

# 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 23, 1916

NO. 47

AND LET THE PEACE OF GOD RULE IN YOUR HEARTS, TO THE WHICH ALSO YE ARE CALLED IN ONE BODY; AND BE YE THANKFUL. LET THE WORD OF CHRIST DWELL IN YOU RICHLY IN ALL WISDOM; TEACHING AND ADMONISHING ONE ANOTHER IN PSALMS AND HYMNS AND SPIRITUAL SONGS, SINGING WITH GRACE IN YOUR HEARTS TO THE LORD. AND WHATSOEVER YE DO IN WORD OR DEED, DO ALL IN THE NAME OF THE LORD JESUS, GIVING THANKS TO GOD AND THE FATHER BY HIM.—Colossians 3:15-17.

## MAKING THE APPOINTMENTS.

It is true in a very real sense that a Methodist preacher largely makes his own appointments. His education, his habits, the character of his preaching, his pastoral activity, his ability to handle church finance, his family relations, his past successes and failures are all more or less known to the appointing powers and have their part in settling his case. Spiritual characteristics ought to have great weight, but as they are often obscured by conspicuous lack of some practical talent, the spiritually minded man is not always in demand. It frequently happens that a strong financier or a church builder ranks unusually high, because his kind of work is sorely needed in prominent charges, and his success is noised abroad. Few preachers get such appointments as they desire, because desirable appointments are scarce. Few charges get the kind of preacher that they prefer, because there are not enough ideal preachers to go around. The best of preachers have some faults, and the most desirable charges have their drawbacks.

We believe that our Bishops honestly seek to do the best possible for all concerned, but they are only men and have their limitations. The man who thinks that he can intuitively judge men and unerringly make appointments is not fit to be a bishop. Such bishops are easily deceived by designing men who play upon the feeling of infallibility and insinuate their suggestions. It is very difficult for a bishop to know men, because they are seldom free and natural in his presence, and men seldom tell the whole truth to a bishop. A bishop is largely dependent on the presiding elders for his information about preachers, and presiding elders too are simply men of like passions with ourselves. Because the bishop is so dependent on the presiding elder the latter should take peculiar pains to know the men and the charges. Without encouraging tattlers and busy-bodies the elder should allow both pastors and people freely to approach him with their troubles and their plans. A preacher's exact financial condition, the needs of his family, their health, and opportunities for education and employment should be known. Then the exact condition of each charge should be definitely understood. It is unfair both to preacher and to people to send a financially embarrassed preacher with a large family to a poor charge without parsonage or furniture and with meagre school facilities. He will either be forced to go in debt or work on the outside, or the charge will be compelled to undertake more than it is able to carry. To send a preacher with delicate wife and children to a place which is recognized as peculiarly unhealthy inevitably means sickness and death. If the preacher's limitations shut him up to such appointments, he should be consulted and given opportunity to locate or choose the place where he thinks he will suffer least. Often men are moved hundreds of miles at great expense, when with slight rearrangement a short move would suffice. It is often said that ours is a military system. This is an error. It is military in the sense that the bishop

has arbitrary power to make the appointment; but soldiers do not take their families into battle, and soldiers have rations provided and wages to send to their families and pensions if disabled and for their families. In our itinerancy no support is guaranteed and the family often suffers more than the preacher. The bishop, if he is just, must consider these things, and presiding elders should not forget. There is another marked lack of similarity between the itinerant and the soldier. Soldiers are rewarded and promoted for merit, and their rank is never lowered except as a humiliation, but the itinerant is often reduced in rank (as men see it), and yet expected to be loyal and true. No one ever heard of an army in which the generals and colonels and captains of today are the private soldiers of tomorrow. The soldier of lower rank may always hope to advance; the officer never expects to be reduced. It is not so in the itinerancy, and nothing but the grace of God or the fear of starvation can keep an itinerant loyal at all times. If a peculiarly hard place is to be filled, the brother who is selected should be called in and the situation set before him so that he may know that he is being honored and not humiliated by the call to severe service. Almost any man will go gladly to suffering and hardship if he feels that he is selected for his ability to do a hard piece of work. Presiding elders need to be thoroughly on their guard lest they seem to punish good men with whom they have not fully agreed, and lest they promote men simply because they have been subservient, and the bishop also needs to be very careful at this point. Timid men do not feel free to lay their cases before the bishop, hence he would do well to make it known that he is glad to confer with all preachers and laymen who feel that they have information which he should get from them. It may delay adjournment for a day, but what is that in comparison with creating the sense of justice and fairness? There is a feeling today in the business world that free conference between employers and employed makes for harmony and efficiency. Surely it will have the same result in the church. There is no necessity for haste at a conference. The humblest preacher has feelings and rights and ample opportunity should be made for all parties in interest to express themselves so that justice may be done. Let those who are in the ranks know that they are lovingly and fairly considered and they will go to their fields with love and loyalty and accomplish all that is expected of them. The way to prove that arbitrary power is not abused is not to use it arbitrarily.

## A JUBILEE CONFERENCE.

Specially and urgently invited by Dr. Bradfield and other Texas friends to attend the Jubilee Session of Central Texas Conference, I arrived at Waxahachie Wednesday night in time to hear a part of the anniversary sermon preached by Rev. J. P. Mussett, the only survivor of the forty-one who constituted the Conference organized at this town in 1866. Brother Mussett, a Missouri boy, is a virile veteran and preached with vigor and power. He was the first white preacher ordained by Bishop Marvin, who presided at the 1866 Conference, the first regular Conference after his election to the episcopacy.

The next night Rev. Horace Bishop, who had been admitted on trial in 1868 and is the active and vigorous presiding elder of the Waxahachie District, gave brief character sketches of members of that historic conference, showing that there were true heroes and noble men among these pioneer veterans. It was noticeable that most of them were from Arkansas. Then followed an interesting paper by Rev. J. M. Barcus, himself an Arkansas man, whose father had lived at Tulip, Ark., and whose mother, bright and active, was presented to this

Conference. She is the mother of fourteen children, thirteen born in Arkansas, and all have been successful in life. The Secretary of the present Conference, Rev. A. D. Porter, an Arkansas boy and a Hendrix College student, read a beautiful poem dedicated to the forty-one heroes of the Conference of 1866.

The Conference when organized embraced almost half of Texas, and on the west extended to the frontiers of civilization. There were forty-one traveling and eighty-five local preachers, and 3,870 white and 526 black members, in four presiding elders' districts. Now, after the original territory has been divided again and again, there are twelve districts, about 250 preachers, and more than 80,000 members. The territory of Central Texas Conference is in the very heart of the great State, and does not touch any other State, the only Conference in our Church with that distinction. It includes such important cities as Fort Worth, Waco, and Corsicana, with many large towns, and has within its bounds Southwestern University, the oldest college of Texas Methodism, which, with practically no endowment until recently, has educated more than 10,000 and furnished leadership to Texas; the Texas Woman's College, Meridian Junior College, Weatherford Training School, and the Texas Methodist Orphanage at Waco. Then other denominations have fine schools in this area, as Baylor University (Baptist), Trinity University (Presbyterian), Texas Christian University, and a Presbyterian Woman's College at Milford.

The Conference sessions filled the commodious auditorium and Sunday school room of the fine Waxahachie church. Bishop McCoy presided with his accustomed ease, fairness and dignity. He dispatches business without haste and firmly administers the law without being technical. Texas Methodism loves and honors him for himself and for his work's sake. The Conference is in every way a strong body, counting in its membership some of the real leaders of our present Methodism. Almost every preacher looks as if he might be a presiding elder, and many of them might pass for bishops. Indeed it is understood that there would be no serious resistance if episcopal honors were thrust upon some of them. There are many ready and forcible debaters, as was demonstrated when the San Antonio Rescue Home assessment and the Southern Methodist University assessments were under consideration. In the former debate strong laymen begged for the assessment. The latter debate grew out of the fear that the educational assessments were encroaching on other claims. It was finally decided, after four hours of heated argument, to reduce the assessment for the Academic Department of S. M. U., and to assume \$3,600 for the Theological School.

While business crowded, still at various times Drs. Parker, Chappell, Pinson, C. M. Bishop, and H. A. Boaz were given opportunity to represent their respective causes. Then Prof. Gilbert felicitously presented the claims of Payne College, our school for Colored Methodism, and took a fine collection. All of the Texas Conferences have responded liberally to his appeals. Dr. Bradfield and Mr. Louis Blaylock represented the Texas Christian Advocate admirably, and I was invited to discuss the value of the denominational paper. The controversy carried on between Dr. Bradfield and myself had aroused interest and curiosity. While these preachers love and admire their great editor, still they gave the Arkansas editor a most cordial reception and hearing. It developed that a very large number had been connected with Arkansas Methodism. It seemed to be generally agreed that my visit marked the happy termination of a controversy, which, although sharp, had resulted in good both in Texas and Arkansas. The cordial

(Continued on Page 3, Column 2.)

# Arkansas Methodist

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A. C. MILLAR.....Editor

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## PERSONAL AND OTHER ITEMS.

The North Alabama Conference has endorsed "Unification."

Mrs. F. A. Mood, widow of the great founder of Southwestern University, has just died.

Miss Jeanette Rankin, a Republican from Montana, is the first woman to be elected to Congress.

On Wednesday, while attending Grand Lodge in our city, Mr. J. J. Combs, a layman of Springfield, called.

By unanimous vote the Central Texas Conference passed resolutions commending "Methodist Unification."

The administration building of Missouri Wesleyan College, Cameron, Mo., was destroyed by fire, November 14.

Under the leadership of the pastor, Rev. E. R. Steel, First Church, Pine Bluff, has organized a Junior Church.

Brother W. T. Martin is very anxious that all pastors should read his call in the Sunday School Department of this issue.

Rev. T. O. Rorie of Dalark has just closed a great meeting at Bethlehem Church. His son, Rev. Paul Rorie, did the preaching. Collections will be in full.

The marriage of Miss Myrtis Margaret, daughter of Rev. and Mrs. Jesse Abner Sage, to Mr. William James Moore, was solemnized at Pine Bluff November 18.

Tuesday night the Emperor Francis Joseph of Austria, after a troubled reign of sixty-eight years, died at the age of eighty-four. His life was full of tragedy.

On account of a church wedding at Searcy the opening sermon of North Arkansas Conference will be preached Tuesday night in the chapel of Galloway College.

While attending Grand Lodge in our city Tuesday Mr. G. M. Hopkins of Branch called. He had made the trip from the Western part of the State in an automobile.

Rev. Mims Thornburgh Workman and Miss Lucile Thomas, daughter of Mr. and Mrs. Charles R. Thomas, were married at the Methodist Church, Arkadelphia, November 16.

Dr. J. E. Carpenter, who preached the Hendrix commencement sermon last summer, has been transferred from East Oklahoma and stationed at Polk Street, Amarillo, Tex.

Rev. Claud Orear, once principal of Stuttgart Training School, was at North Alabama Conference appointed to Avondale, and Rev. Geo. R. Stuart to First Church, Birmingham.

Married—At the home of the bride's parents, November 12, Mr. Joe Ingram to Miss Lizzie Cope-

land, both members of Carolina, Chidester Circuit, Rev. L. C. Gatlin officiating.

Without a dissenting voice the Virginia Conference passed strong resolutions endorsing "Unification" and expressing a desire that the proceedings of the Joint Commission be published.

Mr. J. B. Duke of New York has sent another check for \$25,000 to Dr. W. F. McMurphy of the Church Extension office, to be used for Church Extension and Home Missions in North Carolina.

While St. Louis voted overwhelmingly against prohibition and business interests were united against it, it is reported that our preachers did not hesitate to rebuke the action of the business men.

Rev. W. T. Thompson, host of the Conference at Searcy, announces that lack of hotel facilities will make it impossible to provide for ladies at the same homes with their husbands, but ladies will be entertained together.

To the nineteen States which were already in the prohibition column now we are able to add Michigan, Montana, Nebraska, and South Dakota, while Utah and Florida are expected to come in later through legislative action.

Some Texas Conference appointments: Richmond, E. L. Shettles; Sealy Circuit, H. A. Matney; Cedar Bayou, I. B. Manly; First Church, Galveston, O. E. Goddard; Navasota, J. L. Massey; First Church, Texarkana, W. F. Andrews.

A brother is quoted as saying that he wanted his pastor to preach the Bible and not preach money. It can't be done, brother. Leave out the money teaching and you have only a fragmentary copy of the Bible.—Baptist Advance.

Rev. J. A. Parker announces that our church at England will have a missionary in Japan next year. The arrangements have been made and the native preacher, by name the Rev. Y. Mukai, will be assigned to the England church at once.

Rev. D. H. Holland, who transferred to New Mexico Conference for health, is living at Clayton, N. Mex. He writes that he has found the climate desired and is feeling better. He has a large and promising field and is hoping to be useful and successful.

Rev. H. L. Wade and his people at Clarksville last Tuesday evening celebrated the completion of their church by a "house-warming." A musical program was rendered, speeches were made, and refreshments served. It was a happy and auspicious occasion.

Rev. J. B. Stevenson reports that Rev. W. C. Watson spent Sunday, November 12, at Batesville, representing Galloway College with increased interest and good results. Some thing over \$1,100 was secured, and Brother Watson's visit was greatly appreciated.

Over the wires has just come the news that the mother of Dr. J. M. Workman died at Camden, S. C., Tuesday morning. Out of respect for her memory exercises at Henderson-Brown College were suspended Tuesday afternoon. His host of friends will sympathize with Dr. Workman.

At the recent session of the North Alabama Conference there was presented to the Conference a check for five thousand dollars, the gift of Mr. J. H. Hicks of Talladega, Ala., to the superannuates and other Conference claimants. This generous contribution was distributed to the claimants and gave to each an increase of nearly 50 per cent above the amount that otherwise would have been provided.

Rev. D. L. Coale of San Antonio, Tex., one of the general evangelists of our Church, reported to the West Texas Conference at its recent session that during the year there had been four thousand conversions in meetings held by him. One hundred young men and boys gave their lives to the work of the ministry, and ninety young women and girls pledged themselves to special work as missionaries or other Christian service.

Rev. C. M. Reves and his people at Helena are rejoicing over the result of the election. They have done magnificent work and deserve the congratulations of the State for securing changed conditions. Sunday night before the election President J. M. Williams, Bishop Winchester, and Judge Quarles made strong addresses. A perfect organization to protect the ballots followed, and an honest vote and fair count were obtained.

## BISHOP ALPHEUS WATERS WILSON.

Our great senior Bishop is ascended, having died at his home in Baltimore, Md., November 21, aged almost eighty-three. The son of Rev. Norval Wilson, he was born at Baltimore, February 5, 1834; educated at Columbian University; married, March 4, 1857, to Susan B. Lipscomb; received on trial in 1853 into the Baltimore Conference of the Northern Methodist Church; later was a member of the majority of the Baltimore Conference, who because of unredeemed pledges became independent of the Northern General Conference; and in 1866 came into the Southern Church. He thus had the unusual distinction of belonging to only one annual conference, but was in three different autonomous organizations. He was elected Missionary Secretary in 1878, and Bishop in 1882. As Missionary Secretary he laid deep foundations and prepared our forces for modern missionary work by getting missions on the conscience of the Church. As Bishop he visited all our mission fields and ever had the cause on his heart. He was the author of a volume on "Missions" and of the Cole Lectures, "Witnesses for Christ." Bishop Wilson was one of the greatest preachers in America. He had none of the arts of the orator; his delivery was quiet and unimpassioned; but he had a phenomenal insight into the meaning of Scripture and such power of organizing his thought that he was able to present truth in its strongest form. His thinking was profound and his style massive. Simple and modest, almost shrinking in manner, he was regarded as cold, but to those who learned to know him he was tender and confiding. His logical mind and marvelous memory made him a great presiding officer, and his firmness coupled with reasonableness enabled him to make appointments with satisfaction. He never pushed himself nor his opinions on the Church, but in times of crisis he was ready and fearless in advocacy and defense. At the time of his death the senior Bishop of all Methodism and chairman of our Commission on Unification, he would have been the Nestor of the Joint Commission. The Church and his colleagues leaned upon him and trusted him implicitly. His saintly life will long be remembered. His influence will endure. We are rich in his works and character, and shall long mourn his departure.

## ARKANSAS METHODIST COLLECTION.

## North Arkansas Conference.

Amount due, 1916.....	\$2,000.00
Amount paid previously.....	\$1,475.34
Amounts received since last report:	
November 14—Plainview .....	10.00
November 20—Wilson .....	6.00
Total .....	\$1,491.34

## Little Rock Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$2,334.76
Amounts received since last report:	
November 14—Grady Circuit .....	5.00
November 20—Kingsland .....	6.50
Total .....	\$2,346.26

James Thomas, Treasurer.

## HENDRIX ENDOWMENT.

I would not remain in the work of agent of Hendrix College another day if I did not believe the pastors and members of the church were loyal and in earnest in making strong the head of our educational system. If preachers and laymen do not understand that the one great work ahead of us is to raise \$400,000 for improvement, equipment and additional endowment, I would like to know it. With \$100,000 given us by the General Board of New York, upon condition that we raise \$300,000, enthusiasm such as we have not known should characterize Methodists in our State.

Some people say that Methodist preachers and many Christians are sad and depressed, hence we do nothing big. I resent the imputation. We belong to the brotherhood of optimists and we do things. It is only necessary for us to know, then we act quickly and bring things to pass.

