Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXVI. LITTLE ROCK, ARK., THURSDAY, SEPTEMBER 13, 1917. NO. 37

WHO SHALL ASCEND INTO THE HILL OF THE LORD? OR WHO SHALL STAND IN HIS HOLY PLACE? HE THAT HATH CLEAN HANDS, AND A PURE HEART, WHO HATH NOT LIFTED UP HIS SOUL UNTO VANITY, NOR SWORN DECEITFULLY. HE SHALL RECEIVE THE BLESSING FROM THE LORD, AND RIGHTEOUSNESS FROM THE GOD OF HIS SALVATION.—Psalm 24:3-5.

AN IMMORTAL DOCUMENT.

In his reply to the Pope President Wilson admirably restated our object in the war to be "to deliver the free peoples of the world from the menace and actual power of a vast military establishment controlled by an irresponsible government." Thus all technicalities are brushed aside and the real issue is plainly announced. Whatever may be our feelings toward the German people, it is a fact that has been revealed by the war that Germany's Government, with its powerful military establishment, is a menace to all the free peoples of the world. As a thorough student of political history President Wilson knew this from the beginning, and has been ready to differentiate between the German people and their Government. He very discriminatingly says: "This power is not the German people. It is the ruthless master of the German people. It is no business of ours how that great people came under its control or submitted with temporary zest to the domination of its purposes; but it is our business to see to it that the history of the rest of the world is no longer left to its handling." After skilfully indicting the German Government he pertinently asks, "Can peace be based upon the restitution of its power or upon any word of honor it could pledge in a treaty of settlement and accommodation?" Then he magnanimously voices our sentiment, saying, "The American people have suffered intolerable wrongs at the hands of the Imperial German Government, but they desire no reprisal upon the German people, who have themselves suffered all things in this war, which they did not choose." In words which immortalize him the President then declares for the American people: "They believe that peace should rest upon the rights of peoples, not the rights of Governments—the rights of peoples, great or small, weak or powerful—their **equal** right to freedom and security and self-government, and to a participation upon fair terms in the economic opportunities of the world—the German people, of course, included, if they will accept equality and not seek dominion." He then submits the acid test of peace plans: "The test, therefore, of every plan of peace is this: Is it based upon the faith of all the peoples involved or merely upon the word of an ambitious and intriguing Government on the one hand and of a group of free peoples on the other? This is the test which goes to the root of the matter; and it is the test which must be applied." Our position is thus strengthened and clarified: "We seek no material advantage of any kind. We believe that the intolerable wrongs done in this war by the furious and brutal power of the Imperial German Government ought to be repaired, but not at the expense of the sovereignty of any people—rather a vindication of the sovereignty both of those that are weak and those that are strong." The fears of future odium and discrimination are thus allayed: "Punitive damages, the dismemberment of Empires, the establishment of selfish and exclusive economic leagues, we deem inexpedient and in the end worse than futile, no proper basis for a peace of any kind, least of all for an enduring peace." This is the acme of Christian statesmanship. It is doubtful whether such a lofty sentiment has ever been expressed in international diplomacy, and yet the Kaiser calls it "shirt sleeve diplomacy," because our honest President adds: "We cannot take the word of the present rulers of Germany as a guarantee of anything that is to endure, unless explicitly supported by such conclusive evidence of the will and purpose of the German people themselves as the other peoples of the world would be justified in accepting."

Thus the challenge is given to the German people. Their rulers are indicted and discredited. The German people themselves are exculpated from direct blame for the crimes of the war. They will be trusted, their future rights will be respected, their sins forgiven, if they will themselves give evidence of their purpose and ability to manage their own affairs. It is an appeal to the German people to assert themselves and show their real character. If they justify their barbarous rulers and sustain them in their ruthlessness, then they, the German people, do not deserve the confidence we have had in them, and they must take the natural consequences of identifying themselves with their discredietd rulers. If they repudiate the course of their rulers, then they emancipate themselves and deserve the confidence of mankind. Our great President is not, as charged by German Imperialism, seeking to interfere with Germany's internal affairs, but is simply submitting to the German people the possibility of peace with the respect and friendship of their present enemies. The German people now have the solution of their problem presented. According to their decision history will judge them as well as their Government. Thomas Jefferson wrote our Declaration of Independence, and established not merely the rights of Englishmen in America, but throughout the British empire. Englishmen the world around today honor Thomas Jefferson. Woodrow Wilson has written the Declaration of Independence for the nations, and for the German people themselves. If they justify his confidence, he will become the liberator of the German people. His immortal document secures for him a place among history's immortals. The pen of our President will prove mightier than the Kaiser's sword.

THE LAYMEN'S "ADDRESS."

Inclosed with a letter dated August 30, the Laymen's "Address," elsewhere published in this issue, was found on the editor's return from vacation; but pressure of delayed tasks made it practically impossible to discuss it last week. It was accompanied by a request for publication, signed in behalf of the signatories by B. F. Fritts, vice chairman of "The Movement" and Lay Leader of the Holston Conference. Several of our exchanges had referred to it, and most of them were criticizing; hence our curiosity had been aroused. Much of the criticism was directed against what was supposed to be the secrecy of the movement and the fact that it originated at Nashville; and we could not avoid wondering if men should be expected to publish their plans and conclusions before they were formulated or after mature consideration. Then, although Vanderbilt University is in Nashville, still our Publishing House is yet there, and it is the official residence of many of our connectonal men, hence a movement is not necessarily to be condemned simply because it originated in Nashville. Is it not possible to be over suspicious and to jump at conclusions? We do not know many of the signatories; but those whom we do know are good men, leaders in their respective churches, and, so far as our knowledge goes, loyal to the church and her institutions. However, if we were convinced that they were disloyal and sought to subvert the Church, we would thank them for coming out so frankly and boldly and revealing their plans. We have always believed in full and free discussion within the bounds of parliamentary and gentlemanly propriety. If any considerable number of intelligent and respectable members of an organization believe that it is mismanaged or could be better managed, there is either some ground for the belief or there is no just ground. If there is sufficient ground, then making public the belief will make possible the scrutiny of affairs and improvement of conditions. If the belief is not well founded, then there is opportunity to disprove it, bring the critics to realize the real situation, and protect the organization or institution from misrepresentation and suspicion. Our disposition is such that we always prefer to trust others and see the good in them; hence people rarely criticize harshly in our presence; and yet, in spite of that fact, as we have associated freely with the best laymen, we have been impressed that there is a widespread and deep feeling of unrest among them. Some of them think that they know what our weaknesses are and the remedies. Most of them, however, have simply a vague idea that either our polity or our administration is defective, and a desire to improve conditions. This is not peculiar to Southern Methodism. As one reads the organs of other denominations the same unrest is discovered. It is in the air, and manifests itself in efforts to improve civil government and business organizations. With the laboratory study of methods and instrumentalities there has arisen a desire for improvement which finds voice in the demand for "efficiency." There is in this no necessary contempt for tradition nor distrust of leaders, but a conviction that every ecclesiastical, political, social, and industrial institution must give an account of itself, and, if found lacking and believed to be improvable, it is expected to submit to amendment. When we must have our mouths recast, our eyes corrected, and our bodies immunized against disease, it is not strange that demands come for the modification of polities and the amendment of constitutions, both civil and ecclesiastical. In practically all forms of society there are three types of men, the progressives, the conservatives, and the moderates. The progressives grasp at every new idea, and, unchecked, would be destructive. The conservatives resist all new ideas, and, controlling, would cause stagnation. The moderates believe in progress, but carefully examine every new suggestion, discover its defects, modify it, connect it with that which has been tested, and then incorporate it into the system. Thus conservative progress is made, and institutions adapt themselves to recurring needs. Without impugning their motives, we may regard these "Laymen" as progressives. The conservatives regard them as dangerous iconoclasts. Is it necessary to question their motives? Is it not enough to recognize them as the type "progressive?" They point out real or fancied weaknesses and suggest certain ideas for consideration. It behooves the moderates to consider their suggestions, and select from their propositions those which seem workable and adapted to present needs. The conservatives will render their service by subjecting every proposition to severe, possibly extreme criticism; but that will not prevent intrinsic merit from appearing. The important thing is that motives be not unnecessarily questioned and the spirit of genuine fraternity be maintained. Before we knew that this "Movement" had been launched, we had intended on suitable occasions to discuss some of the propositions suggested in this "Address." We shall not now attempt to consider the merits of the several propositions, but commend them to our readers for careful consideration. However, we deem it not inappropriate to submit a few generalizations.

The two general theses of the "Address" may be summed up in the phrases, "Democratization of the Church" and "Modification of the Episcopacy." It

(Continued on Page 3, Column 3.)

Arkansas Methodist

PUBLISHED EVERY THURSDAY

A. C. MILLAR.....Editor

WESTERN METHODIST PUBLISHING CO.
Publishers.

One Year, Cash in Advance.....$1.50
To Preachers..... 1.00

Office of Publication: 200 East Sixth Street, Little Rock, Ark.

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1897.

Make all money orders or drafts payable to Western Methodist Publishing Co.

1. All subscribers are counted as permanent unless notice is given to the contrary.
2. It is the rule with us, as with all papers, to expect payment of back dues before dropping names.
3. Samples sent to any friend who will put them into the hands of those whom he wishes to influence to become subscribers.

Our Advertising Department is in charge of
JACOBS & CO., CLINTON, S. C.
Soliciting Offices:
New York, 118 E. Twenty-eights St.....E. L. Gould
St. Louis, 4123 Westminster Ave.....W. H. Valentine
Atlanta, Forsyth Building.....W. F. Hightower
Chicago, 1548 Tribune Building.....J. H. Rigour
Asheville, N. C., 421 Biltmore Ave.....G. H. Ligon

PERSONAL AND OTHER ITEMS.

Rev. L. E. Mann has been appointed to Brinkley Station to take the place of Rev. J. B. Evans, who goes to Helena.

The opening sermon of Hendrix College will be preached September 16 by Dr. James Thomas, the Commissioner of Education.

Rev. B. C. Few of Fisher Street Church, Jonesboro, received two on profession of faith at his evening service last Sunday.

Rev. J. B. Evans of Brinkley has been appointed to fill the vacancy at Helena caused by the going of Rev. C. M. Reves into the army chaplaincy.

Rev. B. E. Robertson of Greenbrier Circuit writes that he is in a grand meeting at Mallettown, with eighteen conversions and eight accessions to date.

The recently elected president of the National Educational Association is Mrs. Mary C. C. Bradford, State Superintendent of Education of Colorado.

The total circulation of our Sunday school publications during the last fiscal year was 2,236,431, a net gain of 33,709 over the figures for the previous year.

Dr. Ivan Lee Holt of Southern Methodist University has been invited by the Macmillan Company, New York, to prepare a "History of the Old Testament."

Mrs. Margaret C. Swope of Independence, Mo., has given $55,000 to Westminster College, Fulton, Mo., to erect a chapel as a memorial of her son, who had graduated there.

Married.—Mr. Clovis Charles Betzner of Biscoe and Miss Grace Lee Crossfield of Lonsdale, September 1, at Lonsdale, at the residence of Rev. O. H. Keadle, the officiating minister.

Rev. C. M. Reves of First Church, Helena, has been accepted and commissioned as a chaplain in the army. He will carry into this work the love and confidence of all who know him.

According to the latest report of the superintendent of the Wesley Bible Class Department of our Sunday School Board, there are now 10,000 Wesley Bible Classes, with a membership of 225,000.

Capt. W. D. Leiper, who died at Malvern September 5, at the age of ninety-two, was one of the oldest teachers in the State. He was county examiner of Hot Spring County at the time of his death.

It is reported that in the Presbyterian Church, U. S. A., the number of ministerial students preparing in its seminaries is constantly increasing. In 1902 the twelve Presbyterian theological seminaries enrolled 641, while in 1917 the number had increased to 873.

At the meeting last Monday of the Little Rock Ministerial Alliance it was decided to arrange for the erection of a tabernacle for the purpose of holding a union protracted meeting. Details will be announced later.

Miss Florence Whiteside, who as a deaconess has spent two years at Raleigh, N. C., is now visiting her home folks, Rev. and Mrs. J. A. Sage, at Camden, but starts this week for San Francisco to begin the work to which she has been assigned.

Pastors and others interested in the moral and religious welfare of the young men who are now in army training camps and who will shortly go to these camps should write to pastors of our church in the towns where camps are located, giving names of the young men, their home addresses, their regiments, etc.

Two new schools for young women will be opened this fall by men who for some years have been connected with educational institutions of our church—Junaluska (N. C.) Seminary, Rev. J. M. Rhodes, president, and a school for young women on Signal Mountain, near Chattanooga, Rev. Barney Thompson, president.

The following Arkansas students received degrees at the last convocation of the University of Chicago: J. T. Buchholz, Ph. D., Conway; Edward M. Pemberton, S. B., Little Rock; Alice C. Hammock, Ph. B., Monticello; Laurence S. McLeod, A. M., Pangburn; Lena A. Lincoln, A. M., Van Buren; Elbert Clark, Ph. D., Waldo.

In a letter from Mr. W. J. Grantham of Snyder the information comes that his daughter, the wife of Rev. M. P. Timberlake of Gray's, has been very sick with pneumonia, but is now better. Her mother is now with her and is hopeful of her recovery. Brother Timberlake and family had expected to visit at Snyder, where he was intending to assist Rev. H. L. Simpson in a meeting.

The Rev. J. Ernest Rattenbury, who has been appointed to convey the fraternal message of the British Wesleyan Church to our next General Conference, is forty-seven years old, well educated, and entered the ministry in 1893. He has long engaged in mission work in London, and is now in charge of West London Mission, where he has been very successful. He is reputed to be a vigorous speaker.

Since the Standard Training Course was adopted by our Sunday School Board, less than two years ago, 14,650 students have enrolled in the office of the superintendent of Teacher Training. For the year ending June 20 last the North Alabama Conference leads with 1,047 enrollments, while the next five conferences in order of number of students enrolled are: Virginia, 526; Alabama, 506; Holston, 439; Texas, 385; South Georgia, 357.

Rev. O. E. Goddard, D. D., of Galveston, Texas, passed through our city Tuesday on his way to Morrilton, where he will assist this week in a meeting. He was returning from the session of the Kentucky Conference at Lexington, where, by special invitation, he had been preaching every day at the afternoon hour. He reports a remarkably pleasant occasion. In October he is expected to assist Dr. Forney Hutchinson at First Church.

Dr. James Cannon, editor of the Baltimore and Richmond Advocate, president of Blackstone Female College, and one of the leading spirits in the Anti-Saloon League in America, who, with his family, is spending a vacation at Hot Springs, visited Arkadelphia yesterday afternoon. Accompanied by his wife and daughter, Dr. Waldrip and Dr. Hayes, he motored over with Dr. Few, the presiding elder. While here the party visited Henderson-Brown College and expressed delight at the splendid plant the church has here and the prosperous outlook for this great institution which Methodism owns and operates at this place.—Arkadelphia Daily News.

During the past year, the firm of Messrs. D. E. Sicher & Co., who operate the largest white goods muslin underwear factory in the world, have been able through co-operation with the Department of Education to eliminate the ten per cent of illiteracy among the foreign workers of their factory. This is the first attempt of the kind in the city of New York, possibly in the world, and is the beginning of a great movement to hasten assimilation necessary to national unity; to promote industrial betterment by reducing the friction caused by failure to comprehend directions and to decrease the waste and loss of wages incidental to the illiterate worker. It is the present belief of the firm that the workers who have been thus trained have gained from twenty to seventy per cent in efficiency.—Journal of Education.

