she was fretful and
whiny yet because of the measles.
But, since it was not as bad, she de-
cided to go. She might not catch it,
anyway.

The next afternoon she went to
Edna's house, and knocked on the
door.

"Why," said Edna's mother, "here
is Lois come to visit us. Edna, my
dear, come get acquainted with
Lois."

A little girl came flying into the
room. She didn't look the least bit
sick. If you can imagine the very
nicest smile you know turned into
a little girl, that would be Edna.
There were smiles in her eyes and in
her cheeks and in her voice, and by
the way she skipped and pranced,
I think they were even in her feet.
She took Lois out to the garden to
see her play-house.

"Oh, I'm so glad you've come,"
she said. "Now we can play school."

"I don't like to play school," said
Lois, with some of the fretfulness
coming into her voice. "I'd rather
play house."

"I like to play house, too," said
Edna. "Of course we'll play what
you'd rather, because you're company.
Would you rather be the mother?"

"I'd rather you'd choose what you
want to be," murmured Lois, the fret-
fulness quite gone. "And afterward
let's play school, too. I think I'd like
that."

So they played both games, and
Lois didn't get a chance to whine or
insist on her own way. Edna said
she was company and should have
her own way, so there couldn't be
any argument about it. And Edna
was so pleased with everything, and
smiled and laughed so often, that
Lois had to laugh too.

Lois went home that night skip-
ping and singing. Mother and father
were on the porch.

"It was catching, after all," said
father.

"Yes," said mother, "I see it was."

When Lois went to bed that night
she examined herself carefully to see
if there were any red spots on her
arms or chest. There were not. She
didn't have headache or sore throat.
What could she have caught?

Edna came to visit Lois in a few
days. Without any one telling her
to do it, Lois was very polite and
asked Edna each time what she
would rather do.

But at length Edna said: "You
choose this time. It's more fun
sometimes to do what other people
like."

So they played singing-school, and
Edna taught Lois some new songs.

"You do think of the nicest things
to do," said Edna. "I think you're
just lovely for a best friend."

When Edna had gone home, Lois
said to her mother: "Edna thinks
most everything is lovely. She thought
it was a lovely day, though I thought
it was too hot. And she liked our
house and orchard, and my play-
things, and the dog and my mother
and father and me."

"What good times she must have
when she sees so many things she
likes!" said mother. "I suppose she
hardly ever finds anything to com-
plain about."

"She doesn't," said Lois. "And
she does have lots of fun. I believe
I'll look for the nice things too. I'd
like to have as much fun as Edna
does."

"I see it is very, very catching,"
laughed mother. But she wouldn't
tell Lois what was catching, and Lois
couldn't find a thing the matter with
herself.

The next time Lois went to visit
Edna she carried five cents in her
apron pocket.

"Oh, Edna! let's go down to the
little store and get some ice cream."

"I don't believe I want to buy any,"
said Edna.

"Won't your mother give you five
cents?" asked Lois.

"Oh, yes; I have five cents, and
lots more of my very own. But I
don't believe I want to buy ice cream.
I'm going to do something nicer with
it."

"What is nicer than ice cream?"
asked Lois.

"I believe I will tell you," said Ed-
na, "and then you will see that it is
more fun."

"The woman who washes for my
mother brought her little girl with
her once. The little girl is a crum-
ple, and her mother had to bring her
in a wheel-chair. I showed her some
of my birthday books, for she loves
to read. And what do you think! she
never had a birthday present. Not one.
You see, she has only her mother to
take care of her, and the mother on-
ly earns enough to buy the food and
clothes. So I'm saving my money, all
my allowance, and what's in my bank,
and I'm going to have a real birthday
for her. She shall have a cake with
candles, and flowers, and a book full
of lovely stories like some of my birth-
day books. So I can't spend any
money for ice cream, because her
birthday is next month. Won't it be
fun to see how glad she is when she
gets her first present?"

"Yes," said Lois, slowly. "Can I
go, too, and see her get it?"

"Why, of course. That will be
lovely. It will be a regular party,
won't it?"

"I guess I won't get any ice cream
today. I shall save my money, too,
and I'll buy her a present."

"Oh, what fun that will be!" cried
Edna.

And most of the afternoon the two
girls talked about what they would
do at the party for the girl who had
never had one before.

Lois came home skipping and
singing again.

"Mother!" she cried, "I'm not go-
ing to buy any ice cream or candy for
a long time."

"Why should that make you so
happy?" asked mother.

"Because I'm going to help give a
birthday party to a girl that never
had a thing for her birthday before.
We are going to have such fun."

"I see you have caught it," said
mother. "You have a well-developed
case."

"Mother, what have I caught?"
begged Lois.

The mother took Lois on her lap.
"My dear, you have caught two of
the best things a little person, or a
big one, either, can catch: they are
a merry spirit and a kind heart. Our
little girl was getting very fretful
and cross. We knew that Edna was
happy and sunshiny, so we hoped
that her merry spirit was catching.
Father and I felt very sad when we
saw our daughter growing selfish
and caring for herself first. Edna
was kind-hearted and thought of
other people first. We hoped it was
catching. And both of those good
things were. Our little girl is grow-
ing more cheerful and kind each day.
Aren't you glad you caught some-
thing?"

Lois was very glad, and she
thought over it all evening. She
meant to catch more cheerfulness
and kindness. Then she thought of
something new.

"Mother," she said at bedtime,
"perhaps some one may catch some
nice things of me sometimes."

"I think they will," said mother.
"I have noticed that smiles and
kindness are even more catching than
the measles."—Christian Standard.

TWO BOYS WHO DIDN'T WANT
TO GO TO BED.

Down in the corner of the yard was
a tent, the most splendid thing that
Harold and Junior owned. Uncle
George had sent it to them from his
big store, and they had played in it
almost all the time since it came.
What fun they had playing circus!
Sport had learned three new tricks;
and even Captain Jinks, the old cat,
left the barn to be near the boys. He
made a fine black bear. Then there
were Junior's toy elephant that nod-
ded its head whenever you touched it,
and his Teddy bear; and Harold had
an Indian suit. Why, the days were
not long enough for all the good
times!

"Harold! Junior!" called mother
from the door. "Bedtime! Come,
dears!"

But Harold and Junior were laugh-
ing loudly at Sport's latest trick. He
was walking on two feet, balancing
a stick on his nose.

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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

NEWS OF THE CHURCHES.

LITTLE ROCK AND ARGENTA
PREACHERS' MEETING.

Dr. Monk led the devotional service, making a splendid talk on prayer which the preachers appreciated very much.

Reports were as follows:

Hundley—(Pulaski Heights). Prayer meeting well attended all summer. Sunday school held up fine during the hot weather. Have raised about \$1,000 to be applied on church debt. Congregations large both services Sunday.

Fizer—(Hunter). Best congregation Sunday evening I have seen at Hunter. Raised thirty dollars for the temperance campaign. Sunday school increasing, also the League.

Dr. Richardson—(Asbury). Good prayer meeting; large increase in attendance. Congregations and Sunday school have held up well through the summer.

Dr. Wilkerson—(First Church, Argenta). Prayer meeting has kept up remarkably well during my absence. Sunday school fair; League moderate. Good congregations Sunday.

Fitzhugh—(Henderson). Just closed meeting, J. D. Baker conducting the services; 15 additions; things moving nicely.

Hammons—(Winfield). Good day Sunday. Had installation of officers of League Sunday night; had largest night crowd we have had at Winfield. Eight additions, one on profession. Prayer meeting held up well. Had Dr. Monk with us Sunday night a week ago, while pastor was preaching for J. D. Baker at Twenty-eighth Street.