Brethren, the plant at Hendrix needs attention. It must have it, or, as a church, we suffer. As I write this my heart is so full that my vision is obscured. Would to God that my brethren would get this whole matter on the heart until sleep would leave us and our eyes full of tears express with an

eloquence the voice cannot carry, the greatest need of a united Methodism in Arkansas. We cannot succeed in this stupendous task without earnestness on the part of the pastors. Shall we have it? I think so.

Since last report I have made progress, thank God.—James Thomas, Agent Hendrix College.

PASTORS, ATTENTION!

As our two Conferences meet at the same time and as I must divide my time between them, I have arranged for Rev. D. J. Weems to collect at Searcy and Miss Hope Tabor to collect at Malvern on Friday and Saturday. Be sure to report to them. Then, as the paper is not large enough to hold the full proceedings of both Conferences at once, the issue of next week will contain reports from the Presiding Elders and certain pictures. For the following week I desire to have a fifty-word report from each pastor. Write the name of your charge first, then in fifty words state the most important items of your year's work, sign your name, and hand to the person who will be designated at each Conference. I ask that each committee make a careful duplicate report for use in the Methodist. Please to remember these things, my brethren, and you will enable me to give your work the publicity it deserves.—A. C. M.

A VISIT TO SOUTHERN METHODIST UNIVERSITY.

In 1885, fresh from Central College, I accepted a position as teacher of Latin and German in Grove's Academy, located on Main and Harwood streets, Dallas, Tex. It was a strong preparatory school with some two hundred students, and its owner and principal, who had also been my teacher at Central, had a great reputation as a drill-master and a disciplinarian. He was a terror to tough boys, because he did not hesitate to thrash the biggest and burliest offenders. Much am I indebted to Prof. Grove for the thoroughness of his drill on Latin forms and rules of rhetoric. With him I hunted (but did not find) quail within a mile of the present campus of Southern Methodist University. In the old hall temporarily used by the Lamar Street (now First Church) my local preacher's license was first renewed by "Uncle Buck" Hughes, now of precious memory. Recollections of these events passed swiftly through my mind as I stood last Wednesday addressing a splendid audience of youth who filled every seat in the beautiful chapel of the new University, which is the realization of the dreams of President R. S. Hyer and Bishop Mouzon. Dallas Hall, a triumph of architecture, with its beautiful rotunda and convenient halls, the crystallization of the gift of the city of Dallas, stands in the center of the spacious prairie campus on a slight elevation overlooking the city and country for many miles. The library and laboratories are well lighted and fairly equipped. Convenience and comfort were evident on every hand. The Woman's Dormitory, which is also the home of Dr. and Mrs. Hyer, is elegant, substantial, and commodious. Some 140 girls room there, while nearly 200 take their meals. Three small dormitories afford inexpensive accommodations for the boys. When plans are fully executed many stately structures will adorn the campus. The registration now includes 228 freshmen, 172 sophomores, 93 juniors, 52 seniors, 22 in graduate courses, and 77 theological students. The total enrollment is considerably in advance of that of this date a year ago. The President and faculty are pleased not merely with the number, but the quality. Recent additions have been made to the faculty on account of the increased demands. Large recitation rooms have been subdivided. It was my privilege to address the whole student body at regular chapel, and about one-half of the theological students at their special service at an earlier hour. While there is an appearance of youthfulness, one is impressed with their student-like aspect and conduct. Two of the ministerial students are former Hendrix boys, Revs. J. G. McCollum and B. H. Giles. They report themselves well pleased. The shortness of my stay did not make it possible to visit classes nor to meet many professors. Our own Dr. Ivan Lee Holt was not well and was seen at his home. Prof. Olin D. Wannamaker, head of the Department of English, was once associated with our Dr. J. H. Reynolds at the University of Arkansas, and Prof. R. A. Hearon, head of the Department of History

and Economics, is an Arkansas man, once in charge of the Hope High School. I am under special obligations to President Hyer and Dr. Frank Seay for courtesies, the latter having charge of the chapel for the day. Prepared for favorable impressions, I was charmed and delighted. The foundation has been laid for a strong institution. Backed by the Church of the West, it will grow and prosper. Dallas, already vital and virile, is destined to be the metropolis of the Southwest. Its growth since I was once a citizen has been steady and substantial. The beautiful, modern suburb which is rapidly growing between the University and the city affords a favorable environment. Plans are already formed for a new church in that vicinity. Culture, capital, and co-operation will here work wonders.—A. C. M.

TEXAS WOMAN'S COLLEGE.

On my return from Central Texas Conference I spent last Sunday at the Texas Woman's College, preaching morning and night to large congregations at the Polytechnic Church, which is located on the college campus. The Sunday school was visited and addressed. Some of the classes meet in the church and others in the Administration Hall. It seems to be a large and well organized Sunday school. Rev. C. G. Chappell, brother of Dr. E. B. Chappell, has been the pastor of this church, but has been transferred and appointed pastor of the new church to be organized near Southern Methodist University, Dallas.

The Texas Woman's College was originally Polytechnic College, a co-educational school of Central Texas Conference. Under the plan of correlation adopted by Texas Methodism it has become the woman's college for Texas. It is situated on a high, rolling prairie about three miles east of Fort Worth, in the suburban corporation of Polytechnic, the latter being a town of 3,500, and the former a live city of 95,000. The outlook from the campus is fine. The physical plant is good, consisting of one stone and five brick buildings, heated from a central steam-heating station. The stone Administration Building is large, substantial, and convenient. It contains a 5,000 volume library and the laboratories, which are well provided with apparatus. Three large brick dormitories afford living quarters equipped with modern conveniences and carefully managed. A small building houses the Academy, and an excellent gymnasium furnishes opportunity for physical culture. The college is ranked as a "Class A" institution, and being the only college exclusively for women maintained by Texas Methodism, it has a large patronage and fine prospects. The enrollment last year was 321, and this year it is already 346, of whom 225 are non-residents and 160 are of collegiate grade. The faculty, with Dr. H. A. Boaz its efficient organizer at the head, numbers thirty-four. It was my privilege to hear Dr. Boaz ably represent his school at the Conference, but as he remained at Waxahachie, Prof. E. D. Jennings, the dean, was in charge and extended every courtesy. As it was Sunday, I was not able to see the student body together, but I was favorably impressed as far as I could judge without observing the school actually at work. There is in this institution the possibility of great development. Texas is fortunate in having this school as a part of a far-reaching system.—A. C. M.

A JUBILEE CONFERENCE.

(Continued from Page 1.)

courtesies of Dr. Bradfield and others will be long remembered.

The genial Conference host, Rev. W. B. Andrews, a brother of our evangelist, Rev. J. B. Andrews, assisted by such big hearted and capable laymen as Brothers Penn, Crowe, and Smith, dispensed a generous and appreciated hospitality. Waxahachie is a fine little city of some 8,000, in a magnificent cotton country. With its substantial court house and business blocks, paved streets, library, sanitarium, Trinity College, and public schools, it is an attractive residence and business community. My entertainment in the elegant home of Brother Lee Penn, with some of the choicest spirits of the Conference, will linger long as a pleasant memory of a delightful occasion.

Dr. Jerome Haralson, so well known in Arkansas, was not present, but I had the privilege of meeting the unique Rev. Finch M. Winburne, who loves Ar-

kansas, and also my Conference class-mate, Rev. J. W. Head, who had enjoyed his best year. Rev. Irvin F. Harris, beloved in Arkansas, lives at Waxahachie. Although still grievously afflicted with rheumatism, he is able to hold some meetings. He feels a little better and is cheerful. Rev. Z. W. Lindsey, a superannuate of the Arkansas Conference, was present. He had supplied China Springs Circuit and was looking better. Rev. W. W. Noble, formerly of Arkansas Conference, is a superannuate, but is able to preach occasionally and is in business. Rev. R. L. Reese, formerly of Little Rock Conference, is also a superannuate and lives at Aquilla. Rev. R. A. Crosby, a Little Rock Conference boy, stationed at Guthrie, Okla., had transferred to Central Texas and was present. Space would fail to mention all the Arkansas people whom I met, but among them are Revs. N. E. Gardner, K. S. Vanzandt, W. J. Hearon, A. D. Porter, Seba Kirkpatrick, Alonzo Monk, Jr., and Franklin Moore. Collections are considerably better than last year. It was expected that reports would show a large increase in membership. By unanimous vote a resolution commending "Unification" passed. The weather was ideal, the fellowship congenial, the entertainment royal. Leaving Saturday night to fill an engagement at Fort Worth, I was not able to attend the closing session, but feel reasonably sure that every preacher received a good appointment.—A. C. M.

ARKANSAS METHODIST.

The Arkansas Methodist Commission met in the office of Dr. James Thomas, at 11 a. m., November 9. All present. Dr. Millar submitted a statement disclosing the following for twelve months, ending October 31, 1916.

Collected from subscriptions.....	\$ 7,060.47
Collected from advertisements.....	2,373.72
Collected from other sources.....	252.82

Total.....	\$ 9,689.01
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Contra:	
Western Newspaper Union, for printing paper .....	\$ 6,956.92
Postage .....	829.00
Rent .....	100.00
Salary, Editor .....	2,400.00
Salary, Stenographer .....	780.00
Stationery .....	68.80
Traveling Expense, Editor.....	30.00
Commissions and miscellaneous items .....	947.21

Total.....	\$12,111.93
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Deficit for running expenses for the year .....	2,422.92
Dr. Millar reported due on last year's subscriptions .....	\$ 5,000.00
And on old subscription accounts.....	3,000.00

Total.....	\$ 8,000.00
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The paper is owned by the Church, and the preachers are its representatives or agents. We have no field agents other than our pastors. If we do not appreciate our ownership and our relation to it, failure will come.

We can hardly understand how approximately 400 pastors and 16 presiding elders, reaching every precinct and almost every home in the State, could allow \$8,000.00 to accumulate as it has done, when we are dependent upon this income to run our paper. We appeal to our presiding elders and pastors to secure at once all past due accounts and to get as many new subscribers as possible. Instead of a deficit today of \$2,500.00, which is a burden to your Commission, we should have at least \$5,000.00 surplus.

Money was never quite so well distributed as now, and there can be but one explanation for our shortage, to-wit, carelessness on our part. We need offer no apology for the paper; it is at least as good as the best of Advocates. Col. Thornburgh said to the Commission that he could not have accomplished the great victory in defeating Act No. 2, but for the Arkansas Methodist. Brethren, work your circuits and stations at once!

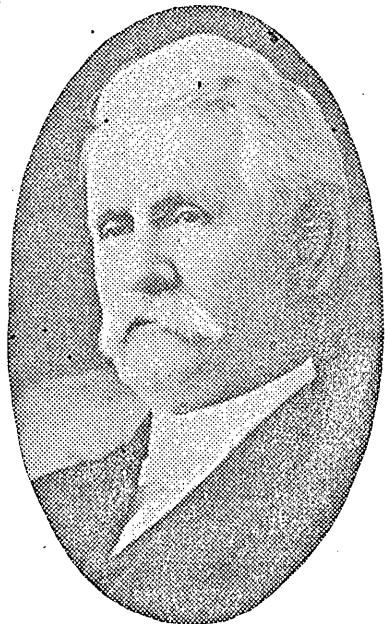
F. S. H. Johnston, J. M. Williams, Kelly Faris, George Thornburgh, T. D. Scott, James Thomas, Commissioners.



# Gospel Talks



By  
BISHOP H. C. MORRISON



## DIVINE BEAUTY IN HUMAN CHARACTER.

Text: "Let the beauty of the Lord our God be upon us."—Ps. 90-17.

Perfection and moral beauty inhere in the divine nature. They mark the handiwork of God. Creation, cursed by sin, retains glintings of original beauty. It flashes through the cloud-rift and flits above and flecks the fields, fringes the horizon and stays noiselessly with nature in the hush of evenings, and draws its golden garments about the shoulders of departing day.

**Love of the Beautiful.**—This is as distinct in man as the power of reason and earlier in its development. We catch the first dawn of infant intelligence by placing something beautiful before the eyes of the babe. The mother's smile is the perfection of beauty, and it elicits the first recognition of her infant.

The Greek and Roman schools defined beauty as "multitude in unity." The many in one. This is the true principle, and it finds its ideal only in the divine. All beauty originates in God. We speak of "the beauty of nature." That indefinable something that makes the skies so serene, and paints the cheeks of the evening cloud, and flings its halo over the hills, hangs in luxurious folds about the shoulders of the mountains, and floats dreamily over the valleys. It is that which leads us to love to be alone with nature, while she charms the spirit with her witchery, her music and her dreams.

This is but the dim reflection of the beauty of God. The divine beauty inspheres the universe and comes in upon us from every point. It steals in upon the sunbeams and sparkles in the waters; it smiles in the rose-bud and breathes in the violet. It is light in the east and there is a brightness beyond the western hills. Gleams of beauty find way in everywhere. What is all this? From whence does it come? It is God behind nature, half-concealed and smiling through. "The Well-beloved standing behind our wall, looking forth from the window, and showing himself through the lattice."

Dark indeed would this world be did he not thus smile upon us through nature's lattice. We should give thanks for every scintillation of beauty that falls upon life's pathway.

**The Receptacle of this Beauty.**—The human heart is its only recep-

tacle. Here alone can it be cognized or photographed. Nature in her sublimest moods is incapable of God. She shows his handiwork, "declares his glory;" but cannot receive or reflect his image. His likeness finds reflection only in human character. As the morning sun finds its reflection in the dew-drop, so the divine beauty transforms the pure character into the likeness of God. And as we see the sun in the dew-drop so we see God in the transformed spirit.

"The kingdom of God is within you." The wing of the bird and the fin of the fish announce the one for the water, and the other for the air. So the very constitution of the soul declares it to be God's kingdom. Capabilities there to know, and love and honor him.

The topography of the earth proclaims it the habitation of man. God mapped it out for him ere he brought him into being. Earth is but a God-edited volume. The eastern and western hemisphere are its "old and new testaments;" ruled with its rivers, spaced with its valleys, blanked with its deserts, and punctuated with its mountain peaks. God opened this earth-book in the beginning and will close it in the end. His handwriting is legible on its surface and he has ever directed the movements of the race. He marks the sites of governments and sets the boundaries of the nations. The "seven hills" were his mark for the site of Rome; though "mountains round about" told where Jerusalem should stand; and he selected the spot of the Potomac where our capitol should have its place.

Likewise the topography and geology of the soul proclaim it the intended habitation of God. There are treasures in its depths that only he can reach, and altitudes upon its surface that he alone can measure. The soul like "Caesar's penny," bears the image and tells to whom it belongs. It is God's property. Bought, not with "corruptible things;" but with "the precious blood of Christ."

**Its Very Vastness Calls for God.**—Nothing less than God can fill its capacities and meet its demands. The river's channel may be filled to overflow, and ocean's fullness may break its bounds; but the soul is never full with less than God.

Let in all the realms of science, literature and art; and it is yet unfilled. Wealth cannot fill it. The millionaire may multiply his millions until thought reels under the effort to grasp the sum; and his soul is still disquieted and hungry; while, in

many cases, he has only gained the undying hatred of the multitudes he has oppressed and wronged. The soul is God's kingdom and he alone can fill and satisfy it. "I shall be satisfied when I awake in thy likeness."

**How Does This Beauty Come Upon the Soul?**—How shall the king be introduced into his kingdom? Here we meet the master issue in the soul's history. Here we come face to face with man's royalty. Strange as it seems, and let it be spoken with uncovered head and in the depths of humility, it is for me to admit him into his own kingdom. Hear him! "Behold I stand at the door and knock. If any man will open the door I will come in." If any man will allow it, I will come into his heart and life. Shall he "come unto his own and his own receive him not? Decide this royal question today! If I reject him in time will he not reject me in eternity?"

But if the will is surrendered, then the king enters his kingdom. The soul is born of God, and the beauty of the Lord our God clothes the life and character. It is later night; darkness reigns; but the "scale of night descending is weighing up the morn." There is a dim gray light in the east; the darkness retreats; you hear a bird-note, and then others; the mists ascend, the darkness flies, the sun comes up in his glory, light floods the earth. Every grass-spear is bejeweled and every dewdrop is a diamond. Why all this? The sun has arisen.

Such is conversion. The soul has neither light, warmth nor music; all is chill and dead. Conscience benumbed, affections cold, sentiment stupid, and the moral nature asleep in sin. But God speaks, and there comes a morning dawn. Conscience wakes and cries for the light; hope whispers, faith smiles, light breaks, and birds sing as at morning-dawn. And what is this? It is the "sunrise in the soul." The beauty of the Lord come upon the spirit.

**It Permeates the Character.**—This beauty of the Lord is not an outer galvanism of the life, leaving the inner nature unchanged. It permeates and transforms the soul, as the morning dewdrop is filled with the glory of the sun. Not a reflection, but a permeation of the character, inasmuch that the whole being is transformed and full of light.

Like the fragrance from the broken box which filled all the room, when the Holy Spirit comes into the soul, it fills the whole being. It warms the affections, purifies the imagination, elevates the sentiment, and sanctifies the thoughts and desires. Moreover, it gives that simplicity and lucidness of life that are never called in question, and quietly shows that we have been with God.

**It Transforms the Face.**—We have seen those for whom nature had done little in the way of personal comeliness, and so homely as to have difficulty in making their way in the world; yet the grace of God had so transformed the soul as to make the face attractive. There is a face back of the face; an inner individuality that gives expression to the natural features. This beauty of God is imperishable. The physical beauty must fade with the passing of the years, but this divine beauty shall still be upon us. Time cannot bedim it, and death will not remove the veil for the shining forth of its full-orbed splendor. A beauty that defies the grave and endures with eternity.