General Pershing has asked the people at home for reading matter for his men. He also respectfully but firmly reminds them that soldiers are quite as intelligent as civilians, and that the man in France or on the high seas is no more interested in the 1897 files of The School Girl's Friend than he was before he enlisted. What the soldier wants is current magazines, just as soon after they are published as possible. With two simple motions you can give him what he wants. First, stick a one-cent stamp over the notice in the upper right-hand corner of the cover of this copy of The Independent—you will find the color scheme particularly cheerful; second, as soon as you've read it yourself, hand the copy to any postal employee. Repeat the process every week. The Postoffice Department has agreed to see that all magazines bearing that notice and a stamp are placed in the hands of our soldiers and sailors at the front.

Through the kindness of Mr. Tribble, editor of the Camden paper, and his wife, who skillfully drove the car over the rough road and steep grades, the editor was able last Sunday to leave Two Bayou after the preaching and arrive at Brother Sage's home in Camden in ample time for supper. Yielding to Rev. M. S. Monk's gracious importunity, the editor preached at night in the Camden Church to a congregation which, weather conditions being considered, was complimentary to their pastor, whom they expected to hear. Brother Monk is closing a pleasant and successful quadrennium with the love and confidence not only of his own church, but of the people of Camden. Universal regret is expressed over the necessity of the severance of the pastoral relation. It is always a distinct pleasure to visit and preach in Camden. Many old friends were met. Several soldiers were in the congregation, and Brother Monk spoke appropriately and feelingly of their departure. Almost the whole city was at the train Monday morning to see their members of the Third Arkansas entrain for Fort Roots. The people are justly proud of the fine boys who go out to represent Ouachita County among our nation's defenders.

Concerning a new church enterprise in Baltimore, and one in which all of our people should be interested, Dr. Carlton D. Harris, editor of the Baltimore Southern Methodist, says: "Our latest enterprise is the Alpheus W. Wilson Memorial, located on University Parkway and Charles street, opposite Homewood Park, the new home of the Johns Hopkins University, in the most beautiful section of the city. Its congregation is preparing to build the first unit of a church which, when completed, will cost at least $100,000. This church will fittingly perpetuate the name of our great bishop and suitably care for not only our own people in that part of Baltimore, but also for Southern Methodist students who come to this world-renowned university for literary and scientific training. The leaders of this church are among our choicest men and women, and are intelligently directing their energies, under the leadership of their pastor, to the consummation of this enterprise. It is assured that this undertaking will commend itself to our people in the South, especially to those who are admirers of the late Bishop Wilson, and that they will liberally assist this struggling congregation in the erection of a noble temple to bear the name of a sainted leader who was deeply interested in the growth of Southern Methodism. This church will not only be monumental in character, but of large utilitarian value, for it will greatly strengthen and conserve our church in this historic city of Methodism."

Having agreed to spend last Sunday at the quarterly meeting of Buena Vista Circuit, the editor arrived at Camden, via Rock Island, at noon Saturday, was met by Brother White, and without stopping for dinner was conveyed to Two Bayou Church with the suggestion that a big dinner on the ground would be waiting. Arrival was in the midst of a rainstorm; the quarterly conference was in session, and the dinner was overlooked, which created an unusual demand for supper at Mr. Smith's when Presiding Elder Sage and the editor were assigned there for the night. The demand was fully met, and no one suffered seriously. Sunday at eleven the house was crowded almost to suffocation, and half of the people were unable to gain admission. The editor was graciously permitted to preach at eleven, and again after the immense crowd had enjoyed the bountiful dinner in the grove. An impending thunder storm prematurely dissipated the congregation and prevented night service. Two Bayou Church, located nine miles southwest of Camden in a fine grove, near a spring, is one of our oldest churches. The present is the third structure on the same spot. The cemetery is mute witness to many burials in antebellum days. This once was a very flourishing

church and community, but deaths and removals have sadly depleted. Conditions now are improving. The quarterly conference, ably conducted by our wise and experienced Brother Sage, was interesting and profitable. It was attended by members from all over the circuit. Although it was only the third quarterly conference, the assessments for salary were nearly in full at some of the societies. There will probably be an excess. Brother Sage urged overpayment of salary ,and announced that he would not share in the excess. Rev. C. F. Messer, the much appreciated pastor, is doing a great work and hopes to report a successful year. He is planning to build a new church, Wilson's Chapel. The meeting at Two Bayou will be protracted this week. Barring the stormy weather and the enforced fast, the trip was unusually pleasant.

"War fervor," advises P. P. Claxton, "should not be allowed to obscure the future." It must not be permitted to suspend all activities and paralyze all enterprises that build for tomorrow. Empty schools today mean ignorance, vice, and inefficiency tomorrow. Reduced classes in our universities and colleges today announce our shortage of men for leadership tomorrow. Who are the men furnishing the brains in this great national crisis? So many great undertakings, so many new departments in the national government being formed. Notice the pictures of the men appointed to furnish the genius to make them efficient. Most all of them college men—honor men. They carry on their watch chains the Phi Beta Kappa key. The college man is now coming to his own as a public servant. The old days of the up-from-the-stump and out-from-the-cornrow politician are gone. This government is passing into the hands of educated men, who will prove to be public servants rather than grafters and exploiters.—Western Christian Advocate.

The money value of a four-year college course is twenty thousand dollars. That is, the financial return to the State and the family is five thousand dollars annually. That is surely an investment worth while.—Western Christian Advocate.

It is encouraging to learn that the Federal Grand Jury returned last week indictments charging several liquor dealers and bartenders with selling liquor to members of the military forces of the United States in New York City.—Ex.

There is no power on earth that can neutralize the influence of a high, pure, simple and useful life.—Exchange.

A SIGNIFICANT VICTORY.

Monday Dallas, Tex., in a local option election, voted on the prohibition issue, and in a total vote of 19,000 gave a dry majority of 1,952. The county had been dry, but Dallas, with one brewery, twelve wholesale houses, and 220 saloons, had been the stronghold of the liquor interests in Texas. As the larger part of Texas was already dry, this doubtless means that either by legislative enactment or by direct vote of the people, the whole State will soon go dry. It would be a glorious thing if the Legislature, which is now in session for the purpose of trying the governor for improper conduct, would redeem the pledges made to the people by submitting the question of statewide prohibition to popular vote. This victory, which is a sign of the times, is undoubtedly due in large measure to the great fight that has been waged by the Texas Christian Advocate for many years. There is special cause for rejoicing among Methodists because our Southern Methodist University will have the better environment to which it is entitled.

HENDRIX ENDOWMENT.

In these weekly talks to Arkansas Methodism, in which the writer has endeavored to keep before the church the main question, the paramount issue, much encouragement has come to me. I want to state, with emphasis, that the most important problem before us today is the solution of the Hendrix endowment campaign. In it is wrapped our future success or failure in Christian education. Fail to strengthen Hendrix, permit it to suffer for equipment and income, and you will weaken all our plans and cripple our Christian education program. My brethren, I beg you to help us, with more enthusiasm than ever before, to secure the $500,000. We are at work and succeeding, but have no time to spare. Every preacher should pray for us and mention the campaign from Sunday to Sunday, and talk about it in his pastoral visiting. The one great thing for us to do as a church is to secure the $500,000 for Hendrix College.

On to $500,000!—James Thomas, Agent.

NEW CASH SUBSCRIBERS ON THE CIRCULATION CAMPAIGN.

North Arkansas Conference.

Batesville District, B. L. Wilford, P. E.	57
Booneville District, J. H. O'Bryant, P. E.	22
Conway District, James A. Anderson, P. E.	71
Fayetteville District, G. G. Davidson, P. E.	223
Fort Smith District, J. K. Farris, P. E.	41
Helena District, W. F. Evans, P. E.	85
Jonesboro District, F. M. Tolleson, P. E.	131
Paragould District, J. M. Hughey, P. E.	13
Searcy District, R. C. Morehead, P. E.	47
Total	690

Little Rock Conference.

Arkadelphia District, B. A. Few, P. E.	64
Camden District, J. A. Sage, P. E.	72
Little Rock District, Alonzo Monk, P. E.	151
Monticello District, W. C. Davidson, P. E.	68
Pine Bluff District, W. C. Watson, P. E.	69
Prescott District, J. A. Henderson, P. E.	69
Texarkana District, J. A. Biggs, P. E.	65
Total	558

BOOK REVIEWS.

A Modern Church Program: A Study in Efficiency; by Albert F. McGarrah, Lecturer on Church Efficiency in McCormick Theological Seminary; published by Fleming H. Revell Co., New York and Chicago.

Efficiency may be an overworked word today; but until we realize practical plans and efforts in all departments of life, it will be necessary to urge it, even if some new expression must be invented. Surely if efficiency is desirable in the affairs of the world, it is proper in the management of the King's business. It is believed that the Church is now faced by the crisis which grows out of the readiness of the world to receive the things of Christ. Dr. McGarrah says: "Not in many generations, probably not since Reformation days, has the Church been confronted by such grand opportunities for advance, for glorious conquests over the hearts of individuals, communities, and nations. From China and Japan, from India and Mohammedan lands, from the missions of Africa and of South America, the testimony is the same—unprecedented demands for Bibles and missionaries and greater harvests from the evangelistic, educational, and other missionary efforts. Equally inspiring is the new interest of Americans in the things of the spirit, to which all denominations testify. Tidings come from every community in the land of a rich harvest awaiting those churches which go efficiently about their task; of millions of the unchurched who respond as never before to sane and definite religious messages, and of other millions within the Church who have hitherto merely lent their names to Christianity and who can now be led as never before to put their Christian faith into practice, to follow and serve Christ instead of simply admiring Him afar off. How shall each local church perform her duties as a church of Christ in these days of opportunity for which our fathers prayed and for which the world has been in travail? How shall she so formulate her strategy and employ and direct her forces as to drive back most rapidly the wavering lines of individual sin and selfishness, of organized evil and social injustice; and liberate the millions who long for the true Christ whom as yet they do not clearly appreciate?" After drawing the lesson from militarism, the author claims that a modern church must have an adequate modern program, and gives its characteristics as far-sighted, comprehensive, well-balanced, complete, successful, flexible, and capable of interdenominational adaptation. In this little manual the writer incorporates the results of his study of the science of "Church Engineering," the fruits of personal visits and counsel to thousands of churches of every denomination and location and of every size and problem, and is able to submit a simple, comprehensive, and workable program every element of which has been tested and applied. He does not claim that it is new except in its comprehensiveness and form.

THE LAYMEN'S "ADDRESS."

(Continued from Page 1.)

is trite to say that we live in an age which demands "democracy;" but it does not simplify matters to recognize the fact that "democracy" is a very elastic term, connoting vast variety. The British government is nominally monarchical but in reality democratic, and in many respects is more responsive to popular sentiment than is our own. France and Switzerland and the United States are all republics, or democracies; but their forms and methods differ widely. The Baptist and Presbyterian denominations are both democratic, and yet one is strictly congregational, while the other is truly connectional. As pure democracy, in which the individual acts in person without intermediary upon every question, is impracticable, and as no organization of considerable size could be maintained through it, practical democracy involves a representative form of government, and its prime essential is opportunity for the individual to be fairly represented and to hold his representative responsible for his commission. It is obvious that our system is defective in not vitally connecting the Church Conference, in which the individual member participates, with the higher bodies; but it does not follow that the Annual Conference, whose primary function is the authorization and protection of spiritual shepherds, and which passes no laws and tries no layman, needs to be filled with laymen to democratize the church. "Episcopacy" in Methodism is not prelacy, but a "general superintendency." The success of the Episcopal Methodisms as contrasted with the partial failure of non-episcopal Methodisms is a strong argument in its favor. It would be almost impossible to find an advocate of the abolition of the "general superintendency," but it is not strange that an institution which had its origin as an untested expedient among 15,000 scattered pioneers, and has developed largely through custom rather than definite legislation, and has been administered by saintly and honored men, should be so venerated that to modify it seems like sacrilege. Yet it is easy to understand that such an institution might fail to represent the real desires of those for whom it was administered. It is no reflection on our Bishops that, administering their high office with little formal legislation to direct, they should consider it their duty to maintain the body of traditional methods which has developed. Indeed, if they should suddenly or radically depart from these methods they would be liable to just censure. It is almost certain that our Bishops discharge many traditional functions because they believe that they are doing what the Church has sanctioned and therefore expects. They do not consider themselves princes with power to lord it over the people, but rather as trusted servants to administer the affairs of the Church according to customs and understandings. Our Bishops are not prelatical autocrats, but men of like passions with ourselves, trying to do right as they understand the right, but liable to err. As officials they are necessarily targets of criticism; as men they do not appreciate harsh and unreasonable criticism any better than the rest of us do. As chosen and trusted leaders they feel keenly their responsibility for the welfare of the whole Church; as the chief servants they are anxious to carry forward the plans and promote the interests of those whom they represent. Surely it is possible for such men to reach and maintain understandings with the Church. In this age of change and unrest, the episcopacy will doubtless appreciate the desire of the people to secure the largest possible results, and will either voluntarily adapt itself to new conditions or graciously yield as the Church by constitutional processes requires different methods in some things.

There is no cause for alarm, but there is need for clear thinking and carefully guarded conduct. We are not going to fossilize, on the one hand, nor revolutionize, on the other; but we shall in good humor and prayerfully as a Church take up issues as they come before us, and try to settle them in the fear of God and for the best interests of his kingdom. We thank these "Laymen" for submitting their theses, and, while we cannot see some things just as they do, still we are willing to examine their propositions from every angle, and we trust that the discussions will enable the Church to reach carefully considered conclusions.

Money makes multitudes mad.

CONTRIBUTIONS.

SOUTHERN METHODIST UNIVERSITY SCHOOL OF THEOLOGY.

I desire to present to the Church some interesting and important facts concerning the School of Theology of Southern Methodist University.

Faculty.—Every member of the faculty has had successful experience in the pastorate. No man can teach others how to be successful pastors and preachers unless he himself has been successful in this work. There are now eight members of the theological faculty, as follows:

Hoyt M Dobbs, A. M,, B. D., D. D., Dean and Professor of Christian Doctrine;

Ivan Lee Holt, A. B., Ph. D., Professor of Hebrew and Old Testament Interpretation;

Paul B. Kern, A. M., B. D., Professor of Homiletics and Church Efficiency;

James Kilgore, A. M., D. D,, Professor of Psychology and Philosophy of Religion;

Frank Seay, A. M., B. D., Professor of New Testament Greek and Interpretation;

Horace Morland Whaling, Jr., A. B., B. D., Professor of Church History and Missions;

Jesse L. Cuninggim, A. B., B. D., Professor of Sunday School Pedagogy;

Comer M. Woodward, A. M., B. D., Professor of Sociology.

From the character and standing of the men teaching in the School of Theology as well as from their thorough equipment as scholars, and the attractive courses they offer, it is evident that Southern Methodist University asks and expects the attendance of young preachers not merely because it is a Methodist school, but because of the unusual opportunities afforded to get that kind of preparation which is needed today.

