

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, NOVEMBER 9, 1916

NO. 45

SEEING THEN THAT WE HAVE A GREAT HIGH PRIEST, THAT IS PASSED INTO THE HEAVENS, JESUS THE SON OF GOD, LET US HOLD FAST OUR PROFESSION. FOR WE HAVE NOT AN HIGH PRIEST WHICH CANNOT BE TOUCHED WITH THE FEELING OF OUR INFIRMITIES; BUT WAS IN ALL POINTS TEMPTED LIKE AS WE ARE, YET WITHOUT SIN. LET US THEREFORE COME BOLDLY UNTO THE THRONE OF GRACE, THAT WE MAY OBTAIN MERCY, AND FIND GRACE TO HELP IN TIME OF NEED.—Hebrews 4:14-16.

PROHIBITION VICTORY.

As our forms close Wednesday at noon, we are unable to give the complete results of the vote on Act No. 2, but all indications point to a great victory for prohibition. In Pulaski County, which has always heretofore been for license, not only is there a substantial majority against Act No. 2, but in the city of Little Rock practically every ward voted against the infamous Act. In Phillips county, where prohibition never before had a square deal, the vote seems now to be overwhelmingly for it. The citizens of Arkansas have exercised their best judgment, after a year's trial, and have approved of the action of the last Legislature in making the whole State dry. The God-fearing people have a right to rejoice and devoutly thank God for the signal victory.

THE MESSAGE OF OUR BISHOPS.

On another page is published the address prepared by our Bishops at their semi-annual meeting at Atlanta. Bishops Morrison and Lambuth were absent on account of other duties, and Bishops Key and Waterhouse were unable to attend. The paper is signed by all the Bishops present. Referring to the plan of "union by reorganization" approved by our own General Conference, they say: "We need scarcely say that as bishops of the Church we consider ourselves bound to support and maintain this action to the full extent of our ability and influence. Any statement to the contrary, by whomsoever made, is utterly without foundation in fact." This is exactly what we had a right to expect if any statement needed to be made; but we cannot understand the necessity for such utterance. The Church has confidence in its general superintendents, and has never for a moment dreamed that they would not uphold the Plan which was ratified by the General Conference. We assumed that there could be no doubt on that question. Our Bishops further say: "We cannot think it possible that those (our) commissioners will do less than follow the instructions laid down by the General Conference for their guidance, and we do not believe that they should be hindered by any interference from the outside." In this matter, also, we had assumed that there could be no doubt, and we were not aware that any serious effort had been or would be made to interfere with our commissioners. Men with different views have been writing, but we have supposed that their purpose was not to hinder, but to help. This deliverance continues: "The history of Southern Methodism is not something to be ashamed of, but something to glory in. In the whole record of our relations to other Churches there is nothing to repent of. If we had to face the same conditions again, we ought to do it in the same spirit and with the same resolution." With these sentiments we are in full accord, as our own editorials show, but we are at a loss to know why it is necessary to emphasize them now. Our editors and other writers have not been apologizing for our part in history, but have continually expressed a devout pride in our record. The only criticism of this message of our Bishops that we make is that it suggests the implication of a suspicion of a spirit of

disloyalty and division which we believe does not exist. There are frank differences of opinion among some of our leaders as to the details of the plan to be worked out, but from personal and official acquaintance we are convinced that our people sincerely want "unification by reorganization," but that they are equally opposed to any action that would reflect on our history or compromise principles which are fundamental. We believe that in their zeal for the welfare of our Zion our good chief shepherds have been unduly alarmed, and we trust that subsequent events will prove their fears groundless. We were glad that in the appointment of commissioners men of different views were selected, because we are confident that, when they have considered their differences, they will ultimately reach a unanimous agreement. We want no majority and minority reports, but a cordial consensus that will carry the whole Church with it. Let us in a frank and brotherly manner discuss all differences so that they may result in fullest harmony.

UNIFICATION BY REORGANIZATION.

VI.—The Executive and The Judiciary.

The English and the American civil executives are quite different. In Great Britain the King is merely a nominal executive, the real executive being the Premier, with his Cabinet; but Premier and Cabinet are members of Parliament and its accepted leaders. In the United States the President, with his Cabinet, is a distinct department of government, while Congress is another department. The President is a real executive, and takes no part in legislation except to recommend measures in messages and to disapprove by his formal veto.

The two Episcopal Methodisms have in the Bishops a strong collegiate executive. In both they make recommendations to the law-making body. In the Northern Church they have no veto power, but in the Southern Church they may veto measures which they deem unconstitutional. In both Churches they preside over the General Conferences, but take no part in the debates. In order to approximate to the American civil standard, the Bishops should not preside over the General Conference, but its own presiding officer should be elected. The Bishops, as now, should report to the General Conference, and by message suggest measures, and three-fourths of the College of Bishops should have the right to veto any legislation, whether unconstitutional or not, giving their reasons, and the Conference, by a majority of all the members elected, should have power to pass a law over the episcopal veto. The Constitution should be a definite and distinct instrument, which could be amended only by a two-thirds vote of the Conference, approved by a three-fourths vote of the members of the Annual Conferences; and, as the President cannot veto a constitutional amendment, the Bishops should not have power to veto an amendment of the Church Constitution. By this plan the legislative and executive departments would be clearly differentiated, the Bishops would have the initiative in law-making, and by their veto the power to prevent hasty legislation and require a reconsideration, but would not be able to prevent the submission of constitutional amendments. The General Conference would make its laws subject to proper review, and the Annual Conferences would, as now, pass upon the constitutional changes. This would constitute the General Conference a supreme legislative body in exactly the same sense that Congress is supreme.

In order to follow American civil precedent, the General Conference should exercise no judicial powers, neither should the Bishops, who should be pure executives. This suggests the need of a separate and independent ecclesiastical judiciary. In

Great Britain the House of Lords is theoretically the Supreme Court, but, in fact, the judicial functions are exercised by special Law Lords. In the United States the Supreme Court is a distinct department, and considers not simply cases on appeal, but has original jurisdiction in certain matters, and passes upon the constitutionality of laws enacted by Congress and the State Legislatures. This latter function is only implied, but has emerged on account of the necessity of harmonizing laws with the Federal Constitution. If our Church is to have a General Constitution and Jurisdictional Constitutions, and General and Jurisdictional Conferences, there is a real necessity for an Ecclesiastical Supreme Court to consider appeals and harmonize constitutional conflicts. According to our American theory, the General Conference ought not to pass upon the constitutionality of its own acts, nor should the Bishops, as genuine executives, be compelled to act also as judges. The Supreme Court might be composed of one or two men selected from each jurisdiction. They might be nominated by the Bishops and confirmed by the General Conference after the federal analogy, or, perhaps better, be elected by the several Jurisdictional Conferences. In either case they would be compelled to give practically their whole time to their judicial duties, and would require salaries, but as General Conference and Bishops would have their burdens lightened, the sessions of the former could be shortened and the number of the latter diminished, and the total expense might not be greater. With an independent and strong judiciary, the danger of hasty, unfair and sectional legislation would practically be eliminated, and the Church would develop its three departments after the analogy of our civil government.

The exact status of the episcopacy has been reserved until the other elements in the plan had been elaborated, because, if the above forms are adopted, the solution of the problem of the episcopacy is simplified. Historically, the Northern and Southern Churches have different theories of the episcopacy, although practically there is little difference, as both General Conferences retire Bishops for substantially the same reasons, and some Bishops in each Church are democratic and some in each are autocratic. It is probable that either Church, free from tradition, might modify both theory and practice. The proposed Plan suggests the election of Bishops by the several Jurisdictions and confirmation by the General Conference. In elaboration the theories of both Churches may be respected. Each Jurisdiction might be permitted to elect Bishops in its own way and fix their status, each Jurisdiction being required to use its own Bishops if not acceptable elsewhere, but all Bishops to be eligible to serve in any Jurisdiction unless a Jurisdiction by a method provided in its Constitution shall object. Thus a Northern Jurisdiction could treat Bishops according to their present theory, and a Southern Jurisdiction could adopt a different theory, and others might approve of still different theories. The superintendency would be general, and yet a Jurisdiction could protect itself against a narrow or sectional Bishop. As each Jurisdiction would naturally desire that its Bishops should pass current everywhere, the best men would be elected, and plans would be developed to render the episcopacy adequate and efficient. Of course, the present Bishops would remain attached to the Jurisdiction including their original sections, and their status should be guarded so that there would be no embarrassment. By this arrangement the present theories in the different Churches could be maintained by those who preferred, or such modification might be effected as seemed desirable. Another article will be necessary for the discussion of certain incidental, but not unimportant questions.

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PERSONAL AND OTHER ITEMS.

After December 1 the subscription price of the Florida Christian Advocate will be raised from \$1.50 to \$2.

Mrs. A. E. Judd of Spartanburg, S. C., has just given \$5,000 to Wofford College, the largest amount so far in the campaign.

At Pacific Conference the vote on making lay leaders members of Annual Conferences carried by 51 affirmative and 5 negative votes.

Monday Col. J. R. Gibbons of Bauxite called to express his appreciation of our discussion of Amendment No. 13.

Rev. J. W. Johnston of Bexar writes that he fully expects to close up his year's work in good condition and make a satisfactory report at Conference.

Mr. Smith of Philadelphia has left by will one-half of his \$5,000,000 estate for the erection of Presbyterian mission churches in the United States and Mexico.

The editor regrets missing Friday the call of Rev. W. B. Harper, one of our good local preachers of England, who was greatly interested in the defeat of Act No. 2.

Rev. F. F. Harrell of Gurdon writes that he is very busy winding up business for conference. He expects to report about 100 additions, and everything in good condition.

We have associated with Methodist ministers for thirty-five years. They are the cleanest, most intelligent, most self-sacrificing, and poorest paid set of men we have ever met.—Ex.

Rev. H. H. Griffin, whose new \$15,000 church has just been completed at Heber Springs, has received over 100 members during his two years' pastorate. He hopes to make a good report at Searey.

Rev. H. L. Wheeler of Plumerville writes that he is closing the year's work in fine shape, and has just sent his check to Dr. A. E. Hardin, Conference Treasurer, for all his assessments in full.

President J. M. Workman of Henderson-Brown was in the office Monday, and reports the enrollment of the college increased to 227. Additional furniture has been ordered for the girls' dormitory.

According to the telegraphic press reports, Dr. A. O. Evans, now pastor at Arkadelphia, has been selected by the Henderson-Brown College trustees as their financial agent, and Bishop McCoy has given his consent to the arrangement. Dr. Evans has done a great work in his present charge, and is well qualified for this new undertaking.

The following appointments at the Pacific Conference are of interest to many readers: Selma, H. M. Bruce; Gridley, E. A. Tabor; Berkeley, J. A.

B. Fry; student at University of California, R. C. Rhodes.

The total enrolment at the University of Chicago for the year 1915-16 was 8,510 of whom almost half were in graduate and professional departments. The enrolment for the preceding year was 7,781.

Rev. J. R. Sanders and wife are now making their home with their son, Mr. J. R. Sanders, Jr., at 1604 Elm street, Pine Bluff. Brother Sanders has improved somewhat in health, and hopes to be at conference.

The Texas Methodist Orphanage at Waco needed \$20,000 to complete its buildings. The Waco Young Men's Business League became interested and raised the money. The Orphanage spends \$40,000 in that city annually.

West Oklahoma Conference, which has just closed its session at Wynnewood, has 28,249 members, had 5,000 accessions last year, and shows a net gain of 1,594 members. The presidency of Bishop Morrison was highly acceptable.

North Texas Conference has just celebrated its fiftieth anniversary. Last year three of its original members, Revs. J. M. Binkley, W. H. Hughes, and J. H. McLean, were living. Now only Dr. McLean survives. Its membership is 73,081.

Rev. A. C. Rogers of Strong has devised a report card for his Sunday schools by which he secures each week from the whole circuit reports on Sunday school conditions. After he has experimented sufficiently he will give us the results.

Announcement is made of the approaching marriage, November 22, at Fayette, Mo., of Miss Mary Margaret Powell and Rev. John A. Sicehoff. Brother Sicehoff will be pleasantly remembered by those who heard his addresses at the Hendrix Summer School for Ministers last June.

Wisconsin has recently adopted a law which provides a heavy fine or imprisonment for one who, in the presence or hearing of another, shall maliciously speak of any person so as to impair his or her reputation for virtue or chastity or expose him or her to hatred, contempt or ridicule.

Mr. Joe F. Sullivan, formerly of Imboden, Ark., has written an article, "Who Are the Unfit?" which has been reproduced in many of the leading journals of America and scattered over the nation in pamphlet form. He is now one of the editors of the Van Leuven-Brown National Magazine.

Our readers will be interested in the following West Texas Conference appointments: Manor, S. F. Goddard; vice president of S. M. U., C. S. Wright; Conference evangelist, H. M. Whaling; Alamo (San Antonio), J. F. Lawlis; Los Angeles (San Antonio), J. D. May; Dilley, P. B. Summers.

The Annual Conferences whose sessions have been held make a good showing as regards the number of preachers admitted on trial. The Western Virginia Conference admitted eight, the Missouri seven, the Southwest Missouri eight, the St. Louis nine, the Holston eight, and the Tennessee eleven.

Speaking at the Episcopal Convention, Bishop Reese said: "While the Church (Protestant Episcopal) slept, down the Ohio, into the Mid-West, came the great band of preachers of the Methodists, Baptists, Presbyterians, Disciples, and it is due to them that this whole country did not sink into Paganism."

Dr. G. W. Eichelberger, who was formerly connected with the Arkansas Anti-Saloon League, and later with the work in Texas, Mississippi, and Georgia, has returned to Arkansas and will engage in evangelistic work for the Presbyterian Church. He was able to give a few days to our campaign against Act No. 2.

Our good friend, Rev. W. Fred Long, once State Sunday School Secretary for Arkansas, now occupying a similar position in Mississippi, has just been made a life member of the International Sunday School Association on the payment of \$1,000 by one of his friends, who is a strong supporter of the International work.

The people of Cadron Valley School District, in Faulkner county, not being able to secure enough money from taxes to build a needed school house, rented ten acres and raised cotton, donated labor and logs for lumber, and will soon have a good house and \$300 extra in the treasury. This shows

what people can do for education when they are willing to co-operate and work.

Some of the Church membership gains reported this year by Annual Conferences are as follows: Western Virginia, 1,645; Missouri, 1,536; Southwest Missouri, 2,302; St. Louis, 2,447; New Mexico, 318; Tennessee, 3,872. These Conferences report a total increase in number of Sunday school scholars enrolled of more than 23,000.

As we go to press the returns from the State election have not been fully ascertained, but it seems probable that Act No. 2 and Amendment No. 13 have been defeated, and that Act No. 1 and Amendments Nos. 12 and 14 have carried. If this result is sustained by the final count, it will reflect great credit on the judgment of the electorate and vindicate the principles of the Initiative and Referendum.

Dr. D. L. Mumpower, superintendent of our Congo Mission, reports to our Missionary Secretaries that there are three hundred candidates for baptism in his field. A new station has been opened at a nearby village, conducted by a native evangelist; and the average attendance on the Sunday services at this new station is 140. In the medical department of the mission there have been six hundred treatments during the three months' period for which the report was made.

The press dispatches state that Dr. George S. Sexton of Shreveport has been transferred to the Baltimore Conference, and that he will have charge of the Representative M. E. Church, South, which is to be built in Washington City at a cost of \$300,000 or \$400,000. Dr. Sexton has a great record as a church builder. He has done a phenomenal work as pastor of our First Church at Shreveport, and that congregation will give him up with not a little reluctance.—N. O. Christian Advocate.

We know a prominent attorney having membership in a certain city church, and who is also an official of the same, whose contribution to the cause of God last year was two dollars. At a recent meeting of the Young Men's Christian Association the subject assigned this person for discussion was "The Value of the Church from a Layman's Viewpoint." We did not hear this address, but we judge the value of the church from this particular layman's viewpoint would be about thirty cents.—Ex.

We have received a copy of the Minutes of the One-Hundredth Session of the Missouri Conference held at Fayette, Mo. It is a volume of 240 pages, containing in addition to the usual records the principal sermons and addresses of the Centennial Session together with pictures of speakers and of historic buildings. It is worthy of a permanent place in the library. Price 25 cents. Order of Rev. C. O. Ransford, Secretary, Fayette, Mo., who deserves much credit for preparing such a valuable record.

At the General Convention of the Protestant Episcopal Church recently held in St. Louis an address was presented to Bishop Tuttle in commemoration of the fiftieth anniversary of his election to the episcopacy. He served first as missionary Bishop of Montana and then of Utah, he was elected Bishop of Missouri in 1868, but declined, and later, in 1886, was again elected and accepted. He has been the presiding Bishop of the Church since 1903. He has been a great factor in the progress of his Church.

At the Benefactors' Day celebration, October 20, at Central College (Mo.), President P. H. Linn reported the following gifts for the year: Mrs. Kate Wells, Pike county, \$10,000; Mr. Percy E. Houston, Marshall, \$5,000; Mr. Isaac McKnight, Mexico, \$1,000; Mr. A. E. Jones, Hallsville, \$20,000. Mr. Jones also gave \$20,000 to Howard-Payne College. President Linn also reported a contribution of \$1,250 as a special fund to assist a ministerial student. The name of the donor for the present, at his own request, was withheld.

On account of the unsettled financial conditions of last year, the Hendrix College authorities applied to the General Education Board at New York for an extension of the time for raising the \$200,000 necessary to secure the offer of \$100,000. The request has been granted and the time extended one and a half years; that is, till July 1, 1918. With successful progress made during recent months, there seems no doubt that the amount will be secured. Under the direction of Dr. James Thomas, the campaign is now under full headway.

The German Mission Conference, in session at East Bernard, Tex., adopted resolutions declaring in favor of the unification of Methodism. The West Texas Conference, in session at Uvalde, Tex., adopted resolutions expressing gratification at the bright prospects for the unification of Methodism, disapproved of any reflection upon the integrity or sincerity of motives of individuals and churches concerned, registered the conviction that a satisfactory plan of unification can be found, and called on our people to pray for divine guidance of the Joint Commission.

In point of seniority the Dean of the Joint Commission on the Unification of Methodism is Bishop Alpheus Waters Wilson of Baltimore, the senior member of the College of Bishops of the Methodist Episcopal Church, South. He is in his eighty-third year and has for some time been relieved of the routine work of a general superintendent, though the Southern Church recognizes no distinctions of effectiveness among its bishops. But for his abundant labors in the past and his saintly spirit, he retains an undiminished hold upon the affections of his Church and is universally venerated by the Methodists of every affiliation in Baltimore, the city of his birth and residence. It is peculiarly appropriate that Bishop A. W. Wilson's name should head the list of those who are to represent the two severed branches of Methodism in this supreme endeavor to return into one channel the life currents so long separated.—New York Advocate.