Hutchinson—(First Church). The church has had a very satisfactory summer. Ten additions. Good congregations Sunday.

Musser—(Capitol View). Have just got on the ground, do not yet know much of conditions, but am very hopeful for a great winding up at the end of the year. Fairly good congregations Sunday.

Dr. Monk reported being at Keo Sunday, where he preached at 11 o'clock, administered the sacrament, baptized two, took three into the church. Preached in the afternoon at Hubb School House, where we have recently organized a church with 42 members; took two into the church there.

Twenty-eighth Street—(J. D. Baker). Had good meeting with Fitzhugh at Henderson Chapel. Fitzhugh has done a great work there, having taken over ninety into the church there this year. Brother Fitzhugh is a man that stays on the job. I heard no criticism of him from his people, not a

boys fell fast asleep. And how they did sleep! It was very, very much after their usual rising hour when they woke up just as they heard a "Toot! Toot!" under their window.

"Uncle George!" cried Harold and Junior at once.

But Uncle George was on his way back to the city. He had come to take the boys with him, but—they were still asleep.

"Early to bed and early to rise, Makes a man healthy, wealthy and wise,"

sang mother, as the boys ate their late breakfast of bread and milk. And two sleepy-eyed, cross-looking, lame-feeling, stupid-acting little boys understood.—Westminster Primary Lessons.

word. Brother Colquette of A. B. C. preached at Twenty-eighth Street Sunday night to a very good congregation. Sunday school and prayer meeting have held up well through the summer.

BOYS' WORK AT HELENA.

The boy's work at the First Methodist Church in Helena, organized last year under the popular pastorate of the Rev. J. D. Hammons, has been carried this year under the pastorate of Rev. C. M. Reeves along the lines of the "Woodcraft Indians" plan, of which Ernest Thompson Seton is the originator. Perhaps it is not generally known this work antedates the Boy Scout work. Gen. Baden Powell came over to this country and camped out all winter in the far Rockies with his friend Seton, who told Gen. Powell of his Indian woodcraft work in a small way with a group of boys at his home in Greenwich, Conn. Gen. Powell at once seized upon the idea. Returning to England he developed the idea along the Scout lines, as England was then wrought up over the Boer War.

Mr. Herbert C. Mayer, of Elgin, Ill., and a student of Oberlin College, and a "leader" for several years of boys at the International Sunday School Association Camp for large boys at Geneva, Wis., has been in charge of the Boys' Work since the middle of May. He has come into more or less intimate contact with a hundred boys, maintaining headquarters in the basement of the church where a library was provided. Weekly council meetings, games, etc., were held by camp fires in the woods.

Mr. Mayer and his brother, Mr. Frank Mayer of the Geneva Camp, with a group of boys are now in camp at Miller, Ark., on Little Red River. The result of the summer's work is most gratifying to the pastor and others interested. Mr. Mayer is not merely proficient in his work, but deeply spiritual, evidencing a splendid wholesome manhood, and exercising a wonderful influence over the boys. Through his influence many were led to express themselves during the Culpepper meeting for a better and more fruitful life and to give up their bad habits.—Mrs. W. D. Reeves.

MEETINGS AT WESSON AND
ELSEWHERE.

Beginning with July 3, I have been in four protracted meetings, at Harrell with Rev. L. T. Rogers, pastor; McMahan's Chapel, Buena Vista

charge, Rev. A. G. Cason, pastor; Olive Branch, El Dorado Charge, Rev. C. F. Messer, pastor. I enjoyed preaching to the people in all those meetings, and we saw some good results. We hope good seed were sown, that will bear fruit. Brother Messer could not be with me at Olive Branch, as he was not able to be out on account of sickness.

We closed a twelve days' meeting here at Wesson August 24, which was in some respects a good meeting. We had Rev. Walter Scott, son of our T. D. Scott of Hope, with us all the time. He did all the preaching, and most of the altar work. While he is young in years, yet he gave satisfaction in all his work. Our people here are delighted with him, and rejoice to see a young man so zealous and able. I am sure he touched many of our people. While we had our usual share of difficulties to meet, and it seemed more than usual, we had a good meeting. We know of 15 or 16 conversions, six joined our church on profession. Others talk of joining. Some will go to other churches.

We are beginning to think of conference, and will try to be ready.

I wish all would read the Arkansas Methodist. It is fine.—B. F. Scott.

ELM SPRING CIRCUIT.

We have been in a great revival at Thornberry Church. We had 18 conversions, one reclamation. Rev. G. G. Davidson, our presiding elder, preached one week and he surely is a providential man. He preaches the old-time gospel that sets men's hearts on fire with the love of God. He put the spirit of Christ into many of our cold Christians and made them feel their responsibility as soldiers of the cross. We have learned to love him for his deep interest in the preachers of his district. He sees to it that they do their duty and we love him because of this fact, because we realize that the preachers of this age are not doing their duty and are not preaching the true gospel of Christ. Then we had W. C. Moorman, evangelist from Siloam Springs, and this man of God full of fire and the Holy Ghost did much good by preaching the old standard of religion as taught by John and Chas. Wesley. It did our hearts good to hear the old truths again.

Thanks be to God for a man that is not afraid to stand up for righteousness in this wicked and perverse generation! What if we are persecuted. Think of the goal? We are going to Old Grand View the 29th to begin

"Harold! Junior!" called mother again.

"In a minute, mother!" answered Harold. "In a minute, mother," echoed Junior, and they went on playing. Now that had been the same answer that they had called back every evening for nearly a week. Then two grumbling boys went toward the house.

"Mayn't we stay up longer, mother? A boy of eight should stay up longer, mother," coaxed Harold. "A boy of seven can stay up, mother," echoed Junior.

"But boys of seven and eight need a great deal of sleep.

"Early to bed and early to rise, Makes a man healthy, wealthy and wise,"

sang mother.

Father looked up from his paper. "Suppose we let the boys have their own way tonight, mother?"

"Whoop!" cried Harold. "Whoop!" echoed Junior, and then they raced back to the tent, "Let's stay here all night," said Harold. "I'm not afraid."

"I'm not afraid, either," said Junior, and they went on playing.

By the by the daylight had gone entirely, but the light from father's reading lamp shone out. By and by the moon rose, and the stars shone out. By and by Sport left his little friends and went into a corner of the tent and threw himself down with a great, tired sigh. By and by the katydids began to call: "Katy-did!" "Katy-didn't!"

"Wish they'd stop!" said Harold with a little shake of his shoulders. "But I'm not afraid!"

"I'm not afraid, either," said Junior, but his voice was very low.

By and by they heard a noise in the barn. "Oh, it's only Pete rattling the hay in his stall," said Harold.

Presently father put down the windows, locked the doors and put out the light. "Mother and father are going to bed!" gasped Junior.

"Well, we don't care!" said Harold. But they drew closer as they looked toward the big, dark, quiet house. How queer the garden looked! The bushes were like big, black hills.

"I'm scared, Harold," shivered Junior.

"There's nothing to be afraid of"—Harold began. Then he gave a yell that did not sound a bit like that of an Indian brave. Junior began to cry. What were those two shining lights peering at them from the tent door? They raced for the house, and reached the door just as father unbolted it.

Two minutes afterwards they were in mother's arms in their own little bedroom, telling the story.

"Why, boys, that was only Captain Jinks! Didn't you know that a cat's eyes are like two coals of fire at night?"

It was, indeed, late, when two tired

PILES CURED AT HOME BY
NEW ABSORPTION METHOD.

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

LAND FOR SALE.

For sale at a bargain, 158 acres of fine up-land, four miles west of El Dorado, Ark. Well situated, nearly all cultivable, some heavily timbered. Can be made an ideal home and farm.—Address J. J. Mellard, Waldo, Ark.