Distinctive Features.—Special attention is called to the advantages arising from the close relation existing between the Academic Department and the School of Theology. A paragraph is here quoted from the report of Dean Dobbs to the Board of Trustees:

"Our student body is undivided and no line of differentiation is drawn between academic and theological students. This is emphasized by the fact that the president of the student body for the coming year is a student in the School of Theology, as is also the president of the self-government association. Both in their class-room duties and in their social relationships, no artificial distinctions are made. It is our judgment, based upon careful study, that this is conducive to fruitful results in bringing the future leadership of the Church into broader and more intimate contact with all other student groups in university life."

Not only so, but theological students who need to study in the College of Liberal Arts have opportunity to do so; and our young preachers are continually reminded that academic training is necessary as a foundation for theological education. In addition to this, work in the School of Theology is open to academic students in such departments as the following: English Bible, Church History and Missions, Sociology, Religious Education, and Sunday School Pedagogy. The School of Theology thus offers to our Christian young people, who are not expecting to enter the ministry, opportunity to prepare themselves for large efficiency as laymen.

The Summer Term.—It has been found that many married men with families, after some experience in the pastorate, come to a keen sense of their need of more adequate preparation. The Summer Term offers them oportunity to spend six weeks, or more, in the University under successful leaders and trained teachers. It also offers special advantages to teachers and missionaries.

Scholarships and Loan Funds. — Through the efforts of Vice President C. S. Wright and the hearty cooperation of the presiding elders, the District Conferences of at least seven of the Annual Conferences within the territory specially served by Southern Methodist University, have provided scholarships and loan funds so that the University has been able to assist financially all students who required such assistance. In this connection it should be said that the presiding elders on districts adjacent to Dallas have co-operated with the School of Theology in opening student pastorates to a number of our young preachers. Such pastorates are; of course, open only to young preachers who have had some experience and only to such as have already had preparation sufficient to enable them successfully to serve as pastors while carrying on their studies at the University.

The Library.—The School of Theology is most fortunate in its Library. Funds have been available for the purchase of new books. Many friends have donated valuable books. The University is indebted to Rev. E. L. Shettles of the Texas Conference for many rare volumes of the greatest value. Brother Shettles possibly has larger knowledge of the source-books of Methodist History than any other preacher in the Church. For many years Mr. W. C. Everett, of the Publishing House at Dallas, Texas, had been getting together a collection of books on Methodist History. He had collected these volumes with great discrimination. By the courtesy of the Book Committee this valuable library has been placed at the services of the School of Theology. The University thus has a library of Methodist History and Doctrine hardly to be equalled in the entire South.

The Attendance.—There were one hundred students in attendance this last year, from eleven different states and countries, namely, from Texas, Missouri, Arkansas, Oklahoma, Louisiana, New Mexico, California, Nebraska, Mexico, Japan and Korea. Since it is the desire of the Education Commission that Emory University serve the eastern section of the Church and Southern Methodist University serve that part of the Church lying west of the Mississippi River, Southern Methodist University has directed all young preachers east of the Mississippi River, who have sought to enter the School of Theology, to attend the Candler School of Theology in Atlanta, Georgia. Dean Dobbs is greatly encouraged over the outlook for the coming year, a considerably larger number of students having signed up than at this time last year.—Edwin D. Mouzon, Chairman of the Board, University Park, Dallas, Texas.

GALLOWAY COLLEGE.

Galloway will open again this year with every single available place taken and girls even on the waiting list waiting to see if by any means they can get a place in the institution. Others we have been compelled to turn away from our doors because we knew there was no possibility of giving them what they wanted.

It is a very sad condition with the managament of Galloway that the school is not able to take advantage of its natural growth, but so soon as the war is over and business adjusts itself we hope to have full and complete accommodations for all. The management begs an interest and the prayerful sympathy of the Methodism of Arkansas in the efforts being made to secure for our young women the advantages which ought to be theirs.

Respectfully,
J. M. Williams, President.

PROGRAM OF THE EDUCATIONAL CONFERENCE OF COLLEGES, DALLAS, TEXAS, SEPT. 25.

I. An Educational Policy for the Southwest—Rev. Bishop Edwin D. Mouzon, D. D., LL. D.

II. The Attitude of the Educational Commission Towards the Southern Methodist University and the Colleges —Rev. W. D. Bradfield, D. D.

III. The Call to the Ministry—Rev. Jno. M. Moore, D. D.

IV. Our Educational Need and Our Financial Resources—Rev. Stonewall Anderson, D. D.

The Educational Conference was called by the Board of Trustees of Southern Methodist University at its meeting in June. The chairmen of the Conference Boards of Education, the Chairmen of the Boards of Trustees, the college presidents, the editors of the church papers, and the General Conference Educational Commission have been invited. Indications are that there will be a full attendance.

DR. STEEL ON "ACADEMIC DISCUSSIONS."

It was not my purpose nor desire in replying to Dr. Steel's article on "Ultimatums" to become involved in a prolonged discussion. It was to be expected that he would reply to my "criticism," as he calls it, and I now have only a few things to say in reply to his indictment against me of "academic discussions."

In his first article Dr. Steel said that he "regarded the union of the two churches as impossible, and all discussion of it as not only useless, but as likely to impair the growth of that fraternal spirit which agrees to think and let think on matters wherein we differ." It was this sweeping statement that drew me into this discussion. But in his second article the doctor says he favors, and has always favored, the unification of the two churches upon "a plan that will leave our Southern Methodism in control of its own affairs, just as the Federal Government leaves Arkansas to manage her own business." "What I oppose," says the doctor, "and will oppose, is the Saratoga plan, or any other plan, that merges us into the Methodist Episcopal Church, and destroys our autonomy." If I understand Dr. Steel's position here, he favors a plan of unification that would retain our Southern Methodism to the United Church, as the state is related to the Federal Government, and that would at the same time leave the autonomy of the Southern Church unaffected. But in the very nature of the case this is impossible; at least some modification of our autonomy is absolutely necessary to any real unification. Arkansas, as a part of the Union, is not wholly autonomous; there are some things in which she cannot act independently of the Federal Government. Now to favor unification upon an impossible plan only, is not to favor it at all. Thus the doctor comes out right where he started in. If he really meant to say that he favors unification upon a plan that would relate us to the United Church, as Arkansas is related to the Union, although it does involve some modification of our autonomy, all right and good. Our position only asks that both parties to unification be reasonable and willing to make some necessary concessions. We cannot get together without it. Dr. Steel is wrong however in his assumption that the Saratoga plan necessarily admits of no concession whatever on the part of the Northern Church in dealing with this question. It was not an ultimatum, but a tentative plan, like our own Oklahoma plan.

Dr. Steel complains that I left the real issue and entered into a discussion of "academic questions." Well, if so, he was pleased to follow my example. With all-fours he jumped on the Declaration of Independence and with the authority of omniscience declared that the "celebrated utterance" quoted by me was "false in every statement." He says, "all men are not created equal; nor are they endowed with any 'inalienable rights'", and triumphantly points to the man with the hang-man's noose about his neck as proof of his assertion. His illustration proves nothing to the point. Certainly a man may by committing murder forfeit his right to life, property, and the pursuit of happiness, and everything else; but all men do inherit by creation equal rights to life, property, and the pursuit of happiness, and so long as they

live within the legitimate exercise of these rights they are "inalienable." This is what the signers of the Declaration of Independence meant when they framed and signed that document, and this is what I meant when I quoted the "celebrated utterance" which Dr Steel fancied he had demolished. But we were not discussing the inalienability of rights; we were discussing the equality of rights; and there is nothing in all this outburst of the doctor's that affects in the least the natural right of the negro to live on the same earth and in the same church with me and Dr. Steel, the thing for which I was contending.

The doctor seems to think an attempt is being made to force unification upon the Southern church upon a basis of absolute equality with the negro which is certain to result in a disruption of the church. But in my humble judgment no such attempt is being made. On the other hand, a just and reasonable basis of unification is being sought which will eliminate friction and waste between the two churches and add efficiency and power to our Methodism. I am not in favor of unification upon any plan that is not calculated to remove more trouble between the two churches than it would create. That would mean not a net gain, but a net loss. But surely there exists the possibility of discovering some plan of unification that will put an end to the overlapping and conflicting of interests between the two churches and the ceaseless and useless expenditure of their resources. Let us at least believe there is and seek for the solution.

Dr. Steel says, "we are in the big majority." Perhaps the doctor is correct; perhaps he is not. But I would rather be on the right side of this question than on the popular side, for the right side will sooner or later prevail. The latter and larger part of Dr. Steel's article is devoted to other things than unification. In most of these things, if not quite all of them, I heartily agree with the doctor. However, I sincerely believe that the unification of our Methodisms in America would be a long step toward securing most of the things mentioned by the doctor; for instance, "to make Methodism more democratic," "a rebirth of old-fashioned Methodist religion," "to eliminate certain things that are not in harmony with the genius of our economy or the spirit of our age," and last but not least—"a nation on its knees." Adieu, my dear doctor.—W. C. Davidson.

LIQUOR FORCES RESPONSIBLE FOR THE DELAY.

Formal notice by Herbert C. Hoover, Food Administrator appointed by the President, that from September 8, at 11 o'clock p. m., 1917, the manufacture of distilled spirits for beverage purposes during the period of the war would be prohibited, authority to make this order being carried in the Food Control Bill, brings forcibly to the minds of those who followed the course of the bill in the United States Senate, the actions of the liquor forces in seeking to delay the passage of this measure, vital to the success of the war, in order to further their own interests.

The liquor provision in the Food Bill was inserted primarily by the Administration forces. After it had passed the House, the prohibition forces made every possible effort to expedite this legislation, repeatedly challenging the liquor forces to bring the bill to a vote without delay or even without further debate.

It is history that the liquor forces refused to accept the challenge. It was made plain that it was a case of "beer before country," and, under the rules of the Senate, it finally was possible to save beer. During consideration of the measure in the Senate, as a result of such tactics by the wets, the President made an appeal for prompt action on the measure. The prohibition forces, represented by the Anti-Saloon League of America, promptly accepted the suggestion of the President. But the wet forces were adamant.

The result was the later passage by the Senate, by an overwhelming vote, of the national prohibition resolution, thus emphasizing the view of the Senate as to the responsibility for the delay in action on the Food Control Bill.

Senator Robinson of Arkansas, during a discussion of the prohibition features of the Food Control Bill, said in part:

"The original provision as it passed the House forbade the manufacture of distilled spirits, and also of vinous, malt or fermented liquors.

"The Legislative Committee, the general superintendent, the legislative superintendent of the Anti-Saloon League of America, promptly accepted the President's proposal, (made in a letter to Dr. James Cannon, Jr., chairman of the Legislative Committee of the League) reserving however the right to urge hereafter the passage of legislation prohibiting the use of foodstuffs in the manufacture of beer and wines."

Senator Chamberlain of Oregon, administration leader in charge of the bill, took occasion during the debate to deny strongly that the Anti-Saloon League of America had in any way sought to influence or delay the passage of the measure, or to exercise the functions of a lobby, as charged by the wet interests.

Senator Jones of Washington, discussing this phase of the consideration of the food measure, and the charge that prohibition forces had sought to delay passage of the bill, said:

"That charge has been made by senators who knew it was false. It has been published by newspapers whose correspondents knew it was false. The charge not only was false, but it clearly was made to cover up the almost treasonable obstruction of the Food Bill by the liquor forces. Its falsity is shown by the Record.

"The administration prepared the Food Bill and put a liquor section in it involving not only regulation but prohibition, and thus brought the question before Congress. The print of the bill shows this. The temperance people did not delay action. A vote was promptly had in the House.

"Delay and obstruction came from the advocates of the liquor traffic. Prominent senators favorable to the liquor traffic threatened an indefinite filibuster unless the provisions against the manufacture of wines and beer were eliminated.

"The President was advised that the liquor forces, not the temperance forces, would filibuster against the Food Bill unless this was done. Under their compulsion he appealed to the temperance people in the interest of the early passage of the bill on the ground of patriotism to allow the provision prohibiting the manufacture of wine and beer to be eliminated. The temperance forces, though they doubted if it would bring the early passage of the bill, patriotically yielded what the committee had reported. Not until they were sure that the manufacture of wine and beer would be permitted would the liquor forces consent to a vote on that section.

"If it was treasonable to delay a vote on the Food Bill the friends of liquor were guilty of such treasonable action."—Washington Correspondent.

AN ADDRESS.

To the Preachers and Laymen of the Methodist Episcopal Church, South:

Brethren: The undersigned laymen of the Methodist Episcopal Church, South, loyal to the fundamental principles of the Church and desiring with all our hearts to promote its best interests and highest usefulness, believe the time has come when the Church should face and act upon certain issues that we are convinced are vital to its welfare. Times change, and all human institutions must change with them or be left behind. The issues we have in mind do not affect the principles of Methodism, but have to do solely with the adaptation of its policies to changing conditions.

Methodism had its origin in the days when absolutism in government was all but universal. The great democratic movement which in later years has swept over the earth had but just begun. The state was a monarchy, the church a close clerical corporation. Methodist polity, framed under these conditions, inevitably and rightly adapted itself closely to the ideals of the times. That of our own branch of Methodism has changed very little from that day to this. The American revolution woke the world to the ideal of democracy, and thrones and kingdoms have been tottering ever since. The divine right of kings has given way to the acknowledgment of the divine rights of the people, even in conservative China and despotic Russia. In the last one hundred and fifty years the world has gone forward an age. Our Church must keep pace or lose its crown to other denominations more in harmony with the democratic ideals of the times. Some of the changes that we believe to be imperative are here suggested:

1. The development of a greater degree of democracy in the government of the Church. This would involve not only additional lay recognition in the councils of the Church, but a greater degree of liberty for the ministry also.

2. The limitation of the authority of the Episcopacy, both as to term of office and as to the making of appointments, and the limitation of episcopal functions to executive duties only, whereas at present the bishops are vested also with legislative and judicial powers, thus combining in one small group the three functions of government.

3. A clearer definition of the relation of the Episcopacy to the Church, and to the General Conference Boards especially.

In view of the above, the undersigned laymen and others of the same mind have united for three specific purposes:

I. First of all, for an investigation to be conducted in the light of public records and indisputable facts along the lines suggested above. We intend that this investigation shall be wholly unbiased and free from personal interest. Its purpose shall be solely to discover the facts and to reach only such conclusions as the facts may warrant. The following are some of the subjects to be dealt with:

The problem of conflicting authority between the General Conference Boards and the bishops.

The need for adequate lay representation in the Annual Conferences and for larger lay responsibility in general for the welfare of the Church.

The influence of the Episcopacy on the ministry of the Church, growing out of the bishops' absolute and arbitrary appointing power, from which there is no appeal.

The attitude of the Episcopacy toward unification, social service and other questions of the day.

The Constitution proposed for the Church by the College of Bishops, wherein they claim for themselves authority co-ordinate with and independent of that of the General Conference.

II. In the second place we wish to develop a program of publicity. Investigation will be fruitless unless the Church at large is given the facts. The Church is entitled to the facts. The rank and file of preachers and laymen are as much a part of the Church and as thoroughly devoted to its interest as are those in authority. Indeed, there can be no just authority in State or Church that does not center in and serve the rank and file. We propose to publish to the Church, therefore, in a series of carefully prepared articles the result of our investigations, that the Church may have the facts and form its own conclusions. These articles we will offer first to the Church papers, in the confident hope that they will publish them. Too long the discussion of these important questions has been shunned or suppressed. The time has come for facing the issue and for the frank expression of vital convictions.