Under date of October 16, 1916, The Cuban Evangelist, published at Havana, makes the gratifying report that all of our schools in Cuba are full, and says that unless something is done soon to enlarge our educational quarters young men and young women, eager to enter a Christian institution, will have to be turned away. "We are embarrassed by our lack of facilities to take care of the applicants. This great success is to be attributed to the material prosperity of Cuba and to the further fact that our schools have gained great prestige that makes them favorites with fathers who have sons and daughters to educate. But it is chilling to know that for lack of material equipment and buildings we must turn away these boys and girls and see them go into convents and schools of the Jesuits, or into godless private schools. What shall we do about it? We look to the prospering and prosperous Methodists in the home land to help us answer that question right away before others reap the fruits of our sowing."

Last Saturday the editor arrived at Strong at 2 p. m., and immediately went to the park and addressed a crowd on Act No. 2, and at night preached at the Baptist Church, because our pastor, Rev. A. C. Rogers, and Dr. Wharton, the Baptist pastor, had agreed on a union service before the outdoor meeting had been arranged. The Odd Fellows adjourned their lodge and came in a body. There is some opposition to prohibition, but many advocates also were found. The Baptist Church is a large building for a town of this size. Ours is also large and, having been recently improved by Brother Rogers and his people, is a very tasteful and well constructed house. Brother Rogers, now in the third year of his ministry and the second of this pastorate, is closing the year in good condition. He has had good meetings and will have largely increased collections. Strong is a substantial town of some 600 population and has made great progress since the editor's former visit. One of its assets is a number of artesian wells.

Last Sunday the editor had the privilege of enjoying the hospitality of El Dorado. The Men's Class and the Sunday school were addressed. At eleven the Presbyterians united with our people for a service in behalf of national righteousness. At 3 p. m. the negroes were addressed on Act No. 2. At night a great audience assembled in a union meeting at the Baptist Church for a discussion of prohibition. It was an inspiring occasion. In the morning the Baptist Church had passed resolutions commending the Arkansas Methodist and other papers for their stand on Act No. 2. The association with other denominations in this campaign has been pleasant and encouraging. Brother Hilliard, our pastor, responded to a call for service at Huttig, and so was not at El Dorado Sunday night. He is much loved and honored by his people, and is leading them into larger things. The

Sunday school is flourishing and requires two temporary buildings for the overflow. A great Sunday school building is needed and will doubtless be provided at an early day. A large special for Japan has been assumed. The whole church seems active and vigorous. El Dorado shows signs of progress and prosperity. The business streets have just been paved with concrete at a cost of \$30,000. It is a good town.

YOUR OPPORTUNITY.

Now is your opportunity to gladden and encourage the management of the Arkansas Methodist by remitting the amount which you owe on subscription. You can also benefit a friend, help the paper, and enjoy the pleasure of doing a worthy deed if you will secure a new subscriber or send the paper to someone who is not taking it. We are counting on your co-operation.

BREWERS A MENACE TO SOCIETY.

"The average brewer in a mad desire for wealth is careless of public sentiment. He has no respect for laws, regulations or public decency. His business is to corrupt public officials that he may thrive. The brewers of the United States are the advance agents of prohibition; by shipping liquor into dry territory they offend public sentiment. They are a menace to society." If these words had been used by a prohibitionist he would be denounced as unfair and slanderous; but since they were uttered by the chairman of the Congressional Committee of the National Liquor Dealers' Association, they must be true. There is no doubt that the liquor people by their disregard of law and public sentiment have undermined their own business.

CONFERENCE STATISTICS.

The editor of the Midland Methodist, writing of the session of the Holston Conference, says: "We had a supposedly great evangelistic year in Holston—14,000 professions and 9,000 accessions—and yet the revised figures show that we made a net gain of only 892. First reports showed a loss, but careful revision shows this meager gain." We have had similar experiences in Arkansas. "Church house-cleaning," or revising the records is usually given as the explanation. This only partially explains. It is almost certain that many records are poorly kept and reports at Conference are often defective. Presiding elders and pastors should co-operate to secure accurate statistics. Many young preachers and supplies do not fully understand how to prepare a report and need the instruction of the presiding elder. Let us try to improve our statistics, and make them complete and reliable.

FULL COLLECTIONS.

There are few cases when deficits in collections for pastors' salaries and conference claims are justifiable. The people have always been able to pay these relatively small amounts, but have failed because of lack of interest or information. This year there can be no reasonable excuse. Our people have never had more money. Never were so few in debt. Never were conditions better at this time of the year. Sheer gratitude to God should cause every member to contribute far more than usual. Let concerted effort be made by presiding elders, pastors, stewards, and members so that there may be no failures. Let every charge in every district report in full. If there is a weak or doubtful charge anywhere, let the presiding elder bring aid and encouragement and arouse proper pride to fall in line. Now, all pull together, and let the best reports ever made be announced at our conferences.

HENDRIX ENDOWMENT.

It gives me pleasure to announce, first, that the Executive Committee have elected Dr. F. S. H. Johnston to give his whole time to the securing of the endowment of Hendrix College. Dr. Johnston has consented, subject, of course, to the appointment of the Bishop at the coming Conference.

Second, that the General Board of New York has extended our time for eighteen months from January 1 next.

Third, that we are making satisfactory progress in the work. To the present I have not conversed with a preacher in the State who is not enthusiastic and determined. Our people, the Methodists,

are responding quietly and with great unanimity. I can say with confidence that if we pull together and go at it as one man, the great task will be accomplished.

The team now is: Dr. F. S. H. Johnston, Rev. H. F. Buhler, Mr. E. D. Irvine, James Thomas, and our office force.—James Thomas, Agent Hendrix College.

ARKANSAS METHODIST COLLECTION.

North Arkansas Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$1,447.34
Amounts received since last report:	
October 24—Marcella and Guion.....	3.00
October 31—Brookland	6.00
Total	\$1,456.34

Little Rock Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$2,295.01
Amounts received since last report:	
November 1—Sheridan	12.50
November 2—Chidester	2.00
November 4—Twenty-eighth St., L. R.....	10.00
Total	\$2,319.51

James Thomas, Treasurer.

BOOK REVIEWS.

The Christian College; by Herbert Welch, Thomas Nicholson, and Henry C. King; The Methodist Book Concern, New York and Cincinnati; price 50 cents.

These are addresses which were delivered at the centennial anniversary of Allegheny College. They treat of different aspects of the Christian college and are highly valuable to educators and others who desire to know the reasons for establishing such institutions and the importance of their maintenance. In this era of progress in our Methodist institutions these illuminating discussions are of great value. The editor in the Introduction says: "My own conviction is that the Christian college, call it by whatever name you will, was never more necessary than now. With secularism at full tide, with the multiplied complexities of our modern life reducing more and more the time which may be given to things eternal, with the gospel of service preached in many quarters in a way to almost exclude the gospel of manhood, with the ozone of moral earnestness and triumphant moral leadership much less in evidence than we could wish, with the state universities and some other universities giving a considerable portion of their effort to vocational and professional training, with commercialism and the commercial spirit dominating too largely the life of the nation, it is of the utmost importance that we give serious and earnest attention to that type of higher education which will yield largest results in moral and spiritual leadership."

The Forester's Daughter: A Romance of the Bear-Tooth Range; by Hamlin Garland; published by Harper and Brothers, New York; price, \$1.25.

This is a romance of the mountains of Colorado. It involves a natural, frank, self-reliant girl, a half-sick college man from the East, the old Forest Supervisor and his wife, other foresters, and several rough ranch characters. There are adventures in the mountains, love, hate, jealousy, threatened scandal, perplexity, and a happy ending. The plot is simple, the development rapid, the interest sustained. It depicts the charm and grandeur and dangers of the Rockies, and gives a fair idea of present conditions in the forestry service.

Prudence Says So; by Ethel Hueston, author of Prudence of the Parsonage; published by The Bobbs-Merrill Co., Indianapolis; price \$1.25.

Readers of "Prudence of the Parsonage" will be pleased to have opportunity to read the sequel. The little family which Prudence mothered grows up. They are all delightful characters, who honor their sister-mother and repeat her wise sayings. They have their fun and their beautiful love affairs. Connie, the youngest, blossoms into authorship, and the good father becomes a presiding elder. In these days of salacious literature it is refreshing to find a story of true, natural, pure life. Old and young will enjoy this pretty romance.

Gospel Talks



By
BISHOP H. C. MORRISON



THE FIRST RECORDED BURIAL.

Text:—"After this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre."—Gen. 23-19.

This is the first registered burial. Sarah is the only woman in Holy Writ whose age is stated. Her age, death, burial, and the circumstances, are minutely recorded. She occupied an important position while living, and when dead her grave held a unique place in the history of her race.

This grave was the cradle of the Abrahamic kingdom in Canaan. Like the sleeping infant in which there is a great destiny; the dust of his sleeping Matriarch, cradled in the purchased sepulchre, was index to a wonderful history.

Her Position.—Historically she is the first woman in the Old Testament. There are two women in the two Testaments who hold the honor of a mighty motherhood. The two are counterparts. They fill similar positions and the hand of God was with them both. Sarah in the Old, and Mary in the New Testament. Both received Angelic messengers, and both attained supernatural motherhood. Both were immortalized in the person of a son. But Mary's faith stands over against Sarah's incredulity. She responded to the heavenly message with a derisive laugh, of almost mockery, ill concealed: while Mary answered with that exultation which only faith can know. "My soul doth magnify the Lord." And yet, Mary with her perfect faith, is not remembered in the sacred records, nor is there any account of her last days and death; while the incredulous Sarah has her death and burial on the inspired register.

Why this? If Sarah finds record why not the more honored Mary? The answer is in their sons. Sarah's son was not greater than she, and does not eclipse her; but such is the glory of Mary's Son that the personality of the mother is hidden in the luster of her child. Like Moses on the Mount, she is lifted up, but lost in the glory of the divine presence. Sarah stands out in history co-equal with her supernatural son; while Mary with a beautiful humility hides her life in the life of her immaculate offspring.

The Sacred Sepulchre of the Old Covenant.—There is something in the dust of the dead which holds a wierd influence over the living. Voices from the tomb have influenced na-

tions. Medina, where the Mohammedan Prophet is buried is more honored than Mecca where he was born. Fifty thousand devotees make annual pilgrimage to worship about its precincts. This sentiment created the crusades, in which millions of lives were sacrificed. The like sentiment makes Mt. Vernon sacred to us.

Sarah's tomb was the sacred sepulchre to the Israelites; and though long while in bondage to the Egyptians; yet when Joshua lead them back on that grand crusade into the Promised Land, they came again into possession of their mother's grave.

This Grave Expressed Abraham's Faith.—God had promised to give this land to him and his children. But there was no sign in sight; no indication that it would be theirs. It was owned by other nations and himself a sojourner. No more likelihood of his owning Canaan than there is now of a wandering Gypsy owning the state of Florida. Still he "staggered not at the promises, but believed God." And now that Sarah is dead he will bury her there in the place destined, by the promise of God, to belong to him and his children. He not only lived by faith, and walked by faith; but he buried his dead by faith.

Let political and national changes come, adverse or prosperous; let his sons be in authority or in bondage; that tomb was to stand there, resting on the promise of God; an imperishable monument to his unflinching faith. The faith that this land would one day belong to him and his children. An Israelite could neither see nor think of this grave without feeling the power of his father's faith.

Have We This Faith?—A faith that will stand monumental, and impress those about us and those to come after us? A faith that sets our very tomb-stone in the divine promise, and chisels it into the inscriptions to be read by our children when they come to muse over our dust.

Graveyards should not be mere mourning places, where flowers are strewn and watered with tears. We should go gladly to our graves to do our grandest work. The mightiest power of the true saint is a post-mortem power. "Precious in the sight of the Lord is the death of his saints." The grave is the pulpit for the tenderest impressions, and the cemetery the place for the edification of the living.

This Grave Bound Them to Canaan. They had absence from their country, bondage that was bitter, hard treat-

ment and long servitude; but amid it all, they held claim to Canaan by divine guarantee, and this was sealed to them by their mother's grave. But for this their own land had perhaps fallen out of memory.

There are places which we would have forgotten but for a grave we have there. A tiny mound it may be; but it holds the dust of an angel darling and we can forget it never. There is nothing that so fastens the heart and sentiment upon a place as to have a grave in it. Like the tomb of Sarah which held the sacred sentiment of her sons in their bitter bondage, there is many a mother, who holds in the same way, a wonderful and tender influence over her wayward boy who is in the bondage of sin; and wields that influence in the silence of her grave. Though his heart may be so hard that nothing else will touch it; still the spot where his mother rests has a silent power that penetrates his hardness and reaches his deeper nature. He grows serious in thought of it, and tender as a child when he comes into its sacred precincts.

The Sepulchre That Eclipses That Of Sarah.—Her tomb was the pillar of faith and the monument of hope to her captive children, and also the pledge of their final return and re-statement.

But there is a tomb that holds a higher and more universal sway over the sentiment and faith of humanity; that is the empty tomb—not of Mary—but of Mary's Son. There was a three-days gloom that rested upon that marble tomb. A darkness that could be felt in earth and heaven. But this was followed by a glory that no night-fall can ever dim or darken.

Our graves are as the "wailing places" at Jerusalem. It is there that sadness sits upon the countenance and memories come up moist with tears; yet after all, the brightest place on this broad earth is a sepulchre. That empty one in Aramathea, where heaven's legatees beheld a victory that forever broke the power of sin and death. It is not the dawn, neither the sunrise; but it is the meridian noon-day of hope and gladness. The glory of that empty grave goes out through all the earth, and the broken-hearted have but to turn to that center of hope, and their sighs become songs and their tears pearls of peace.

Christ Is the Head.—He is the head of the church, while we are the body. But though this world be a vast cemetery, and a realm of sepulchres; his is the great Head sepulchre over all. Our graves are connected with his. He is not in union with the living and in disunion with the dead. "Because he lives we shall live also." His resurrection power shall be felt in every tomb, and earth's old bosom shall beat with life at every point; and "All that are in their graves shall come forth." That empty tomb is ever preaching. Abraham and Sarah, Mary and the others, are in their graves and the doors are shut; but JESUS CHRIST IS NOT IN HIS.

The mouth of that sepulchre, opened by divine power, on the third morning, began to proclaim the gospel of its risen victor, "Jesus and the resurrection." That note has never ceased. "Its voice has gone out through all the earth, and its words to the end of the world." The most eloquent lips that ever preached Jesus are the marble lips of that open and empty tomb. The most unanswerable logic is the logic of an open grave. Infidelity may reply to our

arguments, but it has no reply to that voice that comes from Aramathea."

Death exults in its dominion and holds sway over the dead millions; and now it is adding its millions almost in a month; but that dominion is not universal. There is one royal exception. One grave not under his reign; and that is the Great Head Sepulchre. The only divine tomb. The only grave that ever held more than human ashes. The only grave that never "saw corruption."

It stands amid the vast empire of death, the prophecy and the pledge of deliverance of all from the power of death." As the tomb of Sarah was the guarantee to the bondsmen in Egypt that Canaan should one day be theirs; so the empty sepulchre of the Son of Mary and the Son of God is pledge to us of deliverance from death and final return to the heavenly Canaan.

AN ADDRESS FROM OUR BISHOPS.

While in session at Atlanta, Ga., last week, our Bishops issued the following address to the Church:

In view of the fact that our excellent Book of Discipline makes it a prime duty of the Bishops to oversee the spiritual and temporal interests of the Church, and to call attention from time to time to all matters of serious importance, we conceive it to be eminently proper at this critical juncture to speak out our minds with the greatest distinctness in regard to certain current events which, for good or ill, are likely to affect the whole future course and development of our ecclesiastical life.

It is a matter of general knowledge that the entire movement for closer federation between the different bodies of American Methodists originated in our General Conference in 1894. Some six years ago the Joint Commission of Federation, made up of representatives from the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, took up the broader question of union. The outcome of their action was a series of suggestions made to the General Conferences of the three Churches, as a possible basis for further negotiations. To these suggestions the General Conference of the Methodist Episcopal Church of 1912 paid no attention whatever. The General Conference of the Methodist Protestant Church of the same year gave them their general indorsement, but declined to act more definitely until the two Episcopal Methodisms should reach some sort of agreement.

The General Conference of our own Church for 1914, after proposing a single important modification in them, likewise gave them a unanimous ratification, and then passed them up to the General Conference of the Methodist Episcopal Church, as a tentative outline of union by reorganization.

We need scarcely say that as Bishops of the Church we consider ourselves bound to support and maintain this action to the full extent of our ability and influence. Any statement to the contrary, by whomsoever made, is utterly without foundation in fact. Whether the action of the General Conference of the Methodist Episcopal Church of 1916 is a fair and favorable response to our proposals is a thing that must be determined by our Commissioners appointed for the express purpose of considering that very subject. We cannot think it possible that those Commissioners will do less than

follow the instructions laid down by the General Conference for their guidance, and we do not believe that they should be hindered by any interference from the outside. In view, however, of some things that have been said and repeated on public platforms and in public prints, we feel constrained to make a brief but very definite statement. The assertion, for example, that for the past forty years we have been "wandering in the wilderness, a lot of miserable fools and miserable sinners," we hold to be an injustice both to the living and the dead.

The men who have shaped and controlled our policies for that period have been consecrated Christians, worthy in every way of the commanding position that they have held among us, and we resent any words that tend either to belittle their ability or cast discredit upon their characters.

We are happy to be able to state that our active Senior Bishop (Eugene R. Hendrix) distinctly disclaims the interpretation put upon his words at Saratoga last May, or elsewhere at any time, in so far as they seem to reflect on our Church in its work in the past as our great and saintly leaders, or on the spirit and purpose of our Church today, and unites with us in this paper.

The history of Southern Methodism is not something to be ashamed of, but something to glory in. In the whole record of our relations to other churches there is nothing to repent of. If we had to face the same conditions again, we ought to do it in the same spirit and with the same resolution.

