

Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXV

LITTLE ROCK, ARK, THURSDAY, SEPTEMBER 14, 1916

NO. 37

FOR THE LORD GOD IS A SUN AND SHIELD;
THE LORD WILL GIVE GRACE AND GLORY;
NO GOOD THING WILL HE WITHHOLD FROM
THEM THAT WALK UPRIGHTLY. O LORD OF
HOSTS, BLESSED IS THE MAN THAT TRUST-
ETH IN THEE.—Psalm 84:11-12.

GOOD LITERATURE MONTH.

The General Committee on Evangelism, representing the several Annual Conferences, has designated September as the month for every pastor to put forth special efforts to increase the interest of our Church members in good literature. Every pastor should preach on the subject, and then take up the question with individual members. Attention should be called to the good books issuing from our House, and the merits of the Christian Advocate, Methodist Review, and Arkansas Methodist should be strongly presented. Forget it not, brother pastor.

A GOOD SUGGESTION.

The following from the Midland Methodist is worthy of consideration: "While men and women of wealth are leaving snug sums of money to endow colleges, libraries, orphanages, hospitals, homes, and the like, we wonder who will be the first to remember a religious paper. It begins to look like endowment here is a near necessity. A comfortable sum of money given to a Church paper, which sends out each week streams of light and life, would not be a bad Christian investment. Whenever any friend of means, whose eye chances to read these lines, thinks of making some such investment, if he or she will kindly communicate with the editor, he thinks that he might be able to make an important suggestion about the matter."

A FOOLISH FALLACY.

The only paper in the State which is advocating the repeal of our state-wide prohibition law makes some very fallacious arguments: It says: "The state-wide prohibition law was passed by the legislature after the people had said by direct vote they did not want the state-wide law. If any other law had been so passed, the people of the State would have arisen en masse and demanded its repeal." In reply, it is well known that the prohibition law was defeated four years ago by a combination of the negro and whiskey vote. The people were so indignant that the next Legislature passed the "Going Law," which excluded negroes from liquor petitions and made it still more difficult to secure license. Then, two years later, a new Legislature, fresh from their constituents, knowing the sentiment of the people, passed the state-wide law. The Legislature was carrying out the will of the people. There was scarcely a voice raised against the measure after it had passed. Now hundreds of men who formerly favored the saloon are openly opposing repeal. This wonderful paper says: "It does not care what becomes of the state-wide law; what it wants to see is the will of a majority of the people respected under the initiative and referendum. Unless the people rule, the initiative and referendum amendment is a dead letter." Will not the people rule if they vote against the iniquitous liquor law? Is not the principle of the initiative and referendum preserved and vindicated as well in the defeat as in the victory of this bill? It is necessary that the whole people should approve of a measure initiated by 12,000 or 15,000 in order to sustain the principle of the initiative? This astute editor says: "In the proposition now presented by Act No. 2, we are not called upon to say whether or not liquor may again be sold in Arkansas; we are called on to say whether or not the people have a right to rule." The right of the people to rule is not in question; but it must be

remembered that, if a majority of the people vote against Act No. 2, the people will be ruling. Such foolish fallacies as the aforementioned paper sets forth will not deceive the people. Let the people rule in righteousness.

ORIENTAL WISDOM.

Rabindranath Tagore, the famous philosopher and poet of India, recently visiting in Japan, after praising the progress of the Japanese, said: "Yet this modern civilization with its mechanical appliances for making life comfortable and progress rapid on the outside, has become itself a barrier in its turn with regard to the inner spirit of man, because it has made our life so intricate that it has lost its transparency of simplicity. Our things are more in evidence than ourselves. Our engagements are too numerous, our amusements are too frequent. * * * Man's heart is squandering its strength in its craving for the dram-drinking of sensationalism—pitifully asking for its continual doses of fresh news and fresh noise—losing its healthy taste for food in its insatiable thirst for stimulants. * * * In the days of heroic simplicity it was easy to come near to the real man, but in modern times it is the phantasm of the giant Time itself which is everywhere, and the man is lost beyond recognition; and while the means of communication are multiplying fast, communication itself is diminishing in its reality." We may learn wisdom from this Oriental seer.

BURSTING THE BREWERS' BUBBLE.

Some of the brewers are seeking to sell their beer by using the catchy expression, "Beer is liquid bread—no more, no less." Every one has seen it. Some believe it. The editor of the Christian Advocate (New York) sought an authoritative, scientific statement, and got the following, in part, from Prof. Herbert W. Conn, director of the laboratory of the Connecticut Board of Health: "It is hard to conceive a more misleading statement than to call beer 'liquid bread.' * * * Before the fermentation the material might possibly be called 'liquid bread,' but not after the process of fermentation and clarification; for these processes have destroyed nearly all the value it originally possessed. The final product has no tissue-building value, only a little fuel value, and in addition has a poisoning action upon the nervous system."

RUSSIA AROUSED.

Most of us have known little about Russia. We think of it as a land of ice and absolutism, of vodka and violence. Debauched by the liquor traffic for revenue, Russia, aroused by the war, has broken the shackles of strong drink and set us an example. There are also marvelous changes in social and economic life. War is educating 175,000,000 as nothing else has. In the army peasants, used only to primitive conditions, have comfortable clothing and abundance of wholesome food. They are drilled and disciplined, and are discovering how to use head and hand, brain and body. A correspondent says: "Regardless of what may be the conditions in other countries, it is literally true in Russia that army life has more comforts, more advantages, and more educational value than the average Russian peasant ever dreamed of." When the war is ended 25,000,000 men, who have had these new experiences, will go back to shop and farm with changed conceptions, new ideas, greater aspirations, to till fertile fields, fell forests, open mines, and engage in manufacturing. By forcing upon Russia new activities Germany has created a commercial and industrial rival which may compete even more strongly in the arts of peace. In the universities of Germany and France Russian students had demonstrated their intellectual power. Now in shop, on ship, and in field the more efficient Russian laborer

will force new conditions not only on Germany, but upon France and England and the United States. Saving more lives from vodka than she is losing in war, earning more by quickened industry than she is spending on munitions, Russia will emerge strong, efficient, progressive. War is proving to be Russia's school. Shall we wait for war to stimulate us to improve?

"TOO BAD."

On another page we publish an editorial, "Too Bad," from the Texas Christian Advocate of August 31.

The Texan took umbrage at our expression, "almost wilfully misjudged," but in his last editorial he does not hesitate to say that a certain item in one of our editorials is "a studied and deliberate misrepresentation" of him, and he repeats his charge. We ask our readers to compare the significance of the two expressions. Then consider the many circumstances leading up to our suggestion, "almost wilfully misjudged," and examine his ground for charging "studied and deliberate misrepresentation." He admits all the facts which we stated. If his explanation had been made voluntarily, cheerfully, and promptly, it would have partially relieved the situation. Forced and coming now, it confirms our charge of unfairness toward Dr. Anderson. Then he fails to explain the most serious misrepresentation.

The Texas editor says: "While the Advocates in the eastern section of our Church are liberally supporting Emory University, the Arkansas Methodist is wasting its time in useless, destructive controversy." Several times the Texan has referred to "destructive controversy," and called for "constructive work." Examination of our files will show that we have had more really constructive editorials than has the Texas Advocate; and then we have published in addition practically all that the Texan has written on the subject. Instead of using his valuable space for constructive editorials, the Texas editor filled his columns for five or six weeks with the thrashed out Vanderbilt matter, adding not an item of new information. It was a rehash of what his readers were supposed to know, and served no purpose except to advertise the editor as a Vanderbilt fighter. However, he probably needed to do that, as, in his editorial published in our issue of February 3, he asks: "Does not the Arkansas Methodist know that Dr. Stonewall Anderson and the editor of the Texas Christian Advocate occupied ends of the poles from each other at the late General Conference on the Vanderbilt matter? Dr. Anderson voted uniformly with the pro-Vanderbilt part of the Oklahoma City Conference and we (the Texas editor) voted as consistently with the majority of that Conference." If he and Dr. Anderson "occupied ends of the poles" on the Vanderbilt question, the Texas editor puts himself in a bad plight, as Dr. Anderson is recognized as a man who would have driven the disloyal trustees from the Board and held Vanderbilt for the Church. Does the Texas editor mean that he did not want the Church to regain control of Vanderbilt and that he intended to give it to the enemy? Then the records of the General Conference show that the editor's predecessor, Dr. G. C. Rankin, voted with Dr. Anderson, as did other good Texans, as follows: Revs. T. S. Armstrong, John M. Moore, John A. Rice, T. F. Sessions, E. E. Robinson, and laymen, J. Q. Adamson, G. W. Backus, W. J. Barcus, J. H. Garner, J. T. Kemp, G. G. Johnson, J. M. McCormick, J. S. Means, and Ocie Speer. Then from other States such preachers as J. A. Burrow, James Cannon, W. A. Christian, E. F. Cook, H. P. Hamill, W. F. McMurtry, F. S. Parker, Frank M. Thomas, A. F. Watkins, R. H. Wynn, and W. J. Young, and such laymen as R. T. Bond, O. W.

(Continued on Page 3, Column 3.)

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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.

Rev. C. E. Gray, pastor at Charleston, writes that, all things considered, his work is moving on well.

The Lonoke County News last week had a strong editorial against the repeal of state-wide prohibition.

Rev. James S. Seneker of First Church, Fort Smith, will preach the opening sermon at Hendrix College, September 17.

The Epworth Era for September is in a new dress and is superior in its contents. The editors deserve praise for the improvement.

Prof. C. J. Green of Hendrix College had a strong article on "Bishop Candler and Unification" in last week's Christian Advocate.

Rev. Frank Hopkins writes that the Salem camp meeting is starting off well. Every tent is taken and there are many calls for more.

Dr. W. M. Hayes has made several changes in the fourth round of Prescott District on account of the fifth Sunday meeting at Orchard View.

Rev. "Finch" M. Winburne of San Antonio, Tex., writes that he is in fine health, able to preach, and ready to do gospel preaching when asked.

The Washington (Ark.) Telegraph publishes a fine prohibition sermon recently preached by that true and tried superannuate, Rev. J. H. Gold.

Rev. V. G. McCaffrey, who has been in the Baptist Hospital for over two weeks, is improving, and thanks his numerous friends for their interest in him.

The Pine Bluff Commercial gives a very full outline of an interesting sermon preached on Labor Sunday by Rev. H. F. Buhler of Hawley Memorial Church.

In the editorial page of the last Wesleyan Christian Advocate appears a very interesting article, "A Vigorous Moral Sectionalism a Noble Virtue," by Bishop Kilgo.

Rev. J. M. Clark, once well known in Arkansas as a member of the White River Conference, although a supernumerary, is supplying Epworth Church, Kansas City.

The Missouri Conference reports a net gain of 1,356 in number of local preachers and Church members. The increase in number of Sunday school scholars was 2,722.

Believing that abstinence is best for his men, Col. Stroupe of the Second Regiment of the Arkansas National Guard is circulating prohibition pledges among his soldiers.

It is distressing to see so many papers using cheap material or reducing their size on account of increasing cost. It is becoming more and more difficult to maintain a good church paper.

Married—By Rev. O. H. Tucker, September 9, 1916, at the home of the bride's parents, Rev. and Mrs. W. H. Dyer, Fayetteville, Ark., Mr. C. T. Easterbrook, Powhuska, Okla., to Miss Reba Dyer.

Is it not significant when the leader of the so-called "Local Self-Government League" goes to a Socialist hall on Sunday to attack the preachers who are opposing his infamous bill to repeal state-wide prohibition?

Referring to the invitation to join the Local Self-Government League, the Morrilton Democrat says: "As this league has only one object in view, the debauching of the people through the sale of whiskey, we must decline."

Bishop J. H. McCoy, chairman of the Committee on Appeals, announces that the committee will

meet at the Publishing House, Nashville, Tenn., at 9 a. m., October 3, 1916, for the review of such cases as may have been appealed.

Rev. and Mrs. W. W. Bays celebrated the fiftieth anniversary of their wedding, September 11, at their home at Charlotte, N. C. Dr. Bays will be remembered as having been the pastor of Central Church, Hot Springs, some years ago.

The great sermon on "Infant Church Membership" by Rev. T. Y. Ramsey, which was published in our issue of August 31 on request of the Paragould District Conference, is attracting attention and eliciting much favorable comment.

Rev. J. A. Sage reports the tragic death of little Allan McCain, who was instantly killed by an automobile in Pine Bluff. He was the little son of Mr. Noel McCain of Arkansas City and the grandson of Brother J. M. McCain of Pine Bluff.

Prof. A. C. Maddox, a graduate of Hendrix College, who has taught at the Agricultural School at Magnolia and has finished his course for a master's degree at Columbia University, has accepted a position in the State Normal at Weatherford, Okla.

The Southern Christian Advocate is devoting much space to the campaign in behalf of the Methodist Colleges of South Carolina. In last issue the editor ably discussed certain questions concerning baptism, which had been raised by a Baptist editor.

The following Missouri Conference appointments are of interest to many of our readers: Glasgow, C. S. Rennison; Edina and Mt. Carmel, J. M. England; Richmond, C. M. Aker; Francis Street, St. Joseph, R. E. Goodrich; J. W. Keithley, supernumerary; DeWitt, C. H. Newman.

The Lamar School of Law of Emory University will open Wednesday morning, September 27. Hon. Cone Johnson, solicitor of the Department of State, Washington, D. C., will deliver the address at the opening of this new department of our university in Atlanta.

The Wesleyan Christian Advocate laments the fact that with 85,000 more members in its territory than in 1890 its circulation is practically the same. Georgia Methodism should do more for its organ. As its editor says, its circulation should be 25,000 instead of 10,000.

The Clarksville Herald says: "It hardly seems possible that the citizenship of Arkansas, after having witnessed the good results accomplished through the banishment of liquor, could be induced to hamper the progress of the State with this damnable traffic again."

In some of our exchanges brethren are discussing the proposition to be voted on this fall as to whether the Annual Conference lay leader and the District lay leaders should become ex-officio members of the Annual Conference. Some of our brethren ought to discuss it.

A few days ago a vote was taken in Yukon Territory on prohibition, and the wets won by only three votes. The most significant fact is the dry vote among the miners. This is progress, because the saloon used to be the most prominent feature of the old-fashioned mining camp.

Texas has made September "Good Literature Month," and the Texas Christian Advocate is calling for ten thousand new subscribers in thirty days. They should be forthcoming. The Church needs strong papers, and the people can make their paper strong by liberal patronage.

We acknowledge receipt of an invitation from trustees and faculty to the formal opening of the L. Q. C. Lamar School of Law of Emory University, September 27. Hon. Cone Johnson of Texas, now the solicitor of the Department of State, Washington, D. C., will deliver the address.

Rev. H. J. Brown, once a member of the Arkansas Conference, now a superannuate of West Oklahoma Conference, holding a Federal appointment at Washington, is the author of a beautiful patriotic song. The price is 25 cents. Order it of Rev. H. J. Brown, 131 A Street, Northeast, Washington, D. C.

Rev. P. C. Fletcher and wife from Texarkana, Ark., who once was pastor of our church in Alameda, to the delight of that congregation, as well as its many friends in the city, are spending a few days in San Francisco, having visited the southern part of the State the past two weeks. It will be remembered that Brother Fletcher served as a

supply the Alameda charge some years ago, recovering his health, and his many friends will be glad to know that he is in splendid health, as also his good wife. These two delightful, charming spirits we wish we could hold in our midst, but the strong hold which the South has for them makes it impossible.—Pacific Methodist Advocate.

Prof. G. B. Grumbine, a graduate of Central College, Mo., after having taught in Epworth University, became president of the State Normal at Alva, Okla. He is now president of the State Normal at Edmund, Okla., the oldest and strongest of Oklahoma's Normals. He was a lay delegate to our last General Conference.

Missouri State schools had a great summer session record this year. There was a total of about 7,500, divided as follows: University of Missouri, 1,300; Kirksville Normal School, 1,300; Warrensburg Normal School, 1,400; Cape Girardeau Normal School, 900; Springfield Normal School, 1,600; Maryville Normal School, 700.

Among those from out the city who were attending the Prohibition Rally Tuesday were the following preachers: H. C. Hoy, J. A. Sage, W. M. Hayes, J. B. Stevenson, T. Y. Ramsey, B. A. Few, J. W. Harrell, M. N. Waldrip, W. C. Watson, J. F. E. Bates, H. B. Trimble, and Rev. R. C. Morehead. All our city pastors were present.

Rev. Joe Ramsey, the blind evangelist, aged forty-eight, died at Viola, Tenn., September 10. He was well known in Arkansas, having held revivals in many of our churches. He was a strong preacher, deeply spiritual, and much loved by those who knew him intimately. When his limitation by blindness is considered, he was an extraordinary man.

Whenever you hear a man finding fault with his pastor, not liking him for this or that reason, and also criticizing his church for what it does or fails to do, be sure to ask him how often he goes to church. The men who go to church and prayer meeting regularly are the ones who love their church and are pleased with the pastor.—Western Recorder.

"Local Self-Government League of Arkansas" is an alluring title, but in this instance it is the case of "Good Dog Tray" being caught in bad company; and therefore he must receive a deserved chastisement at the hands of the people of Arkansas who stand for good government and the protection of their homes, their schools and their churches.—Arkansas Farmer.