III. But investigation and publicity will be useless if no permanent result is registered in legislation. We think, therefore, that we should keep before ourselves and the Church certain fundamental things as the goal of our efforts, to be realized, some of them at the next General Conference,

others as soon as possible. Some of these aims are:

1. The enlargement of the powers of the laity in our Church by increasing their number in the Annual Conference and by giving them representation in the cabinet. These changes will insure greater democracy throughout the Church and will bring about a far greater degree of lay interest and activity in all departments of its work.

2. The limitation of the powers of the Episcopacy by restricting its functions to the executive phase of government alone, the General Conference taking over the legislative and judicial functions.

3. The limitation of the areas over which the bishops operate, by assigning them, through a committee consisting of preachers and laymen, to certain districts which shall be large enough to have them touch the real life of the Church as general superintendents, and at the same time small enough to render effective service possible. As it is, the bishops assign themselves, having the whole connection as their area of operation, making inevitably for less efficient service than the Church has a right to expect.

4. The limitation of the tenure of office of bishops hereafter elected to a term of years, subject to re-election or not as may be determined. As our Church holds the Episcopacy to be an office, and not an order, life tenure is an anomaly. It runs counter to all sense of democratic justice and tends to make the office autocratic to a degree that is out of harmony with modern ideas.

5. The effecting of such legislation as shall do away with the unit rule and secret session of the Episcopacy. These we feel belong to a bygone order and can have no proper place in the program of the modern Church. The bishops are the servants of the Church, and the Church has a right to know what they do and why they do it.

As the first of the series of articles mentioned above, we are sending you the statement of Dr. Ed F. Cook, late Foreign Secretary of our Board of Missions, dealing with the conflict of authority between the bishops and the Board and throwing valuable light upon the general topic under discussion. The other articles will be forthcoming as fast as they can be prepared.

All who desire to keep in touch with this movement, or to register themselves as favorable to any or all the changes suggested above, are requested to send their names at once to Chairman Creed F. Bates, Chattanooga, Tennessee. We particularly desire to get in touch with all laymen and preachers who find themselves in sympathy wth the general purposes outlined above and who are willing, as far as they have opportunity, to assist in carrying them out.

Creed F. Bates, Chattanooga, Tenn.
B. F. Fritts, Chattanooga, Tenn.
Jno. R. Pittner, Chattanooga, Tenn.
Cyrus E. Burford, St. Louis, Mo.
Thomas L. Mauldin, St. Louis, Mo.
Robert P. Garrett, St. Louis, Mo.
Frederick Vierling, St. Louis, Mo
T. F. Wood, St. Louis, Mo.
Andrew Craig, St. Louis, Mo.
George F. Haid, St. Louis, Mo.
C. M. Phillips, Louisville, Ky.
H. A. Smith, Louisville, Ky.
L. G. Waldrop, Nashville, Tenn.
John H. Smith, Nashville, Tenn.
James H. Parkes, Nashville, Tenn.
Charles H. Yarbrough, Nashville, Tenn.

C. W. Bailey, Memphis, Tenn.
L. M. Stratton, Memphis, Tenn.
C. E. Weatherby, Faison, N. C.
W. B. Stubbs, Savannah, Ga.
Perry S. Rader, Jefferson City, Mo.
John E. Edgerton, Lebanon, Tenn.
J. W. Beeson, Meridian, Miss.
D. S. Harmon, Meridian, Miss.
Joseph E. Avent, East Radford, Va.
W. H. Stubblefield, Jr., Cape Girardeau, Mo.

W. P. Cunningham, Pensacola, Fla.
Max Souby, Murfreesboro, Tenn.
E. V. Hughston, Greenwood, Miss.
A. Trieschmann, Crossett, Ark.
E. D. Newman, Woodstock, Va.
H. E. Gibbons, Hamlet, N. C.
Fred P. Harned, Hopkinsville, Ky.
E. L. White, Hartsville, Tenn.
Thos. H. Tatum, Bishopville, S. C.
I. J. Ayers, El Paso, Texas.
L. M. Stevenson, Roanoke, Ala.
C. E. Hayes, Little Rock, Ark.
R. S. Eastin, Henderson, Ky.
A. W. McLeran, Wellborn, Fla.
T. S. Southgate, Norfolk, Va.
C. H. Myers, Grand Bay, Ala.
Paul S. Haley, Corona, Ala.
J. H. Lester, Sheffield, Ala.
G. S. Lazenby, Forest Home, Ala.
F. D. McArthur, Birmingham, Ala.
Mark Tucker, Scottsboro, Ala.
J. B. Wadsworth, Gadsden, Ala.
A. B. Harris, Gadsden, Ala.
E. G. Rhoads, Sheffield, Ala.
T. H. Radney, Alexander City, Ala.
A. L. Malone, Jonesboro, Ark.
Clarence T. Sims, Crossett, Ark.
Guy A. Simmons, Conway, Ark.
S. E. Anderson, Conway, Ark.
V. D. Hill, Conway, Ark.
J. J. Harrison, Fordyce, Ark.
L. B. Leigh, Little Rock, Ark.
J. T. Erwin, Crossett, Ark.
J. E. Sparks, M. D., Crossett, Ark.
John H. Hinemon, Little Rock, Ark.
E. D. Ferguson, Blytheville, Ark.
P. W. Furry, Van Buren, Ark.
J. M. Crawford, Fresno, Calif.
E. B. Moroe, Los Angeles, Calif.
L. F. Sensabaugh, San Diego, Calif.
J. B. McDonald, Stuart, Fla.
B. D. Hartsfield, Gainesville, Fla.
B. M. Cates, Tallahassee, Fla.
H. J. Benton, Waycross, Ga.
O. F. McRae, McRae, Ga.
W. W. Pilcher, M. D., Warrenton, Ga.

C. O. Stubbs, Greenville, Ga.
R. P. Lester, Covington, Ga.
H. T. Quillian, Albany, Ga.
John A. Moody, Loco, Ga.
A. F. Bennett, Utica, Ky.
Edward Hill, Campbellsville, Ky.
C. J. Barlow, Barlow, Ky.
Rawlins D. Best, Covington, Ky.
Brice M. Goldsboro, Georgetown, Ky.
John B. Ferguson, Trenton, Ky.
C. W. Taylor, Greenville, Ky.
C. S. Waller, Mayfield, Ky.
W. H. Moore, Crowley, La.
A. M. Mayo, Lake Charles, La.
Wm. H. Black, New Orleans, La.
L. L. Upton, Slaughter, La.
Van Carter, New Orleans, La.
S. H. Porter, Zwolle, La.
R. G. Mowbray, Baltimore, Md.
Lester G. Fant, Holly Springs, Miss.
Parham Williams, Lexington, Miss.
G. L. Jones, New Albany, Miss.
J. J. Orten, Marshfield, Mo.
J. A. Leavell, Fulton, Mo.
John W. Garner, Advance, Mo.
F. M. Gray, Blairstown, Mo.
Thomas Mellow, St. Louis, Mo.
Paul H. Kemp, El Dorado Springs, Mo.

E. W. Shultz, Sedalia, Mo.
Wm. Campbell, Seneca, Mo.
E. S. Hunt, Liberty, Mo.
Fred Fair, Marshall, Mo.
R. M. Kerr, Independence, Mo.
Charles W. Wagoner, Odessa, Mo.
Martin E. Lawson, Liberty, Mo.
H. A. Tomlin, Purdin, Mo.
Charles M. Hay, St. Louis, Mo.
R. T. Bond, Fayette, Mo.
A. E. Richardson, Moberly, Mo.
C. A. Calvird, Clinton, Mo.
Frank L. Glass, Carterville, Mo.
W. H. Chrisman, Aztec, New Mex.
B. P. Williams, Artesia, New Mex.
Julian S. Carr, Durham, N. C.
P. C. Whitlock, Charlotte, N. C.
F. S. Lambeth, Thomasville, N. C.
O. V. Woosley, Lexington, N. C.
R. L. Snow, Taylorsville, N. C.
F. J. Chapman, Marion, N. C.
J. C. Hardy, Norlina, N. C.
C. R. Pugh, Elizabeth City, N. C.
F. B. McKinne, Louisburg, N. C.
O. H. Searcy, Frederick, Okla.
W. J. Kuntz, Custer, Okla.
J. M. Holmes, Greenville, S. C.
Julian C. Rogers, Florence, S. C.
John F. Dudley, Florence, S. C.
F. Mason Crum, Orangeburg, S. C.
J. H. Dinning, Columbia, Tenn.
Noah W. Cooper, Nashville, Tenn.
Charles B. Quinn, Memphis, Tenn.
W. S. Fitzgarald, Tullahoma, Tenn.
P. L. Basinger, Adamsville, Tenn.
J. F. Parker, Gibson, Tenn.
R. G. Peoples, Franklin, Tenn.
Marvin E. Carter, Clarksville, Tenn.
J. W. Saylor, Knoxville, Tenn.
R. B. Eleazer, Greenbrier, Tenn.
W. T. Roberts, Athens, Tenn.
W. H. Wiseman, McKinnon, Tenn.
R. E. Parker, Friendship, Tenn.
Thomas N. Graham, Texarkana, Texas.

W. S. Rowland, Temple, Texas.
L. L. Jester, Dallas, Texas.
J. E. Blair, Corsicana, Texas.
George S. Perkins, Greenville, Texas.

G. A. F. Parker, Hereford, Texas.
J. T. Therwhanger, Weinert, Texas.
T. F. Temple, Weatherford, Texas.
C. L. McClellan, Farwell, Texas.
Robert K. Traylor, LeWard, Texas.
O. D. Baker, Gause, Texas.
E. A. Rice, Cleburne, Texas.
J. E. Swepston, Tulia, Texas.
E. B. Bynum, Abilene, Texas.
W. M. Stone, Caldwell, Texas.
E. Sumpter Smith, Bedford, Va.
Frank Talbott, Danville, Va.
W. H. Shuff, Tip Top, Va.
George A. Lambert, Rural Retreat, Va.

H. O. Kerns, Sutherlin, Va.
W. H. Bowles, Rocky Mount, Va.
G. C. Mann, Montross, Va.
J. C. Parker, Franklin, Va.
W. H. Vincent, Capron, Va.
C. Q. Counts, Coeburn, Va.
J. E. Rogers, Dendron, Va.
T. H. Howard, Oakesdale, Wash.
W. P. Licqlider, Shepherdstown, W. Va.

J. R. Hutcherson, Bluefield, W. Va.
S. H. Bowman, Huntington, W. Va.
J. Monroe Campbell, Huntington, W. Va.

George B. Halstead, Princeton, W. Va.

W. W. Hughes, Welch, W. Va.
R. B. Chance, Reidsville, N. C.
Dr. Sam Wilson, Lynchburg, Va.
J. D. Hitchcock, M. D., Afton, Okla.
W. H. Garrett, Santa Anna, Texas.
E. W. Coleman, Canton, Ga.
W. L. Demoree, Rushville, Ill.
A. E. Bonnell, Muskogee, Okla.
S. D. Williams, Wynnewood, Okla.

A CALL TO RURAL CHRISTIAN WORKERS.

The Rural Church Reading Club Movement is now on.

All members of rural churches and young peoples' religious organizations will be interested in the Rural Church Reading Club Movement now being launched for the coming fall and winter. The plan was originated and will be directed by Professor Garland A. Bricker of Syracuse University through the columns of the religious press of the country. This publication will do its share in the furtherance of this free extension service for the rural churches of America.

The movement is non-sectarian, but inter-denominational. It will be carried on as a part of the regular work of the Rural Extension Service of Syracuse University of which Professor Bricker is the director. It is contemplated that a minimum of one thousand churches will take part in this reading and study work by organizing clubs of five, ten or more persons for the purpose.

There are no fees attached to membership in this movement. The organization is simplicity itself. All that it is necessary to do is for any group of Christian workers to organize a local club of five, ten or more persons under the leadership of a chairman, preferably the pastor, for the purpose of reading together, the regularly assigned course of about fifteen lessons on rural church problems and opportunities.

The text was especially written by Professor Bricker and is entitled, "The Church in Rural America." Each chapter is followed with a list of questions and suggestions for discussion, while the author will contribute helpful notes and articles to this journal for the benefit of the clubs.

Here is a wonderful opportunity for the rural Christian workers not only to study their own problems at home in their own communities, but to have the direct and inspiring leadership of a man who is known throughout the country as a pioneer and leader in the rural church movement.

Next week we shall have a message from Professor Bricker himself to the rural church workers on this movement. Meanwhile, talk it up in your church and get ready to start with the first army of rural readers to make a

serious inquiry into the problems that affect the rural churches and get the vision of the possibilities and the opportunities in the rural church work.

THE Y. M. C. A. AND THE ARMY TESTAMENT.

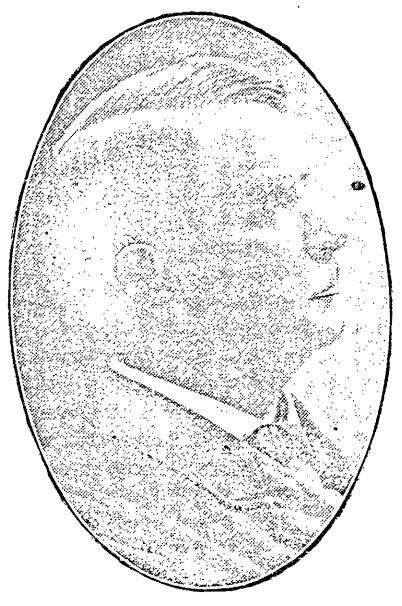
"Five hundred thousand copies of a pocket New Testament could be sold today if they could be found," according to Mr. F. M. Harris of the Association Press, of New York City. He said it with feeling, for he has searched two continents to fill the demands of the Young Men's Christian Association alone, in this direction, and has not yet been able to supply the camp buildings in this country with their normal equipment, let alone meet the requirements of the Association buildings overseas.

The Young Men's Christian Association standard building outfit includes 200 Testaments, which is only one for about every thirty men in camp. It was the intention of the Association to depend on the American Bible Society, the Pocket Testament League and the Scripture Gift Mission to fill this quota and such additional copies as might be needed. All of these organizations have been swamped with demands. The Pocket Testament League could deliver only half of an order for 100,000 placed for July and August. Their Testaments are printed by the Oxford University Press and in England the Bible famine is as great as in this country, for the Scripture Gift Mission, whose Testaments are printed on the Cambridge University Press is also helpless to aid the situation in America.

The American Bible's Society's presses are running sixteen hours a day and have turned out 400,000 Testaments since May 1, but they have still immediate orders for 300,000 and one order of a million from the Young Men's Christian Association alone.

Unprecedented demand and complexity in production are responsible for the shortage. The Pocket Testament is printed on India paper and because of its size requires more than the usual care in the folding and binding of the delicate sheets. The present demand, of course is chiefly for the new American army, but even those troops already in France cannot be supplied. One of the largest English houses could fill only one-twelfth of an order recently cabled from the United States. It would take six to eight months for them to send the remainder across the channel so that the Young Men's Christian Association is planning to ship as many as possible from its very meagre supply here.