Instead of hiding our heads in shame when we review the past, we are entitled to hold them erect. In the whole history of God's Church there is not a single chapter that is more worthy to be blazoned in the face of the world than that one which tells of the fidelity and the heroism with which our preachers and people alike endured without flinching or faltering, and without one word of encouragement from any quarter, the years of hardship and disaster that followed the War between the States. The people that learn to blush at the memory of their own fathers are lost. No matter what the future may hold for us, we have a background of history in which we may always rejoice, and which we should teach our children and our children's children to hold forever in pious veneration. No matter into what alliances we may enter in the future, we should go into them, not crawling prone upon the earth, but with uplifted faces and with

unabated self-respect. If we should go otherwise we should make but a poor contribution to any co-partnership.

We have no word of criticism to offer touching other churches, nor any disposition to make light of their achievements or of their present outlook. Let them act in accordance with their own lights. We devoutly wish them well. That God may pour upon them the abundant riches of His grace, is our most earnest prayer. If a union can come among all Methodist people that will be a real union of hearts, we shall be glad and happy. But we are not ready to bargain away any of the great inheritances and glorious memories of other years for any consideration.

The most important matter among us just now is to promote the spirit of Christian love among ourselves. Whatever breaks up the unity that has characterized us in the past and promotes the spirit of faction and schism in our own ranks is worthy of condemnation.

We should be lacking in all sense of gratitude if we failed to take note of the great things God has done for us during the past forty years. In 1870 we had about 600,000 members. Now we have 2,200,000. Our increase in moral power and in material resources has been upon the same scale. No other body of Christians in the sweep of all the centuries has enjoyed more signal tokens of Divine favor. We are no bankrupt ecclesiasticism, finding it necessary to take shelter and seek protection under the broader wings of another denomination. Blessed be God, we are a solvent and going concern, and in any negotiations for the future we have as much to offer as to ask.—Eugene R. Hendrix, Warren A. Candler, E. E. Hoss, James Atkins, Collins Denny, John C. Kilgo, W. B. Murrah, Edwin D. Moulton, J. H. McCoy, A. W. Wilson.

A LESSON IN CHRISTIAN UNITY.

While the two great Methodisms of the United States are discussing the basis of union it is interesting to know that three Protestant denominations of Canada have been taking similar steps, and that their union within a short time is said to be assured. Canadian Methodists, Presbyterians and Congregationalists, after twelve years of negotiations, have agreed on a basis of union and are ready for the final legal steps that shall merge them into one great Protestant body. Calvinism and Armenianism as extremes of theology, and episcopacy and congregationalism as extremes of polity, are to be harmonized in the spirit of Christian unity and mutual concession. The Christian Guardian, the official organ of Canadian Methodism, says of the proposed union: "The die is cast; and Canada faces a union such as the world never saw before, a union which our fathers would have declared to be impossible, a union which speaks volumes in regard to the broadening of Christian sympathy and the passing of ancient prejudices, and which is eloquent also of a yet wider union which shall come to pass when the Church of Jesus Christ shall have grown big enough to be brotherly and strong enough to discard its century-old prejudices."

Certainly here is a lesson for the Methodisms of the United States, whose differences are insignificant as compared to those that our Canadian neighbors are about to subordinate to the essential unity of all true believers in Christ.—R. B. Eleazer.

THE RURAL CHURCH PROBLEM IN THE SOUTH.

VII.—The Disadvantages of the Southern Methodist Church in Dealing With the Rural Church Problem in the South.

As one has said, "We would be untrue to ourselves if we did not criticize our own when there is fault or defect" (J. A. J. Brock). There is one disadvantage in dealing with the country church problem that is peculiar to our own denomination, and a number of pastors in our church think that this is our one great disadvantage. It is the time limit. Rev. John A. Siceoff, our pastor at Jarrell, Tex., says: "I think that there is only one disadvantage peculiar to Methodism—the time limit. No pastor can lay the foundation and build upon it a permanent structure in four years. In this connection, paradoxical as it may seem, the very system which is Methodism's peculiar advantage, if she would seize it, is at present her peculiar disadvantage—her itinerant system. Men follow each other in the country in rapid succession, and each man tears down his predecessor's structure and builds his own temporary one." Rev. J. A. J. Brock, presiding elder of the Haileyville (Ala.) District, says that our limited pastorate is our chief disadvantage. Rev. J. W. Campbell, who has had successful country pastorates in Texas and Arkansas, says: "Our pastorate is too short in the country. * * * The pastor must study men, not only as a whole, but as individuals. He must touch child life. He must develop leaders. He must heal breaches. He must know his people, their joys, their sorrows, their besetting sins, their home life, their social life, their commercial life. He is their shepherd and must learn to know them by name, and they must learn to know his voice. This cannot be done in a year. It may take ten years. Our next General Conference can remove this hindrance, and should do so. Until the time limit is removed, we can not hope for the country preachers to do what they should do to solve the rural problem."

There is one way around the time limit at present, which is being resorted to by some of our conferences. A pastor who is paid as much as \$50 per year by the Mission Board is considered a missionary, and may be continued in the same pastorate indefinitely. But it is obvious that this method of avoiding the time limit could not be applied to a charge that is self-supporting, not that \$50 could

be appropriated and then returned, but that the church could not afford to resort to such a dubious policy. The way around the difficulty suggested by Mr. Campbell is a better one.

We have, then, some disadvantages that are not altogether peculiar to our own denomination, but which are hindrances to our own work in rural fields:

1. The lack of definite policy in regard to rural church work. Our Home Mission Board is an organization peculiarly fitted for this work, but it is yet lacking in any definite policies in regard to it. Our denomination is the second largest in the South. It is almost wholly rural. Of the 850 charges in the North Georgia Conference, 750 of them are rural (Jenkins). In the North Carolina Conference 83 per cent of the church members are in the country (Ormund). If this percentage be taken as representative of our whole church, then 1,780,000 of our 2,000,000 members are country people. That our denomination has a "rural problem," nobody who knows anything about it will deny. And yet no effective effort has been made to get information as to our actual conditions and needs, to say nothing of either the formulation or adoption or operation of any definite policy for remedying them. We see here and there in our connection country preachers and presiding elders trying to work out the rural problems which they face, with no news from headquarters except urgent appeals for "missionary collections in full" and some "cityfied" plans and methods for raising these collections. Requests for information made of our Home Mission Board were responded to with three little pamphlets containing some 2,600 words. In distinction to this, the Home Mission Board of Presbyterian Church, U. S. A., through the director of its rural church department, has issued two excellent volumes dealing directly with the country problem, and twelve large pamphlets containing from 48 to 92 pages each, containing exhaustive accounts of twelve rural surveys in 24 counties. Of course, our leaders cannot solve our rural church problem alone. It is also true that rural progress cannot be made without developing the people through their own initiative. But the thing that is contended for here is that our church leaders should realize the importance of this problem, should at least give out more information in regard to it, and should formulate some policies that will be of service to the country pastors in its solution.



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71

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2. Class distinction among our preachers and classification of charges according to salaries paid.

"All churches suffer from such, but Methodists have more feeling along this line than do other churches, because of the supposed equality of rights among a class of men who leave all and follow the Master, and among churches that surrender their choice of pastors in the interest of the entire body." (Brock.) This grading of charges is a temptation to some preachers to dishonesty. Some pastors try to make the report of "a good year, Bishop," whether they have had a good year or not. Mr. Brock again says: "Bishops and presiding elders should cease apologizing when they are forced to send some aspiring young fellow to the country to get him 'placed.' They also should quit trying to keep a man or a certain set of men (those higher up) from being humiliated by a serious drop in salary, when the vast majority of our men (country pastors) are expected to take what falls out to them without murmuring. * * * We should cease to think of the country pastor's position as one of necessity, but rather as one of fitness and ability." Even some of our Bishops praise the self-sacrifice of the country preachers with one breath

WHEN YOU WAKE UP DRINK GLASS OF HOT WATER

Wash the poisons and toxins from
system before putting more
food into stomach.

Says inside-bathing makes any-
one look and feel clean,
sweet and refreshed.

Wash yourself on the inside before breakfast like you do on the outside. This is vastly more important because the skin pores do not absorb impurities into the blood, causing illness, while the bowel pores do.

For every ounce of food and drink taken into the stomach, nearly an ounce of waste material must be carried out of the body. If this waste material is not eliminated day by day it quickly ferments and generates poisons, gases and toxins which are absorbed or sucked into the blood stream, through the lymph ducts which should suck only nourishment to sustain the body.

A splendid health measure is to drink before breakfast each day, a glass of real hot water with a teaspoonful of limestone phosphate in it, which is a harmless way to wash these poisons, gases and toxins from the stomach, liver kidneys and bowels; thus cleansing, sweetening and freshening the entire alimentary canal before putting more food into the stomach.

A quarter pound of limestone phosphate costs but very little at the drug store but is sufficient to make anyone an enthusiast on inside-bathing. Men and women who are accustomed to wake up with a dull, aching head or have furred tongue, bad taste, nasty breath, sallow complexion, others who have bilious attacks, acid stomach or constipation are assured of pronounced improvements in both health and appearance shortly.

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.

and appoint the stronger men in the Conference to city churches with the next. The wonder is, if there is so much glory in self-sacrifice, that some of those in the "higher grades" are not given the privilege of sharing it. The truth is that most of these country preachers are taking what they have to take and not what they are choosing, in the face of more fortunate brethren in the Conference who are about to receive what they think their attainments qualify them to demand, and not what their "desire for a larger field of service" prompts them to choose. Along with the training of these ministers for better service in the lower grades of appointment, there must be a few more examples of sacrifice among those in the higher grades, if "grades" in this sense is to disappear from our church vocabulary.

3. No distinctively rural religious literature.

Not only have we no published records of investigations or surveys and little information of a statistical nature bearing upon our own peculiar denominational conditions and needs, but we have no literature of a distinctively religious type that is prepared with a view to the needs of rural teachers, preachers, Sunday School superintendents, Sunday School teachers or pupils. For example, we have a Conference course of study for our preachers. Although more than four-fifths of these preachers are rural pastors, there is no course specifically prepared to meet the needs of rural pastorates. Our Sunday School membership, like our church membership, is made up largely of country people. But where is there an evidence of any special thought of rural conditions in the preparation of the lessons which these Sunday School pupils are to recite?

Little has been done yet by anyone in preparing a literature for rural Sunday Schools. The International Sunday School Association has a committee for that purpose now. The pioneer attempt in this work was probably made by "Rural Manhood" (Asso. Press, N. Y.), which published, in 1914, a series of studies under the general title, "Heroes of the Open Field."—J. Q. Schisler.

Jonesboro, Ark.

IS THERE ANY EXCUSE?

How prone we are to plead circumstances and conditions as causes for our failures. At our annual conferences it is interesting to note the excuses we make for failures, especially for our financial deficits. Our preachers are kind-hearted, and they want to represent their people in as favorable light as possible. Sometimes it is a drouth and short crops; then at times it is too much rain, overflows, or low price of cotton, or slowness of the market, hardly any cotton sold, etc. And it is the case that such things frequently affect our finances. But I have been thinking what excuse can be rendered this year for financial deficits. We have made pretty good crops, prices are extra good. We have had an open fall and it is all gathered, selling has been brisk. People have more money than ever in our history. It seems that if any preacher has to report a deficit he can have no excuse by which to shield his people. He will just have to say they could have paid, but they would not. They were able but they were too little in spirit. Of course, there could be some unforeseen circumstances that would cause a deficit, but I speak as a rule.

Eight Conferences have been held so far and all, except two, report increase everywhere. These two report increase everywhere except a small decrease on Missions. Some of the others report a very large increase on Missions. What will the Little Rock Conference say? We should certainly report an increase on everything, and the largest report on Missions ever made in our history. Brethren, we have a financial basis to work on this year, but do not get the idea that it is going to be easy. We will have to pull hard. Don't be satisfied with just the assessment.—T. D. Scott.

CALIFORNIA LETTER.

The Pacific Conference, the last of the Pacific Coast Conferences to be held this year, convened in San Jose, Cal., October 18, and adjourned late in the afternoon of the 23rd, Bishop Lambuth presiding. This scribe was so unfortunate as to be unable to attend, but he saw through other eyes and heard through other ears.

The attendance was good. An innovation was introduced in the form of a Preacher's Institute, which opened the day before the formal opening, and continued through the next day. It was inspiring and helpful, and a committee was appointed to prepare a program for next year. Bishop Lambuth's addresses on this occasion, as well as at other times, were highly appreciated. Upon the whole, the reports were encouraging. A net increase in membership was shown, as well as an increase in the financial reports.

Following the other Coast Conferences, this Conference went to record as heartily favoring the Unification of Methodism. While looking forward to favorable action by the Joint Commission, the General Conferences, and finally the Annual Conferences, a closer approach was made by the vacating by us of four places in favor of the M. E. Church, they vacating a like number in our favor. Our loving and beloved Bishop, by his brotherly course among his own brethren, as well as his attitude towards the leaders of our sister Methodism, has contributed not a little to bring about the existing brotherly feeling between the two churches. He even appointed one of our number to serve a charge in the California Conference, which he had been supplying after the burning of his own house of worship.

I regret that I cannot truly say, as I have said of other sessions of this Conference for a number of years past, that the late session showed the Conference to merit fully its name—Pacific. There was somewhat of a breeze at San Jose, but, as the report comes to us, it cleared the atmosphere, leaving a better understanding among the brethren than has hitherto existed. Here again the wise and Spirit-directed words of our godly Bishop contributed largely to bring about the desired result.

November 7 is close at hand, and pastors who are called upon to move are waiting until after that important day. Of course, they are interested in the presidential election, but, as in Arkansas, another question of great moment is to be voted on—Shall King Alcohol be dethroned in this state? One proposed amendment would stop the manufacture, as well as the sale of all spirituous liquors, while another would prevent the sale (except in quantities where manufactured), but permit the manufacture. The temperance people are not inactive, but

the liquor interests are spending mints of money, buying large space in all papers that can be bought, and are resorting to every conceivable method, fair and foul. The result will doubtless be known before this letter is read by your readers. Let us hope that California will follow the other far Western States, and that this country may henceforth present a white front to the Orient.

I am a very interested reader of the Arkansas Methodist. There is seldom an editorial utterance in its columns that does not meet with my hearty approval. Its editor is fully imbued with the Western spirit.—W. P. Andrews.

Modesto, Cal., October 31.

CONFERENCE COLLECTIONS.

I am not in the pastorate, but am interested in our pastors and their salaries. In this time of prosperity let us not forget our faithful men in their collections.—J. M. Workman.

PAINE COLLEGE.

Paine College has had an unusually good opening. The students are here from various parts of the South—Georgia, Louisiana, Mississippi, Alabama, North Carolina, South Carolina, Texas and Florida, nearly two hundred in all, and the boarding accommodations are being taxed to the utmost.

There will be about 50 theological students when they are all in after the meeting of the C. M. E. Conferences.

With the return of Miss Lula Crim to the institution the teacher training department has been given fresh impetus. There are twenty-five or more young women in training and, in addition to the theoretical work provided, they are being given ample opportunity for observation in the demonstration school which is also under Miss Crim's immediate supervision.

Three new teachers have been added to our faculty, Prof. Peyton of Louisville, Kentucky, has the chair of science; Miss Maxie Harris of Atlanta University has the Latin, Physical Geography, and Community Civics. A new matron, Miss Mary Thomas of New Orleans University, is doing good work in caring for the health of the students, supervising their home life, and providing the meals for the entire boarding department.

Mrs. MacDonell and Mrs. Ross of the Woman's Council visited the institution just before the opening. They went carefully into every detail

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For Sick Headache, Sour Stomach,
Sluggish Liver and Bowels—They
work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—Indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret tonight will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

YOUR SCHOOL NEEDS

The State School Song,
"MY OWN LOVED ARKANSAS."
25c a Dozen; \$1.25 Per Hundred.
Arkansas Methodist, Little Rock, Ark.

of the work of Paine Annex seeking to make ample provision for the needs of the young women and teachers who would board in Bennett Hall and for the work of the industrial department.

Several delegates from Paine College attended this past summer the Student Conferences held in Atlanta and King's Mountain, N. C., for the Young Women's and Young Men's Christian Associations respectively. As a result of which both these organizations are taking on new life.

The Missionary Society, which has for its aim the fostering of interest in the African mission projected by Bishop Lambuth and Dr. John W. Gilbert (the latter a member of Paine College faculty) has again been organized and gives promise of good work. This society provides in its constitution that one-half of all funds collected shall go to the African field and the other half be used as scholarships for students in training for foreign mission work.

We have had one unfortunate occurrence in the loss of our barn on October 28. The building, quite a good deal of corn, "roughage" for winter use, all the farm utensils and the harness were lost. Through the presence of mind of two students the mules escaped, with only a slight injury to one. To those outsiders who watched the fire it meant little, of course—"Only one of Paine College's old out-houses burned"—but to the institution it meant a total loss of about five hundred dollars. The building, poor as it was, will have to be replaced and new harness and farm tools bought.

A beautiful spirit of co-operation, mutual sympathy, and helpfulness seems to pervade the entire institution. We are looking forward to a good year of work and growth.

May we not have the sympathetic concern, the prayers, the substantial support of our Church at large in this work we are trying to do? It is a

HELP FOR WORKING WOMEN

Some Have to Keep on Until They Almost Drop. How Mrs. Conley Got Help.

Here is a letter from a woman who had to work, but was too weak and suffered too much to continue. How she regained health:—

Frankfort, Ky.—"I suffered so much with female weakness that I could not do my own work, had to hire it done. I heard so much about Lydia E. Pinkham's Vegetable Compound that I tried it. I took three bottles and I found it to be all you claim. Now I feel as well as ever I did and am able to do all my own work again. I

recommend it to any woman suffering from female weakness. You may publish my letter if you wish."—Mrs. JAMES CONLEY, 516 St. Clair St., Frankfort, Ky.

No woman suffering from any form of female troubles should lose hope until she has given Lydia E. Pinkham's Vegetable Compound a fair trial.

This famous remedy, the medicinal ingredients of which are derived from native roots and herbs, has for forty years proved to be a most valuable tonic and invigorator of the female organism.

All women are invited to write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special advice,—it will be confidential.



work that makes for mutual respect between the races, for the discharge of obligation toward a people who have served us long and faithfully. It is a response to a God-given opportunity and privilege to help make a better South and a better nation.—D. E. Atkins, President.

THE MOST IMPORTANT CONFERENCE IN METHODISM.

The most important Conference in Methodism is the Church Conference. It is the lowest of the five, but it is the only one in which the unofficial member has a voice.

The Quarterly Conference is a self-perpetuating body composed of certain Church officials, nearly all of whom are elected on nomination of the pastor. The private member has no voice in its deliberations. All the other higher Conferences are composed without the voice of the private members and carry on their work without consulting them.