The special edition of the Montgomery County Review, published at Womble, has a picture of the Methodist Church and of our pastor, Rev. Jesse Galloway, with a good sketch of Brother Galloway, ending: "This growing and ambitious young Methodist preacher is doing a work of great and lasting good here, and gives promise of a wide and conspicuous usefulness in the broader fields of the church's larger activities."

We regret to note that the North Carolina Christian Advocate, one of our best church papers, is forced by the increased cost of paper to cut down the size of three issues, publishing the full size only once a month. Having been compelled to reduce the size of our paper two years ago, we know how to sympathize with the editor, who, in addition to financial troubles, has been seriously sick for weeks. He is now improving.

Deciding to spend last Sunday at home, the editor preached in the morning at Capitol View on prohibition to a large congregation, and on the same subject at night to a fair congregation at Hunter Memorial. Affairs at both churches seem to be running smoothly. Rev. B. F. Musser, the new pastor, has been well received at Capitol View and hopes to close up the year's work in good condition. Brother Fizer of Hunter Memorial has been away for a few weeks in Tennessee, and begins again with renewed vigor and enthusiasm. He expects to make a good report at Conference. There is much interest among our people in prohibition. All feel confident of victory at the election.

In appearance the beer drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, a severe cold, or a shock to the body or mind will commonly provoke acute disease, ending fatally. Compared with other inebriates who use different kinds of alcohol, he is more generally diseased. It is our observa-

tion that beer drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous classes of ruffians in our large cities are beer drinkers. Intellectually, a stupor amounting almost to paralysis arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger, senseless and brutal.—Scientific American.

Dr. E. R. Long, for many years president of Arkansas College, Batesville, has accepted the professorship of Philosophy and Bible at Hampden-Sidney College, Va. We regret to lose him from Arkansas. The Presbyterian of the South says: "We cordially welcome Dr. Long to the Old Dominion, and congratulate Hampden-Sidney College upon its good fortune in adding to its faculty so able, attractive and scholarly a Christian gentleman."

The murdering of our citizens abroad is very trying to one's patience and nerves, but why is it that so little is said about the murdering of our citizens at home? The United States has more murders within its borders each year than any other highly civilized country on earth. The annual record of American homicides is staggering, compared with the homicides of Canada, Great Britain and Germany. We are the most murderous people out of barbarism in the world. Yet no one gets excited over it.—Springfield Republican.

The General Committee on Evangelism of our Church has designated September as "Good Literature Month." Every pastor is requested to preach at least one sermon during the month on the importance of good literature in the home, with special reference to the necessity of our people having a knowledge of Methodist literature. It is a good time to present the claims of the Church paper and to make special efforts to increase the circulation of the Advocates and other Methodist publications. Many of our people would doubtless buy Methodist books if their attention were called to certain volumes issued at attractive prices by our Publishing House. For instance, the "Methodist Founders' Series," in five volumes, covers the important events in Methodist history from 1703 to 1882. These volumes are the lives of Wesley, Asbury, McKendree, Soule, and Paine—the five volumes for \$2.50. Make Good Literature Month count in service to the Church and its membership.

THE PROHIBITION RALLY.

As previously arranged by the State Anti-Saloon League, a prohibition rally was held last Tuesday at our First Church in this city. The attendance from all over the State was large, indeed much better than was expected in view of the fact that there were no reduced rates and delegates paid their own expenses. While several of the speakers were unable to be present, many were ready and delivered great addresses. Although unable to fill their places on the program, Dr. C. H. Brough, Democratic nominee for Governor, and Hon. Wallace Townsend, Republican nominee for Governor, sent encouraging messages and strong assurances of approval of our prohibition law. Senators Clarke and Robinson wrote their approval and hope that state-wide prohibition would not be repealed, and the former sent a subscription of \$100 to help in the campaign. Governor Hays, Mayor C. E. Taylor, and Prosecuting Attorney M. E. Dunaway all spoke at the night meeting and expressed themselves freely and emphatically. Mayor Taylor's facts and figures showing Little Rock's progress under prohibition were striking. It was a remarkable exhibit, and Mayor Taylor deserves great credit for his painstaking work in preparing the paper, which we hope to publish. Mrs. Minnie U. Fuller and Attorney Ben D. Brickhouse made strong addresses representing the respective attitudes of Woman and Labor toward prohibition. Rev. M. N. Waldrip made one of his brilliant and captivating speeches and Judge Greenfield Quarles presented the marvelous change in sentiment at Helena and delivered a scathing arraignment of politicians who were planning to count Phillips county wet when its people are overwhelmingly against the saloon. While the dangers and difficulties of the situation were not blinked, yet all believed that with proper campaigning an overwhelming victory was possible. It was emphasized again and again that the voters must be enabled

to understand what repeal of state-wide prohibition really involves, and that the proposed law, instead of being a measure by which the people would rule, would put the people at the mercy of the united national liquor traffic. There must be thorough county organization, and collections ought to be taken in every church and sent to Col. Geo. Thornburgh to meet expenses of publishing and distributing literature to expose the fallacies of the whiskeyites. A complete examination of the signatures on the initiative petition has not been made, but the leaders of the League are busy. They were authorized and urged to bring an injunction suit to throw out the proposed Act No. 2, if after considering all conditions the suit is deemed advisable. However, as the result of the suit may not be known until almost election day, the campaign is to be pressed vigorously. The last speech was made by Dr. G. W. Young of Kentucky, the warrior of prohibition, the old man eloquent, who has been loaned to Arkansas for a few weeks by the National League. He expressed great appreciation of the hopeful situation and compliments our people on their enthusiasm and determination. The meeting was not for the purpose of passing resolutions, but to bring the workers together to report conditions and offer suggestions. They will return with courage and faith to organize and work for a great victory. The slogan is, "Let the people rule in righteousness."

WE SYMPATHIZE.

Having similar troubles, we sympathize with the editor of the New York Christian Advocate when he writes: "The position of the address label on The Christian Advocate causes pain to many readers. If there is any item on the last page which is especially interesting to an individual it is a target for the unerring aim of the mailer. * * * If by any chance or twinge of conscience the clerk seeks to avoid reading matter and pastes the offending scrap of paper on an advertisement, the advertising manager has a hurry call and an irate advertiser disputes the bill. Occasionally when the editor has adorned the first page with a reproduction of some work of art, the mailing room directs its assault upon that sector. At no time is the editor so conscious of his ineffectiveness as when he endeavors to concentrate all his authority upon having the address label pasted where it should be, on the margin or the heading. Even Dr. Buckley, who held the editorial thunder-bolts for thirty-two years, could not control the location of these tiny paper pests. Many are the protests in prose and verse which this matter brings to the editor's desk, some clever, some betraying signs of irritation, some regretful."

"DOWNRIGHT DISLOYALTY."

On another page we reproduce another of the Texas editor's amusing editorials under caption, "Downright Disloyalty." It appeared in his issue of September 7 after our other editorial in this column had been prepared.

He quotes from an article which he published the week before: "The editor of the Arkansas Methodist went before the Conference Board of Education and pled that they should not do what the Commission asked with reference to S. M. U. on the ground that we might want to make a \$25,000,000 university out of Hendrix." Then he adds: "If this is not downright and positive disloyalty, we would like to know what it is." If the editor of the Arkansas Methodist said anything of the kind, it was illustrative and somewhat humorous, as some member of the Board will perhaps remember. We have written and talked about Hendrix College for more than a quarter of a century, and have had many dreams about its future, but no one ever heard us say seriously that we expected Hendrix to be anything but a first-class small college. However, long before Southern Methodist University was mentioned, we have discussed the future need of a university in the heart of the Mississippi Valley. If necessary we could probably produce documents six or eight years old setting forth plans for a university at Little Rock. In our editorial of November 4 we wrote: "In organizing at Dallas let us recognize the demands of the World's Educational Century, and create a system with genuine and practical correlation. We shall need, not simply two or three millions for a Twentieth Cen-

tury University. We must plan large or fail. Another thing that the Arkansas Conferences should take into consideration is the fact that the General Conference, while suggesting at least two universities, did not limit the Commission to two. That is well. In twenty years the population of the Southwest will be doubled, and other institutions will be required. The Mississippi Valley, with its bottoms of bottomless fertility, will sustain a vastly greater population than other sections, and there will be required schools especially adapted to local conditions. The way should be left open for them without disloyalty." We mentioned the same thing in our editorial of January 13. The Texas editor had this information long ago, but did not see fit to use it until driven to desperation through the weakness of his other arguments. Since he seeks proof of our disloyalty, we are willing to furnish more of the same kind. Believing thoroughly and absolutely in the wisdom of the establishment of the Universities at Dallas and Atlanta, but recognizing the fact there were some things which they were not attempting, and desiring to utilize strategic points for the strengthening of our Church in places where such institutions might have peculiar opportunities, we have in private correspondence and in conversation suggested the establishment at St. Louis of a Bible School, like the Moody Bible Institute, at Memphis of an Agricultural College for our greatest agricultural section, and at Birmingham of a School of Technology where such an institution would have unexcelled advantages. It did not occur to us that the founding of great schools where there were opportunity and need was any more disloyal to the Church than it was disloyal to establish Southern Methodist University at Dallas when Vanderbilt University was still the sole university of the whole Church and Southwestern University was the college of Texas Methodism. Dallas was a strategic location. The Methodist leaders who realized that fact and planned accordingly were wise and loyal. The General Conference never intended to inhibit men from thinking and planning for the greater progress of the Church. The Commission had no such purpose. It remained for the Texas editor with his obsession to interpret the acts of the General Conference and of the Commission in such a manner as to question the right of others to have opinions of their own. The Educational Commission, of course, expects Arkansas loyally to support Southern Methodist University, and Arkansas has never had any other purpose. But the Commission also expected Arkansas to plan for large things, and would not criticize if it were possible for Arkansas to create the greatest institution in the Church. If we are "positively disloyal" to plan large things, then the men who planned Southern Methodist University when the whole Church was obligated to Vanderbilt University were "positively disloyal." But they were not disloyal, nor are we, except in the imagination of an editor with an obsession.

"TOO BAD."

(Continued from Page 1.)

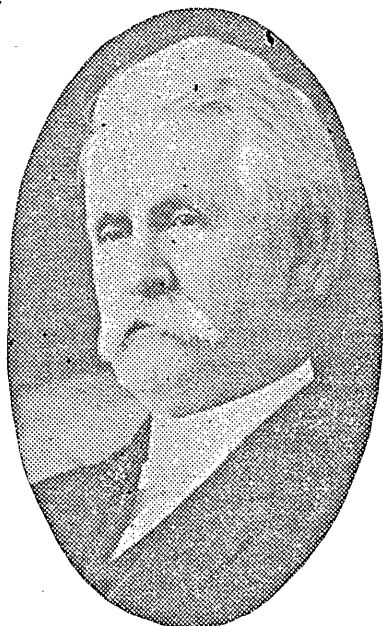
Patton, C. H. Ireland, R. W. Millsaps, J. R. Pepper, H. N. Snyder, and J. B. Wadsworth, voted with Dr. Anderson; while on one vote Dr. R. S. Iyer, president of Southern Methodist University, was with Dr. Anderson. In view of these circumstances, where does the Texas editor stand if he is "at the other end of the pole?"

Indeed in the whole controversy the Texas editor seems bent on destroying the influence of Dr. Stonewall Anderson and the Arkansas Methodist, and has contributed nothing toward healing the breach which he has created. The Arkansas Conferences, the Andersons, and the Arkansas Methodist have all emphatically declared their loyalty to Southern Methodist University. The Texas editor tries to prove that we are disloyal. He will not accept as sincere our statements. He denies us the right to express an opinion concerning the Commission and the University unless we accept his interpretation of General Conference action and the Commission's action. He is a good man with an obsession and full of suspicion. He thinks that he is pursuing a constructive policy, but he is simply seeking (not intentionally nor maliciously, but under the spell of his obsession) to bring under suspicion men who are honestly ready to help make a great university in his own city. It is "too bad."

Gospel Talks



By
BISHOP H. C. MORRISON



THE PALE HORSE AND HIS RIDER.

Text:—"And I looked and behold a pale horse; and his name that sat on him was death, and hell followed with him."—Rev. 6:8.

We have here a thrilling picture of the great conqueror of conquerors. The monarch is mounted and moving. The horse indicates speed; a speed from which none may escape; its pale color significant of his mission. The magnitude of his conquests is seen in his following. "Hell, or hades, followed with him." The receptacle of departed spirits with its countless millions as his escort.

He Finds His Victims Everywhere.—He takes his captives from every home and at all times. At sunny noon, and solemn night. We have heard, and will hear again, the relentless hoofs of the pale horse until one by one the loved ones are all in his captivity. His conquests will increase until "time shall be no more;" until a mightier than he shall command his surrender. Death shall then dismount; his captive millions be liberated, and "Death and hades shall give up their dead." The pale horse and rider shall perish, and there shall be no more death.

The Nature of Death.—Since death is real and we, with our families, are to meet it; how important we should have all the knowledge of it that is possible.

What is death; and what its effect upon us? Death is a change; solemn, absolute, complete. The natural functions and forces cease; the gates of the senses all close simultaneously, and the curtain falls. The tableaux of time dissolve and pass from sight. Death ends the old relations and surrounds us with new ones; the eyes close on earthly scenes; the ears die to earthly sounds; and the hands are folded from earthly toil.

Disembodied, we step upon a new shore where life is upon new principles. It is a second conversion. "Old things pass away, and all things become new." Death is not more wonderful than life; it is only another change added to the changes through which we are ever passing; only this is the last. It closes a sort of embryo being in which we "see darkly" and introduces us into an enlarged and elevated state where we shall "know perfectly what we now know in part."

Your birth was your first change, and that gave you consciousness; the nursery your first world, from which

you gradually took in a world that was higher; and now in your maturity, the spinning-top and hobby horse days are like a long past dream. The difference between that world and your world of today is what life has done. If life has wrought such wonders with us, is it any more wonderful that death should bring great changes? To die is but to pass into a higher and clearer life.

The unhatched birdling is in the midst of the scenes of its future being. It is not distance that shuts out the air and the sunlight, it is only the thin shell, and the breaking of this crystal is not a change of place but conditions.

Thus while living we are as much in eternity as we will ever be. Eternity surrounds us now, and supernatural things press about us and we often catch glimpses of them. It is not distance, but it is this shell of clay that hides from us the sunlight of eternity. Death will break this chrysalis of clay and open the door to the imprisoned spirit. It is death that brings the supernatural idea into view. May it not be, that when death unbars the door and the loved ones come into new-born liberty; that it may linger in the room, to look on while we weep and wring the hands; and were it possible would gladly comfort us in our grief?

Death the Great Specialist.—We often carry the suffering loved one a long way to have some specialist treat his malady. Death is the great specialist, whose practice is as old as time and wide as the world. He comes without summons when all other physicians and remedies have failed, and his touch gives rest and sleep. Like the affrighted babe among strangers, whose cry is incessant and whose anguish is untold, until the mother comes; then on her bosom it sobs itself to sleep and forgets its distress.

Thus hurting humanity, with agonies too grievous to be borne; when past human aid or comfort, when the death angel comes; then on its bosom the groans cease and they forget their anguish and sweetly sleep.

There is somewhere, a picture of a frightful face, livid and ghastly, from which one would turn away with horror; but for a hideous fascination which draws them toward it. But on approaching, the fearful face changed into the face of an angel. It is a picture of death.

Walk the battlefield after the conflict. The smoke has gathered into a cloud above. Horses and men,

mangled, groaning and bleeding in helplessness. Men begging for water and praying for mercy; while the brutes by piteous moans tell out in their own way of what they suffer; while that peculiar and sickening odor common to the battlefield, adds faintness to the horrors. Surgeons cut and bind; chaplains pray and seek to comfort; but no mortal ministry can bring relief to hundreds of the fallen; yet when the death angel passes silently over the scene, the groans are hushed; the blood stanching, the pains ceased, and the sufferers sleep as sweetly as the loved ones they have left in the "old church yard."

Death never brings an added pain; but relieves the pain already too grievous to be borne. Think of a world "groaning and travailing in pain", and of the relief that death has brought to the hopeless millions; then tell us if his is not a mission of mercy?

Death Comes Only in Hopeless Cases.—He does not intrude when the trouble is slight and only temporary; but comes only when disease has proven too much for skill and remedies. But when the sufferer is given up to suffer forever, unless some deliverer come; then death comes to the rescue. Death is king over all diseases. Like the eagle king, ever on watch for the fishhawk's prey, the death angel, mightier than all diseases, is ever on watch for the sufferer hopeless of recovery.

Sometimes we long for his coming. When the loved one has passed beyond the possibility of recovery, and every hour and moment are only anguish; to think of their remaining in that state forever; doomed to suffer thus perpetually; too awful to contemplate. Yet this were the doom of every hopeless sufferer but for the kindly ministry of death. Hence, after all our dread of death and fighting against it; it is our best friend next to "Him who is Conqueror of death."

Eliminate every disease from the catalog, and what would the world be without death? Time would soon lay on the couch of helpless age to become a ceaseless burden upon others, our fathers, grandfathers, and the previous generations, as helpless babes on our hands. The world a nursery of babes a thousand years old; while we would be worn with the crushing and ever-increasing care. How the world would cry in anguish for the return of death! Next to the blood of Christ, this poor world needs the ministries of death.