Paper and ink, however, are visible in the distance and with sufficient financial support on the part of the public, every soldier with the National Army should have a Testament available before the end of winter. Most of these will be given by the American Bible Society, but distributed through the Young Men's Christian Association center in the camps. They are not given out wholesale, but as a magazine writer said recently, "they are on hand in case of trouble and discouragement."—Bulletin.



Hon. James R. Deason, of Trenton, Tennessee, a life-long Methodist and a consecrated, big-souled Christian gentleman, departed this life on July 1, 1917. Mr. Deason's will, after providing for the payment of certain legacies, creates a trust estate, to be ad misistered in the interest of five benc ficiaries, and "as the beneficiaries of the income from this estate die, the trustee will pay the part going to each to the Board of Church Extension of the Methodist Episcopal Church, South, and when the last one has died the trustee will pay the corpus of the trust fund to the Board of Church Extension of the Methodist Episcopal Church, South."

In addition to the trust estate, Mr. Deason bequeathed to the Board of Church Extension, subject to a life estate, some residence property in the city of Trenton.

The will of Mr. Deason contains the following language:

"I have also had for years the purpose in mind to do something for the spread of the Gospel through the Church of which I am a member, and as a memorial, also, to my deceased wife, whose life was devoted to this cause."

The executor of the estate is Mr. H. H. Elder, a nephew of Mr. Deason and superintendent of our Sunday School at Trenton, Tennessee.

The Board of Church Extension should receive ultimately from this estate something more than $25,000, and the fund will be known as the "Lelia Deason Memorial Fund."

WHY PEOPLE HAVE CONFIDENCE IN CHURCH PAPER ADVERTISING.

There are a good many reasons why the readers of church papers have great confidence in the advertising carried therein. It is true of many church papers that the readers of most of them are guaranteed by the advertising management against any loss by fraud on the part of the advertiser, but additional to this guarantee their censorship excludes many classes of advertising which are accepted by secular publications. The church papers have never carried whiskey advertisements. They have never carried tobacco advertisements. They do not carry highly speculative financial advertising, such as mining stocks, oil stocks, etc. They do not carry advertising of questionable schemes. They refuse copy which is unclean, or tricky in method. They exclude copy of any advertising which conflicts with the doctrines of the church, which is opposed to good morals, and all copy which is offered by houses lacking in rectitude or on commodities lacking in efficiency for the purposes advertised. Untruthful copy is also refused.

Additional to these general principles the editors apply an additional censorship, varying according to the doctrines of the church represented. Some of these are so extremely strict as to exclude advertising which in almost every other quarter would be regarded as ideal. For instance, certain church papers refuse pipe organ advertising. Others refuse millinery, clothing, ribbons, perfumery, or anything having to do with personal adornment. Quite a good many refuse medical advertising even of the highest type, though many of the church papers accept very high grade proprietary advertising where the preparation is of known efficiency, the copy is truthful in statement, and the house is reliable in every respect.

Is there any wonder that the church people believe in the advertising which they see in the church papers? A beautifully printed standard magazine would be glad to carry pages of cigarette copy. What church paper could be found to admit a line of it? Pages upon pages of financial copy are to be found in the highest class of popular magazines. Very little is to be found in the church papers because the advertising managers and the editors are afraid to admit anything on which they have any doubt as to its security.

This stringent censorship of advertising copy has its reward, however, in that it enhances the influence of the advertising carried, increasing the confidence of the readers of church papers in the advertisers whose copy is accepted.—J. F. Jacobs.

DR. W. E. BOGGS.

The Rev. W. E. Boggs is dead.

Although Dr. Boggs has been in Fayetteville for less than two years, he leaves many friends here whose whole-hearted sympathy is extended to the bereaved family.

Dr. Boggs was a man who eschewed publicity. For himself he permitted only a modest prominence for the sake of His work whose servant he was.

From fairly intimate association, the writer knows that Dr. Boggs would not desire a eulogy; while deeply appreciative of the good will of his fellows, he did not relish encomiums.

Still, such a life can not be passed unnoticed. In it there was too much of love, faith, hope and charity to be ignored in the passing. His character was an inspiration to all who knew him.

In early manhood he gave himself to the ministry, sacrificing—as worldly things are counted—a brilliant future in the practice of law. Endowed with splendid natural talents, with the best of education, and with a host of friends throughout the Commonwealth of Virginia in which his forbears were pioneer settlers and in which his family had attained high and honorable standing—W. E. Boggs, then a young man, accepted the call to assist in the ongoing of the Kingdom of God and was assigned to a small circuit. Since that time—33 years ago—he has been continuously assigned to different charges as pastor, excepting a few years when he was engaged in denominational college work.

Dr. Boggs was a man of extraordinary accomplishments and profound thought, yet simple in expression. He was of decided opinions, and spoke his beliefs forcefully and with conviction, yet he was ever tenderly considerate of others. He left a fruitful record of service in eight states of the Union.

When Dr. Boggs came to Fayetteville two years ago, his health had just begun to fail and during his entire ministry here he has labored under physical and mental stress. Although still active, his condition was gradually growing worse and there is, indeed, the solace for his friends that the end came without the suffering that might have attended his ailments, and that his wish was fulfilled that he might "die in the harness."

Dr. Boggs' family sustains the loss of a beloved kinsman, Southern Methodism of a most useful minister and this community of a truly good citizen. —Fayetteville Democrat.

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, Newark, Ark.
Little Rock Conference.....Mrs. H. C. Rule, Crossett, Ark.
Communications should reach us Friday for publication next week.

Wanted.—By the superintendent of Social Service, a report of the September meeting from every auxiliary (adult and Y. P.), in the North Arkansas Conference. Send in by October 1 to Miss Nellie Denton, 1022 North Eleventh street, Fort Smith, Ark.

SOCIAL WORK AMONG YOUNG WOMEN.

Frances Dudley.

In the ten years between 1900 and 1910 the number of women and girls engaged in the manufacture of boots and shoes, clothing, and in the tobacco industry was doubled. There were 80,000 engaged in the laundries, 252,432 in the manufacture of clothing, 428,267 in textile factories (190,000 in cotton mills alone), 90,619 in tobacco factories, and 88,628 in canneries. One-third of the clerical force of the country are women, while there are two women to one man in domestic service. Indeed, one-fourth of the world's wage earners are women.

Fifty-nine per cent of the women of the United States between the ages of sixteen and twenty-five are engaged in gainful pursuits, and a recent careful investigation of more than two hundred settlement workers reveals the fact that 90 per cent of these contribute the greater part of their earning to the upkeep of their own families. We are not to discuss the economic justice which makes it impossible for 60 per cent of the wage earning men of our country to gain sufficient wage to maintain their families under conditions compatible with health and high standards. We state only the fact that our young women are thus thrust out into the working world and that their relation to life is thereby complicated.

AUTHORIZED MISSION STUDY BOOKS, 1917-18.

For Adults.

"An African Trail." Jean Kenyon MacKenzie. (Foreign Mission study.)

"Sons of Italy." Antonio Mangano. (Home Mission study.)

For Senior Young People.

"The Lure of Africa." Cornelius H. Patton. (Foreign Mission study.)

"Missionary Milestones." Margaret R. Seebach. (Home Mission study.)

For Intermediates.

"Japan the Key to the East." Edward Leigh Peil. (Foreign Mission study.)

"From Plaza, Patio, and Palm." Eva Clark Waid. (Home Mission study.)

For Juniors.

"African Adventurers." Jean Kenyon MacKenzie. (Foreign Mission study.)

"Bearers of the Torch." Katherine Crowell. (Home Mission study.)

REVIEWS.

(All the books for the year may be ordered of Smith & Lamar, Nashville, Dallas, or Richmond, at the prices shown below, postage prepaid.)

An African Trail. By Jean Kenyon MacKenzie. 248 pages. Illustrated. Paper, 37 cents; cloth, 57 cents, postpaid.

This is a book of unusual interest and value. Miss MacKenzie's letters from Africa were published in the Atlantic Monthly, and later appeared in book form, under the title, "Black Sheep." The literary excellence of "An African Trail" is attested by the fact that the Atlantic has requested the privilege of publishing also two chapters from it.

This is not a book of travel, though it presents many vivid pictures of life in the Kamerun country. It is rather the story of the Bulu's approach to God. There is nothing like it in missionary literature.

The first chapter, "The White Man in Africa," brings the reader face to face with many of the famous missionaries, and along with each his notable African converts and friends.

Chapters two and three, "The Bulu" and "The Bulu and God," make the native live before us, with his virtues and vices, his superstitions and charms, and his hazy ideas of Nzambe, the great God, "who created the world and forgot it." Then the African evangelist appears with the story of Yesus, son of Nzambe; and awe, wonder, and compassion fall upon the crowd in the palaver house.

"The Ten Tyings" (Chapter IV.) tells of the ten commandments of the Bulu, from which it is easy to lead him to their summation in the law from Sinai.

Interest grows with every step of the "trail" and culminates in great joy as in the concluding chapters, "The New Tribe" and "The New Custom," the reader beholds the result of twenty-five years of missionary effort in the turning of thousands to Christ and the regeneration of great communities.

Women readers will find of peculiar interest the story of female emancipation from slavery and fetishism, vividly drawn from life.

SONS OF ITALY.

To him who reads this book with open mind the Italian immigrant will never be a "Dago" again, but a brother man in dire need of love and sympathy. Ignorant of our language and customs, exploited by landlords and labor agents, herded and driven by heartless bosses, shown less humanity than the beasts they drive and less care than the tools they use, the Italians in America are made to live before us by one of their number who knows. It is not a pleasant picture, but one we need to see, and of absorbing interest withal.

The writer, Prof. Antonio Mangano, Director of the Italian Department of Colgate Theological Seminary, is himself an Italian immigrant who has become an American Christian citizen of the most worthy type. Having traveled the road himself, in the meantime keeping in intimate touch with the life and struggles of thousands of his countrymen in America, there is perhaps no other man so well fitted to write and interpret the story in all its aspects.

The writer has a rare faculty for clothing bare facts with the flesh and blood of human personality. The reader has not gone six lines into the book till his heart is gripped by the story of Tommaso, the immigrant boy, landing friendless and alone at Ellis Island. Hard upon this follows the story of Savelli, the Italian section hand, and then that of Filomena, the factory girl, each drawn from life and illustrating vividly some vital phase of the problem.

The book is very comprehensive, the chapter headings indicating its range: "Italian Colonies in Africa," "Italian Life in Italy," "Religious Backgrounds," "The Italian as a Citizen," "Assimilating the Italian," "Italian Protestant Churches," "The Italian's Contribution to the America of Tomorrow." There is not a dull page in the book, nor one without significance. Study classes taking it will be richly repaid in interest, in information, and in practical suggestions for the solution of the immigrant problem. Price (postpaid), paper, 40 cents; cloth, 60 cents.—R. B. Eleazer.

JAPAN, THE KEY TO THE EAST.

This book, prepared by Dr. Edward Leigh Pell, is a brief history of the Christian movement in Japan and especially of our own part in it; a discussion of conditions, needs, difficulties, encouragements, and outlook; in a word, the cream of what one should know to give one a deep and permanent interest in Japan missions. It will be issued in September.

The Lure of Africa, by Cornelius H. Patton, D. D. Paper, 40 cents; cloth, 60 cents.

The author of this book is pre-eminently qualified for his task, because of long experience in the missionary work and of his recent visit to Africa as Secretary of the American Board (Congressional), at which time he made a close and discriminating study of Africa's needs and African missions. The book is the work of a keen eye-witness highly sensitive to Christian opportunity. The things he saw and experienced fired his soul. I heard him upon his return tell the wonderful story, and it so thrilled me that I have been anxiously awaiting the appearance of the book. Both title and contents are most attractive.

The great continent about which the author writes lures the traveler on to see the longest river in the world, the most expansive desert, 90 per cent of the world's diamond fields, and untold forests of red and brown mahogany. The author says it is worth a trip to Africa to see Victoria Falls, on the Zambesi, whose waters, a mile wide, leap 343 feet into the abyss, out of whose awful depths arise vast clouds of mist that form myriads of rainbows in the tropical sun.

Africa is Christianity's battle ground. Dr. Patton divides the continent into four zones: The North, the stronghold of Islam; the South, the stronghold of Christianity; the Sudan, the zone of Mohammedan advance; Central Africa, the zone of Christian advance. These two gigantic religious forces, like the armies of Europe, are clashing in a desperate battle, struggling for the mastery of Central Africa. Which will win the victory?

Every Mohammedan is a missionary. His dominant purpose is to spread Mohammedanism. "Islam or the sword" is the battle cry. Dr. Patton denies that Islam is a step toward Christianity. It is anti-Christian. If Islam grips Central Africa, the missionary task will be harder than it is today.

The book contains a most interesting chapter on "The Debit and Credit Account" of so-called Christian civilization. The question is raised as to whether England, Germany, France and Belgium have been a blessing or a curse to the people of Africa. Surely nations will have to give account, just as individuals, for their conduct.

The closing chapter is a remarkable setting forth of the power of Christianity to transform individual and social life. Africa is a laboratory in which the test is now being made whether Christianity can meet the world's need. Its clashing of races, its depth of human depravity, cannibalism, savagery—into these conditions Christian missions have gone and already have trimphant victory to report. Christianity is meeting the need wherever it has a fair chance.

NORTH ARKANSAS CONFERENCE.

Mrs. Lipscombe has compared the financial reports of the first two quarters, 1916 and 1917, and writes most encouragingly of the North Arkansas Conference.

We have made a gain of eight per cent in everything and with earnest effort can be one of the conferences to measure up in full to the goal of ten per cent increase set by the council in New Orleans.

Really, we are proud of our record as we look down the column of figures of the forty-one conferences.

Of course, the wealthiest conferences yet excel us, but Louisiana, Louisville, Missouri, Memphis, Northwest Texas, South Carolina, Southwest Missouri and St. Louis are all older conferences than ours, but we have gone ahead of them.

We're just a mite behind Little Rock. For so long we were two small conferences, not expecting to rank high, so now we feel a just pride in seeing ourselves step up, each year, nearer the top.

Mrs. Copeland of the Baltimore conference represented our Church at the Woman's Committee of the Council of National Defense and reports our policy the most definite and the one adopted by them.

Let us be true to these plans and mean all we can to the Red Cross and war preparation movements, but along with this let us stand faithfully behind our own gunners, whom we have already sent to the firing line in Christian countries.

World conditions are rapidly changing—they can never be the same again.

Thrift and sacrifice are everywhere about us and we the soldiers must not merely mark time, but vigorously carry the comfort of the cross to hearts made thoughtful and receptive by the recent sacrifice of sons and brothers.
—Mrs. F. M. Tolleson, President North Arkansas Conference.

Sunday School Department

CONTRIBUTORS:
A. L. DIETRICH.....Field Secretary, Gulf Division
1414 Twenty-third Ave., Meridian, Miss.
REV. C. N. BAKER.....Field Secretary, Little Rock Conference
207 Masonic Temple, Little Rock, Ark.

SUNDAY SCHOOL LESSON FOR SEPTEMBER 23.

By B. S. Foster.

Daniel in the Lions' Den. Dan. 6:10-23.

About fifty years from the incidents of the last lesson brings us to the incident for our study today.