The only Conference in which the whole membership can express its will is the Church Conference. Our people should have that privilege. We are sometimes charged with being monarchical in government, but really we have a very democratic form of government laid down in the Discipline. Where our members have the privileges of the Church Conference, there is ample room and opportunity for the expression of Christian freedom; but where these privileges are denied, as in many congregations, there is justification for an outcry against monarchy.

The Discipline gives positive and explicit directions to the pastor to hold a Church Conference in stations once a month and in each Church on a circuit once every three months. The pastor is allowed no more option in this matter than is the presiding elder in the matter of Quarterly Conferences or the bishop in the matter of Annual Conferences. The General Conference prescribes the duties for us all.

Yet in many congregations no Church Conference is ever held, and in most congregations they are very infrequent. We have many pastors who do not know how to hold one and thousands of members who were never in one. The solemn vows of Church membership are imposed upon applicants, their names are enrolled upon the register, they are assessed, and the collector is sent to them regularly. That is about all the "liberty of the children of God" they know anything about. They never hear any reports from the pastor or from the departments of the Church; pastors are brought in and sent away, they know not how; they have no voice in fixing the pastor's salary and sometimes do not know what his salary is; they do not know what is the amount or the purpose of the general claims and are not consulted about raising the money; a parsonage is located and built without any authority from them; the old church is sold and a new one built without a word from them except the "talk" of money; all sorts of demands are made upon them except a demand for the expression of their Church rights.

The local Church is not a legal thing if Church Conferences are not held. (1) Because it is not allowed to express itself in the way legally provided. (2) Because the Church secretary is the only person authorized by law to keep the Church register; he is to be elected at the first "meeting" after Annual Conference; if that is not done, the Church is without a

secretary. The pastor has no authority to appoint one. Thus by failure to have the Church Conference a congregation may become an irregular and illegal thing.

In the Church Conference every member—man, woman, and child—has the right to demand information, make motions, discuss propositions, and vote. The form for the Church Conference suggests only some of the matters that may properly come before it. Every Methodist congregation is guaranteed the right to enter into a Church Conference and hear reports from its pastor and from every department of the Church. The members have the right to discuss these reports and to make motions in regard to them and to the Church work generally. Then, in regard to the relief of the poor, raising the general claims, circulating literature, establishing additional prayer meetings and Sunday schools, and all other work of a congregation of Christians, the members certainly should have the opportunity of expressing themselves. In all financial matters the members should be consulted in Church Conference. There should be no "taxation without representation."

Paragraphs 376-379 prescribe the manner of making and collecting the pastor's salary. The first paragraph says that the pastor should "have his claim estimated by those who are to pay it or by an agent authorized to act for them." The next paragraph says the salary should be estimated by the board of stewards. How are these two paragraphs reconciled? The stewards should consult the membership in the church Conference and ascertain what the congregation is able and willing to pay; then the board of stewards is the "agent authorized to act for them," as provided in the first paragraph. The stewards have no authority to make an assessment on the congregation for the support of the pastor and no authority to fix the pastor's salary until they have gotten the authority from the congregation; and the congregation cannot legally give the authority except in a church Conference. The next paragraph expressly says: "The church Conference may adopt its own method of raising the money." Every member is allowed to say what he will pay to the pastor's support, and when he has made his pledge he can "only be released from this obligation by order of the stewards or by vote of the church Conference for good cause shown." It is perfectly natural that many of our members should feel no obligation to pay an assessment they have not been consulted about on a salary they have not helped to fix.

We have been trying in vain to promote a "laymen's movement," while holding the great mass of them down in such a way they cannot move. If the only Conference in Methodism where they are allowed to speak and act is closed up, how can we expect the laymen to take much interest in the church? If a little handful, whom they do not choose, are going to manage everything in the cloistered quarterly conference, where have our people any opportunity or incentive to "move"? We are in a democratic age and accustomed to democratic institutions. It is singular to shut up the mass of our membership where they cannot speak or move.

In the church Conference our women have as much voice as the men. If allowed their rights there, they might not feel the need for rights in

the higher but less important Conferences of Methodism.

I call the church Conference the most important Conference in Methodism, because it is the Conference of the whole membership. The local congregation is the unit of our great connection. If the individual member and the local congregations are properly governed and cared for, there need be no fear about the church as a whole, with its high Conferences. We have a great system of government, and all Conferences are important; but we can better afford to neglect any other Conference than the Conference of the whole membership. The church has conferred most valuable rights and privileges on the private member in the Church Conference, and perhaps should allow others. Every pastor should be as regular and painstaking in these church Conferences as the higher officials are expected to be in the higher Conferences. It is a Conference we are neglecting when we should be developing it. People do not become great citizens of a nation except as they take part in the government. We cannot reasonably expect our people to become intelligent, influential, efficient, loyal, generous, happy citizens of the commonwealth of Methodism if we do not admit them to a share in the control of its affairs.

Let us take the suggested form as laid down in the Discipline, then let us work in other suggestions without infringing upon the prerogatives of the other Conferences, and encourage our people to take their part in the government of the church. The local church is the church. It does the work. Let it speak and act.—W. P. Whaley, in Christian Advocate.

LAY REPRESENTATION.

The question of lay representation in the Annual Conference is evidently getting the attention of the brethren. Our readers will find a number of communications on the subject in this issue of the Advocate. We trust that the discussion will be full and free, but that each writer will hold strictly to the discussion of the theme. The question before the house is the adoption or rejection of the proposal sent down to us by the General Conference. That question must stand or fall on its merits, and we are confident that if our people believe that it will be for the best interests of the Church to adopt that proposal, it will be done. We deplore the tendency already manifest to charge preachers with being jealous of lay authority, or of the participation of laymen in molding the policy and work of the Church. Preachers will not be intimidated into the support of this measure by charging that, if they do not support it, it

GOOD FARM NEAR HENDRIX COLLEGE.

We have a tract of 80 acres 1½ miles northeast of Hendrix College property, about 40 acres of which is good valley land and the balance suitable for fruit growing and pasturage. Four-room farm house, small barn, two wells, fine water, good fence and about 500 fruit trees. Public road, rural mail route, telephone line. This is an excellent place for someone wanting a farm near a good school town.

We have a whole block of ground just north of Hendrix campus in Hendrix College Addition to city of Conway. Fine elevation, beautiful shade. Desirable building site.

We will sell either or both places on reasonable terms. Bahner & Co., Conway, Ark.

will be because they are either afraid or unwilling that laymen shall have their rights in the matter. Such a line of attack will do more to drive preachers from it than it will to win them. We want to do what is right in this matter, and we confess that our own mind is not yet fully made up. If it were a mere matter of increasing the lay representation in the Annual Conference, we should not hesitate; but the proposition is that men elected for one thing shall thereby come to the exercise of other functions, and functions of a very different nature. We do question the wisdom of constituting the membership of such a body as the Annual Conference by that method, and that question has not yet been quite satisfactorily answered. But we are open to conviction.—*Raleigh Advocate.*

THE WITNESS OF THE SPIRIT.

"The spirit itself beareth witness with our spirit that we are the children of God."—Rom. 8:16.

The doctrine of the witness of the spirit is one peculiar to Methodism, not that it was unknown prior to the rise of Methodism; for it was recognized and taught to a certain extent in the early centuries. But it is so, for the simple reason that Methodism has put greater stress on its importance as a fundamental doctrine of the Christian church than has any other evangelical denomination.

Mr. Wesley made the witness of the Spirit one of his choice themes, and being a most competent and thorough student of the Scriptures, and having felt his own heart "strangely warmed" by the direct contact and influence of the Holy Spirit, he was prepared successfully to defend the doctrine against all opposers, and to lay a broad and safe foundation upon which Methodism has securely stood. The doctrine of the witness of the Spirit, as it has been clearly and intelligently preached, has had a greater effect in producing holiness in the lives of men and in elevating the church above a mere machine for the cultivation and promotion of morality than has any other one theme. One of its effects is to establish the fact that the church is the one great organization the purpose of which is to produce and cultivate spirituality in the lives of men, and to prove that "the Kingdom of God is not meat and drink, but righteousness, and peace, and joy, in the Holy Ghost."

For these reasons we should be very zealous in teaching and guarding this

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.

particular doctrine of our church. We should not fear to teach that the Holy Spirit is a person, that He is in the world, that He operates directly upon the soul, and that the genuineness and power of our spiritual life depends upon the extent to which we allow ourselves to be controlled by His energizing and life-giving influence.

It is the position of some that the Holy Spirit only operates through the written Word of God, that external agencies only have to do with the saving of man, that the Spirit as a person or divine influence does not affect directly the conscience or heart of man.

It is true that the Word is an indispensable medium or instrument through which God works to reach and save the world. It is also true that the Holy Spirit works through the Word and in this indirect way enlightens the world. In this way He makes known to man his fallen and lost condition, and at the same time informs him that he is worthy to be saved at the greatest cost. Peter says that "prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost." (2 Pet. 1:21). This one passage is so pointed and clear that no one should doubt that the written Word of God is divinely inspired, that the Holy Spirit dictated and became the Spirit of Truth and Wisdom to those who were divinely called to make known the will of God to man.

It is the office of the Holy Spirit through the Word to make known to man his need of salvation and the terms upon which he may be saved, and in this indirect way save him. "The Gospel is the power of God unto salvation to every one that believeth, etc." The Gospel, I repeat, is the instrument which the Spirit uses in bringing men into a condition to be saved, but it is for the Spirit himself to cleanse, purify, regenerate or make new. A few passages of Scripture in support of the position that the Holy Spirit operates directly upon the heart of man as a convicting, energizing and regenerating power may not be out of place.

David, after having sinned most grievously, and perhaps feeling that God would be just in recalling his Spirit, which had preserved him amid so many dangers, and had won for him so many victories, and being conscious of these facts, and of His presence and comforting power, in his hour of great remorse and true repentance cried: "Take not thy Holy Spirit from me. Restore unto me the joy of thy salvation and uphold me with thy free Spirit." In this prayer David prayed for both the presence (take not thy Holy Spirit from me) and power (uphold me with thy free Spirit) which shows it was an immediate and direct influence upon his heart and life independent of any other agency.

Paul, in Ephesians 5:18 exhorts us not to be drunk with wine, but to be filled with the Spirit. His point is that we are not to be worldly minded, but spiritually so, that we should let the Spirit control and direct us, and instead of being drunk on worldly pleasures and finding chief delight in such, we should find our highest delight in yielding to the Holy Spirit and in letting him bring into our lives spiritual joys and power. "For as many as are led by the Spirit of God they are the sons of God." Hence we see that to be filled with the Spirit implies his immediate presence and direct power.

Again Paul said to the Corinthians

(1 Cor. 6:9-11): "Some of you were thieves, drunkards, covetous, revilers, but (now) ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." We think this positive proof that in regeneration, justification, adoption and sanctification, the Spirit is the one acting, predominating agency, that he acts directly, regenerating, justifying, adopting and sanctifying the soul. There can be no spiritual life where the Spirit does not exist as the controlling force. I would not be understood as saying that aside from the direct influence of the Holy Spirit we have no evidence of our acceptance with God, for John says: "These things have I written unto you that believe—that ye may know that ye have eternal life." "We know that we have passed from death unto life because we have the brethren." "I love the things I once hated, and hate the things I once loved," etc. These are scriptural evidences of our acceptance with God. In the first passage it is stated that certain things are written whereby we may judge whether or not we are saved. These Scriptures can only be used as external evidences, but they are external evidences of inward experience. In the second and third quotations, love, one of the fruits of the Spirit, is mentioned as an evidence. If I love the brethren, if I love the things I once hated, I may know I am a child of God. Thus love, a fruit of the Spirit becomes the real evidence after all in these instances. But if these were all the evidences of our sonship, we might think we love when we do not, or think we are meeting the requirements when we are not, and thus from a faulty judgment deceive ourselves. So God gives us greater evidence of our sonship. "The Spirit of God itself testifies to the fact of our acceptance with God. The Word of God and other external agencies have their places in bringing men to saving terms with God, but the Holy Spirit has reserved the right to convey to us the joyful news that we are adopted into the family of God. If it is the office of the Spirit to convict, regenerate and sanctify, why should He not give us the assurance of our acceptance?"

The Spirit Himself, not another, bears witness and we may know (not believe) by the presence and power of the same that we are at peace with God.

I think one of the greatest privileges a child of God can enjoy is the privilege of knowing that he is born of God. And I do not think any one should be satisfied until he is in full possession of this Spirit-given knowledge. And we should remember that He is an abiding witness, going with us through the shadows as well as sunshine. With His ever abiding presence, and constant testimony of our vital connection with God, and of His divine love and favors the Christian can ever be happy, and his whole life should be a reflection of the divine image, and day by day every faculty of the soul should be enlarged and strengthened and his daily song should be:

"Joys are flowing like a river,
Since the comforter has come.
He abides with us forever,
Makes the trusting heart His home."—
J. E. Waddell.

JOHN P. ALMAND Architect

Recommended by Little Rock Conference Board of Church Extension.
1107 State Bank Building
LITTLE ROCK, - - ARKANSAS

BENEFITS OF THE PRESIDING ELDERSHIP.

The constant appearance of the superintendent (presiding elder) in the pulpits of the district enables him to do a very important work for the general and local interests of the Kingdom. He can say many things that the people need to know; things that the pastor, even if sufficiently informed and equipped, cannot very properly say. Just a word from him, circumspectly spoken, is frequently sufficient to cause a renovation of the house of God. He can emphasize the great connectional interests of the church, show their importance, and urge their support. He can call attention to the finances in an inoffensive way; and tell how much better churches are doing where there is system and forethought. There is no reason why he should not speak clearly concerning the correct attitude of the church toward its pastor and what is to be gained by it. The district superintendent is the representative man of Methodism in new and feeble fields. The pastor is generally either a partially educated man or an inexperienced youth. Intelligent people in such communities get their ideas of Methodism from the quarterly visits of the district superintendent. His sermons, addresses, and fireside conversations meet the wants of the leading people and help to attract them to the church. At the very least, his presence helps to remove their prejudices against Methodism.—James A. Hensley in the District Superintendent.

A LUXURY-MAD NATION—EX- TRAVAGANCE EVERYWHERE —DANGER.

With national prosperity, including the farming sections, enveloping the United States, the people have become luxury-mad and reckless extravagance threatens to engulf them.

It is true that the American people, both native and hyphenated, cannot bear the burden of having ready money. They itch to spend it, and it is a case of "come easy, go easy."

With the bountiful harvest this year and the accompanying high or war prices that the producers are receiving for it, many thousands of persons find themselves with a surplus for the first time in a number of years.

The possession of this money, in many instances, instead of being an incentive to the wisdom of saving it is in reality an irresistible temptation to indulge in extravagance and the purchase of luxuries.

Our farmers, more than any other class, should hesitate before spending their idle money for luxuries that in the end will evolve into a mortgage and a disastrous loss. Better put that surplus money in the bank for investment in more land, more livestock and better implements, and for the improvement of houses and barns.

This is your golden opportunity. Seize hold of it and make it return you more dollars. Hesitate before you spend hundreds of dollars in unneces-

EDUCATIONAL.

We want a good man or woman, School Directors, Teachers or Preachers preferred, to represent us in every School District in Arkansas with a high class Educational Work that is recommended by leading educators, and which deserves a place in every school and home. The price is only \$1.50, with a valuable premium. Commission allowed 50 per cent. For further information address Parker & Robertson, 408 West Markham St., Little Rock, Ark.

sary things. Having just paid off a mortgage be careful about the next one. Shut your eyes to the lure of luxury, buy that which your family and farm need, and use your hard-earned dollars in investments that will steadily and continuously increase your farm earnings, and in time you will have a fortune large enough to permit indulgence in luxuries.

Farmers, we urge you to give heed to this timely advice: **SAVE YOUR MONEY NOW!**—Arkansas Farmer.

SCHWAB GIVES HIS VIEWS ON COLLEGE MEN.

Charles M. Schwab, of Bethlehem steel fame, has written an article for the November American Magazine in which he tells some of his opinions of college graduates. He says:

"The college man who thinks that his greater learning gives him the privilege of working less hard than the man without such an education is going to wake up in disaster. I regret that some college men enter industry with an inflated notion of their own value. They want to capitalize at once their education, and the time they spent getting it. They feel it is unfair to begin at the bottom, on the same basis with a boy of seventeen or eighteen who has never been to college.

"A college man, entering industry, is worth no more to his employer than a common school or high-school boy, unless he happens to be taking up some position in which higher education is directly applied. Even then he has to adjust himself. Neither knowledge of the classics nor mathematical proficiency can be converted overnight into a marketable commodity.

"Higher education has its chance later, when the college boy has mastered all the minor details of the business. Then, if he went to college with serious purpose, and studied hard and systematically, he has the advantage of a thoroughly trained mind to tackle larger problems, a mind which should be broader and more flexible because of its greater powers of imagination and logical reasoning."

ARE ORIENTAL STYLES MORE SENSIBLE THAN OCCIDENTAL?

Styles of Oriental dress differ widely, but I can safely leave it to any unprejudiced observer that the American and European woman is the most hideously, inefficiently and uneconomically dressed woman on earth. The Japanese kimono, familiar to all of us and typical of Oriental garb, is made of straight lengths of material which, like all the others, is usable after its first freshness is gone.

We, boasting of our efficiency, cut garments into inconceivable bits, have them sewn together at great expense,

Brain Blood-Supply Must Be Good.

The importance of having pure blood is perhaps never more deeply impressed on us than when we are told by physiologists that if the brain is supplied with impure blood, nervous and bilious headache, confusion of ideas, loss of memory, impaired intellect, dimness of vision, and dullness of hearing, are experienced, and in time the brain becomes disorganized and the brittle thread of life is broken.

The more we learn of the usefulness of the great blood purifier, Hood's Sarsaparilla, the more grateful we are for this old and successful family medicine, which has accomplished so much in removing scrofula, rheumatism and catarrh and other blood diseases and correcting run-down conditions of the system. If you need a blood purifier, get Hood's Sarsaparilla.

Woman's Missionary Department

Edited by

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

PRESS SUPERINTENDENTS:

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

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

Communications should reach us Friday for publication next week.

LOVE AND LIFT.

"I would be true, for there are those who trust me;

I would be pure, for there are those who care;

I would be strong, for there is much to suffer;

I would be brave, for there is much to dare.

I would be friend of all—the foe, the friendless;

I would be giving, and forget the gift;

I would be humble, for I know my weakness;

I would look up, and laugh, and love, and lift." --Selected.