The Realization of Death.—In this we cannot have the benefit of experience; our own or that of others. Others can help us by giving us their experience in every form of suffering; but none have ever given us their experience in death.

We have reason to believe that when disembodied, our powers of perception will be increased. "Sown in weakness, raised in power." God is without body or physical parts; yet he perceives in a higher and broader sense than is possible to us. Hence when we are like him, free from cumbersome mortality, we shall perceive in a higher and more perfect sense than now.

You have felt the exhilaration of the balmy air of a bright spring day, when carried into it from the sick-room. I remember when, after confinement for five long months, I was carried for the first time into the open air. It was a revelation, a new life, and like paradise to my spirit.

What then must be that transition from the sick-room into the paradise

of God? The restful tranquility of that home which he is preparing for faithful children who suffer here.

The Expectation of Death.—When the mind is wound up and set for some important event; some unusual trial, which has taken up our thought and solicitude; when it has come and gone; then we have a strange—reverse of feeling.

So when death has come and gone; and with it all lassitude, dullness and disappointment; then will come the happy, heavenly realization, of the disembodied spirit. As if it said to itself, "So now all is over. This is what I have looked and waited for. I spent life getting ready for this; fasting, praying, working, and trusting; and now it is over. How light it seemed at last! I had anticipated it, and when I came to it I found it was only the "shadow of death." Christ had taken the substance away. Now I am beyond death; have crossed the strange dark river; and am now in the land which has been in mind in all the life-journey. Then will come the sweet strange reverse of feeling that comes with the first experience of disembodied being.

"Oh, harmless death! Whom still the valient brave,

The wise expect, the sorrowful invite,
And all the good embrace, who know the grave—

A short dark passage to eternal light."

The pale horse and his rider are in near and silent pursuit, and will soon overtake us. Then shall we know the strange sweet transition; and in the gush of grateful joy that only the disembodied spirit can endure, we will bless "that name which is above every name"—the name of Christ—who has used the pale cavalier to bear us across the valley and up to the City on the farther shore.

"THE GOLDEN WEST."

My vacation included a 6,000-mile tour of the "Golden West." My wife accompanied me. We spent twenty-four hours in beautiful San Antonio. Of course we visited the famous Alamo, founded in 1718, and made immortal in 1835 by the heroism of Travis, Bowie, Bonham and Crockett. I called on Rev. Dr. Z. T. Bennett, known to thousands in Arkansas and loved and honored by a host of friends. He had only a few days before happened to a serious injury as the result of a fall, and I found him in great pain. I visited the Travis Park Methodist Church, of which my good friend, Dr. Charles Wesley Webdel is pastor. He is doing a great work at this great "down-town church." Our Laurel Heights Church is now one of the leading churches of the city. After leaving San Antonio a day and a night's run put us in El Paso, where we lingered for another twenty-four hours. The city was crowded with soldiers, and no little excitement then prevailed. Across the narrow waters of the Rio Grande the lofty, barren mountains of Old Mexico tower above Juarez. Viewing Mexico from the El Paso side I was reminded of my childhood ideas of hell. It is a desolate, barren, uninviting country. But El Paso is a very beautiful and rapidly growing city. I was amazed to find so many changes since I had visited the place five years ago. We visited Fort Bliss, where about 30,000 soldiers were encamped. It was a pleasure to meet a number of our old friends among the sentinels of "Uncle Sam." We visited the Trinity Methodist Church, and I learned that Dr. W. F. Packard is in high favor

with his people. He was at the time quite ill. Through the kindness and courtesy of Dr. F. A. Reak, of Hot Springs, we were driven all over the city in his car. The doctor is one of the leading officials of our Central Church, Hot Springs, but spends a part of the year in El Paso on account of his wife's health. We visited the famous International Bridge, but not caring to be villaized we did not attempt to cross over.

A night and a half day's run from El Paso put us in Maricopa, Arizona, where we left the main line of the Southern Pacific and ran up to Phoenix, where I visited my sister-in-law, widow of the late William Smith Fletcher. It was my sad privilege to stand for the first time at his grave. It was a pleasure to meet a number of Little Rock friends in Phoenix, among them Mr. and Mrs. B. M. Berry, who were loyal members of Winfield when I was pastor there. I had a delightful chat with our pastor in Phoenix, the Rev. W. J. Sims, late of the Oklahoma Conference. He is succeeding well in this difficult field. Phoenix is a wonderful little city, at the head of the Salt River Valley and is enjoying a remarkable growth.

After leaving Phoenix a run of seventeen hours put us in Los Angeles, one of the most beautiful and marvelous cities of the continent. In thirteen years the population has grown from 150,000 to 500,000. It is now enjoying an annual increase of 50,000. We visited our Trinity Auditorium, which seats nearly 3,000 people. Dr. C. C. Sealeman is doing a great work. His task is far from an easy one. I heard him preach a very strong sermon to a great congregation. This is one of the best equipped Methodist churches of the world. It remains to be seen if the plan has been wisely projected. I attended a very important federation meeting, composed of ministers and laymen of the M. E. and the M. E. South churches. Among those present were Bishop W. R. Lambuth, Bishop A. W. Leonard, Rev. R. P. Howell, Dr. C. C. Sealeman, and Col. W. G. Wadley, formerly of Texarkana and Dr. C. C. Stephenson, formerly an official of First Church, Little Rock.

At the Alexander Hotel, Los Angeles, I attended a reception given in honor of Hon. and Mrs. Charles Evans Hughes, and it was my pleasure to meet them. I heard Dr. Len G. Broughton preach a great sermon at the Temple Baptist Church the day Mr. and Mrs. Hughes worshipped there. In beautiful Pasadena it was my joy to be the guest of my aged mother and my brother-in-law and sister, Mr. and Mrs. Erwin Nelson Gould. For two weeks we lingered amid scenes enchanting, for Pasadena is one of the most beautiful residence cities of the world. Here are assembled the beauty, wealth and culture of many countries. Here the flowers bloom always and the air is fragrant with their perfume. Here the cheek is kissed by the sea breeze and the sunset's radiant glow reaches the climax of loveliness. It was joyous to just sit and let this lovely old mother pet me as in the years long ago. She is now in her seventy-ninth year, but is as bright in intellect and as alive to the world's events as she was fifty years ago—a wonderful woman. We attended the First Methodist Church, Pasadena—the church of which Dr. Matt S. Hughes was pastor when he was elected bishop last May. This church, I am told, pays the largest salary of any Methodist church in the

world. Many millionaires hold their membership here. During the week we spent at Long Beach it was our pleasure several times to attend the Pacific Coast Assembly and Bible Conference. Here we heard Dr. Len G. Broughton three times. It was a pleasure to meet Dr. and Mrs. H. A. Dowling, for several years connected with the International Sunday school work of Arkansas, with headquarters in Little Rock. At Santa Ana, Downey, Whittier and Alhambra we met delightful friends of other years. It was our pleasure to motor over the most beautiful roads on the American continent.

Our next stay was in San Francisco, where we spent a week. The run from Los Angeles to San Francisco, on the shores of the Pacific for nearly 500 miles, is beautiful beyond description. I wanted to stop off at San Jose to see Rev. W. B. Johnsey, that dear old saint who gave so many years of his rich ministry to Arkansas Methodism, but circumstances forbade. I learned that he is in feebleness extreme. I heard many good things of Rev. E. A. Tabor, who is now a minister of the Pacific Conference. At the Sunday morning service in San Francisco I attended the First Congregational Church, of which the Rev. Dr. C. F. Aked, of Ford peace boat fame, was pastor until lately. One of the officials told me that it was the mind of the church to extend a call to Dr. Henry Stiles Bradley, now of the Plymouth Church, Worcester, Mass., and who for four years was pastor of our St. John's Church, St. Louis. I greatly enjoyed the fellowship of several of our pastors about the Bay—Dr. W. E. Vaughan, of the Pacific Methodist; Rev. Dr. J. A. Batchelor, Rev. J. A. B. Fry, Rev. William Acton, Rev. Harold Grovett, and Rev. C. P. Moore. It was a joy to meet again many of my old parishioners, who stood so nobly by me when I was pastor in California a decade and a half ago. We enjoyed attending a meeting of all of our churches about the San Francisco Bay at the Epworth Methodist Church, Berkeley, and there it was my pleasure to deliver a short address. I had a delightful conversation with the pastor, Rev. J. A. B. Fry, who was once pastor of our First Church, Arkadelphia. He has served the Berkeley church for nine or ten years and is in high favor. Berkeley is the seat of the University of California, and a more beautiful location could not be had in America. This great institution, with an enrollment at the beginning of the fall term of 7,000 students, nestles at the foot of the Berkeley hills and faces the Golden Gate. Here is one of the largest amphitheaters in the world—the gift of William Randolph Hearst to the university. We also attended services at our Fitzgerald Memorial Church, San Francisco, located at 900 Eddy street. The pastor, Rev. E. H. Mowrey, was away and a supply occupied the pulpit. The history of Southern Methodism on the Pacific Slope is written in blood. Five words tell the story—faith, heroism, suffering, mistakes, tragedy. Some of the noblest men that the Southern Church has produced have at one time or another, preached the gospel in California—O. P. Fitzgerald, Jesse Borling, A. M. Wynn, E. E. Hoss, W. R. Bigham, A. G. Haywood, W. M. Leftwich, R. P. Wilson, C. B. Riddick, W. D. Pollock, Samuel Brown, W. R. Richardson—these and many others went West and returned, some early and others late. The wisdom of the union

of the two Methodisms will be more in evidence in the far West than anywhere in America. There for more than sixty years Methodist altar has been built against Methodist altar in a manner sufficient to make the sons of John Wesley blush with shame. The inflow of population has been largely from the North and East, and the M. E. Church has far outstripped Southern Methodism in the race. Only God knows the extent to which money and manhood have been wasted on the Pacific Slope in all these years of separation and rivalry. The Congregational Church in San Francisco and Los Angeles has taken in Southern Methodist people by the multiplied hundreds, because of the existence of the two Methodisms. A Congregational pastor in San Francisco told me that a large part of his membership came from Southern Methodist homes. Not only have we lost members from our branch of the Church, but they have been lost forever to American Methodism. Every Methodist preacher with whom I talked on the subject favored the union.

We came back by way of the Western Pacific and the Rio Grande as far as Denver, which affords a view of the Feather River Canon and the Royal Gorge—scenery which cannot be surpassed anywhere on earth. I got a kodak picture of the little spring, away up in the top of the Rocky Mountains, where the Arkansas River has its source.—P. C. Fletcher.

THE RIVER OF CHURCH EXTENSION.

By Rev. W. J. Heys.

"And everything shall live whither the river cometh." Ez. 47:8.

Rivers are types of blessing. Man's first home was a watered garden. Egypt would be a desert but for the river Nile. The Amazon and the Paraguay make South America a land flowing with milk and honey. To come nearer home, the Mississippi is a wonderful river, well called the "Father of Waters." It rises in the heart of the Rocky Mountains and flows over golden sands. Where the distant Alleghanies rest upon beds of buried sunshine, a mighty contribution is gathered to swell the flowing river. Where the sun melts the snows of Northern drifts, where undiscovered pennies lie, its waters leap forth. Like mighty Vulcan, it turns the turbines of Keokuk, lighting the cities, propelling the cars and saying to many, "Here am I at your service."

Not only does it gather waters, but it brings from North and East and West, a wonderful deposit which he spreads over numbered acres of bottom lands where flourish abundant crops of wheat, corn, alfalfa and cotton. The Father of Waters does not despise the smallest contribution. He welcomes little Platin Creek as well as the big Ohio River.

"The Mississippi never stops To grumble at the tiny drops Of rain, the clouds fling from aloft; Or flakes of snow so white and soft. They only make his waters flow, Until he bears upon his breast The commerce of the North and West; And yet he's made of drops so small No one can tell from whence they fall."

So it is with the Church Extension River. It gathers and conserves the resources of the Church for the day of need.

I. The Source of the River.

It springs from the heart of the Church. It gathers mighty tributaries,

but it does not despise the day of small things. When it was young its volume was as irregular as that of the Missouri River in its beginning, but now, with increasing volume, it pours its waters over the land. Among its tributaries are Annual Conference Collections, Specials, Individual Contributions to Loan Funds, Loan Funds, Loan Funds Repaid and Parsonage Aid. Even the little miscellaneous streams from obscure sources make a very respectable addition to its volume. This grand river is now pouring life-giving waters to the tune of five and a half million dollars into all the needy places of our connection.

II. What This River Has Done.

It has followed the pioneer and made possible the little country church. It has carried reinforcements to the growing city and made possible larger things for God and humanity. Ten thousand homeless congregations are housed and working because this river came to them. Two thousand itinerant preachers are dwelling in comfortable homes because this river came to them. Ten thousand more are waiting in hope that this stream will reach them. Even in the regions beyond the sea, it has brought back life and hope and strength. Yet there is no loss of the life-giving current. It gives and yet it increases, and is another application of the Master's words, "It is more blessed to give than to receive."

"Blest River of Extension,
Pursue thine onward way;
Flow thou to every nation,
Nor in thy richness stay;
Stay not till all the homeless
Have found a worthy home;
Until the last disciple,
Shall to the kingdom come."

PAUL, THE CHRISTIAN PREACHERS' MODEL.

Apart from the Lord Jesus Christ St. Paul is the best model for gospel preachers the world ever saw. He had a direct call from the Lord into the ministry.

When Judas hung himself the eleven apostles seem to have thought they ought to ordain a man to take his place. After they had prayed they selected Matthias and ordained him to that office, but that is the last we have heard of him. Saul, while persecuting the early Christians was convicted, converted and called to the ministry. There was no church election in his case and no apostolic hands were laid on his head. It was years after this before he saw the apostles. From these premises we conclude that the laying on of the hands of men is not necessary to equip a minister of Christ, although it may contribute to orderliness in a legitimate form of church government to do so. If this conclusion is Scriptural then to deny the ministerial authority of men who have not submitted to the laying on of the hands of men who claim the only right to communicate the apostolic succession may be to fight against God.

Paul's call to the ministry was so clear he conferred not with flesh and blood, but straight-way preached at Damascus that Jesus Christ is the Son of God. That the Lord set the seal of his approval upon his ministry may be seen in the great churches he established and the almost incredible number of converts under his ministry he pioneered the way in pagan and heathen lands. He was not content to build on foundations laid by other men.

After he had established a great

church at Corinth certain teachers came down from Judea and severely criticised Paul and called in question his authority. They seem to have been Jews who had accepted Christ (2 Cor. 11:23), but were also sticklers for Jewish law. They may also have believed as apostolic hands had not been laid on him he was irregular and disqualified.

When this news reached Paul he wrote 2nd Corinthians to justify his claims to be an apostle. In the first verse of this and nearly every other epistle which he wrote he claimed to be an apostle of Jesus Christ by the will of God, and in chapter 12, verse 12 he says "The signs of an apostle were wrought among you." These teachers had brought letters of recommendation with them (3:1). Paul said, "Ye are our epistles, written in our hearts known of all men." (3:2). They had criticised Paul as being weak (11:21), and had boasted of their succession (11:22). Paul took his critics in hand and showed them up as egotistical boasters without any claim to superiority. "Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they ministers of Christ? I am more." Here Paul stops to apologize for his boasting. It was something he had not done before and would not do now if their charges had not made it necessary.

When under these circumstances he began to speak of his acts and experiences he felt humiliated and said, "I speak as a fool" (11:23). In verse 17 he characterized boasting as foolishness and when he spoke of his boldness he said, "I speak foolishly" (11:21). So distasteful was boasting to him after he had been compelled to speak of what he had wrought, suffered and experienced, he said, "I am become a fool in glorying. Ye compelled me" (12:11).

It is a real embarrassment to a real minister to have to speak of his own deeds. There can be no justification for it in the minds of sensible men, except when, like Paul, they are "compelled." There is no surer sign of a charlatan in the pulpit than egotistical boasting.

If a minister must boast let him do it as Paul did, "Not boasting of things without our measure, that is of other men's labors." (10:15).

What a rebuke this was to the men who had come to the great church he had founded to criticise him. "To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to your hand" (10:16). If Paul's critics had pursued this course there would have been no grounds for controversy.

Certainly there are no grounds for boasting by men who confine their ministry to organized churches, always building on foundations laid by other men and never carrying the gospel to the heathen or the poor.

With the poor all about us and the

A WOMAN'S APPEAL

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

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

heathen beyond us there is need for such a ministry.

There never was a time in the history of this country when there was greater need for preachers among the poor who are not able to call men and promise them a support. They cannot build tabernacles, organize a force of workers, and then invite a preacher to help them. Some preacher will have to go where no foundation has been laid if they are to be reached by the gospel. Where are the preachers, who, like Paul, are eager to preach the gospel under such conditions? This writer believes the Methodist Church is not pressing into the waste places and organizing new churches as she once did. She frequently has big revivals in strong city churches, led by big evangelists who seem to have no call to the poor in the country or to the heathen beyond, but she is letting her fence corners grow up and is giving back and occupying "strategic points" in the towns and cities. This is why we see so much in the church papers about "The problem of the country churches," which implies that the maintenance of even organized churches in the country is a debatable problem. In the opinion of this scribbler it is not so much a problem of the country churches as it is a problem of a Pauline ministry. The ministry of every gospel preacher ought to be Pauline, not simply "the cheap five hundred dollar preacher," but the ministry of every preacher whether he be Bishop or licentiate. It is hardly conceivable how a ministry can be either Christian or Pauline if it never leads to persecution or self denial. The ministry of Christ was sympathetic. He bore the infirmities of the weak. And Paul said, "Who is weak and I am not weak; who is offended and I burn not?" (11:29). The poor need more sympathy and less criticism.