You and Your Friends—and

Coca-Cola



You tried it because we told you how good and delicious it was.

But your friends began drinking it because you told them how good it was. This is the endless chain of enthusiasm that has made Coca-Cola the beverage of the nation.

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nicknames encourage substitution.

a revival and we expect great blessings from the Lord.

Our work is going to be a little pressed financially on account of the drouth. We are due for ministerial support \$147.65 to date. The Lord will care for his own.—Julian Foster, P. C.

MEETING AT DANVILLE.

Dr. Arch Holder and Brother J. Douglas Swaggerty were with us in a good meeting this summer. At the conclusion of the meeting, August 6, we received fifteen grown people into the church, baptized sixteen young people, and christened twelve infants. Most of these young people, with several others who had been christened in infancy—eighteen in all—after meeting a number of times for prayer and instruction, were received into the church last Sunday. Another class, which will be received two months from now, will be organized immediately.—J. Wilson Crichlow.

MOUNTAIN HOME.

Have just closed another Personal Workers' Campaign; thirteen conversions and additions. The meeting reached five school districts. Our big tent, 36x75, failed to accommodate the great crowds who came for miles. Closed with a Community Day, Sunday school, preaching, banquet and baptismal sacrament. The crowd was estimated at 700 people. Found one more student for Hendrix, and one more student for the ministry.—M. A. Fry.

WARREN AND ELSE.

We want to say bravo to the Arkansas Methodist for its able editorials and other Anti-Saloon articles which appear in every issue of the paper. If the press in general, and the preachers and churches will work, as I hope they will, we can defeat the attempt of saloon men to repeal statewide prohibition. Of course, in sentiment a large majority of the people are against saloons; but if we do not vote, there is a chance for defeat, for rest assured the whiskeyites, to a man, will do their best to defeat us.

WHY I AM NOT A BAPTIST.

An eight-page booklet that parallels the bigoted "One Only True Church" claims of the Baptists with the similar claims of the Roman Catholics, and contrasts the exclusive practices of these churches with the catholicity and democratic practices of the Methodists. Just from the press. By Rev. P. O. Lowrey of the Louisiana Conference.

Makes Methodists intelligently loyal and blocks the way of the proselyter. Highly commended by both pastors and laymen. Should be in every home.

Price 10c per copy; \$1.00 per dozen; \$1.50 per hundred.

Address: P. O. Lowrey, Donaldsonville, La.

THE BEST CATECHISM.

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

JOHN P. ALMAND Architect

Recommended by Little Rock Conference Board of Church Extension.

1107 State Bank Building
LITTLE ROCK, - - ARKANSAS

Brother McKay gave us a strong, earnest and logical sermon August 27, against the saloon which was much appreciated, and I think will bear fruit. He said only three names from Warren were on the whiskey petition and they were illegal.

Is man the most selfish animal in creation? It seems to this scribe that the person who is so selfish as to vote for a thing that he knows will help to ruin his family and the community, is more selfish than the brute; because the brute's selfishness does not ruin his companions.

Our congregations are not large, but we are not dead. Brother McKay spent his vacation at the Arkansas Southern Mill Camp, and I understand that about forty joined the church. Miss Mann is doing a much needed work in the Sunday schools of the saw-mill people of Warren. The mills have been very liberal in furnishing houses and other conveniences, both for Sunday school pupils and also gymnasium at the public schools for both girls and boys.—W. H. Blankenship.

HERMITAGE.

We have just closed a nine weeks' siege of revival work, commencing at Ingalls, thence to Carmel, Smith's Chapel, Moro Bay, Green Hill, Sardis and Palestine, resulting in 62 conversions and 37 additions by certificate and otherwise. We have received 20 from the Missionary Baptist Church by administering the complete vows, and altar instructions with reference to the doctrine and discipline of the Methodist Episcopal Church, South. We have also received six from the Presbyterian Church. We have dismissed by death five, by certificate four, one to the Baptist Church, making a total loss of ten up to date, leaving us a net gain of 89. We have four more meetings to hold yet, namely, Farmville, Vick, Colvin, and Hermitage.

This has been a very hard year's work. Our junior preacher, Brother C. Crow, was stricken down in the early part of the year, and not able to do the work that was necessary to be done, having to give up the work in May. We made arrangements with Brother Vernon Savage, a young local preacher, to help us the remaining part of the year. The pastor is at home during this writing. We arrived last Sunday night at 12 o'clock sharp. Now right on the verge of a nervous break-down, under the treatment of a doctor, but hope to be able to finish up the balance of the revival work during the month of September and October. We feel safe in saying that we will go beyond the hundred mark in conversions, and possibly 150 in total additions.

The Hermitage Circuit is coming to the front. I believe that the finances will reach 45 per cent in advance of last year, notwithstanding the fact that we are badly behind up to date. The pastor's salary is behind more than \$400 up to date. But the Board of Stewards say that it will be paid. Our assessment for salary is \$100 above that of last year, and whoever may be the pastor another year will go \$100 in advance of this year. There is a fast-growing interest on this work. Corn, potatoes and cane are good. Cotton is cut short by the boll weevil. We have collected some on Missions and sent it in, holding receipt for the same. This has been far the best year of the two that we have spent on this work. The spiritual state of the church is far in ad-

vance of last year. We have done a great deal of furnishing parsonage and churches and repair work. Placed a splendid organ in the Ingalls Church.

We have one of the best parsonages in the district well furnished, a splendid barn, and new lot fence. We are planning, praying, working to make a good report at the Annual Conference this fall.

Now, in conclusion, I speak for the Hermitage people as well as for myself. We thank the good brethren in the ministry who answered my letters last year and in the early part of this year with small checks to be applied on a church bell. We now have the bell on the church. It is a fine steel alloy bell 36 inches in diameter. We are all proud of our new bell. The District Conference was a benediction to our people here at Hermitage. I think that the good people of Hermitage will be ready for it again when it comes their turn.—J. C. Williams, Pastor.

OAKLAWN, HOT SPRINGS.

After a spell from heat stroke I spent a few days at Hot Springs recuperating and while there attended church at Oaklawn. Having formerly been pastor there I am always interested in the progress of that place, as well as our Methodism everywhere. On Sunday I heard a splendid sermon on prohibition from Brother Few, the presiding elder. On Monday night I attended the quarterly conference. During the discussion of the business it was learned that 85 members had been received there during the year. Also, there were over 200 members enrolled in the Sunday school. The Woman's Missionary Society reported \$102 collected during the last quarter. I cannot recall the exact amount collected during the past quarter for the support of the ministry, but it was a very gratifying report. Their little church building was wrecked in the late storm, but has been replaced and they are preparing to enlarge the building. Brother R. L. Duckworth, the pastor, has done a noble work at Oaklawn this year. He is an energetic live wire.—O. H. Keadle.

Lonsdale, Ark.

BROTHER HALL'S MEETINGS.

On Friday night after the fifth Sunday in July I closed a good meeting with Brother Jenkins at old Liberty Camp Ground, seven miles south of Washington. I only ran the meeting six days as I had to leave for Oklahoma to engage in another meeting.

We had a real good meeting to be of such short duration. Three were saved the last night of the meeting. Many were reclaimed during my short stay. Ten or twelve were either reclaimed or converted.

Dear old Brother Gold, one of the pioneer preachers of the Little Rock Conference came out from Washington and prayed and did all he could to help promote the kingdom of God in that place. He used to serve the people there as pastor twenty-five years ago. He is now in his declining years. He will soon cross over the river and claim his reward. He is one of the sweetest spirited men I have had with me in many years.