**It Responds to the Magnetism of Love.**—Love has a magnetic power to which all things respond. The little child will tell out its heart to the mother who loves it, and even the cold earth will respond to its touch.

It is winter. See yonder meadow! It is barren, bleak, lifeless. It abides in death. But wait! It needs only a little of heaven's love. Let the skies put off their wintry scowl, and the sun unveil his face and smile down upon that meadow. Let his beams but kiss its cold cheeks, and the warm rain fall upon it. Let the heavens both laugh and cry over it—that is the way true love does—and it feels the genial warmth. The grass springs, the daisies peep, the violets appear, the clover blossoms unfold and blush, and the larks come and nestle there; and we have beauty, fragrance and song. And all in response to nature's love.

The soul may seem callous and incapable of anything noble; but only bring it under the magnetic power of love, and you marvel at the response. You will find daisies, violets, and singing larks in many a soul and where there seemed to be only darkness and things repulsive.

**This Beauty Will Come Upon All Who Accept Christ.**—It is gaining momentum with every moon. It is clothing the English-speaking nations with its glory, setting the Latin races free, and driving superstition from heathen lands and leading those who "sat in darkness and the region of death" into the light of God's children.

It has gone from kingdom to kingdom, and from land to land, until there is no place of darkness on earth that it has not touched. And every soul changed by its power becomes a new force for pushing its conquests. Every Christian home is a light-house; every church a recruiting station, and every school a drill-ground.

The great work of life is not to grow rich or famous; but to show forth the Christ-life and help to transmute the moral darkness of this earth into "the beauty of the Lord our God." "We are living epistles." Men must see God in us. We will meet this requirement in proportion to our proximity to him. The holiest men are the mightiest men. The holiest church is the mightiest church.

May the beauty of the Lord our God come upon us until every soul is a power for good! May that beauty come upon the church until she shall become "Clear as the sun, fair as the moon, and terrible as an army with banners." Then shall the powers of darkness tremble beneath her tread as she moves onward, "conquering and to conquer." Then shall the poet's vision be realized when "We shall see the fair daughter of

Jerusalem.  
Looking gloriously forth from Zion's holy hill,  
Clothed in the sun, and in her train the moon,  
And on her head a coronet of stars  
And girded round her waist, with heavenly grace,  
The bow of mercy bright,  
And in her hand Immanuel's cross,  
Her sceptre and her hope."

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## THE UNIFICATION OF AMERICAN METHODISM.

Bishop Edwin D. Mouzon.

Certain qualifications are necessary before one can discuss wisely and to good purpose the question of unification which is now pending before American Methodism. In order to call particular attention to each of these, they are here carefully enumerated: (1) Genuine love for one's own section of country. Patriotism is always rooted in the soil, and the truest patriot is he who loves his own section best. (2) Loyal devotion to one's own church, with knowledge of her ideals and history. For loyalty to one's church is the very patriotism of the Kingdom of God. (3) Some general and particular knowledge of the whole of the United States—not from reading merely, or hearsay, but from travel and personal observation; and breadth of sympathy enough to love the whole nation and every section of the country. In a word, there must be patriotism as broad as America. Provincialism renders one utterly unfit. (4) Some adequate knowledge of the ideals and history of other Methodisms, and respect for the opinions and convictions of their leaders. (5) Accurate information from travel or study of the moral and religious condition of the non-Christian peoples of the world, and supreme devotion to the interests of the Kingdom of God. The unification of Methodism must be studied in the light of the world's sore need—or, let me rather say, under the shadow of a world lost without Christ.

It is, I hope, entirely unnecessary for the writer to say that he is not presumptuous enough to imagine that he comes anywhere near meeting these qualifications. But, with the above named principles in view, he has sought and still seeks to approach this subject.

Let it be said candidly at once that there is a difference between the North and the South. This can neither be ignored nor denied. There is a difference between Scotland and England; and Great Britain is none the worse, but rather the better, for it. There are ideals and principles which the people of the South hold forever dear. We acknowledge it. We are proud of the fact. We glory in our traditions. If there are other ideals which the men of the North hold equally dear, we respect them in their sectional loyalty. But did it ever occur to the reader of this article that the North is rapidly growing smaller and smaller? If not, then look at the map of the United States. And may I be pardoned for saying that the South is also growing smaller and smaller? Look at the map. When a certain young preacher crossed the Mississippi river in 1889, the Mississippi was in the far West. Now it is in the East. The fact is, the West is rolling back

## IS EPILEPSY CONQUERED?

New Jersey Physician Said to Have Many Cures to His Credit.

RED BANK, N. J., Special.—Advises from every direction fully confirm previous reports that the remarkable treatment for epilepsy being administered by the consulting physician of the Kline Laboratories of this city is achieving wonderful results. Old and stubborn cases have been greatly benefited and many patients claim to have been entirely cured.

Persons suffering from epilepsy should write at once to the Kline Laboratories, Branch 16, Red Bank, N. J., for a supply of the remedy, which is being distributed gratuitously.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

upon the East. Commercially, politically, socially, religiously, the influences of the West are being more and more felt in the Northwest and in the Southeast. A son of South Carolina, loyal to the traditions of his fathers from colonial days, and having some knowledge of the whole country from East to West and from North to South, begins to feel that the old sectionalism of fifty years ago has forever vanished (thank God!), and that there is now a considerable difference in viewpoint, in atmosphere, in method of approach to all public questions between the West and the East. Attend one of our General Conferences and see. Visit Washington and see how men of independent and progressive spirit from the West speak and vote in Congress. Note, in this connection, the significance of the re-election of President Woodrow Wilson. We have come upon new days with new issues. Let us beware lest the words of Jesus find a new application: "For ye build the sepulchers of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves that ye are sons of them that slew the prophets."

I believe that we shall date history from our General Conference in Oklahoma City in 1914. We took a long step forward then. And we shall not go back. The General Conference of 1844 was one of the greatest General Conferences in the history of Methodism. Great and good men, with tear-filled eyes and breaking hearts, provided a plan of separation which saved Methodism in the North no less than in the South. God was with the men of 1844. But what a contrast the General Conference of 1848! During the four years intervening the reactionaries had been busily at work. Certain editors (notably Dr. Charles Eliot of the Western Christian Advocate, the same who wrote the "Great Secession," in which he sought in vain to answer his own argument made in 1844), stirred up bitterness in the Church, and did damage which has not been healed until this day. Let nobody be uneasy for fear that the Southern Church is, during the present quadrennium, going to do anything remotely resembling what was done by the Northern Church in the quadrennium from 1844 to 1848. God was with us in 1914. We stand, and shall stand, squarely by that forward movement. These warm-hearted resolutions touching unification, being passed at practically all our annual conferences this fall, show plainly that our church is standing squarely by the plan proposed at Oklahoma City. The recent paper adopted by the College of Bishops of our Church announces to the world that all our Bishops believe in the desirability and feasibility of the unification of American Methodism along the general lines drawn by the Joint Commission and approved by the General Conference. This, it should not be overlooked, is the most important thing about the recent Episcopal address. Yes, we are marching forward; we shall not turn backward.

Permit the writer to say that there is nothing so very encouraging about the paper adopted by our Northern brethren at Saratoga. After all the daily press had led us to hope, a careful reading of the resolutions there adopted brought a distinct surprise and disappointment. The plan there proposed was explicitly and emphatic-

ally reactionary—reactionary from the tentative scheme agreed upon by the Commission after much prayer and labor, to the doctrines promulgated in 1844, and which made the bisection of American Methodism necessary. The paper itself, I say, came as a distinct disappointment. The encouraging thing—the intensely encouraging thing—was the spirit in which the General Conference approached the question. The earnest Christian spirit, the spirit of prayer, the deep religious fervor, the warm glow of brotherly love—these were not simulated. These were genuine. And this it is that fills one with hope. For Love has a thousand eyes. Hatred is blind; and narrow selfishness can see only the things that are near. But Love can find out hitherto undiscovered ways. Love laughs at locksmiths. In any event, let us see to it that Southern Methodists are not wanting in love. Whosoever may love or not love, brethren, let us abound in love! If we love God's Kingdom, if we love this lost world, if we love our Methodism, surely Love can find a way. Instead of talking continually about the difficulties in the way, would we not do better to think much of the vast good to humanity and to Methodism to be accomplished by unification? As Christian, in Bunyan's immortal allegory, drew near the Palace Beautiful, "he espied two lions in the way." Then he was afraid and thought to go back. But the porter at the lodge encouraged him: "Fear not the lions, for they are chained, and are placed there for trial of faith where it is, and for discovery of those who have none. Keep in the midst of the path, and no hurt shall come unto thee." Who can tell but that God has already chained the lions, and that so we shall come to our "Palace Beautiful"?

I do not believe that unification is a thing to be feared and a thing to be fought against. I believe that it is a thing to be sought after and a thing to be prayed for daily. I believe that if, after all these years of misunderstandings and conflicts and waste of men and money; if, after all these years of praying and planning which have at length brought the two Methodisms face to face—I believe that if we should fail now, it would be a calamity to the nation and the world as well as to Methodism North and South. God forbid that, after having come to the borders of the Promised Land, we should be turned back at this time!

May I urge that the whole church be much in prayer for the Joint Commission? If this thing ought to be done, God is able to show us the way. Especially during the sessions of the Commission the last of December, let our people pray daily to God that upon us all there may rest the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." So shall every valley be exalted, and every mountain and hill be made low; and the crooked shall be made straight, and the rough places plain. And so shall a way be prepared for the Lord, and a highway in the desert for our God; and the glory of the Lord shall be revealed, and all flesh shall see it together."

University Park, Dallas, Tex.

## A QUESTION OF PERSONAL PRIVILEGE.

In a recent number of your paper Rev. W. F. Dunkle does the Board of Missions a grave injustice by attributing to it responsibility for my recent article in the conference organs in favor of greater lay representation. Permit me to state as positively and emphatically as I know how that neither the Board of Missions nor any member or secretary of that Board is in the slightest degree responsible, directly or indirectly, for my private opinion or public expressions on the question at issue. What I wrote on the subject was written solely on my own account as expressive of my personal convictions, and represented nobody but myself. The communication was signed personally, not officially, was sent to the papers on unofficial stationery postpaid at my own expense. Brother Dunkle is wholly unjustified in attempting to give it any other significance.

The fact that I happen to be editor of the *Missionary Voice* certainly does not deny or abridge my right as a private in the ranks to hold and express convictions on matters affecting the church's welfare.

Brother Dunkle practically charges that the Board of Missions is behind the proposed increase of lay representation for the purpose of getting for itself special representation in the Annual Conferences. As a matter of fact, neither Brother Dunkle nor anybody else knows what the Board thinks about the matter. It has never dealt with the question even remotely. I do not even know what as many as a half dozen of the Board's sixty members think on the subject, and I dare say Brother Dunkle is no better informed.

Personally (and I am not a Board member, or secretary) I favor the measure merely because I favor the general principle of greater lay rep-

## A REMARKABLE STATEMENT

**Mrs. Sheldon Spent \$1900 for Treatment Without Benefit. Finally Made Well by Lydia E. Pinkham's Vegetable Compound.**

Englewood, Ill. — "While going through the Change of Life I suffered with headaches, nervousness, flashes of heat, and I suffered so much I did not know what I was doing at times. I spent \$1900 on doctors and not one did me any good. One day a lady called at my house and said she had been as sick as I was at one time, and Lydia E. Pinkham's Vegetable Compound made her well, so I took it and now I am just as well as I ever was. I cannot understand why women don't see how much pain and suffering they would escape by taking your medicine. I cannot praise it enough for it saved my life and kept me from the Insane Hospital."—Mrs. E. SHELDON, 5657 S. Halsted St., Englewood, Ill.

Physicians undoubtedly did their best, battled with this case steadily and could do no more, but often the most scientific treatment is surpassed by the medicinal properties of the good old fashioned roots and herbs contained in Lydia E. Pinkham's Vegetable Compound.

• If any complication exists it pays to write the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special free advice.



resentation and consider this a practical step in that direction.

Brother Dunkle asks, "Why not let the laymen speak for themselves?" Exactly what I have done. I am a layman, loyal to the Church and zealous for its greatest usefulness. As such I have frankly spoken my mind. If any blame attaches let it rest on me, not on those who are in no remotest way responsible.—R. B. Eleazer.

#### NEW CHURCH EXTENSION PUBLICATIONS.

"The Answer"—A poem by Mrs. P. B. Beard of Birmingham, Ala.

"Bread Upon the Waters"—A story by Rev. H. H. Smith of the Virginia Conference.

"The Board of Church Extension and New Mexico"—A short address by Rev. J. H. Messer of the New Mexico Conference.

"Ways and Means at Pinkneyville"—A story by Rev. C. F. Wimberly, D. D., of the Louisville Conference.

"A Certain Church Trustee"—A story by Rev. M. L. Gray of the Missouri Conference.

Copies of the above and other Church Extension publications may be secured without charge on application to W. F. McMurry, Corresponding Secretary, Louisville, Ky.

#### HOMES FOR THE WORTHY.

These cold, frosty mornings it is "just simply fine" to be in your own home and sit by a good, warm fire. Did you know that in the North Arkansas Conference there are just 36 women, widows of our preachers, who have no home provided for them by the Church? They are among the best of women. They stayed by the "stuff" when the preacher was away, trained the children, wept over sinners and cared for the young converts. They are not paupers nor "objects of charity," but they do need our help. Why not "come across" and begin at once to build or buy suitable homes for all these good women who need them? Then they can sit by a good, warm fire too. Will you help? Answer now!—O. H. Tucker.

#### THE LINE-UP.

Dr. James Thomas, Commander-in-Chief, Dr. F. S. H. Johnston, Mr. E. D. Irvine, Rev. W. B. Hubbell and Rev. H. F. Buhler—this is the line up for the Hendrix campaign. With the approval of Bishops McCoy and Mouzon these men will go into the field after Conference and will devote the whole of next year to the campaign for a half-million dollars, one hundred thousand of which will be given by the General Education Board.

The calling of these four men into the field shows the importance which the Hendrix authorities attach to the campaign. These men will make a great team. They are men who do not go into a thing lightly. Indeed, they regard Hendrix College as the most important problem before Arkansas

#### GET RID OF HUMORS AND AVOID SICKNESS

Humors in the blood cause internal derangements that affect the whole system, as well as pimples, boils and other eruptions, and are responsible for the readiness with which many people contract disease.

For forty years Hood's Sarsaparilla has been more successful than any other medicine in expelling humors and removing their inward and outward effects. Get Hood's. No other medicine acts like it.

Methodism, otherwise they would not have accepted the call.

Do our Methodist people appreciate the importance of this movement? Its success means that Arkansas Methodism has built up the first and only great permanent college in the state; it further means to insure Methodism a commanding influence in the state for all time to come. Glance again at the line up. It will hearten you.

The general-in-chief stands out conspicuously as the financial statesman of the Little Rock Conference. Dr. Johnston occupies the same position in the North Arkansas. Mr. E. D. Irvine, as manager of the Waters Pierce Oil Company, proved himself one of the big business men of the state. He is a seasoned veteran and his counsel is already apparent in the business-like organization of the central office of the movement in Little Rock. For several years Mr. Hubbell has been business manager of the college and has established a good reputation as a successful business man. Rev. H. F. Buhler is one of our most successful pastors and efficient workers. He will be a tower of strength. These names are proof of the importance and magnitude of the campaign as well as a guarantee of its success. Texas Methodism never had a stronger line-up when they raised a million dollars for Southern Methodist University. Arkansas Methodism is on the eve of great things. We have four great coaches. Let us learn and obey their signals. If we have team work throughout the church, twelve months hence we will have raised the half million dollars.—J. H. Reynolds.

#### OUR SUPERANNUATES AND THE WIDOWS OF DECEASED PREACHERS.

I have just looked over the list of our men and women on the honor roll—twenty-two men and thirty-seven women besides nine children. The discipline makes it the duty of the pastors to make "a written report of the conditions of all the claimants on the Conference collection within his pastoral charge." I wonder how many of us do this? I was on the Board for ten years, and I do not remember distinctly of any pastor ever having done this. But I do remember many poor widows and some superannuates, in anticipation of the dereliction of pastors at this point, made a written report themselves of their "condition." This ought not to be, it is, to say the least of it, a bit humiliating to these good men and noble, heroic women to have to do this. I guess the Board does its best with the light it has, but I am of the opinion it needs more light. I see there were three men who got two hundred dollars each, but only one woman got that much. I am sure there are some old men as helpless as some old women. But it is true that some are not. The old men have this advantage over the old women. Many of them get marriage fees all through the year. In addition to this they get funeral fees. And the good old heroines never get a bite of this kind of bread. Let the Board be advised on all these things and then justice and fairness can be administered. Then many of these old brethren have land. They married it, and land is a revenue getter these days; and if many of the dear wives of our dead preachers have homes they have scuffled around and gotten them since they quit "keeping the stuff" while husband went about his Lord's work. Let us, remember these dear old Marys and Marthas and

be sure we deal justly with them. I never expect to be a superannuate—if I can help it. One thing I am sure of, I will never have a child claimant on the Conference, and unless I die inside of ten or twenty years I will never leave a widow to be fed at this table. And so I am not writing from a look into the future, near, or far away, but that we pastors may mend our gait at this time, and every one do his duty in the fear of God. If I get to Searcy it will be my 43rd Conference. May God give us an unusually religious Conference. I have not heard a shout, a real good old-fashioned shout since 1893, at Jonesboro, Long, long time between spiritual drinks. O, Lord, pour the Holy Ghost upon us, Bishop and all.—Jas. F. Jernigan.