This is not written in criticism, but from the viewpoint of a superannuate who is interested in the Church and everybody in it.—B. H. Greathouse.

THE MISSOURI CONFERENCE CENTENNIAL SESSION.

The Centennial Session of the Missouri Conference, Methodist Episcopal Church, South, held August 30 to September 5 in the classic town of Fayette, the seat of Central and Howard-Payne Colleges, was epochal in the retrospect of the century's progress and in high inspiration and fellowship. The past three years in Missouri under the leadership of Bishop Hendrix have been marked by revivals and advancement in every department. In September, 1915, the three Missouri Conferences reported 17,748 additions. The Missouri Conference reported 6,500 additions. The additions this year were 5,978. The increase in Sunday school enrollment was 2,722. Twenty-two hundred and twenty-four Sunday school scholars joined the church. One of the special features of the celebration was Fraternal Day when representatives from the Missouri Conference, Methodist Episcopal Church and nine Conferences of the Methodist Episcopal Church, South, made addresses. The Arkansas Conferences were represented by President J. H. Reynolds, Hendrix College, Conway, and Rev. Marion Nelson Waldrip, Pine Bluff. President Reynolds gave a resume of Arkansas Methodist history and congratulated Missouri Methodism on her great celebration. Rev. Waldrip, called by the Conference, "The Arkansas Traveler," was a revelation to

the Conference of wit, humor, philosophy and spirituality. Besides his message of greeting in the absence of Bishop Quayle on the evening appointed for the address under the auspices of the trustees of the Superannuate Endowment Fund, he preached a great sermon on "The Soldier of the Sacred Scars." He also preached Sunday night at the Epworth League service. The Centennial Celebration program was as follows:

Wednesday, August 30.

9:00 a. m.—Opening of the Conference by Bishop E. R. Hendrix.
7:30 p. m.—Board of Education Address, President J. H. Reynolds.
2:30 p. m.—Sunday School Board Anniversary.

Hendrix College, Conway, Arkansas.

Thursday Morning, August 31.

8:30 a. m.—Conference Business.
2:30 p. m.—Laymen's Afternoon.
1. Laymen's Missionary Movement.
2. Woman's Missionary Society, address, Mrs. F. F. Stephens, Columbia; Mrs. S. W. Hayne, Mexico. 3. Medical Social Service, Dr. Daniel Morton, St. Joseph.

7:30 p. m.—Church Extension Address, Dr. W. F. McMurtry, Louisville. The Wisdom Sisters will sing.

Friday, September 1.

8:30 a. m.—Conference Business.
2:30 p. m.—Fraternal Day, Fraternal Messages and Greetings from other Churches and Conferences.
7:30 p. m.—The Endowment Fund for the Retired Ministers, Bishop W. A. Quayle, St. Louis.

Saturday, September 2.

8:30 a. m.—Conference Business.
2:30 p. m.—Temperance Address, Hon. Wayne B. Wheeler.
7:30 p. m.—Board of Missions Anniversary.

Centennial Celebration Exercises—

Sunday, September 3.

9:30 a. m.—Conference Love Feast.
10:30 a. m.—The Centennial Sermon, Bishop E. R. Hendrix, Kansas City.

2:30 p. m.—Memorial Service.
7:00 p. m.—Epworth League Anniversary, Rev. M. N. Waldrip, Pine Bluff, Ark.
8:00 p. m.—Sermon, Dr. Fielding Marvin, Fayette.

Monday, September 4.

8:30 a. m.—Conference Business.
10:00 a. m.—Heroes Among the Preachers, Rev. J. A. Mumpower, Shelbyville.

10:30 a. m.—Heroes Among the Methodist Pioneers, Mr. P. S. Rader, Jefferson City.

11:00 a. m.—The Effect of the Growth of the Church on the Tone of Our Preaching, Rev. J. E. Godbey, St. Louis.

2:30 p. m.—The Old Time Circuit Rider, Rev. R. H. Cooper, Fayette.

3:00 p. m.—The Centennial Poem, Dr. C. C. Woods, St. Louis.

3:15 p. m.—Sons of the Pioneers, Prof. T. G. Smith, Fayette.

3:30 p. m.—Methodism and Education, Dr. P. H. Linn, President of Central College.

7:30 p. m.—Missouri Methodism's Gift to the Regions Beyond, Dr. S. P. Cresap, Nebraska City, Neb.

8:00 p. m.—Methodism Before Wesley, Dr. J. W. Lee, St. Louis.

Tuesday, September 5.

8:30 a. m.—Conference Business.
10:30 a. m.—Reading of the Appointments.

11:00 a. m.—Adjournment.

A bronze memorial tablet commemorating the Centennial was unveiled at the opening session Wednesday morning.

TOO BAD.

While the Advocates in the Eastern section of our Church are liberally supporting Emory University, the Arkansas Methodist is wasting its time in useless, destructive controversy. At times we have had hopes of the Methodist. At times its utterances have indicated that the mind of its editor was on the point of turning to constructive work in behalf of our Connectional University for the region west of the Mississippi. And because we have dared to entertain such hope we have been exceedingly reserved in the controversy which Dr. Millar has kept up now for more than a year.

We are now reluctantly forced to believe that the editor of the Methodist and a few other leaders in Arkansas have never intended to support wholeheartedly Southern Methodist University and that the editor has now entered upon a campaign of deliberate misrepresentation of the Texas editor, thereby hoping to poison the minds of the Arkansas brethren against participation in the work of the University. We had hoped that we might be spared the necessity of saying so unpleasant a thing and for the sake of a great educational enterprise we have borne the petty-spirited flings of our Arkansas brother.

The Methodist, of August 24, carries a two-column editorial on "The Spirit of the Texas Editor" and declares that another editorial will be required for the finishing of his job. We shall hold our fire until he is through, except to show in a single item the studied and deliberate misrepresentation of us by the Arkansas editor.

We quote:

"To this Dr. Anderson wrote a brief reply, which the Texas editor did not publish, but which appeared in our issue of November 18. Dr. Bradfield had said: 'In April, a few weeks after the written objections (Anderson's) had been sent to Bishop Candler and Dr. Lamar, the Board of Education met. The Commission had had no meeting. No opportunity had been given it to consider Dr. Anderson's suggestion.' To this Dr. Anderson emphatically replied: 'The Commission has had a meeting,' and gives the date; but Dr. Bradfield did not make this correction. Was that fair? Dr. Bradfield had charged Dr. Anderson with impropriety in using confidential facts in connection with the business of the Commission. Dr. Anderson, in his reply, says: 'Every action of the Commission published by me had previously been made public; and the most of them almost in the identical form in which they appeared in the July Bulletin of 1915. If this statement is not strictly correct, I should like to be corrected.' Dr. Bradfield has never shown that Dr. Anderson was incorrect, and did not publish Dr. Anderson's challenge, hence the Texas readers have not had both sides. Why did Dr. Bradfield fail to publish Dr. Anderson's reply? Has not Dr. Anderson been misjudged and misrepresented? The above quotations, which can be verified in our files, show the spirit of the Texas editor before our conferences were held. Another chapter will be necessary to show the further development of that spirit."

The point in this paragraph is the different statements by Dr. Stonewall Anderson and the editor of the Texas Advocate concerning the time of a certain meeting of the Educational

Commission. Dr. Anderson had offered certain suggestions to the President of the Commission and we charged that, without giving the Commission an opportunity to consider these suggestions, Dr. Anderson indulged in his criticisms of the Commission in the presence of the Board of Education, April 23, and later published them to the Church in his Bulletin.

We had closed the controversy in the Advocate and subsequent thereto, namely, October 9, 1915, Dr. Anderson wrote us, saying, "I should like to have opportunity to call attention to the fact that there was a Commission meeting after my papers on the University Charter were sent to Bishop Candler and Dr. Lamar and before the meeting of the Board of Education April 23."

We answered this letter in person at the session of the West Texas Conference. We explained to Dr. Anderson that upon reflection we found that he was correct in saying that there had been a meeting of the Commission prior to the meeting of the Board of Education on April 23, but that the meeting had been called to attend solely to certain pressing matters at Emory and that neither of the members west of the Mississippi had attended the meeting. Technically, Dr. Anderson was right and, because of the special character of the Commission meeting, we were right in saying that the Commission had had no opportunity to consider Dr. Anderson's suggestions concerning the Southern Methodist University Charter. Further, we expressed perfect willingness to publish Dr. Anderson's reply if, in view of our statement concerning the character of the special meeting of the Commission, he so desired. But he expressed no such desire and, therefore, his reply was never published.

It was not until after the round of the conferences, in December, that we discovered the reply of Dr. Anderson in the Arkansas Methodist and, because so many weeks had elapsed since its publication, we did not think it necessary to reopen the controversy.

Now, the thing which Dr. Stonewall Anderson and Dr. A. C. Millar wish to do is to make the impression upon the brethren in Arkansas that we were in error, both technically and in substance, as to certain statements and that our unfairness appears in our failure to publish Dr. Anderson's reply.

The Creoles of Louisiana, the descendants of the original Spanish and French settlers, prided themselves upon their hair—and rightly they should—for it was they who first knew the secret of beautiful hair, the one great successful remedy for hair diseases and the greatest of all hair foods: La Creole Hair Dressing. The recipe was kept a profound secret by the race until about fifty years ago, but now you can reap the benefits of their early discoveries by using "La Creole" hair dressing, the very best dressing for keeping the hair fluffy, light and beautiful.

This wonderful preparation of the Creole race not only cleanses the scalp from all disease and filth, but also renews the life of the hair; makes it light and fluffy; restores to the hair its natural color and original lustre and supplies the hair with oil, food which it requires. No house should be without it. Ask your dealer for it. Price \$1.00. Manufactured by VAN VLEET-MANSFIELD CO., Memphis, Tenn.

WHEN WRITING OUR ADVERSISERS PLEASE MENTION THIS PUBLICATION

son's reply. We say this is a studied and a deliberate misrepresentation.

In order that our readers may see that we were correct in the substance of what we said we here append Bishop Candler's call for the meeting of the Commission to which Dr. Anderson refers:

"March 10, 1915.

"Rev. W. D. Bradfield, D. D., San Antonio, Tex.

"My Dear Brother Bradfield: The Educational Commission is called to meet here on March 31, to organize as a Board of Trustees for Emory University under the charter granted by the State of Georgia.

"I suppose a majority of the Commission will be sufficient for this, and we hardly expect you brethren west of the river to take the time to come. However, we should be glad to see you. If you can come, come prepared to stay two or three days. It may be necessary for us to visit Emory College and look through it on one of the days.

"With kindest regards, I am, yours truly,

"W. A. Candler."

Writing under date of October 19, 1915, Bishop Candler says of the meeting in question: "The meeting of the Commission was called for no other object than to accept the charter of Emory University and organize under it." A similar meeting was later to be held to consider the charter of Southern Methodist University and on April 16, 1915, Bishop Candler wrote Dr. Stonewall Anderson that the Commission would have a meeting in Texas during the year. In the face of such a letter Dr. Stonewall Anderson announced to the Board of Education on April 23, just seven days later, that Southern Methodist University and its charter had passed out of the hands of the Commission!—Texas Christian Advocate, Aug. 31.

DOWNRIGHT DISLOYALTY.

The Arkansas Methodist, in its issue of August 31, contains its second two-column editorial on "The Spirit of the Texas Editor and closes its voluminous utterances with the words, "more anon." We shall wait until it is through before making a specific answer to these editorials.

We write now simply to say that this controversy has demonstrated one thing beyond any peradventure, namely, the downright disloyalty of Dr. A. C. Millar to the General Conference of his Church. Let us see.

The General Conference of 1914 empowered its Educational Commission to "consider and determine the advisability and wisdom of establishing an institution or institutions of higher education of the grade of a university of, for, and on behalf of the Methodist Episcopal Church, South," and further declared that the Commission should have "full power and authority, in this regard, to act for and on behalf of this General Conference as fully and as freely as it could or would act for itself."

The General Conference further said, "We express the belief that there should be east of the Mississippi one such institution and one such institution west of the Mississippi River, and in this connection we express our pleasure at the establishment, by the membership of our Church in the States of Texas, of Southern Methodist University, situated and located in the city of Dallas, in said state, and commend such institution to the said Commission for its consideration."

The Commission, in accordance with the suggestions of the General Con-

ference, selected Southern Methodist University as our Connectional institution for the region west of the Mississippi River, requiring that the campus and buildings of the University should be deeded to the Commission and the Commission now holds our magnificent property at Dallas in trust for the Methodist Episcopal Church, South.

Has Dr. Millar been loyal to our new scheme of education? Has he recognized the authority of the Commission in establishing Southern Methodist University as our Connectional University for the region west of the Mississippi River? He certainly has not. Have we proof of this? Most positive proof.

Rev. J. L. Cannon, a member of the Little Rock Conference, says in his article, published in the Texas Christian Advocate of last week: "The editor of the Arkansas Methodist went before the Conference Board of Education and pled that they should not do what the Commission asked with reference to S. M. U. on the ground that we might want to make a \$25,000,000 University out of Hendrix." If this is not downright and positive disloyalty, we would like to know what it is.

This, however, is not the sole proof of Dr. Millar's disloyalty. By the words of his own mouth he is condemned. In his editorial of August 31 he says:

"In addition in an editorial we tried to indicate the situation as we understood it, and offered suggestions for conference action. In that we heartily commended the action of the Educational Commission in establishing Emory University and in accepting Southern Methodist University, and frankly indicated that the Arkansas Conferences might properly memorialize the Commission for any modification of the charter desired. We also frankly suggested that as there would be need for a university in the Mississippi Valley and the General Conference had not limited the number to two, Arkansas should keep the way open to establish such university without complications.

Exactly! Dr. A. C. Millar would "keep the way open" by having the Little Rock Conference decline to elect trustees for S. M. U. as the Commission requested. He would give a meaningless indorsement to the actions of the Commission, but would "keep the way open" for another university for the region west of the Mississippi such as he and others of his way of thinking might choose. The General Conference had suggested "one such institution west of the Mississippi River," but Dr. A. C. Millar suggests two. And for the second he will "keep the way open!"

Suppose the friends of Trinity had elected to "keep the way open" for a second university for the region east of the Mississippi! Suppose the friends of Trinity had elected to say that "one such institution," suggested by the General Conference for the region east of the Mississippi, didn't mean "one" but two! But the friends of Trinity said no such thing. Everywhere there is loyalty to the plans of the General Conference and the Educational Commission save in Arkansas, where a few brethren have put local interests above the interests of a great educational program for the entire Church.

We pray for Hendrix College the largest prosperity, as we pray for the prosperity of all our colleges. We cannot make these colleges too strong. Let us be unswerving in our loyalty

to our colleges, but let us be loyal also to the plans of the General Conference with respect to our Connectional institutions. Anything less than this will be to court disaster for our Connectional enterprises and humiliation for the whole Church.—Texas Christian Advocate.

SCINTILLA.

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

So mysteriously are we linked with others in the world that we cannot fail to do our duty without harming others, nor bear ourselves bravely without benefit to others.

When you put yourself on the block to be sold to the highest bidder you cannot put too high a price on yourself.

A great many will court the friendship of an angel just to get to borrow his wings.

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

A real friend is the first person who comes in just as the whole world goes out.

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

The low and sensual ideals of life cannot be lost sight of, however brilliantly set or gorgeously attired.

You can not sing the sweeter songs until you dwell amidst the shadows. The mocking bird sings sweetest in the dead of night.

Because a man is in a happy mood is no sign of sainthood. One of the happiest men we ever knew was a fellow who was so glad he was not caught in the act.

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

A man may own a palace—he may own a hovel—and then have no home.

Accidental honors almost invariably turn out to be drawbacks in the end.

Let your troubles be weights—just as wings are the additional weights to the eagle's body.

Much depends on your ideal—the goal that lies in the distance. After all, character is no more than an unwrought ideal.

If we could ever get the clearer vision, the one we dislike so much towers head and shoulders above us.

In the last analysis, the knowledge we can use is all the knowledge we have. The balance is waste.—J. Marvin Nichols.

Dallas, Texas.

LANDMARK BAPTISTS ARE FOR STATE-WIDE PROHIBITION.

All Landmark Baptists are in favor of supporting the law enacted by the last Legislature, prohibiting the manufacture and sale of liquor in Arkansas. They will vote against the proposed amendment which, if adopted, would open saloons in Arkansas again. All Christians of every denomination should vote against said amendment. The largest possible majority of votes should be polled against the amendment. I do not see but one reason to fear the results. That reason is that too much indifference may be manifested on the part of prohibitionists. We must put up a hard fight and every voter go to the polls and show the whiskey traffic under so deep that there can be no hope of its resurrection.—The Baptist.

WHAT THE PROPOSED LOCAL OPTION LAW WOULD MEAN.