We closed out on Friday night before the first Sunday in August with an old-fashioned hand shake, with many sobs and tears, with the understanding that I come back again next year or sooner. I have held three

meetings there. Some godly folks live there.

I started from there to Mukogee, Okla., for three weeks' meeting, and got a message when I reached my home town, that there was so much sickness they had to put the meeting off till a later date, so I went right on to Hugo, Okla., and was met there by Brother Neighbors, a preacher who has eight appointments, scattered over territory of about 30 or 40 miles, and he took me out into the country, 14 miles northeast of Hugo, and turned me loose on some folks where the battle was very hard. The weather was the hottest I believe I ever experienced. I battled there under the shade of large oak trees for nine days. The weather was so terribly hot we could not stay in the schoolhouse at all. We have no church there, but the preacher preaches in the district school house.

Oklahoma is very much behind on church building. We ate peas and good old-fashioned corn bread and drank cold well water and fought sin during the day and mosquitoes at night. We had about fourteen saved and took eight into our organization. It was a very satisfactory meeting considering everything. The people were very much distressed about their cotton crops being greatly cut off by the hot weather and boll weevil and boll worms. We closed out on Monday night following the second Sunday in August. I came from there for a two weeks' meeting five miles south of Bardwell, Texas, and southeast of Ennis, Texas, ten miles, at a place known as Byrd School House. We began here last Friday night under a large shed. Had large crowd.

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The cotton crop is cut off almost half on account of the long hot spell of weather. Had no rain here worth mentioning since June. Will send you the notes on my meeting here when it closes. Had something like 500 out last night. Preached on prayer, Luke 18:1.

Something like 50 came and gave their hands. Great many wealthy farmers live in this community. I will go from here within 40 miles of Hot Springs to a place called Atlee, Ark., near Shawmut, to help Brother S. L. Durham two weeks. We expect to organize a Methodist Church at Atlee.—J. A. Hall.

BEN LOMOND CIRCUIT.

Just closed a five days' meeting at Wrights' Chapel. Received two into church by baptism, one by certificate. Church is well revived. Crop gathering seems to be the order of the day now.

Some sickness and one death in the community. The 9-months-old baby girl of Brother Arthur Mitchell died Wednesday morning.—A. W. Youngblood, P. C.

GREAT REVIVAL AT PARIS, ARK.

The wail of the pessimist that the good old days of great revivals are gone, and that the Church and the world are steadily and rapidly and hopelessly growing worse, is not now being heard in Paris and the surrounding country. The marvelous work of Divine Grace wrought by the power of the Gospel of Jesus Christ under the leadership of Lockett Adair of Dallas, Tex., and his fine corps of workers, with the co-operation of the churches, has silenced the croaker and set the prayers of God's people to music. Pages might be written giving even a brief summary of what has been accomplished in the individual churches and between the churches, and in the town, and in the country for twenty miles round about, but space forbids. A broad and strong foundation was laid in the full, hearty and enthusiastic co-operation of all the Protestant churches, Methodist, Presbyterian, Baptist, and Disciples. Rev. Lockett Adair is a vigorous, practical, searching, scriptural, spiritual, broad-minded and wonderfully winning preacher. He is neither a faddist nor a crank. He has that none too common grace, even among preachers and evangelists, of always "keeping sweet." A finer corps of workers than Lockett Adair and his helpers would be very hard to find. Over five hundred professed faith in Christ, counting those who were reclaimed. Some two hundred and fifty have united with the various churches of Paris. The Methodist Church received about seventy-five. I heartily

Worth \$1,000,000.

If you were about to die and heard of some remedy that would restore you to health, you would gladly give all you possess to obtain it. For only 25c you may secure a box of Gray's Ointment which may be the means of preventing your death from blood poisoning. It is from little neglected sores, cuts, bruises, burns, etc., that fatal blood poisoning often starts. Gray's Ointment, if applied as soon as the affection is contracted, will allay pain and heal the wound, thus preventing any serious after-effects. Successfully used in thousands of homes for nearly a century. Most druggists sell it. For FREE sample, write W. F. Gray & Co., 830 Gray Bldg., Nashville, Tenn.

commend Lockett Adair and his party to any church or town or city needing a genuine revival. All the finances of the great meeting, and the amount was large—about \$1,300—were easily raised.—George McGlumphy, Pastor Methodist Church.

TWO WEST TEXAS CAMP MEETINGS.

It was my good fortune some time ago to be invited by the pastor of the Christian Church of this city to attend the Bright's camp meeting, and we left before day light and made the 66 miles distance in a Ford car in time to be present at 11 a. m. preaching service.

This camp meeting is given by Mr. Bright for the families who live on his ranches and who rarely ever have any other chance to attend church. Mr. Bright owns 128 sections of land in one body, and the camp is about in the center of this large estate, and is only 12 miles from the Mexican line. For the protection of the life and property of the campers, six river guards in the U. S. service were furnished. No truer, braver men ever lived than these.

Everybody is expected to bring bedding, but Mr. Bright furnishes all meals, about as good as any city hotel does where you pay \$3.00 per day.

The cooking was done by six Mexican men, and I never in my life ate such delicious meals as we had three times each day.

Mr. Bright belongs to the Christian Church, is one of the wealthiest men in West Texas, and has built and maintained several churches in different towns by his liberality.

While I was there about 300 persons were present, and to me it was a real religious sight to see all sit down at one time and eat at the same table.

Mr. Bright has made all his money in the past 25 years, and he is a very devout man and delights in doing his Lord's work in a modest, quiet way.

With a company of friends on horseback we rode nine miles to "Rim-Rock" overlooking the valley and the Rio Grande River which wound its way around hills and at the foot of the mountains until it was lost in the distance. The mountains were so steep in reaching the top we had to leave our horses though they were trained by experts for such traveling.

We went to the highest point, which has perpendicular walls nearly 2,000 feet high. This was the most soul-stirring sight my eyes ever beheld, and was said by many to be one of the greatest in this Western country. We walked for several miles to find the only small trail where one could pass to and from Mexico, and where we were told that for more than 200 years the Indians had made their way into Mexico. This is the famous "Big Bend" country, where so many raids have recently been made.

I returned last Sunday night from Spillman Grove camp meeting which is 46 miles from Alpine, located right at the foot of a great mountain more than 7,000 feet above sea level.

It looked to me like the great Creator must have intended that his people should meet here for worship and praise, for no more picturesque and beautiful spot have I seen in life than this one.

It has been 26 years since Rev. Mr. Bloyce, who is now pastor of the Presbyterian Church of this city, with two other men to assist him, cut brush off the side of the mountain and erected a small arbor where only about 40

persons, counting their children, met and held the first camp meeting ever conducted in West Texas. As the country became more settled the number has increased, until last Sunday it was said there were more than 500 automobiles on the ground, about 2,000 people.

The neighborhood furnishes all the fresh-killed beef the campers want free. Such friendliness and hospitality could not be excelled anywhere.

They have many modern conveniences, and the best built tabernacle with concrete floor I ever saw. The meeting is conducted along interdenominational lines. Dr. C. S. Wright, vice president S. M. U., did the preaching for the Methodists. All the preaching was of the very best I have heard in a life time. One very popular service, held daily at this camp meeting, is what they call a "Men's prayer meeting," but in reality is a Methodist experience meeting. They don't allow preachers to attend, but I dressed just as much like a cowboy as I could and attended one service which I most heartily enjoyed.

The men all sit down in a circle on the ground, and the leader stands in the middle and sees that both saint and sinner "Has something to say in his own easy way." I heard men talk who never went inside a church, because they said they did not like the church folks, but here in this cowboys' meeting seemed easy and showed plainly they wanted to be good, at least for a short time. The leader the evening I was present was a man

about 55 years of age, and while calling on the 66 men he came to a life-long friend of his, who 30 years before had belong to the Texas Rangers and the leader had been a captain over him.