Nebuchadnezzar, the proud, self-satisfied monarch, has passed away, and Cyrus the Mede has brought proud Babylon under his sway, leaving Darius, his viceroy, in charge of affairs at Babylon while he goes on seeking other conquests. Daniel is supposed to have been about eighty years of age when the events of the present lesson occurred.

Darius placed over the kingdom 120 princes, and over these three presidents who should have oversight of the princes, and Daniel was chief of the presidents.

It was natural that Darius, living in so magnificent a city as Babylon had been made by Nebuchadnezzar, and sitting upon the throne of his renowned predecessors, should have been filled with pride and an easy prey to designing men appealing to his vanity.

Daniel, by reason of his character and sterling worth, possessed the unqualified esteem of Darius as of his predecessor, and his enemies who were also infinitely his inferiors, not only in character, but in actual value to the king, knew that to attack him openly would be worse than useless.

Look at the picture. Daniel, the faithful, unselfish servant, going quietly forward in the discharge of his duty, with no thought of aught but faithfulness to his king and the God whom he served; his enemies, enemies not because he had ever wronged them, consumed with envy and jealousy, seeking some means by which they might destroy him.

As they thought and planned how they might be rid of the hated captive, they remembered the king's excessive vanity and the scheme outlined in the lesson was hatched. While the faithful work, unconscious of the wickedness about them, the enemy is seeking means of destruction. How often does it occur in life that men give far more thought to the gratification of their personal vanity and personal spite than to the faithful discharge of duty. Often we find ourselves opposing certain measures, not because of the measure, but because of the one who prepared it. We do not need to go back to the days of Darius, the Mede. There are Daniels today whose enemies are scheming day and night to have them cast to the lions. But fortunately the lions do not always devour Daniel. They usually do not; but the very jaws that were intended to crush Daniel find his enemies more to their taste. For a season the schemes and devices of the wicked seem to prosper, but in the end God takes care of Daniel. The trouble is, we do not wait for the end. Doubtless those wicked men congratulated each other that night that they were at last rid of Daniel, but the morning told a very different story. Persecution generally reacts upon the persecutor, if we give it time.

To the Jews the great lesson of God's faithfulness was brought home with great force by this experience of Daniel. Why shall not we learn the same lesson and apply it in our own lives? God was not making an exception of Daniel. If we are faithful to the trust committed to us and pray always with our windows open toward Jerusalem, we need not doubt that the same hand that closed the lion's mouth will shield and protect us. The temptation to be time servers is great. Daniel had a good position and he might have found many arguments to prove that to sacrifice it for a mere sentiment would be foolish. We are prone to bow the knee and make our petitions only to the king. Sometimes the king has one name and sometimes another. No matter.

Who is the King to whom you are asked to make your petitions—that is, give first place in your heart and life? Upon the answer turns the issues of your life.

JAPAN IN THE SUNDAY SCHOOL IN 1918.

It seems that some confusion has arisen in regard to the Missionary Special in the Sunday school for 1918. Some have thought that the Sunday School Special for next year is to be Brazil. Others have understood that it is to be Japan, and it is well to set forth clearly what the Board really has in mind in regard to the Missionary Special in the Sunday school in relation to the above mentioned countries. It has been decided that the Sunday School Foreign Missions Special for 1918 is to be Japan, and the Special for 1919 is to be Brazil. However, because of the graded Sunday school literature, the year really begins with the last quarter, opening the first of October. So, when we speak of the 1918 Special for Japan we really mean that beginning with October, 1917, and running up to October, 1918, Japan shall have right of way in the Sunday school, and contributions for foreign missions made in the Sunday school are to go mainly to the Japan Mission. And beginning with October, 1918, and running to October, 1919, Brazil is to have right of way in the Sunday school, and that foreign mission contributions made in the Sunday school for that year shall go mainly to the Brazil Mission. This overlapping has doubtless caused the confusion.

This in no wise affects Home Mission Specials in the Sunday schools for 1918, which is the work among Mexicans in Texas.

All Sunday school superintendents and members of the missionary committees in the various Sunday schools should make careful note of this and present it to their Sunday schools so clearly that all may understand.—C. G. Hounshell.

RECOMMENDATIONS OF SUNDAY SCHOOL BOARD.

The following recommendations by the Committee on the Report of the Sunday School Editor were adopted by our General Sunday School Board at its annual meeting:

"1. That, in view of the immense possibilities for the increase in the circulation of Sunday school literature, it would be well for the publishing agents to employ a capable specialist to devote his entire time to the circulation of our Sunday school periodicals.

"2. That the Intermediate and Senior Quarterlies be increased from 32 to 48 pages and the price raised from 14 cents to 16 cents a year.

"3. That the Adult Student be increased from 48 to 64 pages in order to meet the growing needs of young people's classes.

"4. That as soon as possible the Home Department Quarterly be changed to the Home Monthly, and that, while continuing the Home Department lessons, larger space be devoted to family religion and Christian training of children in the home.

"5. That a new Sunday school hymnal, simple enough to meet the needs of our people and at the same time free from the objectionable jingle of many now used, be prepared as soon as possible.

"6. That the American Revised text of the Bible be used exclusively in our Sunday school periodicals."

ITINERARY FOR CONFERENCE FIELD WORKERS.

The itinerary for the Conference Field Secretary and the Elementary Superintendent is not yet complete. The following is the schedule that has been planned to date:

For Rev. Clem Baker—

Pearcy Circuit, September 22-23; Holly Springs, September 29-30.

For Mrs. Clay Smith—

Hot Springs, September 19; Benton, same day in last week of September.

ELEMENTARY WORKERS, ATTENTION!

Miss Minnie Kennedy will give a three-lesson course on "Story Telling" at the Elementary Conference at Hot Springs. At Junaluska, this summer, Miss Kennedy's story-telling course was one of the most popular courses offered. There were seventy-five pupils registered for that class and among them were Divisional Field Secretaries, Conference Elementary Superintendents, Primary, Junior and Beginners' teachers and superintendents. Ability to tell stories is one of the most necessary requisites of an elementary worker. This course will be invaluable to elementary teachers and superintendents and teachers. Such an opportunity may not come to this conference for years. No elementary worker can afford to miss this course on story-telling by Miss Kennedy.—Mrs. Clay Smith.

SUNDAY SCHOOL MEETING AT LONOKE.

On the evening of September 6 the Field Secretary and the Conference Elementary Superintendent were invited to meet with the workers of the Lonoke Sunday School. In spite of the hot weather and various attractions in the town, Brother B. B. Thomas and Superintendent Gatewood were out with nearly all of the teachers. They were all full of interest in the Sunday School and entered heartily into the discussion of plans and problems.

The standard of efficiency and the elementary standards were discussed and it was found that this school had made considerable progress toward reaching the standard. From the interest shown at this meeting there is no doubt that the Lonoke Sunday School will make still further advance in the near future.

The Elementary workers were very much interested in the Elementary Conference to be held at Hot Springs October 2, 3 and 4. They are planning to have a number of their teachers attend this meeting.

METHODIST GO-TO-SUNDAY-SCHOOL-DAY THE LAST SUNDAY IN OCTOBER.

This is a new day in our Sunday School calendar, endorsed by the General Sunday School Board at its recent meeting under the leadership of Dr. Chappell. Other conferences have already planned for it this fall. The Little Rock Conference must not be behind.

Purpose.—The purpose is two-fold—to gather into the Sunday School all available persons in the community,

whether children, youth, young people or adults, and so to present the work and privileges of the Sunday School as to arouse enthusiasm among those who are already members and also to set to thinking about the Sunday School those who heretofore have been indifferent to its claims upon them.

It is a day when interest in Christian education and training is to be aroused.

It is a day when great publicity may be given to the Sunday School work.

It is a Recruiting Day when new members are to be enrolled in the school.

Coming as it does at the end of the Conference year, it is the pastor's and superintendent's greatest opportunity to gather up the results of the year's work and wind out the Sunday School year in great shape.

Those Behind It.—The General Sunday School Board, our Divisional Field Secretary, Mr. A. L. Dietrich, and our Conference Sunday School Board have all united to make this a very great success.

Ten thousand Methodist Go-to-Sunday-School-Day programs are now on the press and a liberal supply will be sent free of charge to every Sunday School in the Little Rock Conference.

We want 50,000 people in the Sunday School of the Little Rock Conference that day. Begin now to advertise and get ready for it. Watch the Methodist next week.—Clem Baker, Secretary.

PROGRAM FOR ELEMENTARY CONFERENCE, HOT SPRINGS, OCTOBER 2-3-4.

Monday Evening, October 1.

Devotional Service—Dr. B. A. Few.

Welcome to Delegates—Dr. Marion N. Waldrip.

Address—Miss Minnie Kennedy.

Tuesday Afternoon, October 2.

Devotional Services—Miss Kennedy.

Story-Telling—Miss Kennedy.

Sectional Meetings for Beginners, Primary and Junior Workers. Beginners Section—Miss Kennedy presiding.

Organization.

Open Conference.

Equipment—Mrs. M. D. McClain.

Open Conference.

Primary Section—Mrs. W. B. Ferguson, presiding.

Organization.

Open Conference.

Equipment.

Open Conference.

Junior Section—Mrs. Clay Smith, presiding.

Organization—Miss Rozzell Lemons.

Open Conference.

Equipment—Mrs. Nick Gantt.

Open Conference.

Tuesday Evening, October 2.

Devotional Service—Dr. J. M. Workman.

Address—Mr. Caughey E. Hayes.

Address—Rev. R. L. Duckworth.

Wednesday Afternoon, October 3.

Devotional Service—Mrs. W. B. Ferguson.

Story-Telling—Miss Minnie Kennedy.

Sectional Meetings for Beginners, Primary and Junior Workers.

Beginners' Section—Miss Kennedy, presiding.

"How Graded Lessons Helped My Department"—Mrs. W. L. Phillips.

Open Conference.

"Some Problems I Have Had With Graded Lessons and How I Solved Them"—Mrs. Hugh Hart.

Open Conference.

Primary Section—Mrs. W. B. Ferguson, presiding.

"How Graded Lessons Helped My Department"—Mrs. W. H. Arnold.

Open Conference.

"Some Problems I Have Had With Graded Lessons and How I Solved Them"—Mrs. Chas. Thomas.

Open Conference.

Junior Section—Mrs. Clay Smith, presiding.

"How Graded Lessons Helped My Department"—Mrs. W. C. Ellis.

Open Conference.

"Some Problems I Have Had With Graded Lessons and How I Solved Them"—Mrs. T. O. Owen.

Open Conference.

Wednesday Evening, October 3.

Devotional Service—Dr. W. M. Hayes.

Address—Miss Minnie Kennedy.

Address—Mr. A. L. Dietrich.

Thursday Morning, October 4.

Devotional Service—Mrs. Clay Smith.

Story-Telling—Miss Kennedy.

Presentation of Pennants—Rev. C. N. Baker.

Sectional Meetings for Beginners, Primary and Junior Workers.

Beginners' Section—Miss Kennedy, presiding.

"How I Brought My Department to the Third Rank"—Mrs. Edwin Scales, Miss Marcie Coltart.

Open Conference.

Primary Section—Mrs. W. B. Ferguson, presiding.

"How I Brought My Department to the Third Rank"—Mrs. L. W. Moffatt, Mrs. S. R. Twitty.

Open Conference.

Junior Section—Mrs Clay Smith, presiding.

"How I Brought My Department to the Third Rank"—Miss Irene Lane, Miss Nell Ingram.

EPWORTH LEAGUE DEPARTMENT

H. F. BUHLER, Editor.....Y. M. C. A., Little Rock
J. H. PIERCE, Treasurer, Little Rock Conference...Box 529, Little Rock
HOWARD JOHNSTON, Treas. N. Arkansas Conference....Conway, Ark.

LESSON FOR SEPTEMBER 23.

My Favorite Hymn and Why.

Psalm 33:1-22.

Hymns Are Great Value To Life.—The power of the poet consists in his ability to say, in choicest words, what other persons are also thinking. A hymn especially has this quality of collectiveness; it gathers up the aspirations and sentiments of the hearts of the many. It is a curious thing that we often do not realize our own loftiest sentiments until the poet has expressed them for us. We turn to the Psalms for example, and lo, all the fervor and beauty and reliance upon Jehovah and eagerness for holiness of those passionate utterances are appropriated as our own. That is why the reading or singing of a hymn is a first aid to devotion—and it is also a sufficient reason why we should guard well the character of our hymn books so that no heedless publisher may foist mere doggerel and jingles upon the service of Christian worship.

Books of worship and ritual are sometimes called "collects." One reason being that they "collect" or gather up the common devotion of all the people. This is an office of the hymn. It is an expression of the universal Christian heart. The feelings of millions meet in the words of the poet. Consider how hundreds of millions of yearning spirits have sung such hymns as "Jesus Lover of My Soul," "Abide With Me," "Rock of Ages," "Lead, Kindly Light." To have written one hymn that lives is a life work for anybody.

When George Matheson, the blind preacher of Scotland, was jilted by his sweetheart, when it became known that he was to lose his sight, he penned the words that seem destined to be immortal.

"O Love that will not let me go,
I rest my weary soul in Thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be.

"O Cross that lifted up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

"Abide With Me."—They learn in sorrow what they teach in song," it is said of poets. Out of the heartbreak of an obscure preacher, doomed to death by disease, sprang the deathless hymn:

"Abide with me; fast falls the eventide;
The darkness deepens; Lord with me abide;
When other helpers fail and comforts flee,
Help of the helpless, O abide with me."

"Light At Eventide" is the title given the beautiful hymn as given by the author, Henry Francis Lyte. It is based on Luke 24:29. For twenty-four years the author had been curate at Brixam, Devonshire, England, but failing health required a change of climate. He himself tells how he deprecated being divorced from the ocean, the friend and playmate of his childhood. He lingered with his seafaring flock until life was fast ebbing, and then writes: "The swallows are preparing for flight and inviting me to accompany them, and yet alas! while I talk of flying, I am just able to crawl." Thus frail and feeble he tarried to preach a farewell sermon to his fond people, and administer once more to them the Lord's Supper. After the deep solemnities of the communion he dragged himself wearily back to his couch and there, that very evening sent forth this hymn on its consoling mission. He had before prayed: "And grant me, swan-like, my last breath to spend, in song that may not die."

God Alone Seems To Have Made Immortal Some Hymns.