It would mean if a county went one majority for liquor license, liquor could be sold in any incorporate town in the county having a population of 500, although the township in which the town is located might have voted unanimously against license. If anyone should apply for license the county judge must issue the license or go to the state penitentiary for one year. If a petition is signed by ten per cent of the electors of any county calling for an election for the purpose of voting for or against liquor license, the county judge must call an election in ten days after the presentation of the petition or serve a term of one year in the state prison. The liquor forces may renew the petition every sixty days until a majority vote is had for license. Then no vote can be had on this question for two years. Anyone who wills to think right can see how we might be annoyed with these petitions indefinitely. And, again, any farmer who grows fruit may make wine or brandy and sell or give it away without license. This means that we may have an open saloon at every farm home in the state of Arkansas if we want it.

What liberal fellows these liquor men are! They would have us to take the outlawed practice and discarded habits of drunken Russia, beer-soaked Germany, and gin-drenched England. As American citizens we cannot afford it.

We are told by those liberal fellows that in the good old days when any man was allowed to make liquor and sell it or give it away there was not so much liquor drunk as there is now. Sure, there were not so many people to drink then, but those who drank it then sowed the seeds of drunkenness and we are reaping a crop of drunkards. We reap what we sow, is a fixed law of nature. It means the repeal of the three-mile law by which our schools and churches are protected from the manufacture and sale of liquor, and every special act of the state legislature protecting our schools and institutions of charity from the awful curse of the sale of intoxicants; our state-wide prohibition law is swept from the statutes of state and we are left practically without protection for our homes, our schools, our churches, our sons and daughters from the terrible evils of the liquor traffic. This act is the vilest and most dangerous liquor bill I have ever seen proposed.

No, we will not vote for it, but like men we will go to the polls and write on our ballots, "Against Act No. 2," and the shining angels with songs of

joy and praise will celebrate another victory for God and the right.—T. A. Martin.

Gentry, Ark.

LABOR DAY IN PINE BLUFF.

The labor unions of Arkansas held their annual celebration this year in Pine Bluff. Thousands of people from out of the city were present and the people of the city observed the day as a general holiday. The most spectacular feature of the occasion was the great parade, fully a mile long and participated in by hundreds of people. Besides the various unions a great many fraternal organizations and many business concerns were represented in the parade, some of them by very handsome and gorgeous floats, but it was significant of the growth of the prohibition sentiment of the country and of Pine Bluff especially, that the most beautiful floats in the entire parade were those representing the W. C. T. U. and the cause of prohibition.

I mingled freely among the crowds throughout the day and did not see or hear anything which had even the semblance of disorder and did not smell the fumes of liquor on the breath of a single individual. There were only two cases in the police court of the city the next morning and those were negro boys who had been arrested each for some petty offense. Prohibition has wrought wonders in Pine Bluff. By every token we will bury the infamous liquor act so deep that its supporters will never attempt to resurrect it.—J. A. Sage.

ARKANSAS SCHOOL FOR THE BLIND.

By the assistance of Senator Lemuel A. Kendall, Superintendent John H. Hinemon secured from the Legislature of 1915 a small appropriation for the publication and distribution of literature on Preventable Blindness. With this fund, Mr. Hinemon has had printed circulars on "Needlessly Blind For Life," "Trachoma" and "Suggestions to Prevent Blindness, and he has sent tens of thousands of these circulars to all parts of the state. Any or all of these circulars, a circular on "Common Causes of Blindness" and other important and interesting literature may be had without cost on application to John H. Hinemon, Superintendent Arkansas School For the Blind, Little Rock.

Speaking of his campaign to prevent blindness, Mr. Hinemon said: "While I am doing all in my power to increase the efficiency of the School for the Blind, I regard it as far more important to prevent blindness than to educate the blind. To this end, I am trying in every way conceivable to arouse and instruct the people by sending out various circulars. Today, there are in the United States more than ten thousand persons who are needlessly blind and for life. The average cost of educating a child in the school is near three thousand dollars. If any one case of blindness in the whole state is prevented, we will have saved to the state five times the entire appropriation for the publication and distribution of literature on Preventable Blindness. What a fine investment and what a noble use of the state's money, particularly when a person endowed with normal vision considers the value of his eye-sight."

According to Superintendent Hinemon, Trachoma, which is contagious and highly infectious, is alarmingly prevalent in certain parts of the state,

especially as Arkansas is one of three American states in which this dread disease is most common. More than one-half the children in the Arkansas School for the Blind last year were there as a result of Trachoma. There were three children from one family in the school last session, all due to ignorance, indifference or the failure to use precautionary or preventive measures. In this great work of preventing blindness, Mr. Hinemon solicits the active co-operation of all "soldiers of common good" and surely every lover of humanity is willing "to lend a hand."

SENATOR COVINGTON FAVORS PROHIBITION.

Senator A. W. Covington of Johnson county, who while a member of the Arkansas Senate was regarded as one of the ablest and most effective allies of the liquor forces, has turned prohibitionist. Declaring that he spoke from experience, in a speech at Spadra last week, he urged the workmen to vote against the proposed local option law. Senator Covington's address is reported in the Clarksville Democrat as follows: "Advocates of prohibition will be delighted to know that Senator A. W. Covington is strong in his opposition to the local option law that the whiskey interests are trying to palm off on the voters of Arkansas under the guise of good government. In his speech at Spadra on Labor Day he showed in his inimitable way the evils of intemperance and the greed of the liquor trusts. He said that no one today wanted a drinking man in a place of responsibility. He declared that the liquor interests were the worst enemies that the laboring man has; that the miners of Arkansas had filled the saloon men's coffers with their earnings, but that when the miners got into trouble a few months ago the liquor men of Arkansas would not go a cent of their bond. He urged the United Mine Workers to vote against the local option measure. He mentioned the many evil effects of intemperance in our

ARKANSAS SONG LEAFLET.

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

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ARTHUR RAMSAY, Principal.

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HOW WE ARE STARTING IN OUR ARMY TESTAMENT FUND CAMPAIGN.

The following is the first financial report. A letter from Lieutenant F. W. Gee, First Arkansas Regiment, advises that our Bible Men on the border have been there supplying the soldiers, and that the men receive the Army Testament with deep gratitude. Advices from the American Bible Society inform me that 4,500 volumes are being shipped to the border weekly and distributed among the soldiers. The khaki-clad boys on the border are getting the khaki-bound Testament. We mean to fight it out on this line, if it takes all winter.

Send all contributions to Rev. D. H. Colquette, Field Agent, Y. M. C. A., Little Rock, Ark.

J. V. Major, Conway, Ark.....	\$ 5.00
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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.

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Rock, Ark.	5.00
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Lake Side Methodist Church,	
By Rev. M. N. Waldrip, Pine	
Bluff, Ark.	1.25
Hunter Memorial Church, By	
Rev. J. T. Fizer, Little Rock,	
Ark.	10.00
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F. M. Sigler, Hot Springs,	
Ark.	5.00
Jno. B. Andrews, Siloam	
Springs, Ark.	5.00
Gallileo Watts, Marshall, Ark.	1.50
S. Geisreiter, Pine Bluff, Ark.	5.00

Total\$272.50
D. H. Colquette, Field Agent.

FAVORS UNIFICATION.

I am real glad to get the Arkansas Methodist. It revives sacred memories. I have read it under J. E. Cobb, W. C. Johnson of Memphis, Tenn., Z. T. Bennett, who now lives here and is much afflicted. I visit and pray with him frequently. He is "patient in tribulation." The papers are full of church union pro and con. Personally I have favored it a long time. Altar against altar with two great churches having the same creed and polity is all wrong—a needless expenditure of God's money. As for the colored man he is here to stay, and will be till Jesus comes. Plenty of religion and a little common sense will manage his case. I am not scared about "social equality." Because we preach to him and try to save his soul we do not have to intermarry. Yes, I expect to live to see the Methodist bodies united. Then with God's help we can carry the gospel to the ends of the earth. Let us quit the "bloody shirt business." Thank God it is gone.

I am a Southern Methodist preacher and the son of one and also an ex-Confederate veteran, who fought, bled and ran at Corinth, Chickamauga and many other places. I surrendered at Greensboro, N. C., under Joe Wheeler. But the war is over and long since I enlisted under King Immanuel and happy if with my latest breath I may but gasp His name, preach him to all and cry in death, "Behold the lamb." In hope, I am—"Finch" M. Winburne.
San Antonio, Texas.

Woman's Missionary Department

Edited by

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

PRESS SUPERINTENDENTS:

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

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

Communications should reach us Friday for publication next week.

LITTLE ROCK CONFERENCE.

Dear Friends: This is a veritable tingling of the finger tips to be about our Master's business, and you may hear from me right often as my heart gets too full to keep quiet.

First, how thankful we should be that war is still held abeyance in our land and our relation with Mexico more brotherly by assuming burdens for them instead of seeking their lives in battle.

We should give thanks that the great railroad strike was averted and our great continental traffic goes on without interruption.

Thankful for rich harvests, good prices for cotton and grain and for reasonable health and happiness. Let us lift high our heads and say, "Bless the Lord, O my soul and all within, bless His holy name."

For these blessings should we not render service as the Lord hath need of us? Let us think of these things as we close up our third quarter's report and have cause for further rejoicing in that we have met all our obligations up to the present time.

The minutes of the Council are distributed, and I beg of you to get the most value out of that store house of information. Keep them, use them, study them and give out the knowledge to your auxiliary.

Another helpful book may be had for the asking, the minutes of the Board of Missions and suggested for use in the October campaign for Mission Study, which I hope all auxiliaries will use to advantage.

If there are yet young women who have not decided where they will attend school I ask them to consider Scarritt, where the highest value of service is made known to many who are trying to find themselves. The call for workers continues clear and strong, and we invite the young women of our conference to consider some special service where reward is for eternity and of more value than silver and gold.

"Campaign," is the slogan for the year. Campaign for members, money, mission study and equipment for efficient service, but the campaign for workers is the vital one of all our efforts.

forts and one that should become an obsession until through prayer we thrust laborers into the harvest.

Plans for the district meetings are well under way and soon you will be asked to send delegates. I hope each auxiliary will be represented and we will have fine meetings in every district. Programs are in the hands of the secretaries, and we solicit a ready response when she asks for service. The conference officers are pledged to render all service possible. Pray for the work and each other. Pray for me.—Yours for service, Mrs. F. M. Williams.

LITTLE ROCK CONFERENCE.

[This letter came just too late for publication last week, so we publish it this week, in addition to one intended for this week's issue.—Editor.]

Dear Friends: With the ringing of the school bell in September, we, too, seem to straighten up and take on, anew, the missionary zeal that has either lagged or been hindered unavoidably. So again I greet you afresh and bid you heed the call of a work that should engage our every moment. To those who have "tired by the stuff" and borne the heat of Arkansas' summer, I bid you take fresh heart for a great campaign of many things to do. To the homelcomer we extend welcome and rejoice in safe return, who with refreshed spirit and rested body are expected to be workmen that need not be ashamed.

As far as we can say now, and if agreeable to the hostess towns, our district meetings will be held as follows: Monticello, October 3-4; Camden, October 5-6; Texarkana, October 9-10; Prescott Rally, 11-12; Arkadelphia, October 17-18; Pine Bluff, October 19-20; Little Rock, October 24-25, closing the month's campaign with a grand membership campaign the 26th, 27th and 28th, and open meeting Sunday evening where possible. The details of these plans are to be found in the July number of the Missionary Voice or the leaflet "Plans and Suggestions," which may be secured from Mrs. Lipscomb at Nashville, Tenn.

This is the month for Social Ser-

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vice campaign and we pray you heed your conference superintendent, Mrs. Barkman's call to present a Social Service program, elect a superintendent if you have none, and report your work on regular blanks. Friends, we have been too lax in this department in which scarcely an auxiliary does not do something. Let me urge you to report, if for no other reason but to encourage your conference superintendent.

This month also closes our third quarter, which is often our poorest report of the year. May I not beg you this time to make a new record by sending a good full report with all finances paid to date. Sisters, we have never so needed to meet our obligation as now. If we are to be the Big America as our president suggests, we must meet our missionary obligations as well as the demands of land and sea, and the Little Rock Conference is a part of our great commonwealth, we must keep up our part of the work. Let us make a strong pull, a hard pull, and a pull altogether, to make this third quarter a record breaker in all funds reported. You can readily picture what it would mean to the work and the satisfaction of work well done.

As women, as mothers, as Christians, we should use our influence, even more, we should spare no pains to defeat the repeal of the prohibition law. The hydra-headed monster that blights any nation is the liquor traffic and no woman of our conference would sanction the repeal of a law that makes clean citizenship and increases the holdings of those whose means have been squandered in riotous living. Talk to husbands, sons, friends, representatives and let us show our power in persuasion if not by the ballot, and help the men who have spent years in making the prohibition law a realization which should be a permanent statute. Let us not forget to

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—Mrs. MARY RIDGWAY, Durand, Wis.

A Massachusetts Woman Writes:
Blackstone, Mass.—"My troubles were from my age, and I felt awfully sick for three years. I had hot flashes often and frequently suffered from pains. I took Lydia E. Pinkham's Vegetable Compound and now am well."

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Such warning symptoms as sense of suffocation, hot flashes, headaches, backaches, dread of impending evil, timidity, sounds in the ears, palpitation of the heart, sparks before the eyes, irregularities, constipation, variable appetite, weakness and dizziness, should be heeded by middle-aged women. Lydia E. Pinkham's Vegetable Compound has carried many women safely through this crisis.

pray. We have never faced such times in church and state, but if we listen to the Master's voice we can hear His plan for us and we need not disappoint Him. Pray for me.—Yours to Serve, Mrs. F. M. Williams.

NORTH ARKANSAS CONFERENCE MEMBERSHIP CAMPAIGN OCTOBER 1-14.

"Fervent prayer and persistent push will bring the Kingdom of God." This is the faith of the women of North Arkansas Missionary Society. Every woman in the Conference who does not belong to the Woman's Missionary Society is the object of this whirlwind membership campaign. When one stops to think of the 584 churches in the conference bounds and only 108 Adult Auxiliaries, 21 Young People's and 50 Children's, should not the 505 unorganized churches appeal to each worker in such a way that real earnest, unceasing prayer and work must be given before the set goals are reached? The Society wants 140 Adult Auxiliaries with 3,400 members, 30 Young People's Auxiliaries with 500 members, 65 Children's Auxiliaries with 2,000 members. A total of 1,800 new members. Not only does the Society want 1,800 new names on the register, but 1,800 true visions of the world's needs, keenest visions that will see through the Mission Study course, what they are expected to do as stewards of God to help carry out His plan of salvation; keenest visions that will learn through the Voice and Young Christian Worker and many other sources of information what the Society is doing and a keen cut vision of the knowledge of the unlimited joy and peace that is theirs if they form partnership with God. Let all pray to this end, wherein life will be sweeter, friends dearer, homes happier and the whole world brighter. In the whirlwind membership campaign the district secretary feels great responsibility. Through her the District Committee is named. These women should be women of capable leadership, devoted to that cause and in sympathy with the plans and needs of the conference. One plan of work of this committee is that each member could be chairman of a squad or team of other women (six, eight or ten) to be responsible for an apportioned part of the district for this special campaign work. These women could be selected from one auxiliary or a number of auxiliaries within the given territory. The apportioned territory could be ascertained from a map of district prepared by the Presiding Elder and District Secretary, each church marked organized or unorganized, weak or strong auxiliaries. In this way the condition of the district is familiar and possible of being reached. After the schedule of time and places for institutes, get ready days, and prayer meetings, the co-operation of the respective pastors should be secured. Write them letters explaining the work of the committees and ask them to preach a specially prepared sermon on the Woman's Missionary Society, October 4, and send them some data concerning the district and conference. Leaflets that are sent them can be passed to their leading women and young people. In this way a knowledge of what the work is can be gained before the committee or squads make their visits. In places where organization will be impossible literature could be sent that future organization may result. Following the plans of the Conference Committee no doubt much good will

Sunday School Department

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SUNDAY SCHOOL LESSON FOR SEPTEMBER 24.

Subject: The Call of Gideon.

Scripture Text: Judges 6:11-40.

Golden Text: "I was not disobedient unto the heavenly vision."—Acts 26:19.

(R. H. Bennett in Sunday School Magazine).

A Hero Needed.

The times called for a hero. After the conquest of Canaan and the death of Joshua, Israel was ruled by the judges—men and sometimes women who rose to power, under divine appointment or permission, by their sheer force of character and worth. Gideon was the fifth in this succession, and few stories are more thrilling than his.

With their enemies vanquished, the people fell into evil ways. Peace and prosperity are frequently more subtle temptations than adversity. The deadly miasma of worldliness poisons many a heart which is proof against the direct attack of evil. For purposes of chastisement God lets the Midianites, a wandering tribe from the East, similar to the roving Bedouins of today, afflict his people. So low do their fortunes sink that they flee for refuge to caves and dens in the earth. They cry to God in their distress. He sends a prophet, who tells them that God cannot rescue them so long as they disobey him and trample underfoot his covenant. They bitterly repent, and God, ever showing mercy, raises up for them a deliverer.

The Hero Found and Called.

How often in history God's first step in great providences is to find a man and prepare him for the work! Our hero's name was Gideon, the son of Manasseh. The main thing is to precede all effort by days and days of prayer, to be prepared as one of God's messengers should be prepared to do His work. This is the day of great opportunity, the call is too loud, the appeal too urgent to sit idle. Let all women who are entering into this campaign put this work first in their lives, that as the close of 1916 approaches it may be a time of great rejoicing throughout Southern Methodism.—Mrs. Preston Hatcher.