These two men captured, or rather were present, at the killing of Sam Bass, the most notorious bank and train robber ever known in Texas 35 years ago. Both were overcome with joy and religious emotion to meet again after all the years. Both men are very religious now and prominent in both church and state affairs.

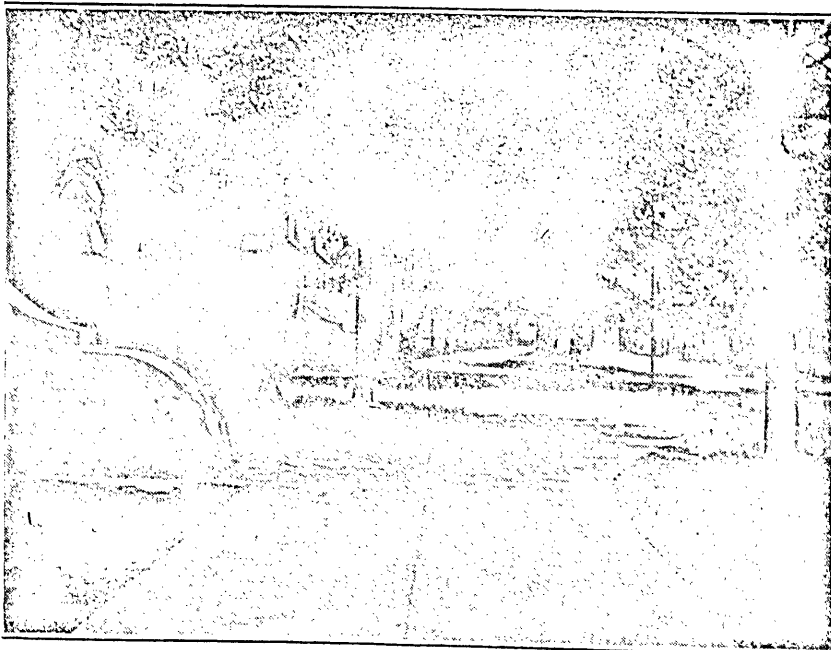
The cooking was all done by Mexican men. Within a few miles of the camp ground we were shown a \$60,000 residence built last year by one of the men who is one of the main supporters of this camp meeting. There were very few conversions and no accessions to the churches, but I am fully persuaded that much and lasting good is done here every year, as many of these people come from 60 to 150 miles distant and some of them never attend church except this camp meeting.

In closing let me say Mrs. Nelson is no better, and that the doctors have advised me I must take her to a lower altitude. I might also add that my church work here at Alpine for the past 90 days has been much more successful than since I have been here and my congregations grow all the time.—W. W. Nelson.

Alpine, Texas.

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GRAVELLY CIRCUIT.

We are making some progress on Gravelly Circuit. The Sunday school at Gravelly has raised six acres of cotton to pay the parsonage debt. Bluffton and Gravelly will each have an eight months' free school, doing tenth grade work.

I am covering a territory of six by thirty miles, having within it at least five thousand people.

We have held our meetings in our organized church. We held our own meeting at Gravelly and Wing. The results of the Gravelly meeting were eighteen professions of faith and twelve additions to our church.

Brother J. B. Stevenson of Batesville and Brother Edgar Miller led our meeting at Bluffton. Brother Stevenson brought us wonderful gospel messages. This was his first charge and the people were delighted to have him back with them. Brother Miller's singing and directing were great. He sings with the spirit and understanding and his helpers did the same.

The meeting resulted in thirty-two professions of faith and seventeen additions to our church. We kept Brother Miller to assist us at Wing. This meeting resulted in twelve professions of faith and some reclamations. Five joined our church.

We are now in a meeting at Harvey, six miles above Gravelly.—H. A. Stroup, P. C.

REVIVAL AT ST. JAMES.

On August 12 we began our meeting at St. James. On Monday night following Brother B. L. Wilford, our beloved presiding elder, came to us and we had the ten ready in part. Brother Wilford preached in the old-time way with great power of the Spirit. The results were 30 conversions and 12 additions to the church and a few more to follow. The church was greatly revived, and some good work done for the Lord, and in a great sweep, but in a solid form. The gospel was preached in such a way that it took effect on people and they thought on their ways. People will remember those strong gospel messages many days hence. We are getting along very well as a whole on the work. Our next meeting is at Rudells, September 16. Rev. J. E. Snell is to do the preaching. We are looking for a great time.—J. B. Finley, P. C.

REVIVAL AT HAZEN.

A great revival at Hazen was closed last Sunday night, in which the pastor was assisted by Rev. W. H. Evans, evangelist. This meeting was in a true sense a revival. Practically the whole church membership was

quickened to a higher spiritual life, and many were saved. Twenty-eight were received into the church, most of whom were baptized. Nine children were also baptized. Brother Evans did a splendid work, and he will never be forgotten by those who listened to him for more than three weeks.

The meeting closed with perhaps the largest congregation of the entire series of services.

None can tell the great good that this meeting has done for the town and country. Evans knows his job, and works at it with the zeal and energy of former years. He preached Bible doctrine with effect. He preached on missions, church finances in general, and, in fact, his preaching was along all lines of Methodist activity. He is sound and loyal in his utterance on all lines of teaching and polity.—T. P. Clark.

OBITUARY.

HOLLIBAUGH.—Mrs. Frances A. Hollibaugh (nee Hatchett) was born near Leslie, Searcy county, Ark., January 21, 1842, and died June 29, 1916, at the old place, four miles north of Leslie. She was well known in this county, having spent all her life here. She was married to E. F. Hollibaugh February 29, 1860. To this union were born twelve children, nine of whom are still living. A number of her children are in responsible positions in life. She was a woman who was very zealous and ambitious for her children, desiring that they should be useful citizens and earnest Christians. She was a great factor in inspiring them to secure an education, and they feel, had she been less tireless, they would have been less prepared for the duties of life. They valued very much her counsel and advice. They cherish the memory of a great mother, and feel their indebtedness to her. Her character is making its imprint on their lives, and will continue to do so as the years go and the memory of mother lingers. Sister Hollibaugh professed religion at the age of sixteen, and has been a member of the Methodist Church 58 years. She loved her church and her Christ, and was an earnest and enthusiastic worker in revival meetings. She had a Christian influence and was a valuable helper to the pastors in the church work, and a faithful church attendant until enfeebled by age. The Hollibaugh home has always been open to Methodist preachers. They have received cheer and encouragement as they have gone in and out of this home. Sister Hollibaugh had a striking personality. She was a great character and had great influence over the entire community. She loved and was devoted to her companion. Brother Hollibaugh is lonely and sad without the one who has gone with him the past 56 years, but he is a man who has faith in God and has the companionship of Christ to go with him till he meets her on the other side. The funeral services were conducted by the writer in the presence of many of her friends and relatives, and the good woman was laid to rest in the Maple Grove cemetery.—J. A. Reynolds, Pastor.

RINGGOLD.—Mrs. Mary Josephine Elliott Ringgold was born in Darling District, near Lydia, S. C., April 21, 1866, and was brought by her parents with their family to Arkansas in December, 1870, and was reared and

spent her life in and near Cabot, Lonoke county. When she was twelve years old she attended a revival at old Shiloh Church, held by the sainted Rev. George Stansell, where she was happily converted, and afterward joined the church and ever lived an exemplary and influential life for Christ and his church. On September 30, 1887, she was married to Mr. T. G. Ringgold, with whom she lived a life of uninterrupted happiness. Their devotion to each other was unusually sweet and beautiful. They lived absolutely for each other, and their united life was so consecrated to God that they lived to His glory and the good of the church. This good sister's life was a real benediction to all who knew her. She carried brightness and sunshine with her always. She suffered much, but she was happy in the Lord, and when the end came the Lord found her ready, and at 10 o'clock on the night of August 15, 1916, she went joyously away to be with God and her loved ones who had gone before, in the heaven prepared for the good and the holy.—W. F. Walker.