Probably no poet ever knew which of his lines were to enjoy deathless fame. Some hymns have found a mission far beyond the design of their writers. Reginald Heber's "From Greenland's Icy Mountains" was written for a local church program, with no thought beyond the minute's need; and so also was S. Baring Gould's "Onward Christian Soldiers." Even such noble hymns as "Jesus, Lover of My Soul" and "Rock of Ages" originally had a controversial purpose. Toplady wrote his great lines to confute the uncalvinistic teachings of the hymn, however, as he sings, like a homeward-bound bird:

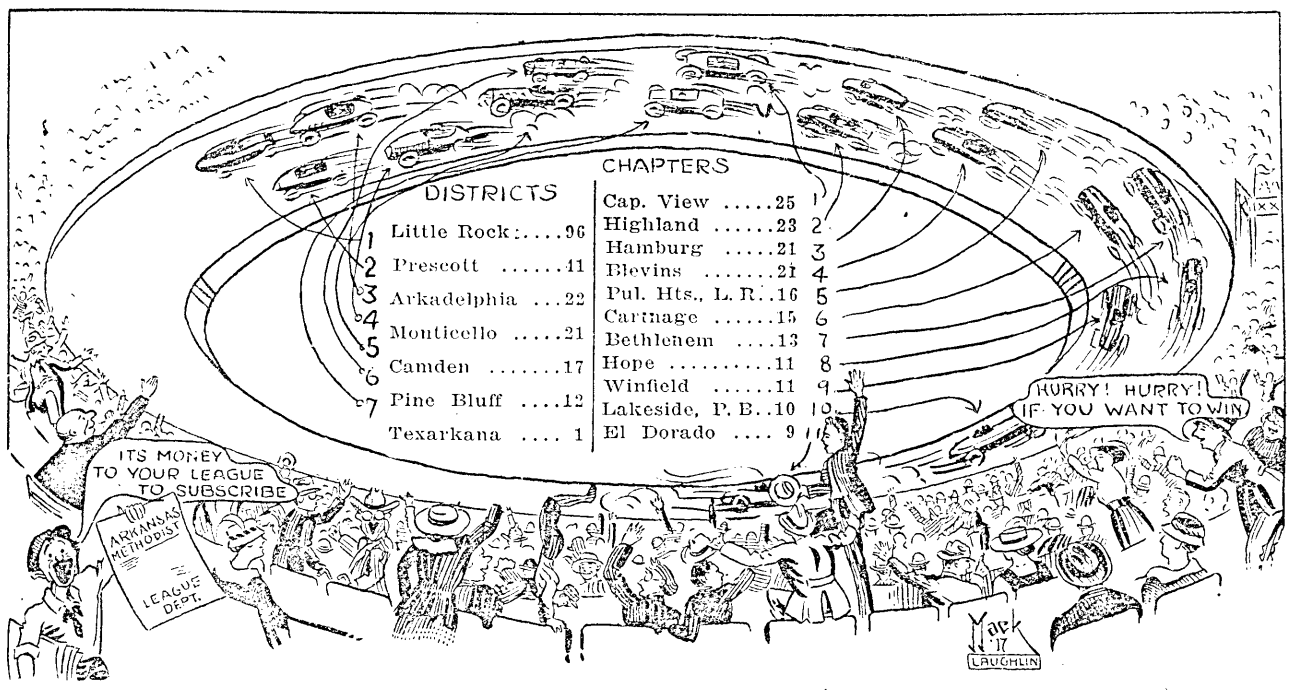
"Rock of Ages cleft for me,
Let me hide myself in Thee;
Let the waters and the blood,
From Thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power."

Why Hymns Should Be Memorized.

There are many and divers reasons why the noble hymns of the Church should be memorized in youth; and a valid one is that the mothers of tomorrow may have them stored up against the day when little children are to be sung to. That person has missed something from his education who does not cherish among his earliest and sweetest memories the singing of the famous hymns of his own mother. I have battlefield memories of soldiers craving, "Jesus, Lover of My Soul," and I have heard it sung by many great congregations; but the very mention of the hymn recalls it as a mother's lullaby, sung to comfort a fretful child amid the thronging cares of a home. I would rather have penned "Jesus, Lover of My Soul" than to have preached all the sermons, written all the books and exercised all the leadership of John Wesley:

"Other helpers have I none;
Hangs my helpless soul on Thee;
Leave, ah! leave me not alone,

CAMPAIGN OF LITTLE ROCK CONFERENCE LEAGUERS FOR 1,000 CASH SUBSCRIBERS.



KEEP YOUR EYE ON THE WINNER!

Few changes have been made this week, but we are expecting some big reports next week that will put all previous reports in the shade. Capitol View has taken first place away from Highland. Will she keep it? Hurry up, Texarkana District, or you are going to get left! Who is going to lead next week? Just wait and see.

Still support and comfort me.
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defensless head
With the shadow of Thy wing."

Fanny Crosby lived and died blind, and she was not wise, as the world counts wisdom; but her vision of spiritual things was clear and unclouded. I wonder how many persons, in the presence of a glorious sunset, have repeated in their hearts Fanny Crosby's lines:

"Some day, when sinks the golden sun,
Beneath the rosy tinted West,
My blessed Lord will say, "well done,"
And I shall enter into rest.
And I shall see him face to face,
And tell the story, saved by grace!"

Crossing The Bar.

"Sunset and evening star,
And one clear call for me,
And may there be no moaning of the bar
When I put out to sea"

Alfred, Lord Tennyson, was eighty-one years of age when he wrote his "swan song." Before his death he asked that "Crossing the Bar" should be printed at the end of all editions of his works. The facsimile of the original manuscript shows no trace of a single correction. Tennyson said that a nurse who had great influence over him had asked him to write the hymn. As a result, after a walk by the seashore, he wrote "Crossing the Bar" in about ten minutes. When a friend said to him, "That is the crown of your life," he answered, "It came in a moment." Tennyson was preeminently a Christian poet. Once he said: "What the sun is to the flowers, Jesus Christ is to my soul." We are not surprised, after reading his "In Memoriam" and "Crossing the Bar," to learn that the great English poet had no fear of death.

One Sweetly Solemn Thought.

HOW THEY STAND.

District.

Little Rock	96
Prescott	41
Arkadelphia	22
Monticello	21
Camden	17
Pine Bluff	12
Texarkana	1

Chapter.

Capitol View, L. R.	25
Highland, L. R.	23
Hamburg	21
Blevins	21
Pulaski Heights, L. R.	16
Carthage	15
Bethlehem	13
Hope	11
Winfield	11
Lakeside, P. B.	10
El Dorado	9
Prescott	9
Central Ave., Hot Springs	7
Fordyce	6
Mt. Tabor	3
Junction City	2
First Church, L. R.	2
Mt. Zion	2
Hawley Memorial, P. B.	2
28th St., L. R.	1
Lewisville	1

"One sweetly solemn thought
Comes to me o'er and o'er,
I am nearer my home today
Than I ever have been before."

This one of Phoebe Cary's hymns is a great favorite, and has a place in practically every church hymn-book. It is said that she, until within a year or two of her death, did not consider the poem of any value, as it had not yet found its place as a standard hymn in a single Church book. The story is told of two young men from the United States, who were playing cards in a den in Hong Kong. In a pause in the game, one of them began to hum a line or two of Phoebe Cary's hymn. The other stopped dealing cards, and exclaimed: "Harry, where did you learn that tune?" The younger man replied that he had learned the words and music in Bible school years before. "Come," said the older; "here's what I won from you; go and use it for some good purpose. As for me, I have played my last game and drunk my last bottle." Both men reformed from that hour, and one became a hard-working Christian.

Nearer My God To Thee.

"Nearer, my God, to thee,
Nearer to thee!
E'en tho' it be a cross
That raiseth me;
Still all my song shall be,
Nearer, my God, to thee;
Nearer, my God, to thee,
Nearer to thee!"

"Nearer, My God, to Thee," is, without a doubt, the greatest hymn ever written. There are hundreds of incidents in the world's history which might be cited to prove that it is very near to the heart of humanity. On Sunday night, April 14, 1913, the largest and finest ship that ever crossed the ocean—the "Titanic"—crashed into an iceberg, which ripped it open, and in a couple of hours it went to the bottom, bearing with it over sixteen hundred people. As the steamer sank, the band stood on the deck and played the familiar air of the immortal hymn written by Sarah Flower Adams. The story was told all over the world, and thousands who had never sung the hymn before came to treasure it. The last words of President McKinley are said to have been, "Nearer, my God, to thee." It was the familiar hymn of King Edward VII. and many other prominent men. The authoress of the hymn was born in Harlow, England, in 1805, and was in early life a Unitarian, but later became a member of the Baptist Church. The basis of her immortal hymn, which has been translated into many languages, is, of course, Jacob's dream at Bethel Mrs. Adams died at an early age in 1848, and at her funeral her own great hymn was sung.

"All Hail the Power of Jesus' Name!"

This hymn of praise appears to have been written about the middle of the Eighteenth century. Its author, Rev. Edward Perronet, son of Rev. Vincent Perronet, vicar of Shoreham, England, was a man of great faith and humility. He was born in 1721; and though eighteen years younger than Charles Wesley, the two became bosom friends. It was under the direction of the Wesleys that he became a preacher in the evangelical movement. His contention against John Wesley's law that none but the regular parish ministers had the right to administer the sacraments led to his separation from both the Wesleys. He then became the pastor of a small Church of dissenters in Canterbury, where he died in January, 1792. The favorite stanza of the hymn, the last ("O that with yonder sacred throng"), was added by Dr. Rippon.

The Tune.—It is now called by everyone one "Old Coronation." The author of "Coronation" was Oliver Holden, a self-taught musician, born in Shirley, Mass., in 1765, and the small pipe organ on which it is said he struck the first notes of the famous tune is now in the historical rooms of the old statehouse at Boston, placed there by the granddaughter, Mrs. Fanny Tyler.

"Jesus, Saviour, Pilot Me."

While pastor of Mariner's Church, at New York Harbor, the Rev. Edward Hopper, D. D., wrote this hymn. The Church has been called "The Church of the Sea and Land." He was born in 1818 and was a graduate of the Union Theological Seminary, the class of 1843. There are only three stanzas of this rather lengthy hymn in common use.

The Tune.—Composed by John Edgar Gould, late of the firm of Gould and Fischer, Philadelphia, Pa. He compiled and published no less than eight songbooks. He was born in Bangor, Me., April 9, 1822, and died in Algiers, Africa, February 13, 1875.

"Throw Out the Life Line."

The Rev. E. S. Ufford, a Baptist preacher, lecturer, and evangelist, was witnessing a drill at the life-saving station on Point Allerton, Nantasket Beach, when the order to "throw out the life line" was given. The sight of the apparatus at work and the story of the shipwreck made such a great impression on his mind that

COMMISSIONER'S SALE.

Notice is hereby given that in pursuance of the authority and directions contained in the decretal order of the Chancery Court of Pulaski County, made and entered on the 30th day of August, A. D. 1917, in a certain cause (No. 21706), then pending therein between B. W. Green, Agent, et al., complainants, and H. E. Farrabee et al., defendants, the undersigned, as Commissioner of said court, will offer for sale at public vendue, to the highest bidder, at the east door or entrance of the county court house, in which said court is held, in the county of Pulaski, within the hours prescribed by law for judicial sales, on Wednesday, the 26th day of September, A. D. 1917, the following described real estate, to-wit: Lot Five, Block 12, Forrest Hill Addition to Little Rock, in Pulaski County, Arkansas.

Terms of Sale: On a credit of three months, the purchaser being required to execute bond as required by law and the order and decree of said court in said cause, with approved security, bearing interest at the rate of 8 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 6th day of September, A. D. 1917.

W. S. BOONE,
Commissioner in Chancery.

when he returned home the words of this rousing hymn were penciled. Being a singer and player, he composed a suitable air. It was published in sheet form in 1888 and afterwards was purchased by Mr. Sankey. It is said that upon a recent visit to California Mr. Ufford sang his hymn at a watch meeting and told the story of the loss of the Elsie Smith on Cape Cod in 1902 and exhibiting also the very life line that had saved sixteen lives from the wreck. One of those sixteen happened to be in the audience. Dr. Cuyler said to Mr. Sankey when he heard him sing it: "There is more electricity in that song than in any other I ever heard."

Next door to a house in Philadelphia where a card party was being held, a woman's voice rang out in "Throw Out the Life Line." One of the players said, "If that is right, we are wrong." The party broke up. One of its members, through that hymn, became a Christian and is now a missionary.

"Lead, Kindly Light."

The author of this well-known hymn is John Henry Newman, born in London February 21, 1801. He wrote the hymn when he was a young clergyman of the Church of England. While he was a tutor at Oxford his faith in Protestantism was weakened by the agitations during the High Church movement, and in his unrest he traveled to the Mediterranean coast and crossed to Sicily. While there he fell violently ill and after his recovery waited three weeks in Palermo for a boat on which he might return. On his trip to Marsailles he wrote the hymn. Dr. Newman was created a cardinal of the Church of Rome in the Catholic cathedral of London in 1879. He died August 11, 1890. The tune was composed in August, 1865, by Dr. Dykes.

"Jesus, Keep Me Near the Cross."

This is one of Fanny J. Crosby's sacred lyrics and was inspired by Colossians i. 29. Frances Jane Crosby (Mrs. Van Alstyne), the blind poet and hymn writer, was born in Southeast, N. Y., March 24, 1820. At the age of six she lost her eyesight. She spent twelve years of her younger life in the New York Institution for the Blind, where she became a teacher. In 1858 she was happily married to a fellow inmate, Mr. Alexander Van Alstyne, a musician. She has written over six thousand hymns. William Howard Doane is the writer of the music to this hymn.

"Blest Be the Tie That Binds."

John Fawcett, D. D., is the author of this hymn. He was born near Bradford, Yorkshire, January 6, 1739, and converted under the preaching of Whitfield. He joined the Methodists, but afterwards became a member of the new Baptist Church in Bradford. Seven years later he was ordained over the Baptist Society at Waisgate. In 1772 he received a call to London to succeed the celebrated Dr. Gill and accepted. But at the last moment, when his goods were packed for removal, the love of his people, weeping their farewells around him and his good wife, melted their hearts. "I will stay," he said. "You may unpack my goods, and we will live for the Lord lovingly together." It was out of this experience that the hymn was born. Dr. Fawcett died July 25, 1817.

POINTS FOR PURPOSEFUL PRAYERS.

Thank God (1) for the power of song; (2) for hundreds of singers who bring the message of gospel through song; (3) for many souls converted through song; (4) for the noble sentiments given us by honored song writers; (5) ask God to help us catch the true meaning of the songs we sing.

To Think About.

What songs have helped me most? How can we always make melody in our hearts?

Program.

Song—"All Hail the Power of Jesus' Name." Have one tell in few words what he knows of the hymn.

Song—"Jesus, Savior, Pilot Me." Recited by some one— then sung by audience.

Prayer—Several sentence prayers, closing with leader.

Special Music—Solo, duet, or quartet, "Lead Kindly Light." One of the singers first tells story of the hymn.

Scripture—Read by males and females responsively.

Song—"Throw Out the Life Line." Let some young man first give history of hymn and another tell incident of its effect—then sing it enthusiastically, everybody.

Special Music—"One Sweetly Solemn Thought." Young man tells story —young lady sings solo.

Talk—"The Value of Great Hymns to Life."

Recitation—"Crossing the Bar." Then sing as duet or quartet.

Talk—"Why We Should Memorize Hymns."

Song—"Abide With Me." One verse. Then have it recited—another verse sung—one tells the history of hymn. Sing last stanza.

Special Music—"Nearer, My God, to Thee" on violin or other orchestral instrument. Then story—then one verse in song.

Expression From Everybody — "What Song is My Favorite, and Why."

Song—"Blest Be the Tie That Binds." First have story song given, then sing.

Other changes to suit conditions should be made. Keep in mind the necessity of having at least three songs memorized and given as recitation.

Benediction.

ZIP! ZIP! ZIP! ZAWIE! ZIP! ZIP! ZIP! ZAWIE!