Joash, of the clan of Abiezer of the tribe of Manasseh. His name means hewer, or tree feller. He was a powerful man, tall, handsome, with an open and noble face. Country bred, his outdoor life had given him physical strength, versatile skill, quick wit. His life was pure and true. He could not have been such a young man if he had spent his boyhood in sowing wild oats. The Duke of Wellington, pointing to the playground at Eton School, said: "There the battle of Waterloo was won." Many a boy, like Phillips Brooks, can say: "We feel forever the thing we ought to be, beating under the thing we are." Good men are but good boys full grown. Gideon's native village was Ophrah, in the famous valley between Mt. Ebal and Mt. Gerizim and not far from the well at Sychar, where Christ preached to one poor woman that immortal sermon on the water of life.

Our hero did not look like a hero, hid away as he was in a wine press, beating out with a flail a few bundles of wheat. The dread of the Midianites prevented the use of the threshing floor on the hilltop. An angel in the guise of a man appeared and sat under an oak, and the two talked together. How many times the heavenly helpers are with us unrecognized! "Are they not ministering spirits sent forth to minister unto those that shall be heirs of salvation?"

"Around thy pillows golden ladders rise,

And up and down the skies,
With winged sandals shod,

The angels come and go,
The messengers of God."

Naturally the conversation would be about the acute distress of the times. And the stranger, knowing Gideon's exploits already performed and admiring his vigor with the flail, said: "A mighty man of valor like you could deliver his country from these robbers and murderers. The Lord is with thee." Gideon hesitates, but the spark has reached his soul, and the Lord, now revealing himself, orders: "Go: * * * have not I sent thee?" "Surely I will be with thee." Here is the unconquerable power of every true life, to hear Omnipotence saying: "I have sent thee. I am with thee." This has ever fired true hearts

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in camp and field. Westminster Abbey has a tablet to Lord Lawrence, England's soldier saint of India: "He feared men so little because he feared God so much." Every true preacher has ever been thus sustained.

By a test of his faith on a smaller scale, though it was the severe test of one man against the community, Gideon wins confidence in himself and the confidence of the community, and goes on to greater triumphs. "God and one man are always a majority." Our hero summons an army, and his clan responds to the sound of his trumpet. His summons reminds one of the ancient custom in Scotland of the calling of the clans by the fiery cross. A light cross of wood was charred at its point, and the flames quenched in the blood of a goat. This was sent round to the villages and homes of the clan, each one sending on to his next neighbor, with only the name of the meeting place; and every one was bound under fearful anathemas to obey the sign. The summons was swift and sure:

"When flits this cross from man to man,

Vieh Alpine's summons to his clan,
Burst be the ear that fails to heed!
Palsied the foot that shuns to speed!"

The Midianites gather for the death struggle, and on the eve of battle Gideon asks of God a fresh assurance of his presence and favor. This is not distrust of God, but of himself. At such a desperate crisis, with the very fate of the nation at stake, who would not ask for a witness and a token? God cheers his heart and confirms his faith with the double miracle of the wet and the dry fleece.

Some of the greatest preachers have never entered the pulpit without trembling. A young preacher complained to an old one of his timidity in the pulpit. "Do you tremble when you enter the pulpit?" said the old man. "Yes," said the young one. "Do your knees strike together?" "Yes." "Does your tongue stick to the roof of your mouth?" "Yes, yes." "O, well, then, you'll make a preacher."

The Midianites today overrun God's holy land, the human soul. Look at them. Infidelity, radical hostile criticism, rejection of the whole or of a part of God's Word, unbelief in the doctrines of Christianity, fads and heresies, rampant worldliness, prayerlessness, unlighted family altars, haste to get rich, beggar's crumbs for the Lord's work at home and abroad from wealthy churches, Sabbath desecration, immorality, divorce, vile lit-

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erature, corrupt business, and politics—these are the vile brood that devastates God's heritage. Today God says to some young man, perchance reading this in a Sunday school class: "A mighty man of valor like you could smite these foul enemies of God as one man. Go in this thy might, which I give thee, and thou shalt save Israel. Go stand in the temple and speak to the people the words of this life."

Carlisle seems to have had our lesson in mind when he wrote: "If we will think of it, no time need have gone to ruin could it have found a man great enough, a man wise and good enough. Wisdom to discern truly what the time wanted, valor to lead it on the right road thither—these are the salvation of any time." It is this motive to which God appeals in calling preachers, the divine compassion that filled our Master's heart as he saw the people scattered as sheep having no shepherd.

Topics For Class Discussion.

Is our manhood and our womanhood colored and fixed by what we do as boys and girls?

Who are the Dianites today in our lives?

What things in you or around you ought you to fight today?

Does moral warfare develop the same qualities of courage, devotion, enthusiasm, patriotism as physical warfare?

Why should you not preach the gospel?

Is any office on earth higher than that of an ambassador of the Son of God?

Why do you not, in choosing your life work, knock first at the highest door?

Vocation Day.

Vocation Day has been set apart by our Church to bring before us the vital fact that every true life is a vocation. God calls men into every kind of occupation, but we are to consider especially today the claims of the Christian ministry. The Holy Spirit calls men into the ministry. No one would for a moment trespass on his sacred prerogative; but we may supply the human element, create the atmosphere, and help men to hear that summons. God's call has been delivered to many a preacher by the lips of a fellow man.

What a sublime privilege is every teacher's today! And what a solemn responsibility! Standing as each one does within touch of young hearts, he may turn them by earnest work to careers of service and triumph as planned for them by their Creator.

Every Christian must be a preacher both in life and word. God has a cure for all human ills. It is the atonement, and every sharer in its benefits must spread that cure; but to hasten the process God sets aside certain men to give all their time to this work. The ministry is a necessity. Civilization crumbles without the Church, and the Church dies without a ministry; and many more preachers are needed today. One sister Church in America announces two thousand vacant pulpits, and Southern Methodism last year filled six hundred and ten pastoral charges with supplies. With the Church calling everywhere for more preachers; with the mission field, in spite of our great progress, as yet scarcely touched; and with God supremely desiring the salvation of men, is it not fair to presume that many a man is called of God to preach the gospel who never hears that call? Dr. Bushnell,

in his famous sermon on "Every Man's Life a Plan of God," says: "Every human soul has a complete and perfect plan cherished for it in the heart of a God—a divine biography marked out. This life rightly unfolded will be a complete and beautiful whole; an experience led on by God and unfolded by his secret nurture, as tree and flower by the secret nurture of the world; a drama cast in the mold of a perfect art; a divine study that shall forever unfold, in wondrous beauty, the love and faithfulness of God, great in its conception, great in the divine skill by which it is shaped, and, above all, great in the momentous and glorious issues it prepares."

"I would rather be a Christian minister than anything else," Phillips Brooks used to say with exuberant joy. When a young preacher was asked why he wished to enter the ministry, he said: "Because all other ambitions went down before the revelation of life in Christ."

"Whither am I going?" asked Francis Asbury of himself on his voyage to America. "To the New World. What to do? To gain honor? No, if I know my own heart. To get money? No; I am going to live to God to bring others to do so." And for nearly fifty years this master passion swallowed up all other ambitions, until the heavenly chariot called for him as he rested on the way at the humble home in Spotsylvania County, Va. Of "the glorious ambition of prophethood" Silvester Sorne, in his delightful book, "The Romance of Preaching," says: "Show me the man who in the midst of a community, however secularized in its manners, can compel it to think with him, can kindle its enthusiasm, revive its faith, cleanse its passions, purify its ambitions, and give steadfastness to its will, and I will show you the real master of society."

Dr. Theo L. Cuyler said that his pulpit was miles higher than any king's throne on earth. Said Spurgeon to his young men: "If God called you to be a minister, I should not like for you to die a millionaire. I should not like, if you were fitted to be a great missionary, to have you drivel down into a king."

To answer God's call, to complete the work our Master began, to pay our own debt, to answer the challenge to our heroism, to wear the crown of the moral mastery of mankind, to show men God, to destroy the works of the devil, to renew the lost image of God in human faces, to bind up the broken-hearted, to set captives free and fit men for seats on the vacant thrones in heaven—that is what the ministry means. Hear the witnesses as they come to the end of the task. Paul: "There is laid up for me a crown of righteousness." Wesley: "The best of all is, God is with us." David Livingstone: "I have never ceased to rejoice that God has appointed me to such an office." Stanley Smith, stroke oarsman of the Cambridge crew: "If I had a thousand lives, I would give them all for China."

May many a young man today ask of our Master: "Lord, what wilt thou have me to do?" This is the sure method for the choice of a life's work.

What is a call to preach? How may we distinguish it? Sometimes the summons is loud and clear and unmistakable, just as the conversion of some men is sudden and volcanic. In other cases there is a gentle impression, scarcely conscious at first,

EPWORTH LEAGUE.

THE EPWORTH LEAGUE LESSON NOTES FOR SEPTEMBER 24.

By Rev. H. C. Hoy.

Public spirit and how to cultivate it. Scripture Reference. Ps. 122:1-9.

Public spirit is the life of any community. It is the foundation of patriotism—the basis upon which religious appeals may be made. There is nothing more contemptible than a miserly person who cares nothing for his country's welfare. Such an one hinders the progress of mankind. It is the duty of all Epworth Leaguers to cultivate public spirit in themselves and in the community.

First, The Value of the Public Spirit.

1. Public spirit develops community interest. Through public spirit people learn to co-operate in their efforts to better the community. By such efforts the people are brought together and learn to understand each other; thus making it possible for them to enter into sympathy with each other in all their individual undertakings.

Hence the spirit of neighborliness is generated, and the commandment of Christ, "thou shalt love thy neighbor as thyself" is brought nearer to a reality in life.

2. The value of public spirit is shown in better community morals. Whensoever a community has learned the unselfish principle of putting public interest before private, then long strides have been made toward higher ideals; since community unselfishness can not long exist with immorality.

When a community looks upon public welfare first, they will take steps to remove from their locality the causes which menace the morals of that people. People who allow conditions to exist that are dangerous to the individual interest can not claim the honor of being public spirited.

made upon the soul that this may be the object of my creation. This impression in hours of communion and prayer grows stronger until at last it amounts to a positive conviction that for this cause I came into the world, and that this is God's will concerning me.

Every preacher must be called of God. We cannot emphasize this fact too strongly. This is the source of the pulpit's power; and an ambassador without credentials, a messenger not sent and volunteering in his ignorance to deliver what has not been given him is a sorry, a tragic spectacle. "No man taketh this honor unto himself, but he that is called of God as was Aaron." King Uzziah essayed to minister at the altar in the priest's stead and came forth out of the holy place a leper white as snow. What a travesty to seek the ministry as an agreeable or honorable profession, or to whine, "Put me into one of the priest's offices, that I may eat a piece of bread!"

Literature.

There are numerous helpful pamphlets published on the ministry. A post card to Rev. R. H. Bennett, Secretary of the Department of Ministerial Supply and Training, Atlanta, Ga., will bring a package of them free. Dr. John R. Mott's book on "The Future Leadership of the Church" is excellent. "The Claims and Opportunities of the Christian Ministry," edited by Dr. Mott, is also good. These books are fifty cents each. Order of Smith & Lamar, Nashville, Tenn., Dallas, Tex., Richmond, Va.

A town or community that will be so careless as to allow liquor or dens of vice to exist without making any effort to abolish such places must be considered extremely selfish since the men who profess to be clean are too engrossed in their own private interests to allow their eyes to be opened to conditions that will lead their young people astray.

Such men need to be converted to the practical principles of Christianity, so that the spirit of Christ may be enthroned in their lives, in order that they may catch the vision of Christ and look after their brother's welfare by protecting him.

3. Public spirit produces community enthusiasm. There is no doubt that more can be accomplished with the aid of all than could possibly be done by individual efforts. Thus when people once get together in an effort to build better roads or any other improvement, the results are so much greater, because of the public co-operation that they immediately become enthusiastic and plan larger things.

If the churches would learn to put community interest above denominationalism there would be a religious awakening in many communities where Christ is scarcely known and a community is divided into hostile sections because of doctrinal bigotry. To over-church a community and over-stress denominationalism means a loss of religious enthusiasm and the development of an un-Christ-like spirit, which spells the death of Christianity and places private interest first, making it impossible to develop public spirit.

Second, How to Cultivate Public Spirit.

1. Community spirit may be cultivated by putting into practice the principles of mutual betterment. We cultivate the mind by using it. We do not know a thing until we have put it into practice. The trouble with the Church today is that we put too much of our energy in sermons and theories, and the hearing of these theories expounded to the loss of practical help.

The same is true in making better roads, schools and other improvements. People are always ready to expend their energy in mere resolutions. When a community has put into practice the plans of better sanitation or other improvements they have learned the lesson of how to do so.

2. The community spirit may be cultivated by neighborly deeds. Jesus taught the lesson of being a neighbor in the parable of the good Samaritan. The priest and the Levite were religious in theory but not in practice. They prided themselves upon their religion because its greatest glory abounded in the temple. They had developed the pharisaical pride which

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delighted in ceremonies but hated practical application of a kindly spirit. On the other hand the good Samaritan made but little pretense toward religion, but humbly felt the need of God and the call to a kindly act. Thus, when he discovered the Jew who had fallen among the robbers the man's needs compelled his attention and the opportunity to do a good deed called forth the religious principles of a godly man. Such is always the case with a man who knows Christ and follows the leadership of the Holy Spirit. A Christian's deeds always speak as loud as his words. It is a spurious confession if an opportunity to do good is not sought or considered a blessing wherever presented.

The person who avoids the privilege of unselfish devotion and service is unworthy the name of Christ and should go upon his knees to learn more of God and the art of practical religion.

PRESCOTT DISTRICT LEAGUE CONFERENCE.

The first meeting of the Prescott District Epworth League Conference was held in Gurdon September 7-8. Miss Bess McKay, District Secretary, had charge of the meeting.

The first session was held Thursday night. Mr. Chase Stephens was appointed secretary pro tem. On account of a big revival in town we had no church.

We were glad to have six out of our nine Leagues present. One new League has been organized since Conference at Blevins. Brother Augustus of Prescott and Brother Dunn of Blevins were with us. We were sorry our four largest Leagues could not be with us. The following talks were given by Leaguers:

"The Aim of the Conference," Miss McKay; "Recreation and Culture," Mr. Chase Stephens; "The Value of the Era," Mr. Claud Murry; "How to Increase the Number of Epworth Leagues," Miss Harper, Conference Secretary; "The Best Financed Plan," Miss Young; "How to Secure New Members," Mr. Vernon Stephens.

Besides these talks, during the "Problem Hour" every Leaguer discussed their problems and how to solve them. It was found the greatest problem was, lack of knowledge of what the League really is and I think we will all get a Hand Book and "study to show ourselves approved." Thirty dollars was pledged for missions from Leagues which did not pledge at the Annual Conference. Mt. Ida paid her Conference expense dues, and to the other Leagues I say to you, "Go thou and do likewise." The District Secretary is to travel throughout the District visiting each charge and helping to organize a League wherever in her judgment it is practicable. Each League in the District is assessed two dollars to defray the expenses of the Conference. This is to be paid at once to our District Treasurer, Miss Fannie Hardy, Amity, Ark., or to District Secretary.

The District was organized with the following officers: President, Mr. Chase Stephens, Gurdon; Vice President, Mr. Ramsy Braford, Nashville; Secretary, Miss Nina McDonald, Hope; Treasurer, Miss Fannie Hardy, Amity. Our next Conference will be held in Prescott Thursday and Friday before the second Sunday in October, 1917.

A most delightful reception was given delegates and all the young people of Gurdon at the home of Mr.

and Mrs. Charley Goodlet. After a very pleasant auto ride we were taken to our homes.

We shall never forget the good time in Gurdon and all expect to meet again in June at the Annual Conference.—Chase Stephens, Sec.

ARKANSAS EPWORTH LEAGUERS SEEN THROUGH OTHER EYES.

Scarcely was the dust of the Texas itinerary removed before it was time to turn back toward Arkansas. Lewisville, the seat of the Little Rock Epworth League Conference, is only a few miles from the Texas border at Texarkana. A county seat town, not only the Leaguers, but the business organizations as well, showed much interest in making delegates and visitors enjoy their stay in the city.

When the Conference assembled Friday morning, only one member of the Cabinet was present—Mr. Cleveland Cabler, of Fordyce. The President, Mr. Clyde Arnold, after starting to the Conference, had been recalled on account of illness in his home. Mr. Cabler was the Era agent for the Conference. Called to preside, he took the reins of management as if he had been accustomed to hold them.

During the first business session reports were received from all the Chapters represented, and important committees were appointed. Then followed an institute period and an address. Rev. Forney Hutchinson, sincerely beloved by every Epworthian, gave an inspiring treatment of the assigned subject, "How One May Enter the Kingdom of God." One could not have heard the message without wanting to enter the open door.

In the afternoon Leaguers were refreshed in body and stimulated in spirit by a lawn party at the home of one of the hostesses of the Conference. Following this enjoyable experience, some of the hardier members of the gathering tried their skill at lawn tennis.

The evening address was delivered by Rev. Philip Cone Fletcher of Texarkana. "The Endowments of Young People as an Asset of the Kingdom" was his theme. The speaker moved with fascinating skill in the realm of youthful dreams and advanced with equal assurance into the region of hard matter of fact. He declared that the most tragic thing in the Church was a pastor who was not discovering and developing his young people.