JETER.—John Thomas Jeter was born December 29, 1864; was married to Mrs. Fannie Rudd January 25, 1900, to which union were born two children. He departed this life August 24, 1916. He leaves his wife, two children, a step-daughter and his step-mother. He was reared in a Christian home. His father was a local preacher in our church. For years Brother Jeter held his membership in old State Line Church, Texarkana, but some years ago he moved to College Hill and has been a member there since that time. He loved his church and came as often as he could. He loved his home, and no man was better to his family than was he. His neighbors feel very keenly his loss, because he was a good neighbor. For several months he had been confined to his home. Everything that medical skill could do for him was done. His family and friends did all they could for him, but to no avail. About ten days before he died he said he was ready to go, but he didn't like to leave his family. His sufferings are over, and he has gone to his reward. The family and friends know where to meet him. May the blessings of God be upon the broken family and heal the

wounded hearts and help them bear the burden of an empty place, fulfilling the work of the Lord, "for as much as ye know that your labor is not in vain in the Lord."—Their Pastor, S. T. Baugh.

WOLFF.—Grandma Wolff was born March 1, 1828, and died August 6, 1916. She had been under sore affliction for a long time. No one seems to know how long she had been a member of the Methodist Church—perhaps 75 years. She lived to see the fourth generation born into her family. "But he that shall endure unto the end, the same shall be saved." May God's richest blessings be upon the sorrowing family and relatives.—A. O. Graydon.

CROW.—Mrs. Lota Crow (nee House) was born near Social Hill, Ark., 36 years ago, and died at Midway, eight miles south of Social Hill, August 14, 1916. She married in young womanhood William Crow, who with four children survives her. She told her children and husband to live righteously; that she was ready and willing to go, and was going to leave them. The mother would say to them, "Do not grieve after me, but prepare to meet me again. God has called me to the higher home, where I await you." May the good counsel and prayers of mother for her husband and children result in their living Christian lives and a reunion with her at last in heaven.—J. F. Taylor.

QUICK.—Mrs. Nannie Quick was born October 9, 1875, at Social Hill, Ark., and died in that locality July 30, 1916. She was the daughter of L. H. and Mrs. Mollie Wall of Social Hill, both of whom survive her. Nannie Wall was married August 23, 1892, to John R. Quick. She was the mother of eight children, six of whom are living. She joined the Methodist Church in girlhood, and from its fold she went to the Church triumphant. She had been an invalid sixteen months. She exhibited the patience of her Savior in the long test of affliction. She wanted to live for her children, but longed also to be released.

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ed from bodily suffering. She knew there could be but one result of her sickness, and she accordingly set her house in order, told her loved ones goodbye, and went to be with God. Her pastor and other Christian friends went often to her home for prayerful services. These kind religious ministrations of her friends were never too often for the sufferer so chastened by afflictions. She was submissive to the will and providence of Him who ordered all things for the best for His people, and who makes our light afflictions work for us a far more exceeding and eternal weight of glory. In the presence of a crowd of relatives, friends and acquaintances we laid her body to rest in the Social Hill cemetery. There the resurrection trumpet will awake her sleeping dust. As mother requested, may her children and husband meet her in heaven.—John F. Taylor.

COPELAND.—Miss Dora Copeland was born at Malvern, Ark., July 25, 1878, and died at Social Hill, Ark., June 4, 1916. She professed her Savior at the age of 14, and joined the Methodist Church. She and her brother, William, kept house at Social Hill, where they were loved and respected by all. When Miss Dora took sick her brother, William, was faithful in caring for her, but the ruthless hand of death separated the devoted brother and sister until they meet on the other side. The whole community of Social Hill was made sad when this unassuming, amiable Christian neighbor left them. We miss her, for a good woman has been taken from us. She leaves two brothers, William and Aleck. They grieve not as those that have no hope. They know where to find their sainted sister. May they all live for their Savior on earth, to meet an unbroken family at last in heaven.—John F. Taylor.

WOOD.—Mrs. Margaret Ann Wood (nee Johnson) was born September 3, 1878, near Delaware, in Logan county, Arkansas. She was converted when young, and joined the M. E. Church, South, and lived faithfully to her vows till God called her to membership in the Church triumphant on July 21, 1916. She was married to Buddie Wood March 7, 1896. Ten children were born to this union, five of whom have preceded her to a better world. Sister Wood was marked for the grave and glory some three or four months before she died, and while skilled physicians and loving hands ministered to every known want and need, she grew worse daily till ere many weeks she knew she must go,

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and without a single protest, or hardly a sigh, she gave directions concerning her children and other affairs, and with an unruffled soul watched the approach of death till he drove her soul from her body, but not the look of peace from her face. She lived a triumphant life and died a triumphant death. No father had a sweeter daughter nor husband a more faithful wife, nor child a more loving mother, no one a more loving friend, nor the world a more patient citizen. She had her share of sorrows, but out of them all she knew how to get a measure of joy. She has gone to the reward that awaits those who are faithful. She has left a husband, five children, father, three brothers and four sisters, and a host of relatives and loving friends to mourn their loss. But let us look up. "This sickness is not unto death, and for the glory of God that the son of God might be glorified thereby." May our love for her abide to draw us to her still.—Her Pastor, E. M. Kelsey.

TAYLOR.—Cora Madeline Taylor, daughter of Rev. J. P. and Harriet Webb, was born July 18, 1876, near Beebe, in White county, Arkansas; departed this life at her home near Boydsville, August 15, 1916. She was married to Rev. L. F. Taylor February 1, 1898. This union was blessed with ten children, six of whom have preceded her to the great beyond. She professed faith in Christ at an early age and united with the Presbyterian Church, and remained a member until 1898. She then transferred her membership to the M. E. Church, South, and remained a member until about a year ago, when she united with the Methodist Protestant Church and remained a faithful member until her death. She leaves to mourn their loss her husband, one sister, one brother and four children. The community has lost a kind friend, the husband a devoted wife, the children a loving mother. Funeral services at Mars Hill, on the Boydsville Circuit, were conducted by Rev. Mr. Doss, after which the body was laid to rest in that cemetery.—A Friend.

TALBERT.—Elvira I. McAlister was born in Tippah county, Mississippi, September 15, 1843. She was married to S. N. Talbert February 28, 1878. To this union were born five children. Four of the children and her husband preceded her to the great beyond. She joined the Methodist Church early in life, and lived a consistent Christian life. In the year 1881 Sister Talbert, with her family, came to Arkansas and settled near Saline postoffice, Dallas county. The family was looked upon as one of a splendid moral tone, embracing Christian ideals in the home and holding up high ideals of citizenship in the community. She was the second wife of S. N. Talbert. The parting with this life came August 15, 1916. She leaves one son, one step-daughter and three step-sons to mourn their loss. May God, who doth everything for the best, comfort the bereaved ones.—J. L. Leonard.

LAWRENCE.—J. W. Lawrence was born November 25, 1857, in Tennessee. He came to Arkansas when a boy, settling in Pulaski county. Bro. Lawrence was married to Sarah C. Cochran September 30, 1877. To this union were born three boys and two girls. He was married the second time to Mollie G. Campbell, October

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Voice

MISS LELIA L. WHEELER
Pupil of W. R. Sterling in Cincinnati College of Music and of Miss Baur in Cincinnati Conservatory of Music; has taught in Brenau College, Gainesville, Ga.; Asheville Female College, Asheville, N. C.; Wesleyan College, Macon, Ga.; Belmont College for Young Women, Nashville, Tenn.; post-graduate of Cincinnati Conservatory of Music; student of Ferry Luleck and John Hoffman of Cincinnati and M. Haslam, Paris.