WEEK OF PRAYER, NOVEMBER 5-11.

Mrs. A. B. Haltom reminded us that there is no special leaflet issued for each day during the Week of Prayer on the subject of "Giving," but says we will find each sub-topic given in the leaflet, "Financing the Kingdom."

THE EYES OF THE MISSIONARY COUNCIL ARE UPON US.

The following message of cheer and exhortation has been sent out to the Conference Corresponding Secretaries of the Missionary Society, M. E. Church, South, by Mrs. R. W. MacDonell, Secretary Department of Home Missions, and Mrs. E. B. Chapell, representing Miss Mabel Head, Secretary of Foreign Work, who is now in the Orient in the interest of our educational and evangelistic institutions:

"The reports for the last quarter are so good that we come to you with a note of rejoicing. The Treasurer's report shows an increase of \$37,877.98 in the Conference collections for the three quarters, over the same period in 1915. Never before have the collections been more encouraging. For this we praise God.

"The pledge, however, has fallen below our expectations, and we face the fact that the last quarter must be our most important, and that there must be earnest effort to crowd into the remaining two months that which we have failed to do in the first ten.

"At the Council \$231,735.00 was pledged, and \$123,526.47 has been received only to discard them as useless after a few months' wear.

And consider hairdressing. It's all a matter of taste whether one smooths each individual hair with cocoa butter as in India, or with a paste of slippery elm bark as in China. Both are to be preferred to the usual untidy appearance of the western coiffure that leads the Oriental to ask, 'Do they ever comb their hair?'

The more you know of Oriental women the more you know they are like us. The seeming differences are largely a matter of superficialities like the color of the skin. Indian women use saffron to produce a beautiful yellow complexion. Chinese and Japanese women like a touch of carmine on their fallow faces, while American women put on, first, a carmine coating, then a white. Each is plainly satisfied with the effect.—Estelle Packard in World's Outlook for November.

ceived. Please send this message to your auxiliaries, and urge them to fulfill their pledges. Our missionaries and institutions depend upon you, and He who has called us to this service is keeping a record of our efforts. We cannot fail Him nor them.

"Remember that we serve not ourselves in this beloved work, nor, as dearly as we love it, is the work done for the Church. This work is done for Christ, 'whom having not seen, we love.' Our missionaries and deaconesses and teachers are his hands, his tongue, his feet; and we make it possible for them to take his message. We will be so glad to know that your Conference will make an effort to fulfill all of its pledges."

NORTH ARKANSAS CONFERENCE.

The following new auxiliaries have been reported to the Publicity Superintendent by the District Secretaries for the third quarter: Altus, in Conway District; Leslie Young People, Searcy District; Bethesda Adult and Batesville, Central Avenue, Juniors in Batesville District; Marked Tree, Adult, and Promised Land, Adult, in Jonesboro District.

THE FOLLOW UP WORK OF THE MEMBERSHIP CAMPAIGN.

Now is the time for the "follow up" work of the campaign, which is really the biggest part, as was greatly emphasized at the Council meeting in Atlanta.

Perhaps no auxiliary feels that the campaign has been satisfactorily completed, and the fact is, the plan is not to complete the work, by any means, in two weeks.

Visiting will interest us in women, here and there, with whom we want to keep in touch, and a later visit or invitation may win them for missionary work.

Many times, however, a woman who is not a prospective member will be found who needs a friend and different kinds of "follow up" work will be suggested.—Mrs. F. M. Tolleson, Conference President.

DISTRICT MEETING AT MARVELL.

The following interesting paper was sent in by the Superintendent of Publicity:

The Helena District Missionary Conference met in Marvell October 10-12, with Mrs. H. B. Trimble of Clarendon presiding. The opening sermon was preached by Rev. J. F. E. Bates of Forrest City. Thirty-five delegates and many visitors were present, all but two of the seventeen adult auxiliaries being represented. "Taking Stock" by our District Secretary proved very helpful, and was an incentive to invest more time, prayer and money in the missionary work for the coming year. A novel number on the program was a demonstration meeting by the Helena Young People's Society, in which they gave the October program. Our library of 25 wide-awake "missionary volumes" attended the Conference in a body and made a silent appeal to be read. The message Wednesday evening by our Conference President, Mrs. F. M. Tolleson, of



A wholesome food for babies—but also the highest grade milk for table and cooking.



Jonesboro, was very inspiring. She took us all over the world and showed us the great needs of the countries without Christ and how they are appealing to us for light and help. She told of some of the things that Southern Methodist women are doing, not only for people in foreign lands, but for those in the home land. She urged us to press on and not become discouraged, as the "littles make the big." All pulling together can accomplish great things for our Master. A reception in the home of Mrs. Hutchison proved not only pleasant, but very helpful, as it brought the delegates and members of the Conference closer together. The quiet hour talk by Rev. H. C. Hoy on prayer gave us more faith to ask our heavenly Father for larger things. Rev. H. B. Trimble told of woman's opportunity for usefulness, not only in the home, but in the whole, wide world. The closing number was very unique, being a missionary clinic conducted by Mrs. Trimble. Writers' cramp, intermittent fever, missionary blindness and spiritual debility are some of the diseases, according to her diagnosis, common to the members of the auxiliaries. She urged that we go to the Great Physician and be healed and then become trained nurses. The Conference was very spiritual, and all who attended were inspired to be more devoted Christians and more earnest missionary workers. The gracious hospitality of the people of Marvell was very much appreciated, and will linger long in the memory of those who were there. Brinkley was selected as the next place of meeting.

"THE FRATERS."

"A bugle blast to awaken Methodism to her duty to the retired preacher." Dr. T. N. Ivey.

"It is well conceived, charmingly written, and as a story will give pleasure to its reader." Dr. A. J. Lamar.

"I wish it might be put in every Methodist home in our Church and read aloud in the families." Bishop Waterhouse.

One hundred and forty pages. Price, 50 cents. Proceeds go to the Superannuate Fund. Order from John H. Stewart, Nashville, Tenn.

SAMPLE CATECHISMS.

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

COMPANION WANTED.

Wanted, as companion for widow of local preacher, in Christian home in country, a woman, preferably of middle age, able and willing to help with house work in return for home. Could earn something by sewing and occasional caring for children. Further particulars furnished and references exchanged. A mother with son old enough to do farm work could find remunerative work for him on farm. Address Mrs. M. R. Lark, R. 3, Alma, Ark.

REPORT FROM CORRESPONDING SECRETARY OF N. ARKANSAS CONF. FOR THIRD QUARTER.

When the reports of the District Secretaries for the third quarter in North Arkansas Conference came in they brought evidence that the summer quarter had not been all vacation time. A letter from one of the busiest of these nine secretaries said: "I think my district work has been heavier this summer than at any other time," and then the recital of some of the details of her "busy time" which followed made it easy to believe that she had been "everlastingly at it" in her district. The district library had been gathered together and put into circulation, a district parsonage fund collected, the "Whirlwind Membership Campaign" planned for and advertised much and often by voice and pen, special work put into increasing the subscription list of both Missionary Voice and Young Christian Worker, with a definite goal in view, new Mission Study classes organized in some of the societies, a number of institutes held in the auxiliaries, and visits paid to prospective ones with some tangible results in new societies and members. "But," the letter closed, "I am not putting the greatest stress on numbers, but the real worth of our work and the deep spirituality of the women, young people and children. The number of members means so little unless there is a clear vision of the need and a definite conception of God's plan."

And the one letter is but one view of the nine-sided district secretaryship which is counting so vitally in our Conference W. M. S.

Reports for the third quarter came in just at the beginning of the October Membership Campaign, and do not include such gains as were made during the first two weeks of the month. October 1 the District Secretaries were counting 115 adult auxiliaries, with 2,619 members, 28 Young People's Societies, with membership of 428, and 52 Junior Divisions, with 1,476 children enrolled and 242 babies on 25 Cradle Rolls. The total membership stood 206 in advance of the preceding quarter; 1,209 subscribers to the Missionary Voice and 325 to Young Christian Worker improved on the last report, but compares poorly with the number of members. Reports said that there were 85 Mission Study classes the third quarter, with 1,597 members; 85 societies presented stewardship, 118 made use of the literature received monthly, 100 had Social Service Committees, and 103 local committees.

Other societies able to reply "yes" to these questions about "Stewardship," Mission Study Classes, etc., were silent; 15 new societies were organized in the quarter, Fort Smith District taking the lead with five,

Invigorating to the Pale and Sickly. The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children, 50c.

THE BEST CATECHISM.

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

Batesville, Conway, Fayetteville, Helena, Paragould and Searcy districts adding one or two new, each.

Booneville, Conway and Fayetteville had largest gains in subscriptions to the Voice; Jonesboro and Helena Districts made reports that pleased without any blank spaces to represent the non-reporting auxiliaries.

Only five districts claim place on the quarter's Honor Roll for their auxiliaries.

Honor Roll.

Conway District—Conway Young Ladies, Clarksville Junior Division.

Fort Smith District—Van Buren Junior Division.

Helena District—Clarendon, Forrest City, Hunter, McCrory, Parkin, Wynne Adults, Brinkley, Clarendon, Holly Grove, LaGrange, Marianna, Marvell, McCrory and Parkin Junior Divisions.

Jonesboro District—Blytheville, First Church, Nos. 1 and 2; Earle, Jonesboro, First Church, Luxora, Marion, Nettleton, Osceola Junior Divisions.

Searcy District—Marshall Adults, Searcy Junior Division.—Mrs. J. M. Hawley, Cor. Sec., North Ark. Conf. W. M. S.

LITTLE ROCK CONFERENCE. HONORABLE MENTION.

Our Conference Treasurer, Mrs. S. W. C. Smith, writes: "Every adult auxiliary in the Arkadelphia and Prescott Districts made reports to me, while in other districts only one report was needed to make complete reports." Mrs. Smith says, too, that in the receipt for our third quarter's remittance our increase in collections is noted with pleasure by the Treasurer of the Missionary Council, Mrs. F. H. E. Ross.

YOUNG PEOPLE'S M. S. MEMBERSHIP RECORD FOR FIVE YEARS.

Membership in 1911, 145.

Membership in 1912, 112.

Membership in 1913, 218.

Membership in 1914, 204.

And in 1915 it was 323.

In 1916 let's make it 500. Will you help?—Mrs. C. F. Elza, First Vice President.

READ, PONDER AND ACT.

A special message to Little Rock Conference Woman's Missionary Society from Nashville, Tenn., is: "Referring to your records, we find your Conference promised \$8,000, and \$3,968.28 has been received, which shows that \$4,031.72 must be collected before the end of this year, if you measure to your pledge."

"Echoes" from the Little Rock District meeting are very interesting, and we hope to find space for some of them next week.

A CORRECTION.

In a note to the Missionary Department, Mrs. E. V. Carr of Monticello it was stated that I made a plea for the Hotchkiss Memorial scholarship, and said that \$600 had been raised. What I said was that I was anxious that the Monticello District should raise \$300 this year, which would complete our part of the \$3,000; one-sixth, which I deemed about right for our district. I think it best to have the mistake corrected. I am hopeful of reaching the three hundred for this year, as I have pledges for a little more than \$200, and a few more good auxiliaries to be heard from."

LITTLE ROCK CONFERENCE.

Report from Conference Corresponding Secretary, Mrs. W. H. Pemberton, for third quarter:

Auxiliaries in Conference—Adult, 99; Young People's, 22; Junior, 59, Babies, 27 divisions.

Number of Members—Adult, 2,839.

Number of Members in Baby Division, 250.

Number of subscribers to the Missionary Voice, 1,034, which shows some improvement over last quarter.

Number of subscribers to the Young Christian Worker, 250, which is a large increase in numbers.

Leaflets are used in 80 auxiliaries and the Bulletins are read in 64 societies.

Mission Study Classes this quarter, 56, with 1,065 members.

Christian Stewardship this quarter presented in 53 auxiliaries.

Social Service Committees, 53.

Auxiliaries with local committees, 55.

Missionaries supported, one, and one deaconess.

Scholarships supported, two in China.

Bible Women supported, one in China and two in Japan.

Rural school in Korea aided by the Juniors of Winfield Memorial Church.

Honor Roll.

Juniors of Winfield Y. P. of First Church, Texarkana; Adults, Lonoke, Winfield and First Church, Little Rock; Warren and First Church, Texarkana; New Edinburg Juniors.

Supplies sent off by Warren Auxiliary, \$15.00, and by Tillar Auxiliary, \$8.00.

Districts—In adult membership the districts stand as follows: Little Rock, Pine Bluff, Prescott, Monticello, Camden, Arkadelphia, Texarkana.

As reported by District Secretaries, in finances for connectional work: Little Rock 1, Monticello 2, Camden 3, Arkadelphia 4, Texarkana 5, Pine Bluff 6, and Prescott 7.

In number of subscribers to Missionary Voice Little Rock District leads, closely followed by Monticello; then come Arkadelphia, Texarkana, Prescott, Pine Bluff, and Camden Districts.

I think every district has made advance in some particular, and we have cause for being glad; and yet who can say that any district has done her best in any line of our endeavor? We have now less than two months left in which to make up the best year's record in our history. Who will rally to the aid of her District Secretary?—Sincerely yours, Mrs. W. H. Pemberton, Cor. Sec. L. R. Conference W. M. S.

ARKADELPHIA DISTRICT MEETING IN BENTON.

Mrs. C. S. Harvey writes:

"The annual district meeting was held in Benton October 17 and 18 with Mrs. Jas. Patterson, District Secretary, in the chair.

Delegates were present from Arkadelphia, Bethlehem, Benton, Carthage, Central Avenue, Third Street, Park Avenue, Hot Springs and Malvern churches. We were fortunate in having Mrs. Fred Elza, Mrs. S. W. C. Smith and Mrs. Sumpter throughout the sessions, and they added much to the interest of same. We were favored in having Miss Gilberta Harris, our head nurse in Ivey Hospital, Songdo, Korea. Miss Gilberta being from the Arkadelphia District we felt doubly proud of her as she gave us a most

interesting talk on Korea and its people.

Mrs. J. S. Utley, president Benton Auxiliary, extended warm greetings. Mesdames Utley, Simmons, Hughes, and Elza conducted the devotionals. Miss Harris and the pastor, Rev. W. A. Steele, held the noon-hour services. Brother Steele's topic was a consecration of the mind to God's work, text 2 Timothy 2:15, and he stressed Bible study first and most of all. Brother Steele was constant in attendance and when thanked for same, replied: "Why it's my business to be here, and I enjoy it."

Mrs. Patterson in her report urged the women to give their best in co-operating with God's people. Emphasis was laid on the work to be done by rural auxiliaries. There are now 13 active auxiliaries, eight Junior Societies and four Young People's Societies in district, with the gain of 182 in membership over last year; six Mission Study classes were reported.

Mrs. Elza in a very able manner gave a thoroughly instructive and inspirational talk on "The Young People's Place in the Church."

Mrs. Sisler of Arkadelphia presented the work of the children.

Mrs. Drennon of Hot Springs plead for an intelligent use of our missionary literature. The ladies were repeatedly urged to use our page in the Arkansas Methodist.

Mrs. Huie of Arkadelphia enthusiastically presented the need of Mission Study and Publicity.

Mrs. S. W. C. Smith, Treasurer Little Rock Conference Society, said it was her custom when she had any-

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

MAGAZINE BARGAINS.

Woman's Home Companion.....\$1.50
American.....\$1.50
Every Week.....\$1.00

All for \$2.25 to one address.

Pictorial Review.....\$1.50
World's Work.....\$3.00
Both \$3.25.

Delineator.....\$1.50
Everybody's.....\$1.50
Both \$2.00 to one address.

Youth's Companion.....\$2.00
Balance of 1915 free.

Etude.....\$1.50
McCall's and Pattern.....50c
All for \$3.50.

Ladies' Home Journal.....\$1.50
Saturday Evening Post.....\$1.50
Country Gentleman.....\$1.00

All for \$4.00.

I can duplicate any offer made by any reliable agency.

When you think of magazines, think of me, and send your order to

MRS. EDGAR SEAY,
Arkadelphia, Ark.

Phone 335. 1537 Twelfth St.

BOOKS AT CONFERENCE.

Dr. R. P. Wilson of the Methodist Publishing House has arranged with Rev. D. J. Weems to handle books at the North Arkansas Conference at Searcy. They will have a fine assortment of Bibles, Religious Story Books, Arnold's and Peloubet's Sunday School Notes for 1917. Send by your pastor for these and a nice book for a Christmas present for the children.

thing to do to get some one else to help her, so her talk was given in the form of a quiz which benefited all. She said the pledge is not three-quarters paid in yet, but is coming better than last year. Mrs. Hughes of Benton spoke of our organization as a great Democratic sisterhood. Mrs. Elza gave the history, present condition, and needs of Scarritt Bible and Training School.

Mrs. Manville of Hot Springs told a very touching incident in connection with the last moments of our dear lamented Mrs. Lou A. Hotchkiss.

The Malvern Auxiliary is giving \$1 per member on the Hotchkiss Memorial Fund.

Latin America was given prominence by Mrs. Cox of Malvern, who read a paper on the subject. Mrs. Sumpter spoke on the Rio School and Week of Prayer offering. Mrs. J. M. Workman of Henderson-Brown College was the chief speaker, and gave a splendid address on "Our Work."

Mrs. W. A. Utley of Benton read a fine paper on Social Service and Mrs. Harvey of Arkadelphia gave a neat talk on Missions at home and abroad.

In closing the session, Mrs. Drennon so beautifully gave an exposition of the Scripture, "The Master is come and calleth for thee," one of our Conference officers said it ought to be put into a leaflet.

The attendance at the meeting was small, due on the last day to a steady downpour of rain, but the interest was good throughout.

You Needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia—it strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.

BARGAIN IN LOTS.

Bargain for quick sale to settle estate, four lots near Galloway College, Searcy, Ark. Excellent site for a home; concrete sidewalk.—A. G. Jenkins, Wilton, Ark.

WHAT IS THE MATTER WITH THE CHURCH?

By W. P. Whaley.

A new book. Just off the press. "Each reader of the Methodist needs this book. It is cause for congratulation that the author is one of our Arkansas boys, a member of the Little Rock Conference."—A. C. Millar, D. D.

"I enjoyed it thoroughly. I was especially struck with its soundness on the one hand, and its modernness on the other. I think your book should be read by all our preachers and people."—Stonewall Anderson, D. D.