#### OBJECTIONS TO UNIFICATION.

When I find Dr. S. A. Steel's name signed to a newspaper article, I always read that article at once. First of all because, as a friend of mine once remarked, "If there's anything I admire, it's poor judgment." And, that Dr. Steel has plenty of that is shown by his lengthy reply to my few "weak" answers to "objections to unification." But, I truly admire him because of his racy style and pungent humor, as well as his sincerity and fearlessness in his cause—right or wrong.

He says my answers are essentially weak. I admit it. I only meant that they should be strong enough to show the weakness of the much-paraded objections. For this, I still think them sufficiently strong. He scouts my statement that "constitutions are not to be taken too seriously," and calls it a "most dangerous doctrine." Does he mean to say that constitutions should be taken "too seriously?" Evidently he does; for he appeals to the case of the North versus the South, in secession days, the outcome of which proved to all mankind that somebody had taken the constitution "too seriously." His appeal to the Ten Commandments and the Sermon on the Mount is not to the point; for these differ almost infinitely, both in origin and purpose, from modern constitutions, whether ecclesiastical or civil.

My answer to the objection to the "one supreme General Conference," he calls "a clean concession." It is. That is to say, it is a notice served upon the members of the Joint Commission that, if they work out a plan of unification, or even union, that makes the General Conference "the supreme legislative, judicial and executive body" of the Church, and the plan is not otherwise fatally defective, at least one Southern Methodist preacher will approve and vote for the plan—although preferring something slightly different. Nor do I see why a constitution may not limit the powers of a "supreme General Conference," as well as of any other supreme body.

Dr. Steel dwells at length upon the negro question, but advances nothing that is new. My position is not that negroes should have no part in a supreme General Conference; but, that they and the white delegates should not mix and blend "indiscriminately" that is, in such a manner as that no distinction should be recognized. If the Church is divided into Jurisdictional Conferences, the negro delegates will sit in the General Conference, as the segregated representatives of a distinct jurisdiction. And, in any case, there will certainly be a satisfactory segregation.

"Social equality" is another bugbear that ought not to be taken "too

seriously." We of the South have separate coaches, schools, churches and hotels, which is right, and will always be. But even we are forced to meet the negro on terms of a certain kind of equality, in the marts of trade, in courts, elections, and elsewhere. If we travel outside the South, we must ride in the coach with him; in foreign countries, we are sometimes compelled to meet him at the banquet table; but no society, law or custom can compel me to receive as my equal, any man, white or black, unless I want to.

But he who thinks, with Dr. Steel, that "we have adjusted ourselves to a situation that nobody can change, and the adjustment is working out the problem," must fail to look at the matter from the standpoint of the "great commission." Living as I have for some years, in the heart of the "Mississippi Delta", I am painfully cognizant of the fact that the Church—the Southern white Church—is doing almost nothing for the masses of the negro population. While we are sending missionaries to Africa, and missionaries to convert the Romanists of Latin America, what are we doing for the negro masses, (virtually rank heathen) on the Delta plantations? The cook in the white woman's kitchen sometimes lives in open harlotry, and her Christian mistress knows it, but is not concerned about it. The Methodist steward's hired man is a licentious rake and gambler; but so long as he does his work his master is not concerned about his soul. The pastor of the neighborhood negro church is a notorious profligate; but the white pastor knows nothing of it, or cares nothing about it; or, at best, has no means of helping himself. Is not some closer relation between the

#### Glass of Hot Water Before Breakfast a Splendid Habit

Open sluices of the system each morning and wash away the poisonous, stagnant matter.

Those of us who are accustomed to feel dull and heavy when we arise; splitting headache, stuffy from a cold, foul tongue, nasty breath, acid stomach, lame back, can, instead, both look and feel as fresh as a daisy always by washing the poisons and toxins from the body with phosphated hot water each morning.

We should drink, before breakfast, a glass of real hot water with a teaspoonful of limestone phosphate in it to flush from the stomach, liver, kidneys and ten yards of bowels the previous day's indigestible waste, sour bile and poisonous toxins; thus cleansing, sweetening and purifying the entire alimentary tract before putting more food into the stomach.

The action of limestone phosphate and hot water on an empty stomach is wonderfully invigorating. It cleans out all the sour fermentations, gases, waste and acidity and gives one a splendid appetite for breakfast and it is said to be but a little while until the roses begin to appear in the cheeks. A quarter pound of limestone phosphate will cost very little at the drug store, but is sufficient to make anyone who is bothered with biliousness, constipation, stomach trouble or rheumatism a real enthusiast on the subject of internal sanitation. Try it and you are assured that you will look better and feel better in every way shortly.



two races in the Kingdom of God called for? Is not the white Methodist called to exercise some kind of protectorate over the "brother in black?" I, for one, think so. And there is not a suggestion of social equality in the question.

Therefore, if the Joint Commission, composed of representative Southern and Northern men, sees fit to adopt a plan of unification that seeks to draw the negro Methodists into closer affiliation with the great body, or bodies, of American Methodism; I do not hesitate to say I shall welcome and support any plan thus jointly adopted.

Much more could be said in vindication of my position, but I shall close by setting forth the motives which inspired me to write in the first place.

First, I wrote for the benefit of the Commission. Our Southern Commissioners no doubt desire to represent the will of the M. E. Church, South. I believed them capable of doing this, had no word been written on either side. I still believe that it would have been better had there been no discussion before the meeting of the Commission. But there has been discussion. Lines have been drawn, and sides taken; some for unification, and some against it. Therefore, I felt that, while those opposed to unification were showing their strength, both in numbers and arguments, those favoring it should at least register their convictions, and show the Commissioners in which side of the issue the strength of the Church's sentiment lies.

Secondly, I believe that unification is, in itself, a good thing—the right thing. There are difficulties and objections, and they are well understood. I felt, and still feel, that great and good men like Dr. Steel, ought to spend their strength and zeal in removing difficulties, solving problems and overcoming objections, rather than in magnifying and bolstering them up. The times call for constructive and progressive statesmanship, in both ecclesiastical and civil affairs, and the increment of efficiency to be attained through unification, even though bought at the price of sacrificing some cherished traditions and provincial heirlooms, will infinitely outweigh the cost, as we face the perilous but opportune tomorrow of the Kingdom of God.

Finally, desiring to use but little space, I have not given my views on phases of the question that have been better presented by others. Drs. Millar, Ivey, Godbey, Bradfield, C. J. Greene, and others, have embodied the

#### 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 harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

#### 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.

views I hold respecting the main issue, in very able articles. I have sought only to direct attention to what seemed a neglected aspect of the question.—A. M. Shaw.

#### HENDERSON-BROWN.

The status of Henderson-Brown College at this time will be of interest to the readers of the Methodist in the bounds of the Little Rock Conference, hence this brief communication.

Several insurance or loan companies offered to make a loan to the school, but the rate of interest and terms of payment of principal were unsatisfactory to us, and on the day of sale a trustee appointed by the lien creditors bought in the campus and buildings. We then proposed to purchase the property from the trustee on a straight credit of two years, he to execute a deed and retain a vendor's lien for the entire purchase price, which purchase price was to be the amount of all lien indebtedness. We proposed to issue vendor lien notes of different denominations to suit our purpose, payable to the order of the trustee, and on turning over the deed to the property to us we would take up for cash \$20,000 worth of these notes. Our proposition was accepted and the property deeded back to us. We are gratified that we have been able to settle the matter in this way, and our lien creditors were glad to do this.

Since the presiding Bishop, the presiding elders and practically all the pastors of the Little Rock Conference have said, over their own signatures, that the campaign to pay the college out of debt and endow it ought to be completed, and since the consensus of opinion seems to be that I should take the lead in it, permit me to say that I will be ready at the close of the year here to give myself, soul and body, to the wishes of my brethren. I greatly appreciate the confidence the brethren express in me, and I am especially grateful to them for their pledge to co-operate with me. It will be a great task for us all, but by a pull all together I confidently believe we can win. It is my purpose to take up the campaign as set before the Conference last summer and to make a quick dash for the goal. I firmly believe that the preachers and laymen are ready for it. We must do this first, brethren of the Little Rock Conference, and then do our full share towards Christian education in our State.—Yours to serve, A. O. Evans.

#### NEW MEXICO LETTER.

Congratulations from New Mexico on Arkansas' defeat of Act No. 2. There are a few miles between us, but your decisive victory for prohibition will help us. Prohibition has made good in Arkansas and the people know that it pays. This will be good "stuff" for us in our coming struggle, for New Mexico is now headed in the right direction as a result of the last election, and we expect our next legislature to submit the question to the people. When it is submitted we expect to carry it by an overwhelming majority, because the Roman Catholic Church is awake at last and will undoubtedly influence not less than 70 per cent of the Mexican vote for it. The Anti-Saloon League is largely responsible for this hopeful condition, having forced the issue of submission into both party platforms and then succeeding in splitting the tickets so that New Mex-

ico elects a Democratic governor and a Republican lieutenant governor, both strong prohibitionists. Their influence is also evident in the election of other State officers favorable to prohibition. The new governor, DeBaca, is a Mexican and a Roman Catholic, while our new lieutenant governor is an American and a Presbyterian; so much for the selection of men to meet a need. The man nominated by the Republican party for State Treasurer is a saloon keeper in Gallun, a mining town in the upper part of the State. He was most gloriously "snowed under."

Nelson has swung Deming into line for a new church building, and the prospect is bright for a good, substantial structure. His good wife's health is about the same as when you saw him at Conference. Arthur Marston, one of the first to leave Arkansas for this land of sunshine and health, comes back to us this year, and will serve Carrizozo.

El Paso Methodism has begun the year with a big drive and has the guns and ammunition with which to continue to victory. Percy Knickerbocker, at Trinity, is preaching to a full house at every service. Clyde Campbell has the foundation in for our new \$25,000 Asbury Church, and both men are adding to the membership weekly.—"Mex."

#### THE THIRD MEETING OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

On the morning of December 6 the delegates to the Council officially representing a very large proportion of the Protestant church membership of the United States, will meet in the commodious and centrally located Second Baptist Church in St. Louis. It will be an assembly of bishops, moderators, ministers of national reputation and laymen of large influence. The Presbyterian delegation alone includes eight ex-moderators of the General Assembly.

These leaders of our American Church life will listen to reports of the Commissions of the Council of great interest. The historic Conference that met in New York in the fall of 1905 adopted resolutions regarding matters of common concern to all the churches. The Council of 1916 will report remarkable advance in all the lines of work suggested under these resolutions. Family Life and Sabbath Observance have been the subject of official messages that have gone into millions of homes. Burdens that were crushing the wretched native population of the Congo State have been relieved. The gambling evil has never received a more severe blow than in the victory that closed the race-track enclosures of New York—a battle inaugurated from the National Office of the Council. Religious Week-day Instruction has become a vital question under the same leadership. A united Church has aided in the temperance victories that have carried dismay into the ranks of the powers of darkness.

The Commission on Evangelism, quietly but effectively, has brought denominational committees into helpful relations, and influences have been set in motion that cannot fail to make this work an agency of increasing power in the life of the churches. The co-ordination in common work of the denominational committees on Social Service, under the leadership of the Council's Commission, has been fruitful.

Action taken at the first Council meeting at Philadelphia in 1908, on "International Relations", has in the past quadrennium culminated in the founding of the "Church Peace Union", and its endowment by Mr. Carnegie with two millions of dollars.

The Men and Religion Movement, in accord with the plea of Bishop McDowell of the Methodist Church, and other leaders, is vigorously giving its life to the work of the "Commission On Federated Movements." A work that promises to bring the Y. M. C. A. and other interdenominational agencies into closer relation to the churches than ever before.

The advance, however, of highest significance is along the supreme mission of the Church of Christ in its evangelistic and missionary work. United plans of service on the foreign field find their impulse in the spirit of co-operation that since the New York Conference of 1905 has revolutionized the methods and administration of Home Missionary activities. As late as the beginning of the twentieth century, who would have prophesied that a Council officially representing churches with a membership of over seventeen millions would come together in St. Louis in 1916 to listen to reports of Home Mission work, representing nearly all the denominational societies, in which would be told the story of their secretaries traveling together and speaking from the same platform in every state west of the Mississippi, and making their united plea for wise action in overcoming the evils of overlapping and meeting the need of a multitude of destitute communities?

The great Council, as it assembles in St. Louis, has no legislative authority. It has a higher mission, as it manifests to the world the oneness in Christ of the Churches in its fellowship. In behalf of the vast constituency it represents, it pledges a united front in the conflict against evil and unrighteousness. With linked

#### Woman's Crowning Glory

is Beautiful Hair—coveted by all, but possessed by few. If you have allowed your hair to become coarse, stiff, streaked with gray or void of its original lustre, the trouble lies in the absence of the natural hair oil. There can be no life without food, so unless the hair is well fed with proper oil it cannot be expected to retain its lustre and beauty.

La Creole Hair Color Restorer, when applied to the scalp, will restore those ugly, grizzly hairs to their natural color and at the same time leave the hair light and fluffy.

The tremendous success of La Creole Hair Dressing has encouraged a large number of imitations. The merit of this preparation has been proven through fifty years continuous use; and just as counterfeit money never reaches the same high plane of value as the genuine, so none of the imitations of "La Creole" Hair Dressing ever attain the peculiar value of the original. Ask for "La Creole" Hair Dressing and refuse to accept any substitute. For sale by all dealers. Price \$1.00. Manufactured by Van-Vleet-Mansfield Drug Co., Memphis, Tenn.

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.

#### YOUR SCHOOL NEEDS

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

hands, the standard of the Cross is lifted up. Policies of far reaching influence will be carefully considered. Support will be assured the Executive Committee and the National Office during the coming quadrennium of 1916-1920.

Surely this representative Council of the Churches of Christ in our country ought to have a large place in the thought and prayer of all the followers of our Divine Lord and Saviour.—E. B. Sanford, Honorary Secretary of the Council.

#### WHAT IS WATER BAPTISM?

Foremost among the unsettled questions of church dogma has been that of the mode of Baptism. There is not now so much stress on this proposition as in the modern past. Even the last 20 years, year by year, have brought about a conservatism in teaching and practice indicative of a broader Christian vision, and knowledge of the truth.

This is as it should be, and as a prophet might have proclaimed, since it is but the legitimate result of a profounder scriptural knowledge. Practically all the denominations which differed from Methodism on this question, have come more nearly to accept our view.

Those which have persistently moved along in the old rut of sectarian dogma, blind and blinding in the slow march, have accomplished nothing but decay for themselves. Baptism is fast becoming no longer a question of mode, but a question of what. The how is of but small consequence to the illumined Christian. Immersionists of many sections are ready to accept to membership in the church those who were never immersed. Secularism holds in check this movement, so that progress is slow, but nevertheless it is inevitable that this dogma must vanish.

A scriptural knowledge of what the "one baptism" of Paul is, is having its wonted weight. How it could have ever been interpreted as water baptism as to mode, its hard to explain, except upon the disposition to establish a dogma in self-justification. He who wrote "one baptism", also wrote, "For by one spirit are we all baptized into one body." The more we have of the Spirit, the less we feel the need of water, and the less of the Spirit, the more we make water essential.

Immersion is not baptism. Should a proper administrator take a proper candidate down into the water and there say to him, "I immerse you in the name of Peter, James and John," we would have a clear case of immersion, but not a baptism. Should he use the word "baptize" instead of that of "immerse," it would still be an im-

#### TO HEAD OFF CROUP and MAKE IT HARMLESS Take Foley's Honey and Tar

Many a mother dreads the approach of nightfall because it threatens croup. Let her give Foley's Honey and Tar to the little ones, and she may feel secure. It quiets the rising cough, it wards off the approach of croup, it clears the throat of choking and tickling phlegm. For spasmodic croup, stuffy wheezy breathing, hoarse, croupy and bronchial coughs, yield quickly to the soothing healing qualities of this family medicine. All dealers everywhere sell it.

#### AN EXCELLENT POSITION

Awaits every graduate of our school. Thorough courses in all branches of business training. Reasonable rates. Write for our special holiday proposition.

PARRISH BUSINESS SCHOOLS  
Jonesboro, Ark., or Paragould, Ark.

mersion, but not a baptism.

The same may be said of affusion. Baptism is consecration without regard to mode. The learned Dr. Young, in his concordant lexicon, well states the fact: "Baptize, from baptidzo, to consecrate by pouring upon or putting into." Nothing can be farther from the truth than to say baptidzo means nothing but to immerse, or an equivalent. Yet this has been often preached from the pulpit. It is very doubtful if it ever means to immerse when used in the New Testament. Greek lexicons are authority for this. Some declare that it never means immerse in the New Testament.

One may be both immersed and baptized, just as he may be both sprinkled and baptized. The scriptural arguments in favor of affusion are more than 16 to one.

There is really no first-class scriptural argument for immersion as Christian baptism. The only foundation for it that is worth while is simply a personal preference. Then why so much ado about nothing, but a possible mode of performing a rite that might be done in a better and more scriptural way?—T. P. Clark.

#### THE EMORY SPIRIT.

The Emory Spirit, like the Spirit of Spirits, is discerned not in itself, but in its manifestation.

Ardent love for God—not conventional religion—is at once its primordial source and its highest expression.

Such a spirit expands the aspiration of man to infinity. For so great a being to be lost is an infinite woe. Personal salvation is, therefore, felt to be paramount, as conditioning all else.