At the business session Saturday there was some lively debating. The report of the Missionary Committee called forth discussion of the Cedar Glades Mission enterprise, to which Leaguers have given valuable support for several years. The matter of taking up the mission for another year was left in the hands of a committee. The appropriation to the Africa Special was \$500, the same as last year.

The report of the Finance Committee recommended four new items of expense, all except one of which were adopted. The one rejected was an appropriation of \$150 for a Divisional Secretary for the Western Division. As every other Conference in the Division acted favorably upon this matter, the failure of the Little Rock Leaguers to appreciate the significance of the proposal will not delay the employment of the Secretary.

The question which caused the most discussion was the proposal to hold a joint meeting of the Little Rock and the North Arkansas Conferences next year at Hendrix College, Conway. The

idea was first suggested by members of the Epworth League Board of the Little Rock Conference and approved by the Epworth League Board of the North Arkansas Conference. The Committee on Policy of the Epworth League Conference, however, recommended nonconcurrence. A motion to amend the report to read "concurrence" started the debate. The laurel wreath went to Jim Workman, of Arkadelphia. When he finished speaking in opposition to the amendment, the Conference room rang with applause. At an adjourned session in the afternoon the matter was settled by the withdrawal of the motion to amend the report. Gurdon was selected as the place for holding the Conference in 1917.

The following named persons were elected officers of the Conference: President, C. C. Arnold, Little Rock; Vice President, Roy Custer, Pine Bluff; Secretary, Miss Willie Harper, Texarkana; Treasurer, John Pierce, Little Rock; Era Agent, Miss Sue Sparks, Fordyce.

Dr. A. C. Millar, of the Arkansas Methodist, made a definite contribution of unquestioned value to the Conference. He was introduced to represent his paper. Instead of making a plea for new subscribers or for the support of the Leagues in circulating the Methodist, Dr. Millar urged the young people to use the columns of the paper more regularly and to better purpose in making their plans known and their aims popular. He pleaded especially for more attention to the rural Church. It was the most unique and unselfish speech the Assistant Secretary ever heard from the editor of a Church paper.

In the heat of the afternoon an auto party to Spirit Lake brought the soothing influence of country air and of social fellowship to bear upon the overwrought nerves of the delegates and thus helped to prepare them for the Sunday services. Great tubs of large, luscious peaches tempted the young people to forget that supper was soon to follow; but when the fried chicken

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and roast mutton were spread on the ground in true "big-meeting style," one could not have guessed that an abundant course of summer fruit had just preceded.

Dr. James Thomas preached the Conference sermon Sunday, and the Assistant Secretary gave the closing address at eight o'clock. Train schedules caused a large number of delegates to start home in the afternoon and early evening. Nevertheless, a spirit of deepening consecration marked the closing moments of the Conference of 1916.

North Arkansas Forward.

"A short horse is quickly curried"—thus goes an old proverb. A clean horse also is quickly curried. The North Arkansas Conference was like a clean horse. The young lawyer-president, Mr. H. E. Thomas, attended the Divisional Presidents' Meeting at Memphis last October. That explains why it is not necessary to write a volume in reporting the Conference which met at Newport June 26. Every item of business was prearranged. The Divisional Secretary idea was popular with the Epworthians of North Arkansas. Every point was easily made clear to the delegates. There was no occasion for long-drawn-out debates. Action was not hurried, but promptness and dispatch characterized the deliberations of the body.

The policy and budget adopted for 1916-17 included all the items of the Forward Movement program proposed by the General Board. The pledge to the Africa Special was reduced to \$500 as a minimum. If the rest of the advance program succeeds, an amount in excess of that will be secured for Africa. The provision was also made for paying the expenses of the Conference officers as they go about on the business of the League.

The Conference opened in an entirely unique, as well as unexpected way. The same day of our convening an Institute of Christian Endeavor began in the Christian church. Mr. C. F. Evans, a Field Secretary, of Lexington, Ky., was in charge. Epworthians attended the afternoon session of the Endeavor Institute. Mr. Evans transferred his Institute bodily to the opening session of the League Conference in the evening. He made the address of the League Conference and was followed by the Assistant Secretary. The next morning Mr. Evans conducted the devotional service for the Methodists. His presence in our Conference was a source of genuine inspiration and gave general satisfaction. The incident gave a foretaste of that closer co-operation between the Christian Endeavor and the Epworth League which all friends of young people's work sincerely hope is at no great distance.

The platform addresses by Rev. H. E. Wheeler, of Jonesboro, President J. M. Williams, of Galloway College, Dr. Alonzo Monk, of Little Rock, and R. H. Ramey, of Cotter, were successful features of the program. Besides the addresses, there were many institute periods which added much to the store of information accumulated by the delegates.

Socially, the Newport Conference was a great success. Writing rooms were arranged at the church for dele-

CHILDREN'S DEPARTMENT.

THE RAINBOW FAIRIES.

Two little clouds one summer's day
Went flying through the sky.
They went so fast, they bumped their heads,
And both began to cry.

Old Father Sun looked out and said:
"Oh, never mind, my dears;
I'll send my little fairy folks
To dry your falling tears."

One fairy came in violet,
And one in indigo,
In blue, green, yellow, orange, red—
They made a pretty row.

They wiped the cloud tears all away,
And then, from out the sky.
Upon a line the sunbeams made,
They hung their gowns to dry.
—Lizzie M. Hadley.

A BRAVE DEED.

Once, on a cold night, when the town clock had just struck twelve, John Brice was waked from sleep by a wild cry. "Fire!" Fire! Fire!"

John Brice was soon out of his warm bed and dressed. Then he ran as fast as he could go to the place where the fire was.

The fire was in a tall large house where some small boys and girls lived who had no homes of their own, and no folks of their own to take care of them. John Brice ran, for he knew a fire was a bad thing in a house filled with small boys and girls.

In one room, next to that in which the fire was, four small boys lay in their beds. Not one woke up. The thick black smoke which filled their room soon would have killed all the four boys if John Brice had not been in time to rush in and bring them out!

He took out two boys at a time. The last time that he came out of the room he was in such great haste, and so blind from the smoke, and so choked, that he fell down in the hall, with the two boys in his arms.

John Brice did not know one of the four boys, but he saved them as he would if they had been his own sons. It was a hard job, but was it not a brave one?

The house was burned to the ground. The four small boys were sent to homes far from the town in which the fire was. They were too young then to know how much John Brice had done for them.

When John Brice grew old, he was poor and ill, and could not work. His wife was dead, and he had no one to care for him.

One day a hack drove up to his poor old house, and a tall man got out and went in. He told John Brice that he was one of the four small boys whom he had saved from the fire that cold night, and that he had come long miles to see him.

He said, "I am a rich man now, and

gates, free post cards, with stamps, being included in the supplies. A lawn fete one afternoon and a car ride the next relaxed the tension of overwrought nerves and gave the delegates a chance to become acquainted.

Reports from Chapters and district organizations indicated a state of health and progress in all directions. The officary for 1916-17 is as follows: President, E. H. Thomas, Rogers; Vice President, A. W. Martin, Ozark; Secretary, D. L. Ford, Ozark; Treasurer, H. Johnston, Conway.—J. M. Culbreth, in Epworth Era.

I shall take good care of you as long as you live!"

Then he told him that he had a large house, and that he could come there and live with him and his wife and his sons all the rest of his life.

John Brice told him that he would like to live in his own poor home best.

Then the rich man drove off, and he bought coal and wood to keep John's house warm, and he bought good food and warm clothes, and warm shoes, and books to read. When he went home he gave John Brice a roll of bills, and told him to write to him when the things were used up, and he would send him more.

John Brice lived some years from that time, and he had through those years all that an old man could wish to have.

Once the rich man brought his wife and his two sons all the long miles from their home to see John Brice.

Then they all went on the cars to see the place where the house had stood which was burned.

One of the sons, whose name was Dale, said that he would build a house for poor boys on that same spot when he grew up.

He did this; and he called it the "John Brice Home," and the poor boys who came to live there were called the "John Brice Boys."

So a man's brave deed, which was a good deed, too, led his son, when long years had gone by, to do more good deeds.—Ellen Ruby Perry.

HOW THE BABY WENT TO COMMENCEMENT.

"But, if we all go, who'll take care of the baby?" said grandmother. "I'll stay at home."

"Oh, grandmother!" Katie cried, "you always stay at home from everything. Why can't baby go? I know she'd like it!"

"Ess, baby like it," agreed the person referred to. But she did not, of course, know what she was saying.

Sister Grace was to graduate. And everyone thought it a wonderful event. Mother and grandmother were making her lovely things to wear. Father had declared he was saving his pennies to buy her something. Dick and Jim, the fourteen-year-old twins, said the same thing, and, which was more, they were doing it! Carrie and Kate were looking forward to the ceremony with keen appreciation. Sister had said she wanted everyone to be at the City Hall on commencement night.

"You musn't be the one to stay at home," Katie patted grandmother's hand again, "the first graduation!"

Grandmother smiled. Katie was the home girl, and her great comfort.

"Babies are not allowed at commencement," said Grace, "except in the boxes. So many cried last year."

The question was happily solved by an invitation from Mrs. Gray, a lame lady who did not often leave her home, and who loved to take care of other people's babies.

"And ours is such a good baby about sleeping," mother remarked, "that she won't be a bit of trouble."

The day of the exercises came at last. Katie knew that father had a gold watch in a leather case, that the boys had bought a gold bar pin, and she and Carrie together had provided a pink gauze scarf. Mother had made the commencement dress, and grandmother a slip almost too good for a slip. It was the first graduation!

Supper was put an hour early that night. Everybody had had it, and had dressed. Mother took baby round

to Mrs. Gray's that she might put her in her little cot.

Somebody had lent a car. So they all, as Carrie called it, "piled in," and called for mother.

"I'm afraid I can't come," mother surprised them by saying: "baby won't go to sleep."

"Oh, mother!" cried Katie—Carrie had drawn back into the corner of the car—"you musn't miss it."

"No, indeed, you musn't, mother!" cried sister Grace. "I shouldn't feel it a graduation without you; and I want you, too, granny," she added.

"Baby's always good with me. I'll stay," said brave little Katie. "When she's asleep I'll run all the way."

Carrie sat up with a sigh of relief. "Baby is best with you," she remarked.

So it was settled. Perhaps Katie felt a little blue when that car rolled on without her, but baby's smile consoled her.

It was half-past seven. The exercises were to commence at eight. Oh, if only baby would go to sleep! Katie reckoned that she could "make the hall in ten minutes—running!"

"I'd best keep out of the way," said Mrs. Gray. "She'll drop off with you."

But baby showed never a sign of dropping off! Instead, she gurgled at Katie, and said, in the most wide-awake way—she could talk very well for a baby not yet two:

"Baby p'ay 'Duttety, Dutt!'"

Now "Duckety, Duck" was a good enough game for the mornings. It was one which Katie had invented. She would run a little way off, then rush at baby, and "duck" her head into baby's lap. Baby loved it, and always shrieked with laughter. But Katie was never allowed to play this game at night, as it excited baby too much for sleep. She had been taught to soothe her little sister into quietness before bedtime.

"I'll sing you a nice hymn now, and play 'Duckety, Duck' in the morning," she coaxed.

She began to sing "Now I lay me," but baby had no desire to "lay."

"Baby not 'ay me," she insisted. The little clock chimed a quarter to eight!

"Perhaps you'd better leave her to me," said kindly Mrs. Gray, who was in the next room. "She won't cry for more than a minute. See, she's rubbing her eyes now."

Katie moved slowly to the door. But baby's start of surprise and alarm as she saw her faithful friend deserting her, the tears in the blue eyes, the pitiful pucker of the little mouth, were too much for Katie. She rushed back.

"I can't leave her," she said, "not till she's asleep."

To Make Ice Cream

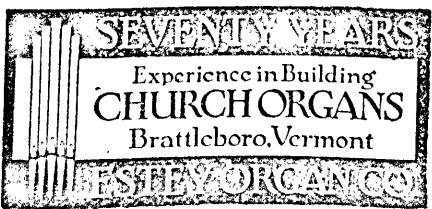
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She settled down by baby and again began to sing. Baby lay still, but her tiny fingers closed round Katie's very tightly. Her blue eyes stayed wide open! No sleep for her just yet!

Eight o'clock struck. Katie almost fancied that she could hear the clapping, six blocks away! This was fancy, of course. But she did wish that Mrs. Gray had lived next door to the hall, that she might have heard the singing of "America."

She felt her tears rising. Just for one minute she was almost angry with baby! Why didn't she go to sleep? Then, as the little fingers tightened, all her love came back, and she kissed the dimpled cheek.

"Tatie, 'tay?" asked the baby, anxiously.

"Yes, darling, Katie stay," her sister comforted her. "Now go to sleep."

But baby was never farther off from sleep! She began to gurgle enticingly.

"Pay 'Duttety, Dut?" she begged.

Just then the sound of wheels, stopping outside, made Katie turn her head. They had sent the car back, and it wasn't a bit of use!

"Anybody wanting to go to commencement?" called a cheerful voice.

"Oh, Dr. Starr," Mrs. Gray went to the door, her crutch tapping quickly, "could you make a baby go to sleep?"

Dr. Starr came in. He touched baby's cheek.

"She's all right," he said; "I dare say she had a nap."

Mrs. Gray explained.

"Well," suggested Dr. Starr, "what's the matter with taking baby to commencement? It's very warm. Give her a light wrap, and off we go. She knows something's going on, and she doesn't want to be out of it."

So the baby went to commencement, after all! She sat in Dr. Starr's box, on Katie's lap, and she had a very beautiful time. She sang through all the singing, and clapped her hands when everybody else did, and when Grace, in her lovely white frock, with red roses in her arms, went up for her diploma, baby laughed out loud.

"Dacie," she said, and laid her head against Katie's arm.

Then everybody near laughed and clapped, and Grace waved her diploma to the Starr's box.

"She was as good as gold," said Katie that night, when baby was fast asleep. "I believe she meant to go to commencement all along."—Frances Harmer, in "Zion's Herald."

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NEWS OF THE CHURCHES.

WASHINGTON CHARGE.

Our revivals for the summer closed last Sunday, September 3, at old St. Paul Church, two and one-half miles from Ozan.

We began our meetings at Ozan the first Sunday in August, with Brother A. C. Rogers from Strong, Ark., who did most of the preaching, with great satisfaction to the people. The church was truly revived, almost every member of the church was greatly helped by the strong, forceful sermons delivered by Brother Rogers.

On the second Sunday night the meeting closed at Ozan, with the meeting at Washington opening on same date by Brother J. H. Gold preaching Sunday and Sunday night, and Brother Rogers coming from Ozan on Monday, and remaining through the week.

During the first part of meeting the people seemed to be a little slow to take hold, but when the old gospel plow was let down, and began to turn up all kinds of sin the church members were thoroughly convinced that salvation from sin meant more than just to sign a card or hold up the hand and join the church; thus the church was greatly revived.

At the close of the meeting we received three into the church.

On the third Sunday Brother Rogers closed out at Washington and the writer went to Sardis, another point on the charge, where he met Rev. Z. D. Lindsay from Nashville, Ark. A man of God he is, and greatly loved by the people of Washington Charge, he having served the charge eight years ago.

Brother Lindsay in his usual way delivered the goods which did much and lasting good. On Monday evening Brother Rogers came to us, he and Brother Lindsay continued the battle and proved themselves amply able for the occasion up to Wednesday, Brother Lindsay leaving in the afternoon and Brother Rogers on the early train Thursday morning. The pastor was left to do as best he could, but after such strong preaching as had gone before, it was hard to hold the interest, but we closed out on Friday night with a great victory over the devil, taking into the church an old primitive Baptist, and even after we had dismissed the congregation, a great shout went up from old Sardis. God did help and bless the people.

On the fourth Sunday at 11 o'clock Rev. Thornburgh Workman from Arkadelphia took charge of the pulpit at St. Paul, and from the very first service throughout the week, God was with us and that in great power. Brother Workman did the best preaching I ever heard from a young preacher, he completely captured the people, old and young, in the church and out of the church, Methodists, Baptists and Presbyterians. In fact, all who heard him, the old settlers in that community, say it was the best ending that has been there for years. Brother Charlie Goodlet from Gurdon was with us a few services, which added largely to the success of the meeting.

On September 3 we closed by taking a class of nine into the church and raising a nice little sum for Brother Workman to gladden his heart and induce him to come again.

We have not received as many into the church this summer as we have at other times, but we believe the churches have been truly revived and greatly strengthened. If we could keep the revival in the church it

would be much easier to get the unsaved to accept Christ.

To Him be all the glory forever and ever, through Jesus Christ our Lord, Amen.—B. E. Mullins, Pastor.

OZARK.

We are nearing the close of our quadrennium in the pleasant charge at Ozark. Somebody will get a pleasant place to serve. We have not yet decided where we shall go, but expect to run over before long to Searcy, and after some deliberation of the Bishop and the Cabinet, decide on the matter.

We have just closed a meeting conducted by Dr. A. C. Holder and J. D. Swagerty of Shreveport, La. We trust that much good was done. It did not reach the folks we had baited for, but we do not know what is best, so we leave it all to God. Dr. Holder did some very strong preaching and faithful work. Brother Swagerty proved himself a great choir leader. He is a very fine vocalist himself and knows how to get others to sing. Our people were delighted with him. There were about sixty professions and many of our church people got on a higher plane.—J. J. Galloway.