LETTER FROM BISHOP ATKINS.

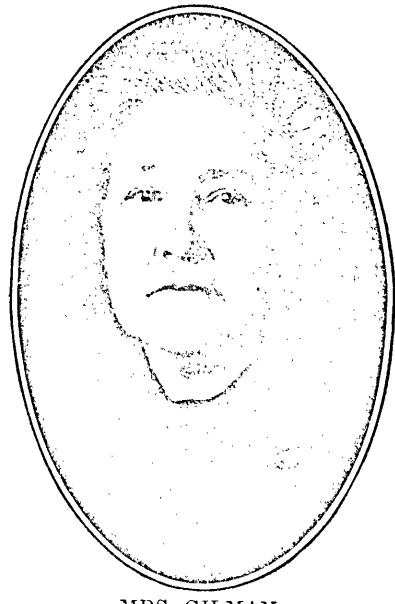
Asheville Female College,
Asheville, N. C.

To Whom It May Concern:

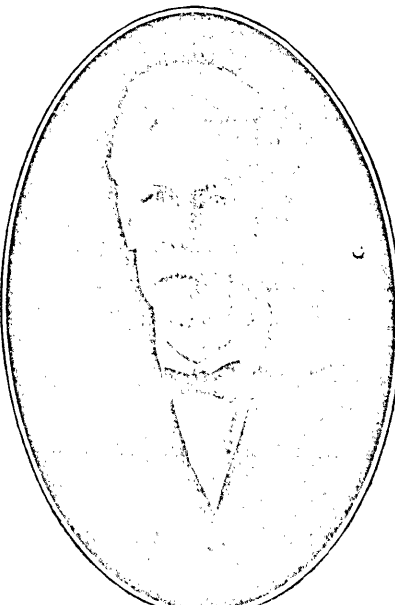
Miss Wheeler has a beautiful soprano voice, which has been correctly and very highly cultivated, and is well adapted to both concert and church occasions. She is personally agreeable, thoroughly competent and conscientious as a teacher, and a woman of high social and Christian character.

Very truly,

[Signed] JAMES ATKINS,
President.



MRS. GILMAN
Matron



Philosophy and Bible
BENJAMIN S. FOSTER
M. A., LL. B., Cumberland University;
LL. D., Henderson-Brown.

MISS MINNIE TURRENTINE
B. S. graduate of Henderson-Brown College; graduate in Stenography and Bookkeeping, Henderson-Brown College; post-graduate work and Banking at Ford's Business College, Little Rock, Ark.; five years as bookkeeper in wholesale dry goods business; Secretary Belmont College, Nashville, Tenn.; five years as Secretary to the President of Henderson-Brown College.

German and French
MISS ETHEL WILSON
A. B., Hendrix College



Violin and Piano

MRS. FREDERICK HARWOOD
Graduate Hardin College Conservatory, pupil of Miss Blanche Barnum, Detroit Conservatory, Lydia B. Kountz and Skelton.

Principal and Coach
J. WESLEY ROGERS
A. B., Henderson-Brown; long experience in High Schools.

Sunday School Teacher Training
MRS. J. M. WORKMAN
A. B., Galloway Female College; Successful primary Sunday School teacher of nineteen years' experience.

Piano
MISS FREDONIA ROWLAND
Henderson-Brown, Class of '14; Artist Diploma, '16; studied in New York Conservatory.

25, 1894. To this union were born two girls and one boy. His last marriage was to Miss Lizzie Roler, in 1909. To this union were born two children, a boy and a girl. He was a member of the Masonic Order for 40 or 45 years, and was master of Mabelvale Lodge for many years. Bro. Lawrence was a member of the M. E. Church, South, for 20 years, at Mt. Pleasant Church, Arkansas. He was justice of the peace of Ellis township for a number of years, and served some time as school director. He was a useful man in his community, and worked more for the interest of other people than he did for himself. He was a friend to the widow and orphan, and did many good and noble deeds. His death was caused from asphyxiation when he went down into an old well in an attempt to save the life of a friend. His body was laid to rest July 20, 1916, to await the resurrection morning. Funeral services were held by Rev. L. J. Ridling.—S. J. Prillman.

KIECH.—Brother Ferdinand Kiech died in the home of his daughter, Mrs. G. V. Nash, August 15, 1916, at the age of 90. Of this man too much can not be said. He was one of the truest and best men it has ever been my pleasure to know and serve as a Methodist preacher, for at one time I was his pastor. He came to this country from Germany at the age of 23, and soon thereafter professed faith in Christ in whose service he delighted until the day of his death. So true was he to the principles of his Lord that I have never heard of any one speaking even lightly of this good man. While he conducted a large business no one doubted that he carried his religion into his business to honor his Lord and Master. He is survived by four children, Henry and C. W. Kiech, of Nettleton, Ark., and Mrs. H. V. Coster of Upland, Cal., and Mrs. G. V. Nash of Nettleton, one of the most devoted daughters it has ever been my pleasure to know. Not a wish of her sainted father was not granted if it was in her power during his long sojourn in her home, as his wife had long since gone to the home of the good.—A. C. Cloyes.

HAMAKER.—Mrs. Julia A. Hamaker was born in Alabama in 1844, and died at New Edinburg, Ark., August 19, 1916. She was the mother of six children, three of whom, with her husband, are left to sorrow at her going away. For twenty years she was a member of the Methodist Church, and though greatly afflicted for 30 years, held on to Him by faith. May God's richest blessings rest upon her husband, children and grand children.—A. O. Graydon, P. C.

THE SALOON A NUISANCE.

Why is a slaughterhouse a nuisance? Because its noisome odors can not be confined to the land on which it is situated. And who has a right to complain of a slaughterhouse? Everyone has a right to complain as soon as the odors of the slaughterhouse reach him? And why is a saloon a nuisance? Because its evil influences can not be confined to the block in which it is located or to the city which licenses it to do business. And who has a right to complain of a saloon? Everyone who lives within the radius of its evil influence—everyone who suffers from the use of the liquor which it sells.—William Jennings Bryan.

QUARTERLY CONFERENCES NORTH ARKANSAS.

BOONEVILLE DISTRICT. (Fourth Round.)

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

CONWAY DISTRICT. (Fourth Round.)

Quitman Ct.....Sept. 9-10
Conway Ct.....Sept. 16-17
Naylor.....Sept. 23-24
Quitman and R.....Sept. 30-Oct. 1
Lamar.....Oct. 7-8
Clarksville.....Oct. 8-9
Dover.....Oct. 14-15
Russellville.....Oct. 15-16
Damascus.....Oct. 21-22
Conway.....Oct. 22-23
Pottsville.....Oct. 28-29
Morrilton.....Oct. 29-30
Springfield.....Nov. 4-5
Plumerville.....Nov. 5-6
Hartman and Spadra.....Nov. 11-12
London.....Nov. 12-13
Greenbrier.....Nov. 18-19
Appleton.....Nov. 25-26
Atkins.....Nov. 26
JAS. A. ANDERSON, P. E.

FAYETTEVILLE DISTRICT. (Fourth Round.)