Though extremely individualistic, it well knows that a "new creature" will work for a "new creation." Nothing praises or pleases God like service," said Emory's mighty son, showing that the normal social passion is after all but a phase of the passion to please God.

This double love for God and man is Emory's "two-celled heart, beating, with one full stroke, life."

The Emory Spirit! It is a love that serves.—Elam Franklin Dempsey, in the Emory College Phoenix.

#### LITTLE ROCK CONFERENCE SUGGESTIONS.

Our Conference meets next week, and I am pretty sure Bishop McCoy and his Cabinet will move several of the preachers. Therefore, be it resolved, first, that all of us who are moved leave the charge we have for the other man, turn it over to him, and have nothing more to do with it. He is as capable to run it as we were, and we will have all we can do to attend to the one to which we are assigned. And, second, that when we go back home to move we will not magnify all the imperfections we see in the one assigned to that charge, such as "He is a good man, but not much preacher;" "Well, he is not educated, and therefore will not fit the place;" "He is a pretty good fellow, but I don't like him;" "He has mean children;" "His wife is not suited for a preacher's wife," and lots of other things that are said about him. But rather let us say that we think he is the very man for the place. For when we fail to say so, we cast a reflection on our good Bishop and his Cabinet as not being competent to select the right man. Brethren, in the name of God, let us strew a few flowers in his pathway, instead of thorns; for he will have burdens enough to bear, anyway. His character has just

been passed by our Conference; therefore, he is competent. And if he has passed the course of study he has something to preach about. Remember, "You are not the only turtle in the tank."—W. C. Lewis.

#### JOHN SEBASTIAN LITTLE—A TRIBUTE.

He was the first male child born in Sebastian county (March 15, 1851), after the formation of that county, and hence his name was Sebastian, shortened into "Bass" by those who doted on him. Bass Little became a name to conjure with in the political life of a wide region, for to that name attached devotion on the part of the people and honor and ability on the part of its owner.

It was in 1879 I first met him. He was the young prosecuting attorney of the district. He persecuted no man; he feared no man; but woe to the criminal on whose trail he camped. The fearless ring of his voice made him a terror to evil-doers, and constituted a great asset when he advocated a great cause. Had he been less genial he would have been called rugged, for his honesty was rugged, as well as fearless.

He was a great stumper. He was a keen politician, and know how to outwit his adversary, and did not hesitate to do it. But no man can say that he ever did a dirty thing in all his political career. He would have scorned to stoop to do the dishonorable thing. This writer had the honor to be very close to him in the most critical junctures of his political life. He unswervingly held to high principle.

When he laid aside the judicial ermine there was no spot on it. When he entered Congress, every man knew that he could not be "approached," and no boddler would have dared do it at any time while he was in that body. At a time when his party was powerless to serve the country in a national way he made up his mind to run for Governor of his State, saying, "If I am to serve the country, I want to be where I can do some good."

It was a sad day when he broke down under the long strain incident to his campaign and to his closing weeks in Congress. We were dining together in Little Rock one evening during the campaign. His eye flashed, he laid a clenched fist over on the table, all in a manner very characteristic of him, and said quietly: "Preacher, when I do get my hands on this State government, I am going to clean out the rascality that has been going on in this country;" and I knew he meant it. He was eager to render a high and much needed service, and he would have done it. It seemed a civic tragedy when he went down.

It were needless to deal with that long blank that intervened between January, 1907, when the collapse came, and September, 1916, when he died. It has no history—save the love of his family and thousands of friends. But on that September day, when men said he died, the clouds lifted, and my old friend walked out into the morning light of a better world. I have always believed that God called him to the ministry. I once joined a sort of conspiracy to make him quit the law and go into the ministry. He told me that he did not think he was called to preach. Yet he frankly admitted that he had thought he might be so called. He loved preachers and greatly appreciated their work.

His service to his generation was a high and noble service, filled with patriotism and blessed by noble friendships. He died poor, though he had endless opportunity to have been rich, had he been willing to sully his name. Yet he leaves to his wife and children an inheritance that no money can buy.—Jas. A. Anderson.

#### TRIBUTE TO REV. F. A. JEFFETT.

Rev. Francis Asbury Jeffett was born in Norfolk, Virginia, January 13, 1849, and died at Cotton Plant, Arkansas, October 22, 1916. Brother Jeffett was religious from childhood, having joined the Methodist Episcopal Church, South, when a boy and walked in the faith of the fathers for more than a half century. We have been unable to gather anything of his early life and parentage further than he was born in Norfolk and united with the church in childhood. He was the product of a Methodist minister, and born in an itinerant parsonage. He was twice married, first in 1879, to Miss Katie McCay. To this union there were five children born, two of whom with the mother preceded the father to the land of the soul. Three remain to reap the rich legacy of such a consecrated life. His second marriage was at Helena, in 1890, to Miss Nannie Cook, with whom his life was made happy to the end, and she, too, lives with the children of his former wife the richer by having had such sacred relations in the Christian warfare. We have been unable to gather the time and place of his ministerial beginning, only that it was in Virginia. He came to Arkansas in 1877 and was stationed at Fayetteville. Nothing more is learned of him until he was transferred to the White River Conference, in 1883, from the Arkansas Conference, and stationed at Searcy. He came as an elder, but we have been unable to find out when, where and by whom he received deacon's and elder's orders. He served Searcy in 1884. Searcy District in 1885, Helena Station in 1886-7-8. He was appointed agent for Galloway College in 1889 and served two years, when he was placed on the Searcy District and served in 1891-2-3. He served Searcy Station 1894-5-6-7; Paragould Station, 1898-9-1900-1. He was then sent to the Paragould District for one year, then to Marianna Station for 1903-4-5-6, and to Helena Station for 1907-8-9. He was then on the supernumerary list for 1910. At the close of the year he was placed on the effective list and stationed at Cotton Plant, where he served for four years ending in 1914, and was stationed at Brinkley, where he closed his active ministry and superannuated that fall and moved to Cotton Plant, where he lived a great sufferer, but without

#### 10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

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 to-night 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.



murmur, but with cheer and sunshine he met his friends and made them feel that they were in the presence of a saint of God. I made it a rule to never visit Cotton Plant without visiting his home and that, without fail, to profit. The end came not unexpectedly, but at a time when all were looking for the Master's call. The way was clear. No shadows bedimmed his sunset. His end was peace and the fruit of his well spent life will ripen and be gathered in until the Master bids time to be no more and he with us is caught up to meet Him in the air. He

Brother Jeffett was educated in Randolph-Macon College, where he graduated and came forth well equipped for the work of the ministry.

Brother Jeffett was a man, moved by convictions rather than by notions. His utterances were strong, his English smooth and words chosen to fit. His preaching was of a high order, his sympathies deep, and his emotions easily stirred. His virtues were many. He loved the brotherhood and made his life count for the most. He walks among us no more. His voice speaks with men never again. He rests beneath the shades in the city of the dead in the town of Cotton Plant, Arkansas. He was buried by the writer, assisted by his pastor, Rev. B. L. Harris, and his old conference class mate, Rev. W. W. Anderson of Searcy.

We miss him about the homestead and in the house of God and will miss him at the gathering of the brethren at the Annual Conference, but we feel that we know where to find him. May his mantle fall on his sons and may peace be multiplied unto his lonely companion. We wait in hope of immortal reunion. Respectfully, his Presiding Elder, W. F. Evans.

## GLASS OF SALTS CLEANS KIDNEYS

**If Your Back Hurts or Bladder Bothers You, Drink Lots of Water.**

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts, which removes the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys will 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 clogged kidneys; also to neutralize the acids in urine so it no longer is a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which everyone should take now and then to keep their kidneys clean and active. Try this, also keep up the water drinking, and no doubt you will wonder what has become of your kidney trouble and backache.

## Woman's Missionary Department

Edited by

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

PRESS SUPERINTENDENTS:

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

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

Communications should reach us Friday for publication next week.

"If thou art blest,  
Then let the sunshine of thy gladness  
rest  
On the dark edges of each cloud that  
lies  
Black in thy brother's skies.  
If thou art sad,  
Still be thou in thy brother's gladness  
glad."

### "A LITTLE CHILD SHALL LEAD THEM."

At Walnut Grove all the Japanese children are in Sunday school. About twenty-four are in average attendance, but only thirteen of these are large enough to be in classes. The little ones enjoy the pictures and are learning to sing. One of the girls, about eight years old, is a natural-born leader, and frequently she will muster all the smaller children, and, marching all through the streets in "Jap Town," they will sing, both in Japanese and in English, "Jesus loves me." All the people will crowd to the doors to listen and to applaud.

### HINTS FOR MEETINGS.

1. Make the meetings kindly, cordial, social, with good programs well prepared on one definite subject each time.
2. Choose the day and hour most convenient for all.
3. Have each meeting well announced from the pulpit and on the church calendar.
4. Begin on time, end on time. Busy women have no time to waste.
5. Meet together quietly in advance of the meeting and talk it over—not all the society, but only the officers and a few most interested. Pray about it together. Ask the Lord to guide and direct. The work is his.

### PERSONAL MENTION.

Mrs. E. B. Chappell, assistant editor of the Missionary Voice, is doing double duty well, for she is also serving in the Department of Foreign Work in the absence of Miss Mabel Head.

Miss Head and Miss Bennett will spend Christmas in Korea. From all accounts, they seem in good health and are finding much to occupy their time and thought. Miss Ella D. Levitt of Changchow, China, has just reached this country for her regular furlough, and will rest in her home in Georgia. Miss Maud Bonnell of Japan, who accompanied her, is in Battle Creek, Mich., broken in health, but recent letters from her give encouraging reports of her improvement.

### LITTLE ROCK CONFERENCE.

Since making the announcement last week about the stereopticon views of the various missions maintained by the Woman's Missionary Council of the M. E. Church, South, Mrs. W. S. Anderson, secretary Monticello District, has learned that the machine must be returned to Nashville by each auxiliary after using it. For further information about these pictures and the accompanying lectures, write to Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn.

### CAMDEN.

The Week of Prayer was observed by the Camden auxiliary from November 5 to 11. There was a large attendance, and each afternoon interesting programs were rendered. On Saturday afternoon the program was given by the children's auxiliary, and was unusually good. Much interest was manifested by all throughout the week, and the collections were good. —A Friend.

### NORTH ARKANSAS CONFERENCE.

At the annual meeting in Jonesboro last February we decided that our Conference would pledge \$5,500 and try hard to pay it. When the Council convened in April there was much heart-ache among the officers because so many real needs for better equipment, new buildings and enlarged quarters had to be refused. So the Council treasurer had estimated a certain pledge from every Conference, that, put together, would come nearer meeting the demands from the field.

North Arkansas Conference was read out \$6,000, and after much discussion the representatives present decided to accept that amount, hoping that the new auxiliaries, which were not assessed at all, would help out the extra \$500. We have paid \$3,074.74, and \$2,925.26 "remains yet to be seen."—Mrs. F. M. Tolleson, Pres. North Arkansas Conference.

### LETTER FROM CONFERENCE SUPT. OF PUBLICITY.

Dear Mission and Bible Study Class Leaders: Have you filled out an enrollment card for each mission and Bible study book used this year? Each new book entitles you to a new enrollment. If you have not sent your enrollment cards to Mrs. Steele, will you not please do so at once, so our record will be complete in the office at Nashville? The following auxiliaries have sent in enrollment cards since January 1, 1916:

Hunter; Argenta, Gardner Memorial, two cards; Mountain View; Helena, two cards; Forrest City; La Grange; Batesville, Central Ave. and First Church; Imboden, two cards; Belleville; Mansfield; Dardanelle; Fayetteville, two cards; Walnut Ridge; Paragould; Searcy; Jonesboro; Blytheville; Fort Smith, North Twenty-first Street and 213 North Fifteenth Street; Conway; Cabot; Hartford.

Please read over this list carefully, and if your auxiliary has had a mission or Bible study class that is not represented in the above list, fill out a card for each book studied since January 1, 1916—Adult, Young People, and Junior.

We ought to have at least three enrollment cards each year from each auxiliary—one for a Foreign Mission book, one Home Mission, and one Bible Study. I have sent enrollment cards to every auxiliary—Adult, Young People's and Junior—in the Conference. If you haven't enough enrollment cards, please let me know and I will supply you with as many as you need. Dear sisters, this is important, so please act at once.—Mrs. A. B. Haltom, Conference Superintendent of Study and Publicity.

### NEWS FROM OUR LEADERS IN THE ORIENT.

We are indebted to Mrs. E. B. Chappell for an interesting extract from an article she had just received from Miss Belle Bennett, president, and Miss Mabel Head, secretary of foreign work of the Woman's Missionary Council, who are now in the Orient to inspect and improve our missions in China, Japan and Korea. This article will be read with gladness by the women of Arkansas, whose prayers have followed our beloved leaders and co-workers. They write:

"We sailed from Vancouver August 10, and after a cold and stormy voyage landed at Yokohama on the morning of August 22. The voyage was exceptional from the fact that there were on board more than 100 missionaries, including members of their families and Mission Board representatives, and also from the fact that the vessel on which we traveled was one of the large Empress boats which had been used in the British colonies. The whole interior had been torn out and then remade, so the inside was practically new. Our Southern Methodist party numbered only eight—four for Korea, two for China, and ourselves; but the family ties were so close that it was a joy to be a member of the little band.

"As we neared the coast of Japan the heavy fog that had hung about us during the entire voyage settled down into a rain that excluded any view of the great Fuji and the harbor sights that many passengers rose early to see. We stopped in Tokio for a short while, and also in Nikko, where many of our China missionaries spend their vacation. Our next stopping place was Karuizawa, another mountain resort, very popular among missionaries. More than a thousand missionaries from all parts of the Orient had gathered. We had the privilege during these few days to meet the greater number of our Japan missionaries and many of the leaders of other boards. We also had an afternoon in Dr. Newton's home, where we heard two men who for years have worked in the great student bodies in government and private Japanese schools. Karuizawa has many fascinating shops, full of interest for all tourists, but the most flourishing business, as far as we could see, was that done by C. H. Deal, who was busy early and late selling gingham and towels woven by the students in the Self-Help Department of the Anglo-Korean School at Songdo.

"After three days at Karuizawa we went with several missionaries to Arima. This is one of the most unique mountain resorts of Japan, and a land of mountain ranges and fertile valleys, so like California. Arima is in the heart of the bamboo country, and basket making is its chief industry. The many hot springs make it a fam-

### 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.

### ARKANSAS SONG LEAFLET.

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

ous bathing place. The low cottages, the narrow streets, without sidewalks, the wide-open shops, just little stalls opening onto the street and into living rooms at the back, and the nude forms of many bathers were of continued interest and wonder to two American visitors. At Arima we were the guests of Miss Maud Bonnell, principal of Lambuth Memorial Bible Training School in Kobe. For the day of our arrival thirty of these Bible women who had been for ten days in the annual conference for Bible study, prayer and discussion of problems, had arranged a service for us as a special welcome meeting. Our hearts were deeply touched as we rose to give them a message from the women in the Missionary Societies back in the homeland.

"The annual meeting of the Japan Mission began the morning following. In the opening session of the meeting, as we were introduced by the president of the Conference, Rev. J. T. Meyers, we were accorded the privileges of the floor, and at all times were given a cordial and patient hearing on any subject. The earnestness, the consecration and the spirit of prayer in the workers was evident at every meeting. After eight days we left for Korea, having allowed ourselves barely time to reach there for the annual conference.

"With Miss Ellasue Wagner as conductor and interpreter, we spent one day on the narrow gauge railroad which leads to the straits between Korea and Japan. Cholera had made its dread appearance in Kobe, and we faced possible detention at the Korean port. A night on the straits and a day's ride through S. Korea brought us directly to Seoul. Our destination was Songdo, but as we pulled into the capital city and the train drew up to the station our missionaries, with a number from other Boards, stood waiting on the platform to give us a welcome, face to face. The few minutes passed quickly and the train moved on to Songdo. Here the missionaries, pastors, Bible women and teachers met to give us greeting. After the Japanese officials learned that we were only ordinary visitors on a very peaceful mission, we took jin-

#### Whenever You Need a General Tonic Take Grove's

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

#### 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.

#### 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.

rickshas and went to Holston Institute, where the students waited to greet us. It is hard for any foreigner to picture a Korean city or town without having seen it."

#### OUR SCARRITT BIBLE AND TRAINING SCHOOL IN KANSAS CITY.

"Attempt Great Things For God; Expect Great Things From God," is the motto of this school for training young women for Christian work in the home and foreign fields.

It has seven well equipped resident members of faculty. Able non-resident faculty and lecturers. Nine well selected reference libraries. Attractive buildings; beautiful location. Opportunities for social service investigation in great cosmopolitan city. The school combines high grade instruction in the class room with practical training in city mission work, directed by skilled supervisors. The course comprises systematic instruction, by means of text books, lectures and research work, followed by examinations. Field work in Religious Pedagogy and Social Service. Each student enrolled in the Deaconess Course does research work in an assigned district.

It has done pioneer work in Christian social service in the South. It has proved to the church and to many communities that training is essential to efficient service. It has promoted the growth and efficiency of the deaconess movement.

Scarritt School was erected when Kansas City was sorely lacking in hospital facilities. It established a small, well equipped hospital and nurse training department, through which it inaugurated a new era in nursing in the city, and for thirteen years maintained its high position. The hospital closed in 1906 because the building was inadequate to meet the increased growth of the school and hospital. Fifty-eight nurses received diplomas and are recognized as occupying first rank in their profession.