"Your views of religion and of the Church I regard as sound and clear; and I think you see the Church as it is and have the right ideal of what it ought to be. The book is stimulating and inspiring, and will do good."—J. E. Godbey, D. D.

Many are reading it now and writing the author in these terms: "Very fine;" "a masterpiece;" "the best thing I ever read on the subject;" "the best contribution to religious literature in two decades."

Write a post card for the book. If you do not like it, return it. If you do like it, send \$1.25. Address
ARKANSAS METHODIST,
Little Rock, Ark.

No. 666

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

The delegates and visitors were royally entertained in the homes and at a delightful reception in the beautiful home of Mrs. W. A. Utley. All the good ladies of Benton were back of Mrs. J. S. Utley when she gave us such a warm welcome, and the added pleasure of the far famed Niloak pottery, which we enjoyed just before we said our grateful adieux.

Report for third quarter from Mrs. H. C. Rule, Supt. of Study and Publicity:

Number of auxiliaries reporting this quarter, 24 Adult, 2 Young People.

New Adult Mission Study Classes reported, 22.

Members enrolled this quarter, 303.

New Young People's Mission Study Classes reported, 2.

Members enrolled this quarter, 47.

New Junior Mission Study Classes reported, 5.

Missionary Libraries reported, 2.

Adult Auxiliaries reported, 2.

Adult Auxiliaries reporting organized Bible Study Classes, 12.

Members enrolled this quarter, 63.

Auxiliaries using Bulletins in monthly meetings, 21.

Number sending missionary news to weekly papers, 16.

When these reports came in, many auxiliaries had not organized their study classes, so this is no showing.

The following auxiliaries reported new study classes:

Arkadelphia District—Third Street, Hot Springs; Benton, Malvern, Dalark.

Camden District—Camden, El Dorado.

Little Rock District—First Church, Lonoke, Pulaski Heights, Asbury.

Monticello District—Monticello, McGehee, Crossett.

Prescott District—Murfreestown, Prescott.

Pine Bluff District—First Church, DeWitt.

Texarkana District—First Church, Foreman, Lewisville, Mena, Horatio, Stamps.

The largest number of study classes was reported from the Texarkana District.

Only two Young People's Societies reported. Those were Texarkana and Hope. The Delta Alpha sent an account of an interesting meeting, at which they closed the study of "Comrades in Service," and decided to study "The South Today." These girls "do things" all the time. They kept up their meetings all during the summer.

Mrs. H. E. Olive of Pulaski Heights reports a delightful meeting and sends a copy of their church Bulletin, which courteously prints for them each month a set of questions for the Mission Study Class. With this set of excellent questions to help in the study, Pulaski Heights must have an interested class.

Ten members of the Crossett Auxiliary, upon invitation, visited the auxiliary at Snyder last Thursday and gave the October program in full. This is a new auxiliary, and wanted some help. They have but seven members, with their pastor, Rev. H. L. Simpson, and Miss Quinten Cone as President. They must surely grow in strength as well as numbers.

Mrs. Burlingame reports a new study class of 16 members at Horatio, with Mrs. E. H. Blake as leader.

Rev. F. C. Cannon writes from Emmett that a recent protracted meeting there has resulted in the quickening of the missionary activities. Several new members have been added to the adult society and the young people and children have been organized."

Sunday School Department

Contributors:

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

SUNDAY SCHOOL LESSON FOR NOVEMBER 19.

By Rev. P. C. Fletcher.

Subject: From Melita to Rome.

Scripture Text: Acts 28:11-31.
(Learn by heart, Rom. 8:28; Acts 28:30-31).

Golden Text: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."—Rom. 1:16.

Time: Paul sailed from Malta in February, A. D. 60, for Rome.

Place: Malta and Rome, about 500 miles apart, including both the sea and the land journey.

Introduction: Paul's voyage from Malta to Rome included stops at Puteoli and Rhegium, places famous in ancient history. Puteoli is on the north shore of the Bay of Naples, 180 miles from Rhegium. It was situated eight miles northwest of Neapolis, the modern Naples. Its modern name is Pozzuoli. It was then the principal port south of Rome, 140 miles away. From Puteoli Paul could see Vesuvius, and only nineteen years after the great apostle first saw this mountain there occurred that great eruption which buried Pompeii so deep that it was unseen and unknown, except the tops of the walls, for 1700 years. Its unearthing began in 1775. After resting seven days at Puteoli Paul and his companions began their land journey toward Rome. They had to walk about 140 miles to reach the capital. This land journey took Paul over the Appian Way, by which many a Roman general had passed in triumph to the capitol. (Peloubet).

1. Paul's Gratitude. "Whom when Paul saw, he thanked God and took courage." After the long and perilous journey, it rejoiced Paul's heart to be met by his brethren. Indeed, the first delegation met them at Appi Forum, 46 miles from Rome. The second delegation met them at The Three Taverns, 33 miles from Rome. This was showing the distinguished prisoner great respect and devotion. No wonder Paul's heart was glad. Friendly faces cheered him. Kindly voices gave him new hope. There is no devotion and loyalty more beautiful on earth than that which exists between true followers of Jesus Christ. Though Paul reached Rome in chains, he did not reach Rome without friends to welcome him and comfort him. That which makes life's sorrows and losses and sufferings bearable are the grace of God and the sympathy and love of our friends. Paul possessed the thankful heart—"He thanked God." Too often we take our mercies and blessings as a matter of course.

2. Paul's Conference in Rome With the Jews. "And it came to pass that after three days Paul called the chief of the Jews together, and when they were come together, he said unto them, 'Men and brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.'" (17) No lawyer could have presented the case more clearly. Then he went on to tell them how he came to be sent to Rome—"I was constrained

to appeal unto Caesar." This act of his brought him to Rome, but in a way very different from what he thought when he said in his Epistle to the Romans, "I am ready to preach the gospel to you that are at Rome also." Paul explained his case to them in a polite way and placed himself at their mercy. The Jews in Rome at this time were a large and well organized community, says Ramsey. Paul was absolutely innocent of any wrong doing. He was the victim of the world's enmity against God. He was a hero. He was hated by the enemies of the Cross. As he expressed it, he was imprisoned because he was loyal to his Lord—"For the hope of Israel I am bound with this chain." Have you ever studied the prison-life of God's saints? Of Joseph, Daniel, John, Peter, Paul, Polycarp, Latimer, Ridley, Calvin?

3. Paul Preaches in Rome. The civil authorities doubtless because of the influence of Paul's friends, were very kind to him. He was allowed to dwell in a private house which he rented: "And Paul dwelt two whole years in his own hired house and received all that came in unto him." This gave him a splendid opportunity to preach Christ, which opportunity he laid hold upon—"Preaching the kingdom of God, and teaching those things which concern the Lord Jesus

IF KIDNEYS ACT BAD TAKE SALTS

Says Backache is Sign You Have
Been Eating Too Much
Meat.

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid, which overworks the kidneys in their effort to filter it from the blood, and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your bowels; removing all the body's urinous waste; else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure, and makes a delightful, effervescent, lithia-water drink.

Christ, with all confidence, no man forbidding him." (Verses 30 and 31). Not many prisoners are given such liberty even in our day, especially prisoners who are not given bail. Under the great apostle's preaching "some believed." Then, as now, there were those who were honest, earnest seekers after the truth. Such readily yielded themselves to Paul's preaching and accepted the Christ. "And some believed not," says the evangelist. Dr. Robert E. Speer regards Paul as a Bible student of the first magnitude. He shows in an article which he has recently written that "Paul's speeches recorded in the Book of Acts contain quotations from, and allusions to, Geneses, Exodus, Deuteronomy, Numbers, Joshua, Judges, 1 and 2, Samuel, 1 and 2 Kings, 1 Chronicles, Psalms, Isaiah, Job, Amos, 1 Jeremiah, Ezekiel, Micah, Zechariah, Daniel Hosea and Habakkuk. His Epistles teem with references to the Old Testament." For two whole years Paul continued his personal work in Rome. It is beyond the power of mortal to tell the amount of good the great prisoner did during that time. He started influences in the world which are potent to this day. Some one has said: "Paul in prison was doing some of the most important work of his life, work that has rendered him immortal in his usefulness. From his prison there flowed a river of life, that has broadened and deepened as it has flowed through the centuries, and is still gladdening the city of God."

4. How Did Paul's Prison Life Bless the World? (1) By his receptions and preaching in his private house in Rome. (2) By his influence over the soldiers of the guard, who were "from the imperial guard." (3) By his writings. Four of Paul's great Epistles were written during this first imprisonment in Rome—Philemon, Ephesians, Colossians, Philipians. During his second captivity he wrote 2 Timothy, and not long before his martyrdom. (4) By his example. How heroic, how patient, how cheerful, how long suffering he was. When we think of Paul in Rome we cannot help thinking of John Bunyan, Savanarola, Wycliffe and T. H. Yun.

5. When Did Paul Die? The Acts closes with the two years of Paul's imprisonment. His death was, doubtless, several years later. "After defending himself successfully it is cur-

SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

RUB-MY-TISM

Will cure your Rheumatism Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. Antiseptic Anodyne, used internally and externally. Price 25c.

EPWORTH LEAGUE.

THE EPWORTH LEAGUE LESSON NOTES FOR NOV. 19.

By Rev. H. C. Hoy.

Why Christianity Is the Hope of Our Country.

Scripture References: P. S. 9:1-20.

Christianity is the one hope of the world. Thus it stands to reason that it is the only hope of our nation. A nation without Christ is doomed, while a people with Christ shall continue.

First, Christianity Will Save Us From Wrong Ideals.

1. Christianity overcomes materialistic ideals. Materialism is America's greatest bane. We as a nation face a material prosperity such as has never been known in history. Materialism has ruined many nations not nearly so rich as the United States. People with wealth are liable to forget the spiritual in their intoxication of power and luxury. They forget that national greatness comes from wealth controlled by great ideals.

Now Christianity seeks to save us from the materialism of a decadent Rome or Babylon. Christianity is strictly spiritual. It develops the spirit of love and sacrifice amidst wealth. The Spirit of humanity is kept alive, because of the contrast between the beggarliness of "would-be riches and the splendid wealth of God. Jesus though rich became poor that we might have an ideal, hence Christianity properly taught will save our nation from materialism.

2. Christianity will save this nation from the desire to expand by militarism. We as a people have been compelled to enter into world policies. This new policy has made it necessary for us to prepare for self defense. There is a great danger of the people passing from defense to ag-

gress, once they are well equipped. Now the Spirit of Christ will restrain such a spirit. We are to set before the world an example of strong people helping weaker people without the selfish desire for world domination. We must report our acts with Cuba and other countries, and still be strong enough to resist the temptation of annexation.

3. Christianity will save us from corrupt politics. We today face the dawn of a new era in politics. People are beginning to think for themselves. Christianity has developed educational politics and other means of enlightening the people. The time must come when no people will desire to interfere with politics because of selfish interests. Christliness must make politics sacred. An office of the people should not be regarded a place for exploitation. We must have Christian men in office. Men who live their religion. Men who like President Wilson will pray before deciding a great issue.

Second, Christianity Develops a Strong National Character.

1. Christianity promotes a spirit of national honesty. The diplomacy of the world in the past has been deceitful. Secret diplomacy is partially to blame for the terrible war now raging. There has been a tendency on the part of America to be above board. Our people have sought to be honest in their national dealing. This was because of the Christian ideals held by our great men. A man can not be a consistent Christian personally and not be true to the principles of Christ in business either private or national.

2. Christianity seeks to engender a feeling of world brotherliness. The time has passed when a nation can live alone. Modern conveniences have thrown the nations together. The only hope for the peace of the future is a world brotherliness such as Christ embodies. With the spirit of brotherhood, America will be ready to become the big brother of all nations, and by that means save the world and herself.

3. Christliness enlarges the spirit of sacrifice. No people are great who never made a sacrifice either when compelled or because of the greatness of their spirit. Now, the people of Europe are making great sacrifices for their ideals, but it is because they are compelled to do it. God will develop such a spirit even if He has to chastise a people. Let us hope that the American people will voluntarily make a sacrifice for their ideals and the betterment of the world, and thus prove our worthiness to exist. God is giving us our supreme chance and it is to be hoped that we will hear the voice of Christ, with the desire to obey and be led by Him.

THE BOY SCOUT OATH AND LAW. These are the character-developing principles back of all the work of the Boy Scouts of America.

The Boy Scout Oath.

On my honor I will do my best:

1. To do my duty to God and my country, and to obey the Scout Law;
2. To help other people at all times;
3. To keep myself physically strong, mentally awake, and morally straight.

The Scout Law.

1. The Scout Is Trustworthy.—A scout's honor is to be trusted. If he were to violate his honor by telling a lie, or by cheating, or by not doing exactly a given task, when trusted to his honor, he may be directed to hand over his scout badge.

2. A Scout Is Loyal.—He is loyal to all to whom loyalty is due; his scout leader, his home, and parents, and country.

3. A Scout Is Helpful.—He must be prepared at any time to save life, help injured persons, and share the home duties. He must do at least one good turn to somebody every day.

4. A Scout Is Friendly.—He is a friend to all and a brother to every other scout.

5. A Scout Is Courteous.—He is polite to all, especially to women, children, old people, and the weak and helpless. He must not take pay for being helpful or courteous.

6. A Scout Is Kind.—He is a friend to animals. He will not kill nor hurt any living creature needlessly, but will strive to save and protect all harmless life.

7. A Scout Is Obedient.—He obeys his parents, scoutmaster, patrol leader, and all other duly constituted authorities.

8. A Scout Is Cheerful.—He smiles whenever he can. His obedience to orders is prompt and cheery. He never shirks nor grumbles at hardships.

9. A Scout Is Thrifty.—He does not wantonly destroy property. He works faithfully, wastes nothing, and makes the best use of his opportunities. He saves his money so that he may pay his own way, be generous to those in need, and helpful to worthy objects. He may work for pay, but must not receive tips for courtesies or good turns.

10. A Scout Is Brave.—He has the courage to face danger in spite of fear, and has to stand up for the right against the coaxing of friends or the jeers or threats of enemies, and defeat does not down him.

11. A Scout Is Clean.—He keeps clean in body and thought, stands for clean speech, clean sport, clean habits, and travels with a clean crowd.

12. A Scout Is Reverent.—He is reverent toward God. He is faithful in his religious duties and respects the conviction of others in matters of custom and religion.

LAND FOR SALE.

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

ONE DOZEN FOR A POSTAL.

Send us the names and addresses of young men and women in your section who are really interested and financially able to attend business college, and we will write and mail you one dozen visiting cards.

JAMES BUSINESS COLLEGE.

Pine Bluff, or Conway, Arkansas.

Methodist Benevolent Association

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over \$165,000 paid to widows, orphans, and disabled. Over \$50,000 reserve fund. Specially desirable for the young. Write J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.

CHILDREN'S DEPARTMENT.

WHEN I'M A MAN.

When I'm a man I mean to keep
A little candy store,
And I'll give the sweets in handfuls
To the children at the door.

I'll never, never, frown at them
When they only have a penny.
Nor toss it roughly in a drawer
And give them scarcely any.

I'll bow to them politely,
And inquire: "Well, how is Jane?"
And I'll ask them in to help them-
selves,
And say: "Please call again!"
—Caroline Hoffman, in St. Nicholas.

A CASE OF CONSCIENCE.

"He's paid me too much."
Ned's fingers were rapidly turning
over two or three bills.
"Yes—three dollars too much. He
must have thought this five dollar bill
was a two."

The boy sat for a few moments in
deep thought.

"I don't care. It's no more than my
rightful due—only I don't get it.
Twelve dollars a month for my whole
time out of school. It doesn't begin to
pay for all I do, and I wouldn't stand
it if I could help myself. Everybody
says Curtis is a real grind. Of course,
I'll keep this. He gave it to me. If
he has made a mistake that's his own
lookout. That matter is all settled,
what shall I do with this lucky wind-
fall? I'm to have a half-holiday the
last Saturday in the month. This
would give me a run down to the
shore. I never get out of the city. It
seems as if this had come just to
give me a chance."

Carefully laying the money in a
safe place Ned quickly absorbed him-
self in study. All the week he took
little time for thought. It was easy
to avoid it, for between work and
study few boys were so busy as he.
Night found him so "dead tired" that
the sound sleep which blesses labor
was his rich reward. There came a
night or two in which he had to fight
hard against a troublesome intrusive
thought.

"Ned Harper, you're a thief."

Pausing for a moment, as if to fa-
miliarize himself with the sound of his
self-accusation, he resumed:

"You are, and you know it; that is,

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Mag-
azine of Nation's Capital, Makes Re-
markably Attractive Offer.

Washington, D. C., Special.—People
in every section of the country are
hurrying to take advantage of the
Pathfinder passes the 200,000 circula-
tion splendid illustrated review of the
whole world thirteen weeks for 15
cents. It costs the editor a lot of
money to do this, but he says it pays
to invest in new friends, and that he
will keep the offer open until the
Pathfinder passes the 200,000 circula-
tion mark, which will be in a few
weeks. Fifteen cents mailed at once
with your application to Pathfinder,
101 Douglas street, Washington, D. C.,
will keep the whole family informed,
entertained, helped and inspired for
the next three months.

ARKANSAS SONG LEAFLET.

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

you are as long as that money is in
your hands. It is not yours, and all
your fine talk can't make it yours.
You're on the right side now, but in
one day you would have been on the
wrong side. You would have been a
thief, thief, thief in your life. Noth-
ing could ever have put you back
where you are now by the grace of
God."

"You made a mistake in your last
payment," said Ned, going with the
money to his employer.

"Ah, did I? When did you find it
out?"

He looked keenly at the boy's pain-
ful flush as he asked. Ned had hoped
he would not ask. For a moment he
thought of evading the question by
half-truth. Then came the thought:
"Because I came next door to being a
thief I needn't come next door to being
a liar."

"I— saw it soon after," he said.
"Like enough he'll discharge me,"
was Ned's conclusion in the matter.
He was not discharged. Little by lit-
tle Mr. Curtis placed more important
work in his hands, and by slow de-
grees led him to a position of trust
and confidence.

"I have kept him," he explained to
a friend, "because I like a young fel-
low who has a conscience."—Selected.

WHEN TROT SAVED HIS MIS-
TRESS.

Mary lived on the Colorado plains,
and went two miles to school every
day over the prairie, where there was
no road nor path, nor even a bush or
tree to hide her. Mary was about
eight years old and she had a shaggy
shepherd dog named Trot, who came
with her every day and waited until
school was over. Then he would cap-
per and bark as they started off to-
gether for home.