Gentry.....Sept. 23-24
Gravette and Decatur.....Sept. 24-25
Centerton Ct.....Sept. 30
Rogers.....Oct. 1
Pea Ridge.....Oct. 7-8
Springdale Sta.....Oct. 8-9
Lincoln Ct.....Oct. 14-15
Farmington Ct.....Oct. 15-16
Siloam Springs.....Oct. 21-22
Elm Springs.....Oct. 22-23
Huntsville.....Oct. 28-29
Marble Ct.....Nov. 1
Springdale Ct.....Nov. 4-5
War Eagle Ct.....Nov. 5-6
Berryville Ct.....Nov. 11-12
Berryville Sta.....Nov. 12-13
Eureka Springs.....Nov. 14
Bentonville.....Nov. 15
Viney Grove.....Nov. 18-19
Prairie Grove.....Nov. 19-20
Fayetteville.....Nov. 20
Springtown.....Nov. 21
Osage Ct.....Nov. 25-26
Green Forest.....Nov. 26-27
G. G. DAVIDSON, P. E.

FORT SMITH DISTRICT. (Fourth Round.)

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

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
McCrary.....Nov. 12-13
Howell and DeView.....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.

JONESBORO DISTRICT. (Fourth Round.)

Earle.....Sept. 9-10
Crawfordsville.....Sept. 10-11
Blytheville Ct.....Sept. 16-17
Blytheville, First Church.....Sept. 17-18
Lake City, at Lake City.....Sept. 23-24
Barfield, at Clear Lake.....Sept. 24-25
Brookland, at B.....Sept. 30-Oct. 1
Fisher Street.....Oct. 1-2
Trinity Ct., at Trinity.....Oct. 7-8
Marked Tree, at M. T.....Oct. 8-9
Harrisburg Ct., at Pleas. V.....Oct. 14-15
Harrisburg, First Church.....Oct. 15-16
Vandale, at Vandale.....Oct. 18
Nettleton and Bay, at Truman.....Oct. 21-22
Marion.....Oct. 22-23

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

PARAGOULD DISTRICT. (Fourth Round.)

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., Joffin.....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. 28-29
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 Fraiss.....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. 28-29
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.

LITTLE ROCK DISTRICT. (Fourth Round.)

Austin Ct., at Mt. Tabor.....Oct. 7-8
Hickory Plains Ct., at Walter's Ch.....Oct. 14-15
Oak Hill Ct., at Paron, 3 p. m.....Oct. 18
DeVall's Bluff and Hazen, at Hazen.....Oct. 21-22
Des Arc, A. M.....Oct. 22
Tomberlin Ct., at Tomberlin, a. m.
and 3 p. m.....Oct. 28
Keo, a. m. and 3 p. m.....Oct. 29
England, p. m.....Oct. 29
Benton Ct., at New Hope, a. m. and
3 p. m.....Nov. 1
Bryant Ct., at Salem, a. m. and 3 p.
m.....Nov. 2
Lonoke, a. m.....Nov. 5
Carlisle, p. m.....Nov. 5
Hunter Memorial, a. m.....Nov. 12
Forest Park, 3 p. m.....Nov. 12
Capitol View, p. m.....Nov. 12
Mabelvale Ct., a. m. and 3 p. m.....Nov. 14
Twenty-eighth Street, p. m.....Nov. 15
Winfield Memorial, p. m.....Nov. 17
First Church, a. m.....Nov. 19
Asbury, p. m.....Nov. 19
Pulaski Heights, p. m.....Nov. 22
Highland, a. m.....Nov. 26
Henderson Chapel, p. m.....Nov. 26
ALONZO MONK, P. E.

MONTICELLO DISTRICT. (Fourth Round.)

Eudora, at Chicot.....Sept. 9-10
Collins, at Prairie Hall.....Sept. 17
Hamburg Church dedication, by Bish-
op McCoy.....Sept. 24
Hermitage, at Ingalls.....Sept. 30-Oct. 1
Warren Mill Camps.....Oct. 1-2
Watson, at Watson.....Oct. 8-9
McGehee.....Oct. 14-15
Arkansas City and Lake Village, at
Arkansas City.....Oct. 15-16
Dermott.....Oct. 22
Tillar and Dumas, at Dumas.....Oct. 22-23
Hamburg Ct., at Hickory G.....Oct. 28-29
Crossett.....Oct. 30
Mt. Pleasant, at Rock Spgs.....Nov. 4-5
Wilmar.....Nov. 5-6
Lacy, at Fountain Hill.....Nov. 11-12
Monticello.....Nov. 12-13
Parkdale and Wilmot, at P.....Nov. 18-19
Snyder and Montrose, at S.....Nov. 19-20
Hamburg.....Nov. 20
Portland and Blissville.....Nov. 25-26
Warren.....Nov. 26-27
W. C. DAVIDSON, P. E.

PINE BLUFF DISTRICT. (Fourth Round.)

Rison Ct., at M. Carmel.....Sept. 30-Oct. 1
Gillett, at Gillett.....Oct. 8-9
St. Charles, at St. Charles.....Oct. 14-15
DeWitt Station.....Oct. 15-16
Star City Ct., at Star City.....Oct. 22-23
Rowell Ct., at Wesley's C.....Oct. 25
Redfield Ct., at Bethel.....Oct. 28-29
Sheridan Ct., at Sheridan.....Oct. 29-30
New Edinburg Ct., at Wheeler's Spgs.....Nov. 4-5
Grady Ct., at Grady.....Nov. 12
Carr Memorial, Pine Bluff.....Nov. 12-13
Swan Lake Ct., at Swan L.....Nov. 14-15
Humphrey Ct., at Humphrey.....Nov. 16
Roe Ct., at Roe.....Nov. 18-19
Stuttgart Sta.....Nov. 19-20

Hawley Memorial, P. B., 8 p. m., Nov. 22
Pine Bluff Ct., at Sulphur Spgs, 11 a.
m.....Nov. 23
Pine Bluff, First Ch., 8 p. m.....Nov. 23
Pine Bluff, Lakeside, 8 p. m.....Nov. 24
Alzheimer & Wabbaseka, at A., 11 a.
m.....Nov. 26
Sherrill and Tucker, at T., 8 p. m.
.....Nov. 26
J. A. SAGE, P. E.

PRESCOTT DISTRICT. (Fourth Round.)

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. 28-29
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.

TEXARKANA DISTRICT. (Fourth Round.)

Lockesburg.....Sept. 10
Bright Star.....Sept. 13
Fairview, Texarkana.....Sept. 17
College Hill, Texarkana.....Sept. 17
Bradley and Taylor.....Sept. 23-24
Lewisville.....Sept. 30-Oct. 1
Fouke, at Silverena.....Oct. 4
Patmos.....Oct. 7-8
Stamps (at night).....Oct. 8
Horatio and Wilton.....Oct. 10-11
De Queen (at night).....Oct. 12
Richmond.....Oct. 14-15
Paraloma, at Ogden.....Oct. 21-22
Foreman.....Oct. 28-29
Ashdown (at night).....Oct. 29
Cherry Hill.....Nov. 4-5
Mena (at night).....Nov. 6
Vandervoort.....Nov. 11-12
Umpire.....Nov. 18-19
First Church, Texarkana.....Nov. 26
J. A. BIGGS, 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.

BUFORD COLLEGE, NASHVILLE, TENN.

When Buford College opens its next term on September 21 it will be in its new home, located in the best residential section of the city, in new buildings with entirely new equipment and with enlarged faculty and increased facilities in every way for carrying on the work it has been doing so well for the past fifteen years. Mrs. E. G. Buford will continue at the head of the faculty, assisted by a corps of cultured teachers, each specially trained in their several departments. Special attention is given to Music, Art, Expression, and Domestic Science. For catalogue and full information, address Mr. I. H. Gibson, Manager, Buford College, Nashville, Tenn.

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. Edgington, 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 Li-
tem.