From 1892 to 1916 the school has had an enrollment of 1,362, registering 870 different students, and has awarded diplomas to 387 graduates. Besides those who completed the course, many entered for one year or for shorter courses and are rendering effective service in their homes and churches. Their leadership in church activities attests the thoroughness of their training. Four hundred and six trained workers have gone into service for Christ and the church; 58 are graduate nurses; 162 are foreign missionaries in ten mission fields; 176 are deaconesses and home missionaries. Forty-two city mission boards are under the Woman's Missionary Council, M. E. Church, South, and practically all have been served by one or more workers trained in this school. Its richest heritage is these trained and capable workers.

This, our only Bible and Training School, needs gifts. The past work of the school will endure because it has been wrought in lives. With adequate support, its future work should show marvelous increase in efficiency and power. It needs large gifts to relieve the burden assumed by the Woman's Missionary Council for its maintenance. Steady, systematic annual subscriptions would bring permanent financial relief. Hilarious, munificent gifts would not only insure its support, but guarantee its extension.

It needs young women, well educated, well poised, and with a vision of

## Sunday School Department

### Contributors:

A. L. DIETRICH.....Field Secretary, Gulf Division  
1414 Twenty-third Ave., Meridian, Miss.  
REV. C. N. BAKER.....Field Secretary, Little Rock Conference  
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### SUNDAY SCHOOL LESSON FOR DECEMBER 3

By Rev. P. C. Fletcher.

Subject—Jesus Christ, The First and the Last—Rev. 1:18, 17-20.

Golden Text—Fear not; I am the first and the last, and the living one, and I was dead, and behold, I am alive for evermore.—Rev. 1:17-18.

Introduction—The wonderful Book of Revelations was written during the reign of Domitian, about A. D. 81-96. This was a period of bitter persecution of the Christians. The author of the book was St. John, the apostle. He wrote it during his banishment on the lonely island of Patmos, in the Aegean Sea, not far from Ephesus.

1. A Word About the Book of Revelation. The word is the translation of the Greek word Apocalypse, signifying the unveiling of something hidden or unseen, things not visible to our bodily eyes. Hence the Book of Revelation is the unveiling of the unseen spiritual world. Some one has said: "This glimpse into the unseen was given in the best possible form, in which the unseen reality was pictured before them by visions and symbols and emblems and pictures, far more vivid and real than any mere description could furnish. Prof. H. B. Swete declares: "Of the 404 verses which compose the Revelation, 278 have ideas, words, and phrases found in the Old Testament." This symbolic language was used by St. John just as we use any secular language that best expresses the truths we would make known.

2. The Certainty of Final Victory. We can not read the Revelation without feeling the certainty of the final victory of Christianity. Let us not forget that Jesus Christ came to redeem humanity from sin. He has not failed thus far. He will not fail in the future. Though often the outlook may be dark, yet God is on His throne, the world's needs, to consecrate themselves to the service of Jesus Christ for humanity and to enter the school to receive inspirational instruction and technical training.

It needs unceasing, prevailing prayer for the institution, that it may fulfill its high mission to Christian womanhood; for its faculty that they may be divinely guided in meeting the problems and responsibilities devolving upon them as instructors and leaders; and for the students that they may receive ample equipment for the service of Christ, and, with a quickened sense of their responsibility, may be prepared to fill with honor their place among the workers for God and needy humanity.

The silver and the gold belong to God, and the institution was erected in His honor. Shall not prayer be also offered that He may constrain men and women endowed with wealth, out of their abundant means to give for better equipment and to provide for needed extension!

"More things are wrought by prayer than this world dreams of;"

Therefore, the greatest gift that can be offered in aid of the school is intercessory prayer."

Christ did not die in vain, righteousness is making rapid progress, there are millions of heroic folk who would go to the stake rather than prove disloyal to Christ. It behooves us to pay little attention to those who declare that "the Church is falling into decay." It is not true. Facts contradict such a conclusion. The Church was never so pure or so powerful as she is today. The Bride of Christ has not lost her winsomeness. The total church membership in the United States in 1914 was 36,668,165, and twice the number of communicants may be claimed as adherents. Though the Sunday school is comparatively a new movement, there are no less than 26,000,000 children who are students of God's Word. The Christian Endeavor Society, which was not organized till 1880, now has a membership of 4,000,000. The Young Men's Christian Association has 597,857 members in America alone. In the year of 1913 over 2,000 new churches were built in this country—one church every hour of an 8-hour working day. Does this look as if Christianity were losing out? The percentage of increase in the Christian churches is greater than that of the population.

3. Christ Is the Center of the World's Great Thinking. No wonder John's revelation shows Christ as "Alpha and Omega," "the first and the last." He is the life of the world. He is the hope of the Church. He is the Prince of Peace. He is the joy of religion. He is the emancipator of the race. He is the conquering One. Never in the history of Christianity have there been so many books coming from the press about the Christ as there are today. The human mind and heart cannot dismiss Jesus. There has always been "a division because of Him." "Jesus Christ, who is the faithful witness"—what strong language. We should have little patience with those who seem to take a holy delight in abusing the Church of Christ. I recall what the late Bishop C. B. Galloway said in a sermon one day, "Who dare abuse the Bride of Christ?" Christ gave himself for the Church. The Church will not fail to do Christ's bidding. Individuals, here and there, may be slow to obey, but the great marching army of our Lord is going on to victory. Christ leads the way. He is in the forefront. Away with the cry, "Back to Christ."

### 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.

The Great Captain is going on before.

4. **The One Who Loves Us.** The lesson contains a very beautiful expression—"Unto him that loved us and washed us from our sins in his own blood." Ah! Here we see the divine love and infinite sacrifice. Love is the dynamic force of Christianity. All other religions are based on force or fear or superstition or fanaticism. Christianity is based on love. We are asked to love Christ because he is lovable. We cannot love a hateful deity. If God is such a God as some have made him out, no wonder many refuse to love him. He is not a God of vengeance, of hate, of vicious power, of merciless authority. Christ taught us to say "Our Father." He tells us that "God so loved the world." He "washed us from our sins in his own blood," because he loved us. "His own blood." Some people today object to the idea of the atonement. They want the blood left out. They say, "I do not take to a bloody religion." Well, blood runs all through human life. Blood stands for sacrifice, heroism, suffering, atonement, life. We come into the world sustained by the mysterious power of blood. Every great event in human history is written in letters of blood. Bishop Candler fittingly declares that "this world can never be saved by the preaching of a bleached gospel." Spurgeon used to exhort his young ministers to "make much of the blood." The preacher and the Sunday school teacher that leave out the blood have left out the Christ. Both should be honest enough to resign.

5. **John Knew and Loved Christ.** No wonder Christ appeared to John on Patmos. John was in tune with the Infinite. If our hearts and minds are in oneness with Christ, He will speak to us of the "hidden things." God does not confide his secrets to triflers. The soul that is spiritually susceptible is the soul that receives the "wireless from heaven." We do not have to be able to explain much of the figurative language of the Revelation to get beautiful and helpful lessons from it.

#### SUNDAY SCHOOL BOARD, NORTH ARKANSAS CONFERENCE.

As we come to the close of the year your Board has received but little more than half enough money to pay its operating expenses for the year. To pay the salary of the Field Secretary an assessment of \$200 was levied on the Sunday schools of each district. On charges that fail to observe Children's Day an assessment of 1 per cent of the salary of the pastor was levied to be collected with the other Conference collections and prorated equally with them. The pastors have, many of them, failed us in both these matters. Unless the pastors help us we are hopelessly embarrassed for the next year or two. Brother pastor, will you not see to it that the one per cent assessment has a fair show with the other collections? No interest of the church is more important. Last year the Board of Missions received \$15,606, as shown by the Conference minutes. The Sunday schools paid \$4,914.00 of this amount, almost one-third of all the money raised by the Conference for both Home and For-

**The Inward Effects** of humors are worse than the outward. They endanger the whole system. Hood's Sarsaparilla eradicates all humors, cures all their inward and outward effects. It is the great alternative and tonic, whose merit has been everywhere established.



Gravelly Sunday School and Its Cotton Crop.

#### GRAVELLY SUNDAY SCHOOL.

Gravelly, a small village in Yell County, thirty miles up Fourche River from Plainview, the nearest railroad point, has one church. The membership of this church is 113, and 26 of these have been added this year.

This church is putting special emphasis on the Sunday school and there have been 209 enrolled in the school this year. The attendance runs from 100 to 140. These pupils are divided into eight classes, the lodge hall over the church being used for three

classes.

The teachers and officers meet for council and study of the lesson every Thursday night.

The officers and teachers are efficient, punctual, and regular in attendance.

Grandmother Cocherham, who helps to teach the little folks, has taught in the school for about forty-four years.

The school planted and cultivated six acres of cotton this year, which netted \$300, the rent being given by

Brother Bob Caviness and the ginning by Brother Bud Peters.

Mr. N. M. Campbell, principal of the public school, was manager of the crop.

Part of the proceeds of this crop was used to pay an old parsonage debt, and the remainder will be used for the school.

Brother Lindsey's work has been invaluable to both school and pastor this year, as well as our elder's work, Brother J. H. O'Bryant.—C. D. Garner, Supt., H. A. Stroup, P. C.



Bethlehem Church and Sunday School, Hickory Plains Circuit, Rev. J. W. Nethercutt, Pastor.

#### BETHLEHEM CHURCH, HICKORY PLAINS CIRCUIT.

On this page is a picture of the Bethlehem Sunday school, and its new home just being completed on the

foreign Mission work. In addition to this contribution to the extension of the work of the Church, we have furnished literature for the needy schools in the new fields that the church has attempted to occupy through the expenditure of the money received by the Board of Missions. Brother Pastor, is it not a small thing for the Conference to ask you to make a small contribution for the development of this work? Are you going to help us, or just pass the matter over and let the work go along as best it can? We are counting on you. Unless you do help, the Board is hopelessly embarrassed for the next year or two.—W. T. Martin, Chairman.

Hickory Plains Circuit, J. W. Nethercutt, pastor; R. E. Cochran, Superintendent. Early in June this school was meeting in an old building 30x40. A two days' Sunday School Institute was held and the importance of a modern building was stressed. Result; Mr. Harry Weston, one of Little Rock's best young architects, who has kindly offered his services to the Sunday School Board, was called into consultation, and the above building stands as a monument to the progressives of this community. This building has an auditorium 60x70 feet, seating three hundred and fifty people. It has a choir loft connected with the platform. The main auditorium has a dome in the center of the ceiling which has good ventilators. The rear of the building adjoining the main auditorium is the Sunday School Department, consisting of ten class rooms with the Cradle Roll and Primary Department in the center. The

passage between the class rooms and the auditorium is provided with a rolling partition which, when opened, makes both departments into one room.

On the completion of their new building the secretary was called in to finish organizing and grading the school. Now Bethlehem has a modern Sunday school building with a Sunday school organized and graded throughout, and all departments doing great work, from the Cradle Roll with Mrs. John Glover as Superintendent, to the Old Men's Wesley Bible Class with Brother McCloskey as teacher. And the church is 12 miles from the railroad! Let us have more schools like it. The Sunday School Board of the Little Rock Conference stands ready to help all its rural Sunday schools reach the standard set by the Bethlehem community. What community will be next?—Clem Baker, S. S. Secretary.



## EPWORTH LEAGUE.

THE EPWORTH LEAGUE LESSON  
NOTES FOR DECEMBER 3.

By Rev. H. C. Hoy.

The Consecration of Business Life.  
Scripture References: Rev. 3:14-22.

Business life should be regarded as a part of the kingdom of God. If business men regarded their work as God's work it would bring cleaner methods into the business world. Business pursued as a part of God's work would become a source of inspiration. Men would love their business life because it would be a means to a higher end.

First.—The Sacredness of Business Life.

1. Business is not sordid. It has been the custom to look upon business as a sordid and selfish way of doing things. People have thought that to be a success in business, all loftier sentiments must be sacrificed. Such a spirit has made it possible for men to

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.

## WARNING ORDER.

State of Arkansas, County  
of Pulaski—ss.  
In the Pulaski Chancery Court,  
E. W. Hood, Plaintiff,

vs.  
Lena M. Hood, Defendant.  
The defendant, Lena M. Hood, is  
warned to appear in this court within  
thirty days and answer the complaint  
of the plaintiff, E. W. Hood.  
November 22, 1916.

J. S. MALONEY, Clerk.  
F. A. GARRETT, D. C.  
Green, Kelley & Lusby, Solicitors for  
Plaintiff.  
A. C. Martin, Attorney ad Litem.

## 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.

## BIBLES AND TESTAMENTS.

The American Bible Society will have a nice stock of Bibles and Testaments at Searcy for the North-Arkansas Conference, and samples at the Little Rock Conference.

Pastors, Sunday School Superintendents and teachers should get their holiday supply then. We have them in all languages at the cost of production.

D. H. Colquette, Field Agent,  
Y. M. C. A. Building,  
Little Rock, Ark.

JOHN P. ALMAND  
Architect

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

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## CLASSIFIED ADVERTISEMENTS.

## PERSONAL OPPORTUNITIES.

Get Acquainted Offer.—Make good salary during spare time and get a beautiful Cabinet Photograph free. Write for particulars, T. Phillips, 1011 Chestnut St., Phila., Pa.  
Guinea Pigs.—Raise them. We buy your young stock. Easy, Profitable, Big Demand. Full particulars for stamp. Cavy Sales Co., Fuller Bldg., Springfield, Ohio.

## REAL ESTATE.

Virginia Farms.—Best bargains ever offered in Virginia. Many on salt water. All sizes. Write for our list. H. C. Hoggard & Co., Norfolk, Va.

rise, who put forth the slogan business for the sake of business, must not know sentiment. Consequently, there have grown up men in our nation who do not hesitate to rob the poor of the necessities of life in order that they might swell their dividends. However, I am glad to note a change for the better. The business world is coming to see that the business life means more than sordid greed. Why should a man crush the life out of thousands that he might endow a university or build libraries.

Do as Mr. Ford and others—co-operate with labor and help to make it efficient and self-respecting. Then all in a co-operative manner can put forth public improvements without the suffering of any.

2. Business is a part of the kingdom of God. The old idea that only the church was the kingdom has been exploded and supplanted by the larger idea that every legitimate phase of life is a part of the kingdom, and therefore served. Now we know that business life is one of the greatest and most essential phases of modern life. No man is disgraced by being in business. Hence, a man may serve God just as much in business as in the pulpit. Such a person, through his energy and brains, furnishes the means by which the Church may evangelize the world. Moreover, if men realized that business was a sacred trust it would do away with shady methods and would ultimately help business by enlarging men's faith in one another, thus strengthening honesty and credit, relieving many bankruptcies and much needless waste.

Second.—Consecrated Business Life Is Christianity's Greatest Asset.

1. The one great unrealized aim of militant Christianity is the business world. We all know that very few professed Christians have consecrated their business to the Lord. They profess Christ in every way but by giving. Very few men give even the Lord's tenth. They spend the Lord's money in needless luxuries upon their families. Such a misuse usually means a ruined family. The one thing that needs to be driven home in the minds of the people is that they have no right to waste God's substance so long as there are unsaved souls in the world. To be consecrated means that business should, too, be consecrated.

It is an evident fact that if the business life of our nation was consecrated the world could be taken for Christ in this next generation. Every field would be amply manned and provided with the proper equipment.

2. Consecrated business life would be a means of blessing to those who so acted. Men who have not consecrated their business life to God will never know the full joy of sonship with God. Moreover, the Lord dares not trust such men or families with much wealth for any great period. They would misuse the power derived and hinder God's work. Hence, the reason for the truth of only three generations from shirt sleeves to shirt sleeves.

The wealth must be shifted to people who will use it to promote the cause of Christ. God has subordinated everything to the final triumph of His son. All mankind must be redeemed, and it is a part of the plan that man, through Christ, shall be the agent by which the climax of the kingdom is to be brought into the world. The business world in the hands of God means all the world for Christ.

## CHILDREN'S DEPARTMENT.

## THE LITTLE GENTLEMAN.

I knew him for a gentleman  
By signs that never fail;  
His coat was rough and rather worn,  
His cheeks were thin and pale;  
A lad who had his way to make  
With little time for play;  
I knew him for a gentleman  
By certain signs today.

He met his mother on the street,  
Off came his little cap;  
My door was shut, he waited there  
Until I heard his rap.  
He took the bundle from my hand,  
And when I dropped the pen;  
He sprang to pick it up for me;  
This gentleman of ten.

He does not push or crowd along,  
His voice is gently pitched,  
He does not fling his books about,  
As if he was bewitched.  
He stands aside to let you pass,  
He always shuts the door,  
He runs on errands willingly  
To forge or mill or store.

He thinks of you before himself;  
He serves you if he can,  
For in whatever company  
The manners maketh man.  
At ten or forty 'tis the same,  
The manner tells the tale,  
And I discern the gentleman  
By signs that never fail.

—Margaret E. Sangster.

## GENTLEMAN JACK.

When Jack grows up he wants to be as fine a gentleman as his big, kind father. His mother told him that he would have to begin being one while he was still a little boy if he wanted to succeed very well, and he began trying at once.

Whenever he and his father walked out together he always watched him very carefully and tried to do just what he did; if they met a lady Jack's cap soon learned to come off almost as soon as the big man's hat; he learned not to push and jostle where there was a crowd; how to treat a woman if she was poor or had too many bundles to carry; not to let doors slam in people's faces or be rude or rough or impatient. When home was reached they had to be better than ever, because that was where father's wife lived. She was Jack's mother, too, you know, and, of course, they both thought her the very finest lady in the land.