"Mary," said the teacher one day,
"why do you bring your dog to
school?"

"Oh," said Mary, "I do not bring
Trot; he brings me. I could not find
my way alone."

"How did Trot learn to find the
way?" asked the teacher, "and does he
never get tired of waiting to go home
without you?"

"The first time he came," replied
Mary, "father came with us. When
we reached the school I gave Trot a
piece of meat, and when we reached
home I gave him some more. No one
ever feeds him but me. The first two
or three days we had to tie him. If
he should go home without me father
would bring him right back, and that
night he would have no supper. But
we have no trouble. He likes school
as well as I do; he even wants to
come Saturdays. Mother was afraid
to trust us at first but I coaxed, so
she said we might try it."

One day about twelve o'clock the
wind clouds began to gather. Chil-
dren who have never seen a western
wind storm can hardly imagine what
it is like. In Colorado it does not
rain at all during the winter, so the
sand is very dry and light. The wind
lifts its up from the ground and whirls
it around as if it were raining sand.
It chokes and blinds you. Sometimes
the wind is strong enough to take
the houses and barns with it. Indeed,
the people often build the houses one
story high, so that the wind may be
less likely to blow them down.

On this day the teacher saw the
clouds gathering. She closed the
school and sent the children home,
thinking they would reach shelter be-
fore the storm broke.

But it came sooner than she had

expected. The wind howled; the sky
grew dark, and the sand whirled. The
teacher thought of poor little Mary
alone on the prairie. How would she
survive the fight, even if she were
not lost? As soon as the wind sub-
sided she got her horse and rode to
Mary's home. The little girl met her
at the door.

"Do you not think," said Mary's
mother, "that dogs know as much as
some people? Mary and Trot were
about half-way home when the wind
commenced to blow. There is an old
dug-out some distance to the right of
the way they take home. Trot took
hold of Mary's dress and led her, for
the sand blew so in her eyes she
could not see where she was going.
They cuddled down in the dugout to-
gether until the storm was over."—
Ex.

BOBBY AND BETH.

"Girls don't have to do anything!"
declared Bobby, as he sat down with
a thump on the shoe box in grand-
mother's room. "Girls don't have to
feed hens or fill the wood box. I wish
I was a girl, so I do."

"Girls don't have to do anything!"
exclaimed Grandmother Stone, in sur-
prise. "Well, well, well! You come
with me a minute, Bobby, and we'll
see if you are right."

Bobby followed grandmother into
the sitting room. But when they got
there both were surprised, for sitting
in the big rocker was Beth, her eyes
full of tears.

"I wish I was a boy, same as Bob-
by," she said sorrowfully. "I'm tired
as anything dusting rooms. Boys don't
have to dust or mend stockings or do
anything. Oh, dear, dear, dear!" and
Beth hid her curly head in the duster
and sobbed.

"Well, I never did!" exclaimed
grandmother. "Suppose you do Bob-
by's work today and he will do yours.
I know that he will be delighted to
exchange with you."

But would you believe it? Grand-
mother was mistaken, for Bobby
shook his head.

"I'm going to feed the hens myself,"
he said decidedly.

Beth wiped her eyes in a hurry.
"Girls never fill wood boxes," she
murmured.

Then they both laughed and stopped
grumbling for that day.—Our Sunday
Afternoon.

AN ORIGINAL UMBRELLA.

Up in the Northland we find some
queer little stories, and no matter
what the children ask about, there is
sure to be an explanation. One day
little Guni asked his mother why it
was that people carried umbrellas.
She told him this little story:

"Many, many years ago the little
people of this earth all lived together
in happiness and harmony. There
were also little beings, called elves,
which went around just as fairies do.
One day a mouse and an elf were
caught in a field in a rainstorm. The
mouse had been eating and was just
as full as he could be, but the elf was
hungry and was looking for some
honey to sip.

"When the first raindrops came pat-
tering down, the mouse hunted hither
and yon for shelter and at last he
curled himself comfortably under a
toadstool. He had eaten so much that
his head nodded as he rested, and he
soon was fast asleep.

"The little elf did not know what to
do. He had dodged from flower to
flower and from leaf to leaf but not
any of these sheltered him. At last he,

too, came to the toadstool and crept
under it. At first he did not see the
mouse, but when he did he was
startled.

"The little elf did not know what to
do. At first he thought he would try
to find another toadstool but he was
cold and hungry and he did not wish
to get wet any more. He was afraid
that he would hurt those gauzy wings
of his so that he could not fly on his
errands of good. Suddenly a thought
came to him. He tugged at the toad-
stool and at last it broke off. Then,
holding it above him he flew away
through the air and was soon safely
at home just as dry as he could be."

"What about the poor little mouse?"
asked Guni. "He came out all right,"
said his mother. "The shower did not
last long and the little mouse slept
through it all. Then the sun came out
with its warm beams and dried him
off so that he was not harmed by his
bath."—Selected.

NEWS OF THE CHURCHES.

SULPHUR ROCK CIRCUIT.

Our work moves on well. It has
been a delight to serve these noble
people. We were assisted in our
meeting at this place by Rev. J. T.
Wilcoxon. The preaching was done
to the delight and edification of our
people. Three were added to the
church, and our people look out on a
broader field of activity because of
his coming.

At Moorefield, Brother Wilford, our
Presiding Elder, assisted us. Mr. Fred
Beard was in charge of the music.
There were 37 conversions. Christian
people were revived and churches
were drawn closer together. Next
week we will be in our last meeting.
Rev. W. B. Hays will assist us. Our
finances are in good shape, and we are
expecting that our report at confer-
ence will show that we have honored
God out of a wonderful harvest which
we are now gathering.—Fizer M. Noe.

SOUTH FORT SMITH.

Rev. A. I. Smith and Rev. Edgar
Miller have just closed a good meeting

**STOP! CALOMEL
IS QUICKSILVER**

**It's Mercury! Attacks the Bones,
Salivates and Makes
You Sick.**

There's no reason why a person
should take sickening, salivating cal-
omel when 50 cents buys a large bot-
tle of Dodson's Liver Tone—a perfect
substitute for calomel.

It is a pleasant vegetable liquid,
which will start your liver just as
surely as calomel, but doesn't make
you sick and can not salivate.

Children and grown folks can take
Dodson's Liver Tone, because it is
perfectly harmless.

Calomel is a dangerous drug. It is
mercury and attacks your bones.
Take a dose of nasty calomel today
and you will feel weak, sick and nau-
seated tomorrow. Don't lose a day's
work. Take a spoonful of Dodson's
Liver Tone instead and you will wake
up feeling great. No more bilious-
ness, constipation, sluggishness, head-
ache, coated tongue or sour stomach.
Your druggist says if you don't find
Dodson's Liver Tone acts better than
horrible calomel your money is wait-
ing for you.

here, the services continuing ten days. Brother Miller's sermons were helpful and his singing inspiring. There were ten conversions and 10 additions, making a total number of additions for the year of 30 and a total membership of 80. Brother Smith has the work well organized with Sunday school, prayer meeting, League and preaching services. A new church house is contemplated at Mill Creek in the near future.—W. V. Womack, Reporter.

ENGLAND STATION.

Our Fourth Quarterly Conference convened Sunday evening, October 29, Dr. Monk was in place looking after every detail that a Presiding Elder is supposed to look after. His preaching was fine and delivered with much power. All finances were reported in full at the Quarterly Conference, with a bale of cotton special for Missions. Every Conference claim is not only full but overpaid with the money actually in hand and we are ready for Conference just one month to a day before Conference. The good people of England have stood close by us and we are closing up one of the best years in her history.—J. A. Parker, Pastor.

ROSA, ARK.

This is a post office, general store, gin, saw and grist mill on the bank of the great Mississippi River in Mississippi County, and is surrounded by as fine farming lands as are to be found in the world. They raise cotton, corn, alfalfa and big fat hogs. I saw more nice hogs there than I have seen in a long time. They have a neat, comfortable church, with a small membership. Rev. W. M. Duncan is the popular pastor (junior pastor, as this place is in connection with Luxora). Brother Duncan has done a good work. He wanted me in August to aid in a meeting, but conditions were such that I could not go. Our meeting began on October 27. I got there on Monday, the 23rd. The country is not thickly populated, except with the descendants of Ham, but there are some very excellent people, and what they lack in quantity they make up in quality. We had four converts and one accession. There are others who will join later. This church and community are fully able to care for a pastor for full time, and that is the solution of the church problem for them. Still they would need a parsonage for their pastor. I do not know of a county in the Conference where our church has developed as rapidly in the last 25 years as in this county. When I went there as pastor in 1888 we only had two pastoral charges in the county, Osceola Circuit and Blytheville Circuit. Now we have four stations and one half station and three circuits, I think. And as to material development and scientific agricultural work the country is yet in its infancy. One man offered another \$150 per acre for 320 acres of land in this community and the owner declined. This was improved land and a good house on it.

A WOMAN'S APPEAL

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

The money, clear money, being made in that county this year is phenomenal. There are men who ought to give largely to our needy and deserving schools. I worked a little for the Methodist. This is one way of informing our people as to the needs of our church enterprises. But it is almost an alarming thing to know how few of our busy laymen read our church papers. They read the cotton and stock markets and the sensational news in the great dailies and go on. Some of our laymen do not like to hear school-preaching in the pulpit. But this is a channel of information that must be used more frequently if the great per cent of our people ever get to be well informed as to our great connectional enterprises. I think it a good thing to do, to put a man in the field and keep him there from year to year, preaching this and nothing else. The people must be reached some way—and this is the most direct route to them. I was told by one pastor of this rich country that one of his members would make \$60,000 clear this year on farm products, and from another source that one big planter would make clear \$250,000 on farm products. This, if true, is phenomenal. And to have half of either of these sums would still be a whole lot of money. Such

manned. We hope more of our able preachers will be sent to these noble people. Brother McElhaney, on the Eudora Circuit, serves a generous and noble people. This is his third year, and, we hear, his best. The people on that charge are loyal to church and pastor. Brother Shaw has a great charge. There are no better people than those at Lake Village and Arkansas City. They stand by their church. Overflows and other disasters may come, but the church work goes on. We have no preacher more versatile and cultured than our own Brother Shaw. He has served many of the charges in the district. He and his wife were reared within our bounds.

Brother J. L. Cannon of Dermott is doing a work that tells for good now, and will until God gathers his own. Brother John Hoover of McGehee is master of the situation in that difficult pastorate. He serves largely a transient people.

Brother Cummins of Tillar has by far the best circuit in the Little Rock Conference. He has four church houses, all good frame buildings, except at Tillar, where they have a fine brick church, in every particular up to date. His circuit reported everything paid in full two months before

will cause some to help this great institution in the future. Let us all get a greater vision of life and leave nothing undone that will be of help to the coming men of our State. Rev. Frank Champion of Colt, Ark., was with us at the night service, thus giving our people two good sermons in one day.—S. M. Yancey.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Dr. Monk led the devotional service.

Hundley—(Pulaski Heights). Good prayer meeting and all services well attended.

Rodgers—(Highland). Services well attended, good prayer meeting.

Fitzhugh—(Henderson's Chapel). Had a good prayer meeting and Sunday school, and other services of the church well attended.

Musser—(Capitol View). Had Brother Martin to preach for me Sunday a week ago. Services Sunday well attended. Sunday school increasing each Sunday. Good prayer meeting.

Hammons—(Winfield Memorial). Good day at Winfield, all services well attended.

Baker—(28th St.) Had a good day Sunday, morning service and Sunday school about normal, but exceptionally large attended league and evening service.

All the preachers seem to be optimistic concerning financial outcome for the year. All think they will pay out. Dr. Monk was at Lonoke Sunday morning. Things look good there. The pastor, Brother Thomas is now in his new parsonage, one of the best in the Conference. Was at Carlisle at night; one of the best Quarterly Conferences he has held at Carlisle. Pastor in favor with his people.

Brother Rule from Lonoke was present, also Brother Harry Weston of the Highland Church.—J. D. Baker, Secretary.

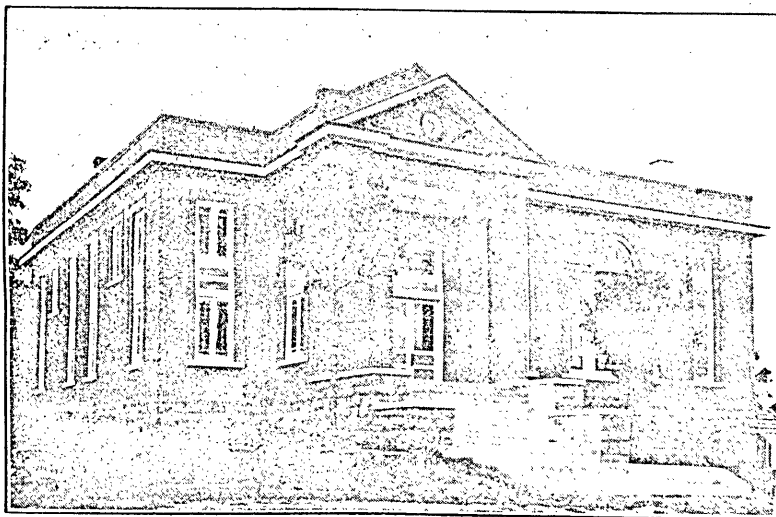
CHIDESTER CIRCUIT.

We have been getting along just fine. My people are good and very patient toward their pastor. They need a good preacher on this work, so that they could make this circuit shine out among the works of the Little Rock Conference. We began our meetings this year at Ebenezer with Brother Arthur Tunnell as help. He did some good preaching and we have received members at every preaching since. Our next meeting was with Missouri, doing my own preaching. We had a good meeting, with two accessions. From there to Lester, and from this place we called Brother John P. Lowry to help us at Carolina, and he delivered the gospel in the right way.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.



New \$15,000 Church Just Completed at Heber Springs, Rev. H. H. Griffin, Pastor.

prosperity as is now here is unprecedented in all the history of our great nation. Let us not forget God and his cause, but through all this see more and more of him and see our duty and do it to a finish.—Jas. F. Jernigan.

MONTICELLO DISTRICT NOTES.

The financial wind-up in this district was never more hopeful. The cotton and seed in the valley never brought so much money. The laborers are largely negroes. They have plenty now, but spend their money in a lavish way. The valley country is peculiarly our territory. There are few churches from Pine Bluff to Louisiana except Methodist. In all the towns on the railroad and rivers we have nice churches. There is no school house in this valley where our preachers have not gone. It has been our territory these many years. Our preachers have carried the gospel into the homes of the rich and poor; baptized their children, married their young people and buried their dead. When I was pastor there I was in many homes where no preacher had ever been, except the Methodist. With large canals being cut through the low land, with small tributary ditches, it is no distant day when this valley will be the Eden of the South. We must hold this fine territory. It is now well

Conference. Brother Cummins has had some fine meetings in his own charge, and has given some time to other pastors. He was with us at Banks six days. It was a great meeting. He preached to all the people who heard him gladly. Our church people were moved as never before. It was good to be there. There were seven additions to our church on profession—three from Baptist families, one from a Presbyterian family. We are all happy over the results of our meeting.

The fourth quarterly meeting on the Hermitage Circuit was at Ingalls. The beautiful new church, built when the writer was pastor, was dedicated by our presiding elder, Brother Davidson. Brother J. C. Williams made a good report of the year's work. Brother W. C. Lewis, our camp preacher, gave us an interesting sermon Saturday night. We are hopeful. Our outlook is bright. Ours are noble people.—R. Spann.

MCCRORY.

October 29 McCrory had the pleasure of having Dr. James Thomas of Little Rock, who gave us a very fine sermon at the 11 o'clock hour. Dr. Thomas said many things in favor of Hendrix College, which appealed very strongly to our people, and I feel sure

neither giving nor asking for concessions, but fighting Satan at every move, and my people were well pleased, and all speak well of the meeting. From there we returned to Chidester, where Brother Paul Rorie and Hugh Turrentine came on the scene. These people still talk about how he hates sin. We had Brother Whaley to receive the class of ten into the church. Now we are looking for the Conference claims in full. My people respond liberally to all things I put before them, and are always giving the preacher something good to eat, and they know how to bear with a young preacher mighty well, I think.—L. C. Gatlin.

MEETING AT BETHEL, ON ROE CIRCUIT.

We have closed the greatest revival at old Bethel I ever have seen since I have been in the evangelistic work. I have never seen a greater meeting. It was the old-time revival. Nearly everyone who was saved was saved at the altar. We kept count of 90 who were saved, and several went away that lived at a distance. Eighty-seven joined our church. Some will join the Baptist Church. Out of the large number who professed we only had to immerse two. I have never seen so many young men and young ladies saved in one meeting, and they are the flower of the country. Something like 60 of them were saved, and they went out into the congregation after their friends. It reminded me of the dumb man who came to Jesus and was healed, then went and brought two of his blind friends to Jesus. We held the meeting twenty days; had whole families saved. Some of the fathers and mothers are 80 years of age. One Sunday Brother Bolls had to go away to another appointment, and he instructed me to close at Bethel, if I could, on Sunday, so we had one of the finest dinners I ever saw spread after a great service at 11 o'clock, and we had four saved at that service, one at the 3 p. m. service, and at the night service 16 were saved. Twenty-one joined. The folks would not agree to let me close, so Brother Bolls postponed the meeting at Ulm and came back, and we continued another week. Bethel has the largest membership now of any country church that I know of, and lots of good material. They are going to expect two services now each month. The folks, both young and old, proposed to have free-will offerings at the close of the 11 o'clock service to the last Sunday in October, and every little child, from four years old up, brought an offering, and the preacher had more silver and coppers and nick-

DO YOU SUFFER FROM BACKACHE?