CAN ANY CHARGE IN THE CONFERENCE BEAT THIS?

At the Third Quarterly Conference held September 6 for the Hawley Memorial Church, Pine Bluff, of which Rev. H. F. Buhler is the pastor, the reports showed that 181 members had been received during the year and that 14 others were applicants for membership in the church; that the salaries of pastor and presiding elder were paid in full to date and that all conference Claims were paid in full for the year. In addition all current expenses were paid in full to date. If any charge in the Conference or in the state, has made a better record than the above this year, let us hear from them.—J. A. Sage, P. E.

FARMINGTON.

Our two weeks' revival at Farmington closed September 3. Brother G. G. Davidson preached some very helpful sermons which laid a good foundation during the first four days. Brother W. Hardy Neal came and concluded the meeting. Brother Neal is a fine evangelist. He exposes sin and its effects both in and out of the church; then preaches the old-time religion as the only remedy for the "sin sick soul." The Church was revived, 55 made a profession, 30 joined the church, and others will join later. Some of the older Christians did personal work, but the Junior and Senior Epworth Leaguers (who were Sunday school attendants also) did some excellent work. We feel sure that the work for the young people here has resulted in the salvation of many of them. Our Sunday school superintendent, J. O. Butler, is doing some excellent work in the Sunday school. The enrollment is 150 with as many as 125 present sometimes in a four wall building. On of our small Sunday school boys was asked by his public school teacher, "Who are the two greatest men in the United States?" He answered, "Mr. Butler and President Wilson."

Farmington is still suffering from the effects of an old distillery that used to be here, but some of the old church members such as J. M. Kinnebrugh and W. H. Engles and others have remained faithful and many of the rising generation are giving their

lives to God and His kingdom. The few remaining drunkards are no longer popular and the young men do not admire their example. Some of our young men have recently quit the cigarette, come home to God and joined in with His people. There is power enough in the pure Gospel to save this country. Pray for us that we may continue the fight with renewed vigor.—D. H. Holland.

OPEN FOR DATES FROM THE FOURTH SUNDAY IN SEPTEMBER TO CONFERENCE.

I would be glad to hear from any pastor needing help in revival work.

I began July 1 and have been busy since. Began at Bethlehem on the Naylor Circuit, Morgantown and Damascus on the Damascus Circuit, Naylor, Vilonia, and back to Batesville on the Damascus Circuit. I am now at Knoxville on the London work. Began the 10th with prospects for a good meeting. Will give a brief write-up of our work later.—J. T. Gossett, Conway, Ark.

WEST DALLAS.

An historic meeting was held at the West Dallas Methodist Church, South, on Sunday night, September 3, 1916. The house was crowded to its utmost capacity, filling every seat and every foot of standing room. The great reform waged by Rev. J. G. McCollum found a most enthusiastic ratification and for many minutes at the close of the sermon the young preacher received from the great congregation a most enthusiastic handshake. People from the entire community and vicinity crowded forward, bidding the young minister Godspeed in his holy work. West Dallas has seldom, if ever, witnessed before a scene so impressive, and it may be said sensational. Four persons were received into the fellowship of the Church and prayer meetings appointed ahead to be held at private houses, the first of which held on Monday evening was largely attended there being over thirty present. A bright outlook was kindled in this and preceding meetings, luminous for the future of West Dallas. This was the terminus of the weeks' protracted meeting, whose influence has already become historic in our little suburban city. The above has reference to a

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OBITUARY.

so-called dance hall with all the evils belonging thereto that had been running near our quiet little city for about two years, and our enterprising young minister ungloved himself for the fight of closing it. For over a week and even weeks preceding the close of last Sunday night he had delivered scathing sword thrusts at this dance hall which had outraged our law-abiding and moral-loving community. Nightly twice a week this pavilion was crowded with fallen classes of which the most shocking orgies were practiced, to the shame and offense of the whole community. The closure of the immoral places in the city crowded the West Dallas so-called dance hall to overflowing as a rendezvous. The surrounding premises were scenes of vilest vices. Such was the condition until Rev. McCullum, almost single handed in behalf of the citizenship and especially of the youths of the entire surrounding country, took the matter to the Grand Jury with the result that two District Civil Judges closed this leper house and thus relieved the community of scenes of revelry and vice scarcely paralleled anywhere. We are all proud of our faithful and gifted young minister and grateful for the moral support and active co-operation of the community. —Perry A. Sidell in Texas Christian Advocate.

AVANT, SIXTEENTH CHURCH.

Rev. G. M. Gentry, the pastor, commenced his protracted meeting here September 3. He was looking for help through the presiding elder. On September 5 Brother Hughen from the Hot Springs Circuit came to us. We thank our presiding elder for sending us such a preacher. He came with a loving spirit and power. He linked his sermons together as a chain and gave us all a place to work to build up our homes in happiness and in Christianity. Never before has this country ever heard repentance, conversion, and religion preached so clearly. He said many of us thought we were religious, when we were just really bilious. Then he preached from 2nd Tim. 1:7: "For God hath not given us the spirit of fear, but of power, and of love and of a sound mind," and by this time many of us could see we were bench-warmers. Here we caught the spirit of power, love and of a sound mind as to what we should do as members of the Methodist Church, while our people all became so interested that if they could not get in the church they would get near a window or door to hear the sermon. We heard them saying if any one wants to be religious he can, for this man has preached it clearly. We are all, both in and out of the church, greatly built up and encouraged. While we did not have a great emotional meeting, we had a great number of sound minded decisions to live a better life, and this is what we need, not crying, but to live better. At the baptismal service at the close of the meeting Brother Gentry asked how many members were willing to take the vows anew and every mem-

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

MATTHEWS.—Mrs. Annie Eliza Matthews was born July 22, 1863. She died at the home of her nephew, Dr. C. Guthrie, at Jesup, where she had gone for medical treatment and to enjoy a last, long, pleasant visit, when she was taken sick and was unable to return to her home in Smithville. Her health had been declining for some time. She was conscious that her earthly opportunities, such as visiting and church going were numbered, and that she must soon come to the end of the way; but she was cheerful, hopeful and resigned. She said she was ready to go, and looked beyond this vale with hopeful anticipation of reaching that land where sickness and pain are felt and feared no more. She professed faith in Christ at the tender age of twelve and united with the Methodist Church and remained faithful in that communion until God said, "It's enough, come up higher."

She was married to Chesley M. Matthews January 4, 1881. Three children were the fruits of this union. Two went before, one is left to follow on. She leaves husband, mother, three brothers and two sisters, a son and two daughters-in-law, and one granddaughter to mourn their loss. The many floral wreaths and many tears shed by friends were but small expressions of appreciation of the life cheerfully spent in making others happy. The funeral was conducted by the writer. Burial was at Bethel Cemetery near Denton Sunday afternoon amidst a large crowd of friends and relatives.—H. G. Summers.

SEARCY.—The death angel visited the home of Brother Will Searcy and took from his home his beloved wife, Myrtle Searcy. She was born September 30, 1895. She gave her heart to the Lord about the first of July, 1915, and united with the Methodist Episcopal Church, South, and lived a consistent member until her death.

ber just walked right up and Brother Gentry asked Brother Hughen if he could take the vow with them. Hughen said yes. So Brother Hughen gave us all the vows anew and I heard some of those not members say that they felt like they ought to come up and take the vows with us. God bless Brother Hughen and his work. I know his people love him, for who could help but love a man who is trying to build up love for Christ and Methodism. He has a spirit to grow, which means a great preacher in the work he so loves. Let us catch the spirit to grow. I am sure we love our pastor better now and let us show we have caught this spirit of love and make him feel our love to hold him up, for his love and daily walk before us. Make him welcome in our homes. May God continue to bless our community. Come again, Brother Hughen. You are welcome, and you will find us doing more for our church and pastor.—A Reader.

WEST HELENA.

We have begun our new church here and the work is moving along nicely. Notwithstanding the deal the Election Board gave us on our county election commissioners we are making a strong fight to carry Phillips County for prohibition this fall, and I believe that we will succeed because the sentiment against whiskey has changed wonderfully since Helena has had prohibition.—M. N. Johnston, P. C.

Just before she died she sang and prayed and asked her husband to turn her in the bed that she wanted to go to sleep. He did and she went to sleep in the arms of her Lord to wake up some sweet day after while.—Her Pastor, E. H. Hooks.

PACE.—Mrs. Lucinda Emmeline Pace, nee Baker, was born in Prairie County, Ark., May 3, 1836, and fell asleep to await the resurrection, in Oklahoma City, Okla., January 26, 1916. On August 25, 1865, she was married to Robert Barrett, who died in 1878. This union was blessed with one son and four daughters. Three of the daughters died in 1873. In 1881 she was married to Rev. I. N. Pace, who lived only ten years.

Under the pastorate of Dr. Alonzo Monk, on Mineral Circuit, about 1880, she professed religion and joined the Methodist Church, of which she was a

consistent and devoted member until the day of her death. Ten years she spent as the companion of Rev. I. N. Pace and by her devotion to him she made a large contribution to the Church. After 1891 she made her home with her son, Rev. Frank Barrett, and for twenty-five years devoted herself to him and to his family and to his work as only a mother can. She gave her son to the Church and with him gave her self. In this gift she made a contribution that no man can measure. She has ceased to live on the earth, but her works and influence live on.

She leaves two step-daughters, Mrs. H. S. Dees and Mrs. Maggie Schultz, two granddaughters, Mrs. H. O. Scott and Mrs. J. R. Wilkins, all of Little Rock, Ark., one step-son, Rev. L. W. Pace of Fort Worth, Texas, and one son, Rev. Frank Barrett of Oklahoma City, Okla.; one brother, J. A. Davis,

IMPORTANT BOOKS

— FOR —

Sunday School Workers

Appreciating the difficulty confronting the interested Sunday school worker in his selection of the best helps for his work, we have attempted to help him.

There are many hundreds of books written on the different phases of work in the Sunday schools, some better than others; but the average teacher or officer cannot know all of them, nor, indeed, any large proportion of them. We enlisted the assistance of Drs. Chappell and Bulla, who in turn procured the help and recommendations of the several field secretaries, in selecting from the vast literature on Sunday school work **twenty-five books which in their opinion covered in the best way all phases of the work.**

The list of books below is the selection resulting. We therefore unqualifiedly recommend these books as being among those of first importance and value.

These books were carefully selected from lists recommended by the leading Sunday school workers of our Church at the Conference of Chairmen of Sunday School Boards and Field Secretaries, Lake Junaluska, N. C., July, 1915.

	Price, Postpaid
The Kingdom in the Cradle. James Atkins.....	\$ 1.00
Building the Kingdom. E. B. Chappell.....	.85
Religious Education in the Family. Henry F. Cope.....	1.25
The Church School. Walter S. Athearn.....	1.00
The Sunday School at Work. Edited by J. T. Faris.....	1.25
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of Little Rock, Ark.; and a number of grandchildren.

To Mrs. Pace belongs the distinction and honor of making the first map of Arkansas in black and white to show the "wet" and "dry" counties of the state. This idea which she suggested has been used for years to great advantage to the cause of prohibition, not only in her native state, but throughout the nation.

She lived well, she served her generation faithfully. She has fallen asleep. She awaits the coming of loved ones to whom she has said farewell for awhile. In her son's home at the parsonage of St. Luke's Church, in Oklahoma City, the funeral service was conducted by Rev. W. M. Wilson and Rev. S. H. Babcock.

The body was interred in Little Rock, Ark. "Precious in the sight of the Lord is the death of his saints."—W. M. Wilson.

FREE WORLD'S TEMPERANCE PROGRAMS FOR OUR SUNDAY SCHOOLS.

The Board of Temperance, Prohibition and Public Morals announces that a Temperance Program for use in Methodist Sunday school on World's Temperance Sunday, November 12, has been prepared and will be ready for distribution in the near future.

It is a spicy program, containing some of the very latest temperance facts and developments, and is calculated not only to awaken enthusiasm in the Sunday schools, but also to impart very valuable information. It is not intended to supplant, but to include the regular study of the lesson for that day. The program is something "different" from the fact that all its music is familiar and will require no "drilling." Familiar hymns appropriate in spirit and music have been employed and the words of these old hymns adapted and turned into excellent temperance songs. "Onward Christian Soldiers," for example, becomes, "Onward, Temperance Soldiers."

A "Supplement" to the program has also been prepared which furnishes the filling. It is a program which will require no rehearsing, although it will require some work on the part of those who give it.

The Board of Temperance, as in the past, proposes to furnish these programs free and prepaid to Sunday schools that order them. It is expected that schools using them will take a collection for the Board of Temperance, though their doing so is not made a condition of their using the program free, if there is any good reason for not taking the collection.

Samples will be sent on request and orders filled as soon as the programs are off the press. It is suggested that the schools do not order a greater number than are actually needed. The Board is anxious to have every program used, but has none to waste.

Order from "The Board of Temperance, Prohibition and Public Mor-

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

als," 304 Pennsylvonia Avenue, Southeast, Washington, D. C.

"I shall have to ask you for a ticket for that boy, ma'am," insisted a conductor, speaking to a quiet-looking little woman. The woman declined to pay. "You'll pay for that boy or I'll stop the train and put him off," he persisted. "All right, put him off," she said calmly. "You ought to know the rules." "How old is that boy?" "I don't know. I never saw him before."—Philadelphia Ledger.

QUARTERLY CONFERENCES

NORTH ARKANSAS.

BOONEVILLE DISTRICT.

(Fourth Round.)

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.)

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
Damasus.....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.)

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.)

Forrest City.....Sept. 16-17
West Helena.....Sept. 17-18
Helena, First Church.....Sept. 18
LaGrange, at LaGrange.....Sept. 23-24
Marianna.....Sept. 24
Aubrey.....Sept. 27
Keville, at Keville.....Oct. 1
Clarendon.....Oct. 1-2
Wheatley, at Hunter.....Oct. 7-8
Brinkley.....Oct. 8-9
Cotton Plant.....Oct. 14-15
Colt, at Wesley.....Oct. 21-22
Wynne.....Oct. 22-23
Parkin.....Oct. 25
Turner, at Valley Grove.....Oct. 28-29
Holly Grove, at Marvell.....Nov. 4-5
Mellwood.....Nov. 6
Hamlin.....Nov. 11-12
McCrory.....Nov. 12-13
Howell and DeVew.....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.)

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
Vannale, at Vannale.....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.)

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., Joslin.....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.)

Hot Springs Ct., at New Salem.....Sept. 16-17
Third Street.....Sept. 17-18
Malvern Ct., L'Eau Frais.....Sept. 23-24
Malvern Station.....Sept. 24-25
Arkadelphia Ct., Hartsville.....Sept. 30-Oct. 1
Benton.....Oct. 1-2
Traskwood, at Traskwood.....Oct. 7-8
Oaklawn.....Oct. 8-9
Friendship, at Social Hill.....Oct. 14-15
Leola, at Mt. Zion.....Oct. 21-22
Cedar Glades, at Bertram's.....Oct. 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.)

Collins, at Prairie Hall.....Sept. 17
Hamburg Church dedication, by Bishop 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.)

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
Mineral Springs.....Oct. 21-22
Center Point.....Oct. 22-23
Orchard View.....Oct. 28-29
Murfreesboro.....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. Fay him in full.

W. M. HAYES, P. E.

TEXARKANA DISTRICT.

(Fourth Round.)

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
Stampits (at night).....Oct. 8
Horatio and Wilton.....Oct. 10-11
De Queen (at night).....Oct. 12
Richmond.....Oct. 14-15
Paraloma, at Ogden.....Oct. 21-22
Foreman.....Oct. 28-29
Ashdown (at night).....Oct. 29
Cherry Hill.....Nov. 4-5
Mena (at night).....Nov. 5
Vandervoort.....Nov. 11-12
Umpire.....Nov. 18-19
First Church, Texarkana.....Nov. 26
J. A. BIGGS, P. E.

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.

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,
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or Conway, Ark.

NOTICE OF APPLICATION TO SELL.

Notice is hereby given that I will, as guardian for Pearl Adeline McCrotty and James Albert McCrotty, minor heirs of J. A. McCrotty, deceased, apply to the Court of Probate of Pulaski County Probate Court, Arkansas, on October 30, 1916, at the October term thereof, for an order to sell all of Lots 7, 8, 9, in Block 2, of Smith's Subdivision of southeast of the southeast of Section 1, Township 1 north, Range 13 west, which has since platting been corrected to read: Lots 7, 8, 9, in Block 2, Sandefur's Addition to the City of Little Rock, Ark., for the purpose of raising the funds necessary to complete the education of said minors. SARAH ADELIN McCROTTEY, Guardian of Pearl Adeline McCrotty and James Albert McCrotty.
By TROY W. LEWIS, Attorney.
Little Rock, Ark., Sept. 12, 1916.

WARNING ORDER.

Municipal Court, City of Little Rock, Second Division, Pulaski County.
L. M. Hill, Plaintiff,
vs.
No. 2051.
Geo. W. Edrington, Defendant.
The defendant is warned to appear in this court within thirty days and answer the complaint of the plaintiff.
August 28, 1916.
CHAS. F. MARTIN, JR., Clerk.
By A. L. BUSBY, D. C.
Troy W. Lewis & Willis, Solicitors for Plaintiff.
Wm. M. Threlkeld, Attorney ad Litem.