One day some older boys laughed at him for being polite to some little girls they met on the way home from Sunday school.

"I told them 'course I raised my cap," he said that evening, "cause a gentleman always raises his hat to ladies, and little girls are little ladies."

His mother petted him very much after that, and called him her own "little gentleman," besides a number of other names. Jack was beginning to think very babyish, but he bore it as well as he could, because, you see, he had learned that a gentleman is always kind, and he did not like to hurt her feelings.

His father praised him, too, though not so much as his mother, and then he tried to explain to him, as well as a little boy could understand it, what it really means to be one; how a gentleman will not lie or steal or do anything mean or dishonest; how he will not take advantage of anyone, smaller or weaker than himself; how he can be trusted to do what is right, even when it would help him very much to do wrong and nobody but himself need know about it, and what a fine thing it was after all just to know in his own heart that all the world could trust him.

It was a very sober little boy who trotted off to bed soon after that. He had made up his mind to be all his father had said, which was rather a big thing for so small a boy to undertake, but he had an opportunity to try himself the very next day.

"Jack," said his mother, "I want you to stop at Mrs. Bates' on your way to kindergarten this morning and leave this little pudding for Jimmy. Be sure to ask how he is feeling today."

"Yes'm. I'll be glad to." Jack prided himself on his manners, and here was a fine chance to show them. How good the pudding smelled!

"If I only had a bite," he thought.

## Sister: Read My Free Offer!



I am a woman.  
I know a woman's trials.  
I know her need of sympathy and help.

If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week. If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living,

## I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT

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

MRS. M. SUMMERS, - - - - Box 205, SOUTH BEND, IND.

**WATCH** for the Bible Bargain advertisement in this paper next week. They are the most appropriate gifts.

## 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.

"It isn't fair to give all the nice things to sick people."

Before he could get half way around the block he just had to raise the napkin and take a peep.

O, what a fat raisin right on top! Suppose he took it. Nobody need know. And, indeed there is no telling what might have happened to poor Jimmy's feast if Jack had not suddenly remembered what his father said about the gentleman. Down came the napkin, up went a small head, and an untouched pudding with a raisin in the top went safely into the Bateses' cupboard to wait till Jimmy's luncheon time.

"That Harris boy is the most gentlemanly little fellow in town," said Mrs. Bates, but Jack, of course, did not hear her. He was not thinking of his manners, anyway. He was feeling in his simple way how good it is to be trusted.—Child's Gem.

#### SURPRISE IN THE CHERRY PIE.

"Mother, don't you think that if I'm going into the exhibit this fall I ought to begin learning how to cook pretty soon?"

"Yes, Helen, I do, for the summer will go by before you know it. What would you like to make first?"

"Oh, I think pies would be the nicest."

"I guess that's because you're so fond of them, dear. But they are not very easy things to begin with. I should think gingerbread or cookies or rice pudding would be better."

"No, I'd rather make a pie, mother, if you don't mind—a cherry pie like the one we had at grandma's last week, for I'm sure that would win a prize anywhere."

"I haven't a doubt of it, Helen, for your grandmother is a famous pie-maker. And you shall learn how to make them, too, though I haven't time to teach you this morning. But you

#### 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 flake, 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.

#### 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.

WHEN WRITING OUR ADVERTISERS  
PLEASE MENTION THIS PUBLICATION

can help me with mine if you'd like to."

"Oh, that will be fine, mother! What shall I do first?"

"Well, here are some cherries that need to be stoned. Suppose you begin with these. Only be very careful to get all the stones out, for it spoils a cherry pie to bite unexpectedly onto a hard stone. Take the bowl over by the window where it is cool. And you'd better put on your apron, for the cherries are very juicy this year and you musn't get anything on that pretty new gingham dress."

"All right, mother, but I don't see why you have to wear aprons if you cook. I hate them. Please, after you get the crust ready may I put in the cherries and do all the rest?"

"Yes, if you'll hurry and get them stoned."

"I will, mother. See, I've got a lot done already."

Then Helen sat down by the window that looked out onto the smooth green lawn and the vegetable garden beyond. Her little fingers worked very fast at their task but her eyes would wander from one thing to another, both inside the house and out. And quite often they rested on her two brothers where they were at work in the garden. At times she almost wished she were there too, for she loved to be out-of-doors, especially wherever either of the boys was.

And seeing the boys made her think of surprises. For all three of the children loved them better than anything else and had a new game in which they were constantly trying to think up a new one. Today it was her turn and her little mind began to work as fast as her fingers. After a few moments, if you had looked at her face, you would have known she had hit upon something that pleased her very much. For fun danced in her big bright eyes and her face laughed all over.

Then she said softly to herself, "I know what I'll do to surprise the boys today. I'll stone all the cherries but just two big ones and I'll leave those just the way they are. Then when the boys get their pieces of pie at dinner they'll eat very fast, 'cause they love cherry pie so, and all of a sudden they'll bite on a stone and they'll be so awfully surprised that it will make them mad. Oh, won't it be fun!"

So Helen went on with her work and finished just as her mother said she was ready for the cherries. Then the two went into the big pantry and the pie-making began. Mrs. Sanderson had already rolled out the pie crust and covered a plate with it. So the first thing she had to show Helen was how to arrange the cherries. Then they sprinkled over them a heaping cup of sugar and a little flour to keep the juice from running out and over it all they put the thin upper crust, which they wet with enough cold water to make it nice and flakey. Then they placed it in the hot oven to cook and Helen ran out into the garden, saying it was too warm to stay in the kitchen any longer and that she had had enough cooking for one morning.

Then she got so interested in what the boys were doing that she forgot all about the cherry pie and didn't think of it again until dinner time, when they saw Biddy bring it into the dining room and set it down before her mother to serve. But she was just as anxious for her piece as the boys and began eating it quite as rapidly.

Then some one mentioned the cir-

cus that was coming to town the next day and all three children began to talk together as fast as they could and got very excited as they begged their father to take them to see it. And though they knew much better, I am sorry to say they tried to eat and talk at the same time. And then it was that something happened that gave Helen the biggest surprise of the day.

She had only partly swallowed a big mouthful of pie when she began, "Oh, father, do you suppose the baby elephants will"—when her teeth came down on something hard and she stopped short and wondered what had happened.

Her mother, noticing it, asked, "What is the matter, Helen? Is it that tooth again? You must have something done for it at once."

But Helen did not answer her and after a moment went on eating her pie. By this time father was telling something very interesting about the young elephants and Helen interrupted with, "Now, father, if you don't take"—

She got no farther, for again her teeth came down upon something hard and this time she gave a queer little scream and put her hand up to her mouth.

And when she took it down again, to her astonishment there were two hard objects in it, one a big cherry stone and the other the front tooth that had lately been giving her so much trouble.

Of course, everybody wanted to know what had happened and Helen couldn't very well show them the tooth without the cherry stone, so she opened her hand slowly and let them see what she held.

"Why, that's too bad, my dear," said father. "Biddy must have been careless and left a stone in one of the cherries. Mother must be sure and speak to her about it."

But mother looked knowingly at Helen and waited for her to say something. Then Helen, without a moment's hesitation, said bravely, "Biddy didn't make the pie, father. Mother and I made it—that is, mother did and I helped her. While I was stoning the cherries I wanted a surprise for the boys so I left the stones in just two of them 'cause I thought they'd each get one in their pieces and be surprised when they bit on them."

"Well, the surprise is on you this time, little daughter, isn't it?"

"Yes, but it isn't such a bad surprise after all, for it pulled out that tooth and now I shan't have to go to the dentist's. Mother said if I didn't pull it myself or let her do it by Saturday I'd have to go and see Dr. Wheeler."

"Well, it worked out all right in your case, Helen, but it wouldn't have been so nice if mother or auntie or I had broken off one of our teeth on a cherry stone or swallowed one by mistake. I don't think I should plan that kind of a surprise very often if I were you."

"Oh, I won't again, father, I promise you. But this time I think it was a pretty good thing that there was a surprise and that it was on me instead of on any of the rest of you. And I'm going outdoors and give three cheers for the cherry stone that pulled my old tooth. Come on, boys, and help me."

And upon that the three children ran out of the dining room and quickly disappeared from sight in the tall flowers of the garden.—Gertrude Fisher Scott in Zion's Herald.

#### NEWS OF THE CHURCHES.

##### LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Dr. Monk led the devotional service. Dr. Wilkinson led in prayer.

Brother Fizer reports a good day at Hunter. Sunday school on the increase. Church in better condition than at the beginning of the year.

Brother Hundley reports constant increase and growth in grace and brotherly love through the year. Church in good shape. Good prayer meeting Wednesday evening. Services and Sunday school well attended. Epworth League had fine services. Five additions.

Brother Rodgers reports services of the day well attended. Five additions Sunday. Things moving along nicely.

Brother Musser reports a gradual increase in attendance at the services at Capitol View. Spiritual condition improving all along. Dr. Monk preached a fine sermon Sunday night week. Largest congregation Sunday night of the year.

Brother Hammons reports the services at Winfield finely attended Sunday. Twelve additions to the church. A new church building has been put on foot.

Brother Hively reports a good day at Gardner Memorial; a very profitable church conference Sunday night; splendid Sunday school.

Dr. Wilkinson had good prayer meeting at First Church, Argenta. Fine Sunday school. Pulaski County Sunday School Association Sunday night. Closing out fine for the year.

Brother Fitzhugh had a very good day at Henderson, with the congregation about as usual.

Brother Hutchinson had great congregations at First Church throughout Sunday. Young people's work in fine

## TURN HAIR DARK WITH SAGE TEA

If Mixed With Sulphur It Darkens So Naturally Nobody Can Tell.

The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked and faded hair is grandmother's treatment, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the troublesome task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product, called "Wyeth's Sage and Sulphur Compound," for about 50 cents a bottle. It is very popular because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time. By morning the gray hair disappears, but what delights the ladies with Wyeth's Sage and Sulphur is that, besides beautifully darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive; besides, prevents dandruff, itching scalp and falling hair.

#### LETTERS FROM ITALY, SWITZERLAND AND GERMANY.

My book of travel makes a pretty Christmas gift. I will mail it to any address for \$1. Mrs. W. H. Pemberton, 303 East Sixth street, Little Rock, Ark.

shape. Six additions. One of the best quarterly conferences that First Church has seen in a long time.

Dr. Richardson reports a good day at Asbury. Fine congregations. Sunday school and League had good services. Six additions.

Dr. Monk was at Des Arc Sunday with Brother Rogers, holding his services. He reports Brother Rogers very low.

Dr. Monk says he has very seldom seen a people who have so manifested their love for a pastor as the people of Des Arc have toward Brother Rogers.

Brother Baker had a very good day Sunday at Twenty-eighth Street. All services very well attended; good congregation at night. Good spiritual services throughout the day.

Brothers C. N. Baker, John P. Lowry and Brother Rule were present. These brethren always bring sunshine with them.—J. D. Baker, Secy.

#### HOT SPRINGS METHODISM.

Present: Robertson, Steel, Hughes, Holland, Duckworth.

Copeland—(Central). Good congregations at both services yesterday. Very good Sunday school. Everything in full for Conference.

Duckworth—(Oaklawn). Good congregations at both hours. Night

## CALOMEL SELDOM SOLD HERE NOW

### Nasty Drug Salivates, Makes You Sick and You Lose a Day's Work.

Every druggist in town—your druggist and everybody's druggist has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine. No biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

#### 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.

#### WARNING ORDER.

State of Arkansas, County of Pulaski—ss.  
In the Pulaski Chancery Court.  
Ella Beecher, Plaintiff,

vs.

Everett Beecher, Defendant.  
The defendant, Everett Beecher, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Ella Beecher.  
November 22, 1916.

J. S. MALONEY, Clerk.

F. A. GARRETT, D. C.  
Price Shofner, Solicitor for Plaintiff.  
E. G. Shofner, Attorney ad Litem.

crowd large. Very fine League service. Five accessions since report. Ninety-six have been received into the church this year. All claims and salary have been paid in full.

Hughes—(Superannuate). Visited in country about Mountain Valley last week. Was at Gum Springs Sunday a week ago, and at New Salem yesterday. They have two splendid Sunday schools at these two places. Sam Brown at Gum Springs and Jim Lynch at New Salem are carrying their schools in most systematic and successful way. Hughen has done a good work on the Hot Springs Circuit. Was with Brother Robertson last night. As usual, he preached an interesting and helpful sermon.

Steele—(Superannuate). Preached for Brother Robertson yesterday. Enjoyed the day very much.

Robertson—(Parke Avenue). Good day. Had Brother Steele to preach for us yesterday morning. Good, live sermon. Everybody loves Brother Steel and extends to him a hearty welcome. Two applications for church membership. Very fine League. Our young people are alive.

Holland—(Third Street). Had a good day. Good congregations at all services.—R. L. Duckworth, Secretary.

#### THE STRONG'S TERRITORY.

In renewing my subscription to the Arkansas Methodist I mentioned that things hereabouts were cheering, etc., referring more especially to our church movements, and the exceeding beauty of this large and once prairie section, in which my churches on the M. & O. and I. C. Railroads are located.

The "Rock road" highways with the many autos and the numerous railway trains and splendid homes make a scene of capitivating interest, but perhaps I did not say, as you inferred, that it was "about the richest farming country in the land."

It is fertile and delightful for farming, I suppose, though principally a hay district (alfalfa, etc.) Fine cattle, too, are an industry, and the territory entire is highly valuable.

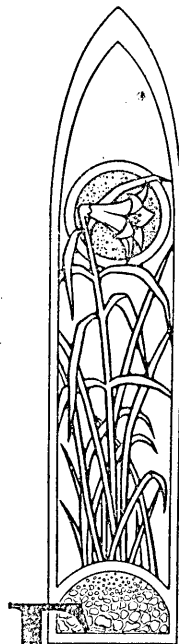
The "Delta" of North Mississippi is far more fertile than is this Strong's and Prairie belt; much soil, too, in your state is good as can be. I was not writing in my business note referred to for print, nor about farming, nor even for mention.

The Conference convenes very soon. Bishop W. B. Murrell, principally of Mississippi, but first of Alabama, is to preside. Winona, the place of meeting, is convenient of access and the constant gains in church interests give inspiration and hope to the working forces of the church.—A. H. Williams.

#### McCRORY.

On last Sunday night, November 12, Dr. W. F. Evans, our presiding elder, preached for us. A large congregation was very much entertained by his good sermon. On Monday morning we had our fourth quarterly conference, winding up our year's work in good shape. We are glad to say that the salary and all claims are paid up in full, with the first month's salary for next year already in the hands of the stewards, awaiting the coming of their new pastor.

The Lord has been mighty good to the people of McCrory this year in blessing them with good crops and high prices for all they have harvested. In return they have shown their appreciation of His goodness toward them by building for Him a beautiful



## You've Got to Trust Some One

When you buy an organ you cannot see it in advance. A good organ is built *after* the order is placed. Even then what you buy is really intangible—permanent tone. All the rest, the mechanical parts, are but means to this end. Therefore you must trust some builder to give you that tone quality, that voicing of the pipes which is *the organ*. Why not trust to the experience, skill and integrity that has made the history of the Estseys for over 70 years?

ESTEY ORGAN COMPANY

Brattleboro

Vermont

# ESTEY ORGANS

temple in which they can praise His holy name for years to come. We are just completing one of the most modern churches in this part of the State. This beautiful building, furnished in every way complete, will be ready and waiting on the second Sunday in December for the man who is to serve these people another year.

We, the pastors of Helena District, love our presiding elder and thank God for the way in which he has led us these two years. He is a man who loves God and His great cause, and one whose work God has honored.

In the winding up of our year's work I have many things to be thankful for, but most of all I thank God for the good meeting we had and for more than a half hundred people who have joined our church during the year.—S. M. Yancey, P. C.]

#### PARK AVENUE CHURCH, HOT SPRINGS.

As we, are closing out our fourth year at this place a few statements concerning the progress of the work done here may be of interest to the readers of the Methodist.

In the first place, we are glad to state that we have some very loyal and faithful members who are ever ready to hold up the hands of the pastor. They are religious and much interested in church work. There has been a gradual growth in numbers and spirituality during the four years we have been here. The Sunday school has continued to grow and increase in interest, while most of the accessions to the church have been from the Sunday school.

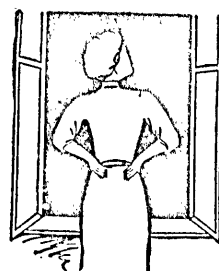
As to our Epworth League, we think we have the best in the city, and at

## To Live Long!

A receipt given by a famous physician for long life was: "Keep the kidneys in good order! Try to eliminate thru the skin and intestines the poisons that otherwise clog the kidneys. Avoid eating meat as much as possible; avoid too much salt, alcohol, tea. Try a milk and vegetable diet. Drink plenty of water, and exercise so you sweat—the skin helps to eliminate the toxic poisons and uric acid."

For those past middle life, for those easily recognized symptoms of inflammation, as backache, scalding "water," or if uric acid in the blood has caused rheumatism, "rusty" joints, stiffness, get Anuric at the drug store. This is a wonderful eliminator of uric acid and was discovered by Dr. Pierce of Invalids' Hotel, Buffalo, N. Y. If your druggist does not keep it send 10 cents to Dr. Pierce for trial package and you will know that it is many times more potent than lithia and that it dissolves uric acid as hot water does sugar.