When your kidneys are weak and torpid they do not properly perform their functions; your back aches and you do not feel like doing much of anything. You are likely to be despondent and to borrow trouble, just as if you hadn't enough already. Don't be a victim any longer. The old reliable medicine, Hood's Sarsaparilla, gives strength and tone to the kidneys and builds up the whole system. Get it today.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and \$1.00 per bottle.

els than he could carry in his pockets. I want to say for the good of the people at Bethel, I got the best collection I have ever received in one meeting since I have been in the field. I never preached under more difficulties in any meeting. I was suffering with a very severe cold, and ten days before we closed I fell, while I was getting wood one night, and was very badly hurt; have not gotten over it yet. With all of these hindrances, we won a great victory by the help of the Lord. Some young men, after they were saved, walked fourteen and fifteen miles to the meeting, after working hard all day. Many old grudges and difficulties were settled. There were several saved who have been greatly troubled with that awful curse that we are going to stamp out by our votes Tuesday, November 7. Many families stood at the closing service yesterday and said that they had already established a family altar since the meeting had begun, and many more vowed that they would erect an altar. We organized an Epworth League with 40 members and got several subscribers to the Methodist. Took, in fifteen minutes, a collection for Brother Bolls on his salary, and got \$50.00, which was \$10 over the amount asked for. We closed with a handshake which lasted ten or fifteen minutes when one brother and his wife joined church. I have closed several meetings in that way, but have never left people anywhere that the occasion caused as many sobs and weeping. The North Methodist preacher at Almyra was over one day, and was very anxious that I come this week and help him. We began at Ulm last night. I have never worked for a truer man of God than Rev. David Bolls. He is a true yoke-fellow in the Lord. I feel homesick sometimes, but when I look upon the fields that are so white unto harvest, it looks like too great a loss to stop, but feel like continuing to thrust in the sickle.—J. A. Hall.

ROE CIRCUIT.

The Lord has visited his people here in many showers of blessings. We will report a net gain of over 100 members. Have just closed a meeting at Bethel, where Rev. J. A. Hall of Fort Towson, Okla., preached 22 days, resulting in a gain of 86 members to that local church. Such a revival I never witnessed in a weak country church. Whole families were received on profession of faith, and many strong men wept at the altar and arose and testified. The collection during the services amounted to more than the church had paid for three years past. A splendid league was organized and the school greatly increased, an increase on preacher's salary, all collections arranged for, a \$75 collection for Brother Hall, and five subscribed for the church paper. Send for Brother Hall if you want the very best help in your revival.—David Bolls.

ADMISSION ON TRIAL.

The Committee for Admission on Trial in the Little Rock Annual Conference will meet in the Methodist Church at Malvern, Ark., Tuesday, November 28, at 10 a. m. Let all the candidates be on hand.—T. O. Owen, Chairman Committee.

CLASS OF THE THIRD YEAR.

The class and Committee of the Third Year are called to meet at the Methodist Church in Searcy, Tuesday, November 28, at 2 p. m. Not being acquainted with the railroad sched-

ule, I am not sure at what time the class and committee can all get there. Let any member of the committee begin his part of the examination, whether the whole committee is there or not.—W. T. Martin, Chairman.

OBITUARY.

HAGGARD.—Little Cloyce Haggard was called from earth to heaven on October 12, 1916. After three or four hours of suffering his little spirit went back to God who gave it. Cloyce had a mission here on earth to fill. Then God called him to heaven to live with Jesus, who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Cloyce was a bright, lovely little boy. There are vacant places in the home and in the Sunday school class that can never be filled, but we bow in submission to the will of Him who doeth all things well. Heaven is made more real to all that knew him, for we know he is there, and the memory of his life will help to cheer us along the way. When we are sad the thought of his angelic life will make us glad. The funeral services were conducted by A. C. Bartlett, and his little body was laid in its resting place at Goodloe Chapel.—His Sunday School teacher, Dora Webb.

LINDSEY.—I learned a short while ago of the death of Mrs. Etta B. Lindsey, wife of Dennis T. Lindsey, of Sulphur Rock, Ark. She died July 16, 1916, and was laid to rest the following day in the Sulphur Rock cemetery in the presence of a host of sorrowing friends and weeping loved ones. She was a niece of Rev. George A. Dannelly, who was not only a great man, but a great preacher. He was a leader of the great host of Israel in the grand and great State of Arkansas, also as a Mason. He had no superiors. He was grand lecturer for many years. Auntie West, Mrs. Lindsey's mother, was just as great and grand a woman as her brother, Dannelly, was a man. It was my privilege to know dear Sister Etta B. Lindsey since 1873 intimately, she being my dear brother's wife; and I want to say it was never my privilege to know a grander and more noble Christian character. She leaves a broken-hearted husband and three dear boys behind to come home later. Rev. W. A. Lindsey of the North Arkansas Conference is her oldest son. Dear old Brother Dennis and precious boys, don't be sad, but look up and keep climbing, and you will soon get a perfect view of the city four square, where dear wife and mother lives.—Z. W. Lindsey, 1808 Clay Street, Waco, Tex.

PANGBURN.—John Austin Pangburn was born in Schenectady, N. Y., 1842; died in Pangburn, Ark., his home, July 29, 1916. He came to this place in 1858 with his parents from Ohio, where they had moved from New York. With the exception of two years spent in Texas, he lived here until his death. He was a Confederate soldier, having been conscripted into the army, and served under Gen. McCret for over a year. The deceased's residence here is closely connected with the history of the town. When his father, Dr. David Pangburn, came here to practice medicine, he bought the land which is now Pangburn proper. Soon after their arrival, in 1850, his father had a postoffice established, and at his father's request

it was named Judson, in honor of the great missionary, Judson. At that time the town now known as Judsonia, this county, was called Prospect Bluff. A few years later a colony of people settled at Prospect Bluff and had the name of the office there changed to Judsonia. The name of the postoffice at Judson was then changed to Pangburn, in honor of Dr. David Pangburn, who was serving as postmaster. Until two years ago, when the present postmaster was appointed, the postoffice remained in the Pangburn family, with the exception of two years. Brother Pangburn was married to Miss Sarah Jane Morris October 23, 1879, at Tyle, Independence county. He was reared by Presbyterian parents, but there being no Presbyterian Church in the community, he, with his wife and two daughters, who survive him, united with the Methodist Episcopal Church, South, at Pangburn. Besides his wife and two daughters, Misses Lizzie and Maggie, he leaves two sisters, Mrs. Lizzie Davis of Pangburn and Mrs. M. A. Torrance of Jacksonville, Fla. Brother Pangburn lived a consecrated Christian life. He had the confidence of the people of his community, and they believed in his Christianity. He was a faithful member of the church, and supported it by his presence and means. He was a faithful member of the Sunday school, being scarcely ever absent.

Brother Pangburn was a devoted husband and father, with a sweet and forgiving spirit, and was respected and honored by all. Our people will miss him, for we have lost a useful citizen. The church will miss him, for she has lost one of her most valuable members. Truly we can say, "Blessed are they who die in the Lord."—Percy Vaughan, P. C.

FREEMAN.—Brother Hudson Freeman, who has suffered a long time, but bore his sufferings as no one but a true Christian could, has been taken from us by death. A true man is gone to his reward. He was a good husband, a devoted father and loyal to the church. He leaves an afflicted wife and two children, a dear old

SAGE TEA DANDY TO DARKEN HAIR

It's Grandmother's Recipe to Bring Back Color and Lustre to Hair.

You can turn gray, faded hair beautifully dark and lustrous almost over night if you'll get a 50-cent bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old, famous Sage Tea recipe are sold annually, says a well-known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray, becoming faded, dry, scraggly and thin have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful—all dandruff goes, scalp itching and falling hair stops.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur tonight, and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

mother and brother and sister to mourn his absence. Look up, loved ones; he is watching for your coming. Be true to God and you will meet him in glory.—J. H. McKelvy.

HILL.—Mrs. Margarette Ellen Hill (nee Coleman) was born May 5, 1871, near where Lawson, Ark., now stands. She was married to L. Hill in 1888. To this union were born seven children, of whom four are living. Sister Hill was called up higher February 13, 1916. Sister Hill was converted during the tent meeting at Strong during the summer of 1915. She united with the Methodist Episcopal Church, South, July 21, 1915. Sister Hill lived a consecrated life after her conversion, lived and talked her religion, was full of love and sunshine as a Christian from her conversion till God said come higher. Her death was a surprise to the whole community, as she was not only a short time, but she knew some hours before the end came that she should soon leave us, and had her family called. She took each one by the hand and talked to them about their lives, and prayed for them, and then raised her voice to God in song and sang till two or three minutes before the end came. Sister Hill was with her daughter, Mrs. Brunson, at the time of her illness, and for some time had made her home with her daughter. While the family and the neighborhood feel that their loss is great, yet it is a sweet thought that we may go to her. The body was laid to rest in the family cemetery, known as the Coleman cemetery.—Her pastor, Alva C. Rogers.

DITTERLINE.—Sara E. Hinton was born in Montgomery County, Missouri, April 21, 1880. At the age of six years she came with her parents to Arkansas County, Arkansas, where they took up a homestead. Later they moved to Stuttgart, where she received her education. Later they moved to Pine Bluff, where on April 20, 1900, she was married to Robert Jacobs. To this union three children were borne—Arthur, Clifford and William. Robert Jacobs died April 6, 1906. She was married to Rev. J. G. Ditterline January 12, 1909. To this union three children were born—John, Oren and Henry. All of the children are living except little Oren, who died at the age of two years. Sister Ditterline professed faith in Christ when only a girl, united with Riverside M. E. Church, South. Later she moved her membership to Hawley Memorial Church, Pine Bluff. She lived a devoted Christian life, was a good mother and faithful and loving companion. Sister Ditterline fell asleep in Jesus on January 7, 1916. All that loving

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine. Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

hands could do could not stay the dread monster, death, and Jesus said, "Come up higher, thy trials and afflictions in this world are over," and, like a babe as it closes its eyes and goes to sleep in its mother's arms, just so Sister Ditterline closed her earthly vision and fell asleep in the arms of Jesus. Funeral services were conducted by Presiding Elder Davidson. She was laid to rest near Springdale, Ark. May God in tender mercy watch over those motherless boys and comfort Brother Ditterline, is the prayer of a sister in Christ.—Mrs. J. L. Boaz.

DESERT.—Mrs. James Desert was born October 27, 1837, and fell to sleep September 21, 1916. If she had lived until October 27, 1916, she would have been 79 years old. She died at her home near Brentwood, Ark. Coming here from North Carolina, she was married twice, first to Henry P. May, September 29, 1869. To them were born two children, a son, John W. May, a daughter, Mrs. Dora Bell, who survive her. Both are strong and responsible with all Christian characters. The father was hurried to the grave by accident, after which Sister May married James Desert, October 14, 1887. The two were companions in Christ all their lives. We have spent nights with them and offered prayers to our Heavenly Father under their roof and have partaken of the necessities of physical life from their table. I was to see her about a week before she died, and in our family prayer I quoted the 15th verse of 116th Psalm, "Precious in the sight of the Lord is the death of his saints," and it came again to me and I used it at the home church. Brother O. H. Tucker, her former pastor, came and ably assisted us in laying her in her last earthly resting place. She told me herself she gave her heart and life to God in girlhood days and was rejoicing that she did. Oh, that we might be able to say over all, "How precious in the sight of the Lord is the death of his saints."—Your Pastor, W. H. Gayer.

WILLIAMS.—Thomas Christian Williams was born at Hickory Withe, Tenn., June 3, 1877, and after a lingering illness died at Gilmore, Ark., September 2, 1916. His life was one of truly Christian service, patient suffering and buoyant hope. He gave his heart to God and united with the church in early boyhood, and was ever faithful to his Christian duties. He was married June 3, 1901, to Miss Grace Skiff. Their fifteen years of married life were those of happiness and true devotion. He leaves behind a wife, five children and a host of friends to mourn his departure. But their consolation is in the fact that he wrought well while here and has now entered the city where sufferings and sorrow cease and the weary are at rest. Look up, loved ones, for you can see him again.—His pastor, J. B. Hendrix.

HAWES.—John Patrick Hawes was born October 14, 1864, and died September 17, 1916, at his home near Lincoln, Ark. His death was a surprise to most of his friends. Two days before his death he drove into town and was transacting business when he took sick and was carried home and death came Sunday evening. Brother Hawes was converted September 21, 1913, and joined the M. E. Church, South, at that date and lived an active steward in the church until death called him home. He was mar-

ried to Mrs. Lue Winnery December 27, 1906. One child was born to this union, little Harry. He leaves a wife, one child, two brothers and one sister to mourn his absence. The home has lost a good father and husband and the church a steward, and the town a good citizen. May God's sustaining grace be with the bereaved family.—J. C. Gibbon.

ARNOLD.—Lela Arnold was born February 25, 1896, and died March 31, 1916. She was a dear and precious girl, kind to everybody. To know her was to love her. She was the happy wife of Fletcher Arnold for 15 months, and when God took her home she sang the song, "I Am Going Home to Die No More," on her death bed, and told her husband to live a Christian and meet her in heaven. She left a dear mother and many friends to mourn not her loss, but ours.—Mrs. Tennie Arnold.

CONTRIBUTIONS TO THE ANTI-SALOON LEAGUE SINCE MY REPORT OCT. 16, 1916.

Mt. Pleasant Baptist Sunday School, Casa, by J. C. Griswold	5.25
Dr. J. F. McKnight, Bradley	2.00
M. E. Church, S., Holly Spgs. Ct., John H. Glass, P. C.	10.11
M. E. Church, S., Umpire, Bede Pickering, P. C.	5.75
Hazel St. Baptist Church Sunday School, Pine Bluff, by Clyde Vowell	2.75
Allen Temple A. M. E. Church, West Memphis, J. H. Clayborn, pastor	1.50
Jonathan Cole, Six Mile	1.00
Mrs. G. W. Flippin, Ola	1.50
J. L. Deloney, Foreman	10.00
Hunter M. E. Church, city, by Rev. J. T. J. Fizer, pastor	5.00
Central Presbyterian Church, city, by Rev. J. L. Read, pastor	10.45
Mrs. Mary A. Neill, Batesville	5.00
First Baptist Sunday School, Helena, Thos. Plemmons, pastor	42.73
First M. E. Church, S., Sunday School, Batesville, by C. D. Metcalf	20.00
Sherrill M. E. Church, S., Sherrill, by J. F. Quattlebaum	5.00
First M. E. Church, Argenta, by Rev. W. T. Wilkinson, pastor	5.00
First Christian Church, city, by Rev. Cato, pastor	54.24
R. A. Raney, Blecker	1.00
Union Hill Baptist Church, Formosa, by Rev. E. J. A. McKinney	2.33
Caroline Baptist Association, by Rev. E. A. J. McKinney	22.10
D. H. Mashburn, Mabelvale	.50
Union Meeting, Spring Hill, Hempstead county, by T. D. Brown	3.35
Rogers Anti-Saloon League, Rogers, by J. M. Henderson	10.00
Winfield M. E. Church, S., city, by T. M. Mehaffy	5.00
Union Baptist Sunday School, Plumerville, by J. C. Griswold	3.85
Calvary Baptist Church, Argenta, Rev. Robert Dean, pastor	11.50
Sunday School, Ozan, by Mrs. R. L. Harmon	4.00
Pulaski Heights Baptist Church, city, by A. L. Aulick, pastor	5.35
Avoca People, Avoca, Ark., by B. G. Britton, Secy.	2.50
Union Prohibition Rally, Atkins, by S. Park	5.50
A. M. E. Church, Helena, by W.	

E. A. Harris, pastor	1.00
A. M. E. Church, Crossett, by P. H. Green, pastor	2.50
A. M. E. Church, Hermitage, by J. O. Williams, pastor	1.00
J. H. C. Booker, Witherspoon, Ark.	.50
First M. E. Church, city, by P. B. Hill, treasurer	11.45
M. E. Church, S., Alicia, by Rev. J. M. Harrison, P. C.	5.15
West Helena M. E. Church, S., by M. N. Johnson, P. C.	2.00
Missionary Baptist Sunday School, White Hall, Ark., by E. V. Phillips, Supt.	10.99
First M. E. Church, S., Batesville, by Rev. J. B. Stevenson	30.00
A. M. E. Church, Humphrey, by Rev. K. G. Goodloe	1.00
Public collection, Eudora, by E. N. Slecker	30.00
First Baptist Church, Malvern, by E. O. Kilpatrick	20.00
Judge H. E. Cook, Lake Village	5.00
T. J. Routon, McNeil	1.00
First Christian Church, city, by Rev. Cato, pastor	2.00
Calvary Baptist Church, Argenta, by Miss Hubbard	2.00
A. M. E. Church, Stephens, by James Hearn, pastor	1.00
A brother at DeWitt, by Rev. R. R. Moore	5.00
Mrs. Luther Moffatt, Crossett	5.00
A. M. E. Church, Tupelo, Rev. Sandy Carter, pastor	4.00
Twenty-Eighth Street M. E. Church, S., city, by Rev. J. D. Baker, P. C.	6.00

Total \$410.85
This includes contributions up to Saturday night, November 4.
Geo. Thornburgh, President.

QUARTERLY CONFERENCES

FORT SMITH DISTRICT.
(Business Sessions and Special Round.)
Greenwood, 7:30 p. m., Nov. 8
Hackett Ct., at Bethel, 11 a. m., Nov. 13
Midland Heights, Fort Smith, 7:30 p. m., Nov. 14
Charleston Ct., at C. S., 2 p. m., Nov. 15
Fort Smith Ct., at Baling, 11 a. m., Nov. 16
Mulberry and Dyer, at Mulberry, 7:30 p. m., Nov. 17
Ozark Ct., at Granada's, 2 p. m., Nov. 18
Kibler Ct., at Alma, 1:30 p. m., Nov. 20
Central, Ft. Smith, 7:30 p. m., Nov. 20
Van Buren Ct., at East Van Buren, 2 p. m., Nov. 21
Van Buren Sta., 7:30 p. m., Nov. 21
Alma, 7:30 p. m., Nov. 22
First Church, Ft. Smith, 7:30 p. m., Nov. 23
WM. SHERMAN, P. E.

NOTICE TO CLASS OF SECOND YEAR.
All the members of the class of the second year are hereby notified to meet the committee at the M. E. Church, South, in Malvern, on Tuesday, November 28, at 7 p. m. Everyone is required to report and turn in your sermon, and examination papers if you have taken the Hendrix or Correspondence course. Those who have not finished their course will please come prepared to take a written examination. Please look up your train schedule and be sure to start in time to be present at the above named date. This is one of the most important dates for the undergraduate.—W. D. Sharp.

LITTLE ROCK CONFERENCE RATES.
Reduced rates on the railroads will be made for the Little Rock Conference, which is to meet at Malvern. These rates are made from all points in Arkansas to Malvern and return, except on the Missouri and North Arkansas Railroad. The rate is about one and one-third fare for the round trip, but for most distances the rate will amount to a little more than that. Tickets may be bought from November 25 to November 30, inclusive, and will be good returning to reach original starting point midnight of December 6.—Geo. Thornburgh, Railroad Secy., Little Rock Conference.

STOPS TOBACCO HABIT.

Elders' Sanitarium, located at 513 Main street, St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days. As they are distributing this book free, any one wanting a copy should send their name and address at once.