#### WHEN IT LOOKS DARK to any weak or ailing woman,



Dr. Pierce's Favorite Prescription comes to her help. For "female complaints," pains, internal inflammation or ulceration, bearing-down sensations, and all chronic weaknesses and derangements, this is the proven remedy. It's the only one so sure that it can be guaranteed.

"Favorite Prescription" will benefit or cure, in the case of every tired and afflicted woman.

An easily procured vegetable pill is made up of May-apple, the dried juice of the leaves of aloes, and the root of jalap, made into a tiny pellet and coated with sugar. It was first put into ready-to-use form by Dr. Pierce nearly 50 years ago. Almost every drug store in this country sells these vegetable pellets in vials for 25c—simply ask for Dr. Pierce's Pleasant Urinary Acid Pellets. They have Dr. R. V. Pierce stamp.

# WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and \$1.00 at all Drug Stores.

#### WAKING UP.

Discriminating parents who are seeking the best possible Commercial Training for their sons and daughters are waking up to the fact that James Business College, located in Conway, where the educational, social, moral, home and religious influences are the very best, is a safe place to send their sons and daughters. Rates the lowest; service the best. Address,

JAMES BUSINESS COLLEGE  
Conway, Arkansas



a recent service our P. E. said we had one of the best in the district.

The Woman's Missionary Society has done a noble work. We have never served a charge where the good women have done better service than here. They have added two rooms to the parsonage and made a great many other improvements. The Juvenile Missionary Society, with about twenty members, is doing well under the leadership of Sister Hardy.

There is only one point at which we have made no progress, and that is in finances. In many respects we have done very well, but there is still room for great advancement in this line. Many of our people are poor and hard working, but many do not measure up to what they should in this regard. But, after considering all things, this church has done well and the future is encouraging. We are hopeful of making a much better financial report this year than last.

In bidding adieu to our people we wish to express our very great appreciation for their kindness and assistance while we have been among them. We have some noble and true people here, whose desire is to see Zion prosper. May the good Lord bless them all, and may they give the coming pastor as warm a reception as they gave the retiring one. We would not overlook the kindness extended to us by some of our neighbors who hold membership at Central Church. They have certainly been thoughtful of the pastor and family at Park Avenue.

During the serious illness of my wife, when the clouds hung low and we could not see through, we never lacked for friends, who came from all parts of the city and from the various walks of life. May the good Lord bless and prosper each one of them.—Yours in Christ, A. M. Robertson, P. C.

#### STEPHENS.

We are closing our third year on this splendid charge. On being admitted into the Conference three years ago, at Pine Bluff, we were read out to Stephens. It was like coming home to us, my wife and I having lived here the first year after our marriage, I then being principal of the Stephens High School. The return was delightful to us, but it was with fear and trembling that I came back to be the pastor of the cultured and splendid people whom I knew made up the population of the thriving town of Stephens. But these good people have been wondrously kind and patient with us. May the good Lord reward them abundantly for all the kindnesses they have shown toward this writer and his family.

The Lord has been good to us during these years that we have tried to serve His people here. We are persuaded that they have been years of spiritual growth to many, as well as of growth numerically to the church. In addition to the Stephens congregation, we have one of the best country churches in the Conference at Mt. Prospect, two and one-half miles south of Stephens. In the three years that we have been here we have received into the two churches a total of 127 members. Of these, 81 have been on profession of faith. The majority of these were received last year as a result of our great meeting here at Stephens, led by that princely worker, Rev. L. C. Beasley. But the work of the present year has not been void of results, thank God, for we have received this year, to the present time, 25; 13 of them on profession of faith. I am glad to report that, as Conference

approaches, the prospect brightens for being able to bring up a full report on all church finances.—R. H. Cannon, P. C.

#### OBITUARY.

MAJORS.—Miss Martha Ann Star Majors was born in Drew county, Ark., January, 1853; died at Leola, Ark., October 17, 1916, leaving five brothers and four sisters to mourn her going. Sister Majors joined the Methodist Church two years ago. She was always kind, patient and industrious—a good woman; was afflicted for the last

five years, and suffered much, but bore her ailments patiently. When the end came she was ready and willing to go. She left a holy and abiding influence. The blessings of the Lord be on friends and relatives.—Her pastor, J. L. Leonard.

#### CONFERENCE NOTICES.

**NORTH ARKANSAS NOTICE.**  
The class of the second year will meet the committee on Tuesday morning, November 28, at 8:30, in the room provided by the Conference host. All members of the class will be expected to meet the committee, whether they have taken the course of study by correspondence or not.—H. E. Wheeler, Chairman.

**NORTH ARKANSAS CONFERENCE NOTICE.**  
The class and committee of the first year please meet in the Methodist Church at Searcy, Ark., at 10 a. m., November 28, 1916.—J. H. O'Bryant, Chairman of Committee.

**CLASS OF THE FOURTH YEAR.**  
The undergraduates of the fourth year who have not stood an approved examination by taking the Correspondence Course or at Hendrix (Summer School) will meet the committee at Malvern, November 28, 9 a. m., in the Methodist Church.—W. R. Richardson, for the Committee.

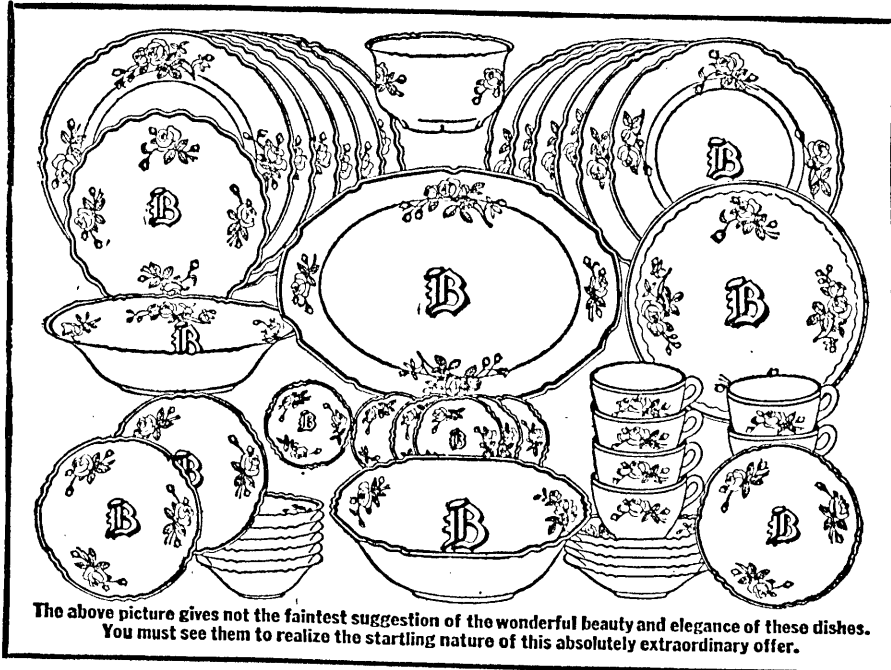
**NORTH ARKANSAS CONFERENCE NOTICE.**  
The Committee on Admissions will meet in the Methodist Church at Searcy at 1:30 p. m., Tuesday, November 28. All applicants for admission on trial, admission into full connection, for re-admission, and those coming

## Send Your Own Christmas **GIFT**

**No Money** This 42-Pc. \$10 Value Set of China, beautifully decorated in old rose pattern, with your initial or religious emblem

You want this elegant Set of Dishes in your home before Christmas Day

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The above picture gives not the faintest suggestion of the wonderful beauty and elegance of these dishes. You must see them to realize the startling nature of this absolutely extraordinary offer.

## This is Strictly a Christmas Offer

#### They Write This Way:

Louisville, Ky. Received the dishes last week, and am certainly much pleased.—Miss A. Hermann.  
Lebanon, Ind. Many thanks for the beautiful dishes. Everyone thinks them lovely.—Mrs. Mary Welch.  
Gurley, Ala. I have just finished selling the oil and had good luck. M. O. Herewith.—Ella McElroom.  
Waynesboro, Va. Received the dishes yesterday. I am more than proud of them.—Mrs. Thomas Davis.  
Decatur, Texas. Your oil is simply great. No trouble selling it.—Mrs. A. M. Miller.  
New Paris, O. All like the oil. Of 15 families I sold 12. I want the dinner set.—Miss Ola Benson.

#### And Many Thousands More

Christmas will be here before you know it. You can easily secure a set of these beautiful dishes for yourself or as a present to a friend if you will act promptly. Fill out and mail the coupon today. Send no money—just the coupon, that's all.

**Get This Our Special Free Offer**

#### Send No Money!

Just Sign and Mail this Coupon Today

W. D. KIBLER CO., Indianapolis:  
I have read above offer. Ship me the assortment of Oil and pictures, with free goods to cover express charges. I will sell the oil at 25 cents a bottle and permit you \$6.00, on receipt of which you will at once ship me the full set of dishes shown and described above.

(Signed) Name.....

P.O. Address, Town.....

R.F.D. Route..... State.....

Nearest Express Office.....

#### No Money in Advance

Our Startling Offer. Beautiful Dishes Free!

We trust the people because they trust us. Our plan is so fair, our goods give such satisfaction that we run no

risk nor do you. Every woman loves fine dishes and likes lots of them. You can be the first among your friends to own and use the newest thing in fine table china—beautifully decorated and with the emblem besides—absolutely unique in china making. These dishes cannot be bought in stores anywhere. One or two hours time will get you this set of elegant dishes, and win the envious admiration of all your friends.

We take this costly but effective way to advertise "Kibler's All-Round Oil," the most wonderful quick selling, cleaning, polishing and lubricating oil ever made. It works like magic. Put up in liberal sized bottles, selling for only 25 cents per bottle. And as a gift with each bottle, to each purchaser, we provide an elegant picture, a reproduction in the original colors of a world's masterpiece of art, of large size, pictures in every way worthy of framing and hanging on your wall and which would cost in the art store up to 50 cents each. Just think of it!—a full bottle of this wonderful new oil and a large art picture, either worth alone 25 cents but both together only 25 cents.

**We Trust You** We will send you without any money in advance, or delay for references, 24 bottles of the Oil and 24 of the art prints with enough free goods to more than cover express charges. Sell the oil for 25 cents per bottle and give each purchaser one of the art prints. Send the \$6.00 you collect to us and we will immediately ship you the entire set of 42 dishes. We guarantee the dishes against breakage in transit. If any are broken we will replace them free.

**No Reference Required** But you should act quick. We don't want anyone disappointed, and will guarantee a set of the dishes to everyone who orders our assortment, but we cannot extend the time for acceptance indefinitely. Just fill out and send in Free Coupon at left. We guarantee your sales. Any you don't sell we'll take back. Could we do more?

Write today and be sure of your dishes.

**W. D. KIBLER CO.**  
BOX J. L. 9 INDIANAPOLIS, IND.

#### Read Carefully

The above set comprises six large dinner plates, six tea or dessert plates, six large cups and six saucers to match, six butter plates, six oatmeal or sauce dishes, one sugar bowl, one large oval vegetable dish, one round vegetable dish, one large meat or game platter, one fancy plaque, one fancy cake or bread dish.



All (except cups and saucers) with your initial, or religious or fraternal emblem—Christian Endeavor, Epworth League, Knights of Columbus, Old Fellows, or any of the many others.

to us from other churches must pass this committee. Let no one fail to be present at the time set. The committee is composed of A. F. Skinner, J. P. Nelson, and the writer.—J. M. Hughey, Chairman of the Committee.

#### NORTH ARKANSAS CONFERENCE NOTICE.

Preachers desiring to bring members of their families to Conference at Searcy will please to notify me at once so that I may secure homes for them.—W. T. Thompson, Pastor.

#### 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 schedule, 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.

#### LITTLE ROCK CONFERENCE NOTICE.

The members of the Joint Board of Finance of the Little Rock Conference will meet in the Methodist Church at Malvern, Ark., Tuesday, 7 p. m., November 28.—W. W. Christie, Chmn.

#### CLASS OF THIRD YEAR, LITTLE ROCK CONFERENCE.

The committee and class of third year, Little Rock Conference, are requested to meet at the Methodist Church in Malvern, Monday evening, November 27, at 7 o'clock. The examination will be in writing.—S. R. Twitty, Chairman.

#### CLASS OF FOURTH YEAR, NORTH ARKANSAS CONFERENCE.

The class of the fourth year will please meet the committee at the Methodist Church, Searcy, Tuesday, November 28, 3 p. m.—T. Y. Ramsey, Chmn.

#### RAILROAD RATES TO NORTH ARKANSAS CONFERENCE.

Some time since I, as Secretary, applied for railroad reduced rates to Searcy for Conference. The M. & N. A. Railway and the C. R. I. & P. Railway have granted (I quote) from territory on and north of line Bridge Junction to Mansfield; also to Brinkley, to Helena, inclusive, to Searcy, Ark., and return; tickets to be on sale November

26-December 3, 1916, inclusive, limited for return to reach original starting point prior to midnight of December 7, 1916. The other roads, I think, will grant satisfactory round trip rates. Buy round trip tickets.—F. M. Daniel, Conference Secretary.

#### 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.

#### NORTH ARKANSAS CONFERENCE NOTICE.

The committee for Admission on Trial of the North Arkansas Conference will meet at 9 a. m., November 28, First Church, Searcy. All candidates for admission on trial take notice and meet with the committee.—W. L. Oliver, Chairman.

#### NOTICE TO THE CLASS OF THE SECOND YEAR—CHANGE OF HOUR.

At the request of the entertaining committee at Malvern, the time of meeting will be changed to 10 a. m., on Tuesday, the 28th. Please note this change and let every one of the Second Year Class be present at this time.—W. D. Sharp.

#### NORTH ARKANSAS CONFERENCE ENTERTAINMENT.

On account of lack of hotel facilities at Searcy I cannot provide entertainment for ladies at the same homes with their husbands, but must arrange for ladies to be together at certain homes.—W. T. Thompson, Pastor.

Will you confine your Bible reading and study to the International Lessons in this wonderful Bible study year?

Have you a growing ambition to broaden your knowledge of the Sacred Word?

To dig deeper into the Fountain of Truth?

To better fit yourself for your Christian service by sitting at the feet of the world's greatest teachers?

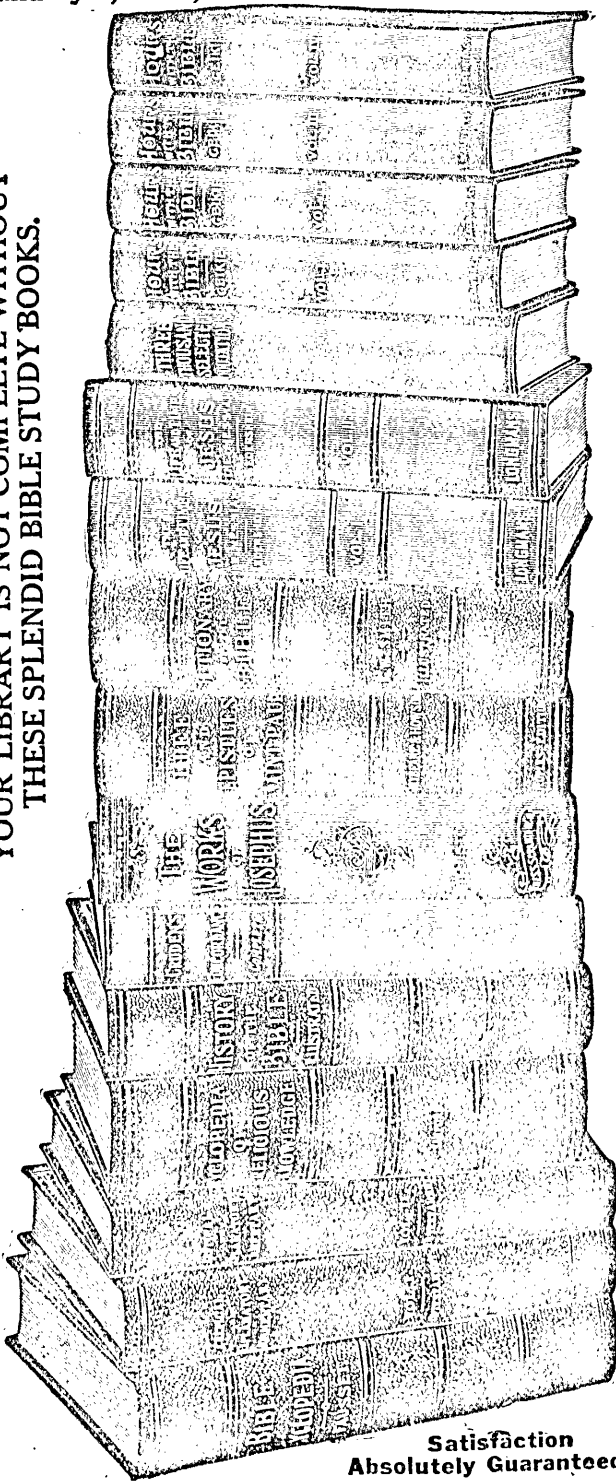
To spend ten or more minutes each day with the world's greatest scholars and recognized authorities?

Such a program faithfully carried out will transform you from a follower into a leader; will enable you to teach the great facts, truths and doctrines of the Word of God in a spirit and with an authority that will make your Christian service more telling, more helpful, every day you live.

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A splendid work of enduring popularity and authority; a life-like picture of the great apostle and his work, an acute and illuminating commentary on his epistles, with a style at once full of fine scholarship and of literary charm. 917 pages; many fine illustrations, maps, charts, etc. Former price, \$4.50.

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