Leaguers, the summer is over. Time is rapidly passing. God has given us a glorious youth, rich in opportunities. Many have just returned from a charming vacation. The campaign for 1,000 cash Methodist subscribers is booming. Are you going to be a slacker and miss the thrilling joy of sharing the victory? Do you not care for your chapter's honor and pride? Have you no spirit of loyalty that will give itself in sacrificial service for the good of your league, for the success of your district? I am sure that you have not paused to think about the greatness of the campaign and what it means to the leagues of the conference and state. You have not considered that the chapter in small places, out in the country, in suburban city churches have had to plan and work hard to make the showing indicated by their standing. Won't you join the ranks at once? We want every league in the conference to be a partner in this great campaign. I am counting on you. This means every chapter. Just two weeks remain, campaign closes September 30. Make every moment count. Pray, work. It's money to you—50 cents on each new subscriber—then this league library and gold watch if you get the votes.

LEAGUE AT SOUTH BEND.

A very promising League was organized at South Bend in the Little Rock District on Sunday, September 2, by a party of Leaguers from the Highland Church. Quite a number of young people are in this community and are anxious to do some definite work in their Church. This is the fourth League on the Austin Circuit. Rev. J. W. Nethercutt is the wide-awake and progressive pastor and a friend of the young people. The following officers were elected: President, Mrs. T. W. Eason; Vice President, C. E. Hollis; Secretary, Miss Zola Hill; Treasurer, T. A. Knight; Era Agent, Miss Grace Shelton; Chairman, First Department, Mrs. Wesley Weidemeyer; Second Department, Miss Mary Shellons; Third Department, Miss Zewell Hollis; Fourth Department, Mrs. A. A. Shillcutt.

JONESBORO DISTRICT LEAGUE CONFERENCE.

At the district conference at Harrisburg in April the presiding elder of the Jonesboro district, Rev. F. M. Tolleson, emphasized the Epworth League interests and devoted an afternoon to a League program, laying plans for a district organization and the election of district officers.

These officers, with representatives of the various League chapters in the district met in the First Church, Jonesboro, Tuesday afternoon, September 4, and opened a three-day conference that has laid a foundation for the investment of the vital energies of our young people in the district.

The program was not an ordinary one and the execution of the business would have been creditable to a conference in its tenth session instead of its first.

Rev. F. M. Tolleson, the presiding elder, gave the opening address immediately after the delegates had been received. The subject was "The Church's Call to Young Life." This address was rich in thought, timely. It was directed published in the Methodist and will speak for itself in these columns later.

From the devotional service of the first session and extending through the forenoon Thursday, there were speeches, drills, papers and other contributions, making the occasion of vital interest. "How to Save a Sick League," by Mrs. F. M. Tolleson, was clear and rich. The speech of the president, Ben Choate, "How to Organize a League," was a rare gem, designed to shame the "can't-have-'em" Leagueless congregations and pastors. "What the League Ought to Do for the Midweek Prayer Meeting," by Rev. Geo. W. Pyles, was of exceptional merit. The Missionary address by Rev. Wm. Sherman was one of vision and heart, an uncommon deliverance. Other speakers were: Rev. J. J. Galloway, Miss Edith Sherman, Miss Marjorie Self and the writer.

The conference elected officers for the year: President, Ben Choate, Earle; Vice President, Rev. J. Q. Shisler, Wilson; Secretary, Miss Edith Sherman, Jonesboro; Treasurer, J. R. Myanett, Crawfordsville. Miss Dorothy Tolleson is the Era agent and the respective departmental superintendents are: Miss Marjorie Self, Jonesboro; Miss Kate Weaver, Earle; Raymond Cooper and Arris Hudson, Blytheville.

The next session goes to Earle and is to be in connection with the meeting of the Annual Conference League body.—B. C. Few.

CHILDREN'S DEPARTMENT.

THE STARS.

Last night I caught a lightning bug
And held him good and tight.
He wiggled all his toes and flashed
His little lantern light.

Then later when my mamma called
And I was tucked in bed,
The stars shone through my window pane
From 'way above my head.

For most an hour I wondered hard
If it could really be
That stars are only lightning bugs
God pinches, same as me?

—By Anna Bird Stewart from The Gentlest Giant.

MAKING SUNSHINE.

"What a dreary day!" exclaimed Patty with a sigh as she looked out of the window. Then she took up a magazine and began idly to turn the pages.

"What a woebegone face!"

Patty looked up with a start into the bright face of her chum, Sally Lascom. "Hello, Sally! Glad to see you! Isn't this a dreary day?" cried Patty, as she got quickly to her feet with an outstretched hand.

"Dreary? Why, I think it is fine. A little cloudy, perhaps, but that will only make the sun seem brighter when it does show itself," was the cheery response.

"If it ever does," Patty said glumly.

"Why, Patty Ludden! Whatever is the matter with you? Don't you expect it?"

"What—the sun? Y—es. I suppose it will appear—some time. But I do just hate dull days, Sally."

"Patty, you're a pessimist—an out and out pessimist," Sally exclaimed, giving her friend an impatient little shake. "Some days just have to be cloudy. You don't expect a person to laugh all the time. It would soon grow monotonous.

"Well, all the same, I don't believe I would ever tire of the sunshine," Patty asserted.

Sally was silent for a moment. "I have a notion that our occupations have a great deal to do with our opinion of the weather," she observed in a musing tone. "What have you been doing today," she suddenly asked.

"Nothing—absolutely nothing. There is no inspiration in clouds," Patty replied with a yawn.

"Oh, that's the way you feel. I plainly see you haven't been taught to make your own sunshine. Mother long ago gave me lessons in the art. It cannot be acquired all at once, but it is well worth the time you put into it. Get your hat. I'm going to make a call and I'd like your company."

Patty obeyed automatically. Once out in the air her spirits revived a bit, and she asked: "Where are you going?"

"To several places. I make most of my calls on such days as this."

"But—but I'm not dressed for calling," Patty demurred.

"Neither am I, but that doesn't matter. The friends I go to see pay little attention to my clothes," said Sally.

The smile was contagious. Patty felt the corners of her mouth curving, and as the girls started down the steps she was actually smiling.

"Mercy! whom do you know here?" exclaimed Patty in astonishment as her companion paused before a dilapidated building and gave a vigorous knock. In response a little pale-faced boy threw the door wide open and seizing Sally's hand smiled joyously up into her face.

"I'm so glad you've come, Miss Lascom. Mother has been watching for you all the morning," he said as he danced along beside her.

"Isn't she as well, Jamie," Sally asked.

"About the same, Miss Lascom, but she is always watching for you on cloudy days like this," the little boy replied.

"I have brought a friend with me today, Jamie. I hope the sight of a stranger will not disturb her," Sally announced.

"Oh, no indeed; she always likes to see people, especially on dull days; she says they do her about as much good as the sun," the child chatted on.

There was a queer feeling in Patty's throat as the door opened into a poorly but neatly furnished room, and disclosed the figure of a woman with two crutches beside her. The look on this woman's face as Sally approached and grasped the eagerly outstretched hand Patty did not soon forget. She had never seen a sunbeam that equaled it.

Patty stifled a sob at sight of the sweet, patient face that followed Sally's every movement as if it were a veritable sunbeam flitting to and fro about the meagerly furnished room.

"I understand—now," she said in a choked voice as they left the house when their visit was ended. "Are all your calls like this?" she asked.

"All my cloudy day visits are," Sally replied.

"And this is what you meant by making our own sunshine?" Patty queried.

"Yes. Don't you think it rather a nice way of getting the best of the weather?" Sally asked, brightly.

A thoughtful look came over Patty's face. Then she turned swiftly and faced her companion.

"You called me a pessimist a little while ago, Sally Lascom; and I now pronounce you to be an out-and-out optimist," she declared, twining her arm lovingly around her friend's waist. "No more dreary days for me now if I may be allowed to accompany you on your sunshine walk," she declared.

"Agreed! And with two optimists to brighten the dreary days the sun may hide its face for a week at a time and not be missed," Sally assented, as she gave Patty's hand a delightful squeeze.—Helen M. Richardson in Raleigh Christian Advocate.

MRS. CRIMSON'S AFTERNOON TEA.

It was all ready. The table—a smooth, white toadstool—was spread with a tempting feast. A sliced strawberry represented ice cream and ices, the plates were rose petals, and the goblets honeysuckle blossoms with a drop of honey in each.

The guests were—Dorothy's dolls? No, indeed! Hollyhock ladies in silky robes of crimson, rose, pale pink, yellow, and white, with soft green shoulder-capes. Their heads were green grapes, upon which features were marked with a pin.

Dorothy had worked hard to get everything ready, and was tired. Leaning against the old apple tree root, she closed her eyes for a moment. Suddenly, however, she opened them in surprise, for Mrs. Crimson was saying:

"Madame Blanche, do take some of this delicious strawberry cream."

"No," drawled Madame Blanche, peevishly: "you know I don't like strawberry cream! Why didn't you have vanilla?"

Dorothy's face became almost as red as Mrs. Crimson's dress, for she recognized the very words she had used that day at dessert. Mrs. Crimson went on:

"Miss Pink, Miss Rose, won't you have some ices?"

"I hate ices," replied Miss Pink, tossing her head.

"So do I," chimed in Miss Rose.

"Oh," exclaimed Dorothy, "you're spoiling the party! What makes you behave so?"

"You taught us!" they all cried. "Our stalks are just outside the dining-room window, and we hear you complaining at every meal."

"But I don't do so at parties," said poor Dorothy, half crying.

"It's just as bad to do it at home," returned Madame Blanche, severely.

"Besides," cried Miss Pink, in a shrill voice, "you can't expect people with green-grape heads to have pleasant dispositions!"

At this all the hollyhocks pulled off their heads and began pelting Dorothy with them.

"Dorothy, Dorothy!" called some one. Dorothy gave a start and looked about her. There were the hollyhock ladies, their heads all in place, each wearing the same fixed smile she had scratched upon it with a pin.

"Dorothy, come to supper," called mother.

As Dorothy took her seat, father said: "Here's some nice hot toast. Pass your plate, Dorothy."

She began to say, "I hate toast. I wanted muffins for supper," but she thought of Madame Blanche, and, shutting her lips firmly, passed her plate in silence. She ate her supper without a complaint, and looking toward the window, fancied the tall hollyhocks outside were nodding kindly at her. After supper she told mother about it. "I'm never going to forget that dream!" said she.

"I hope you never will," replied mother, with a kiss.—A. M. Keith, in Our Little Ones.

NEWS OF THE CHURCHES.

SOME CHANGES IN THE HELENA DISTRICT.

C. M. Reves, our efficient and popular pastor at Helena, has been accepted and commissioned as chaplain in the army, which caused a vacancy in the pastorate of our First Church in Helena. To this Rev. J. B. Evans has been appointed, and Rev. L. E. Mann to Brinkley Station.

We are glad to say that not one Sunday passed with vacant pulpits or absent pastors.—W. F. Evans, P. E.

WALDO.

Since the 28th of July I have been in four meetings. Three of these were on my work. Beginning the 28th of July, at Buckner, which was the third quarterly conference for this charge, we ran nine days. During this meeting we had Brother Sage, P. E., who did much of the preaching, and who did it well. We also had Brother Nelson of Stamps, who gave us two good sermons. We began our meeting at McNeil the third Sunday night and closed on Friday night. In this meeting I had the assistance of Rev. W. H. Hansford of Eagle Mills, who came on Monday evening and stayed till close. He was very acceptable in all his work, and did us good preaching and singing. The meeting was interesting from the first till the close. We started our meeting the fourth Sunday in August at Waldo and closed the night of the 2d of September. We had Rev. M. S. Monk of Camden with us from Monday till the close. He preached to the delight of our people, and did us some good work. There was considerable interest in this meeting from start till close. In all three of these meetings the visible results are as follows: Eighteen have joined, but most of them by letter; and we think the churches are in better condition than before. We hope much good seed has been sown. We appreciated the presence of all these brethren who assistd us.—B. F. Scott.

TWO CAMP MEETINGS.

We have recently held two camp meetings, the one at Davidson, which is the joint property of two districts, and the Ben Few, near Princeton. The first has been reported; the net results were gratifying. At the Ben Few encampment about 100 made profession and $350 was raised on the expenses. Dr. A. C. Holder of Shreveport, one of our general evangelists, did the preaching. Dr. Holder is a well furnished man and is a strong gospel preacher. Efficient and capable, he did his work well. The man who has formed the habit of saying that the days of the camp meeting have gone was not in evidence at either of these gatherings, where approximately 325 were converted at the altar, 160 joined the Methodist Church at the close of the meetings, and where $1,000 was raised to finance the two campaigns.—B. A. Few.

HOT SPRINGS METHODISM.

Present: Hayes, Steele, Byers, Vaughan, Duckworth.

Vaughan (Oaklawn): Fine day in all of our services. Good congregations. Prayer meeting well attended. Sunday school full. We are anxiously awaiting the coming of our revival.

Byers (Tigert): We have just closed a good revival in our church. Brother Williams, from Texas, was with us and did some very good preaching. The results were not what we had expected. Our crowds yesterday were fine. The League was very fine.

Hayes (Third Street): Good day. Dr. James Cannon of Virginia preached a very fine sermon at the morning hour. At night we had a good congregation and installed the new officers of the League. Good prayer meeting.

Steele: Heard Dr. Cannon preach a very fine sermon. Attended the Princeton camp meeting last week. This was Brother Steele's first charge.

Duckworth (Junior preacher at Central): We had a splendid day at Central yesterday. The congregations were large at both hours. The Sunday school was normal and the League service was exceptionally good. Prayer meeting was well attended. Our teacher training class is growing in interest and in attendance. The collection was taken for the Arkansas Methodist at the night service.—R. L. Duckworth, Secretary.

NEWARK.

Evangelist G. A. Klein of Nashville, Tenn., and C. B. Clark, singer, of Indiana, closed a gracious revival meeting with us, after running eleven days, the night of the 11th ult. The Campbellite people were in a tent meeting here at the same time, and yet we had good congregations at all the services. There were quite a number of professions of faith and many professed reclamations. The leading families in the church were greatly revived and encouraged during the revival. We have received eight persons into the church and baptized two infants since the meeting closed. Heads of families have started into the Sunday school and the regular morning services. We are having the best attended services the church has enjoyed for years. The day the revival closed we had dinner on tables by the church, and following a bountiful spread of the best things this country affords, the building committee for the new $10,000 church met, talked, subscribed several thousand dollars and started out after other subscriptions. We have an enthusiastic committee with nothing before the men composing it greater and of more importance just now than "the new church.' We hope to begin the excavation for the basement before September shall close. Everybody wants a new church, and wants it now, and is willing to subscribe his part. The financial condition of the church is much better than for many years. We hope to make a good report at conference.—A. B. Haltom.

FOUKE CIRCUIT.

Brother L. C. Gatlin, our pastor, and his noble wife have closed the meeting at Old Rondo church with great success. There were about 75 converted and reclaimed. Among those converted were some aged mothers, and it was a very pleasing sight to look upon the happy faces of these aged ones. Thirty-seven were received into the church, making a total of 121 Brother Gatlin has received on the circuit this year. A great work is being done here this year under the leadership of our pastor, and, while the opportunities are much greater than the means, the circuit being so large, yet we believe God will answer the prayers of the good people of this work, and that there awaits us a greater upbuilding of the circuit.—M. T. Williams, Layman.

MONTICELLO DISTRICT NOTES.

The revival season in this district is nearing the close. Several of the circuit preachers have had fine meetings and are still in revival work.

Bro. Pickering of Lacy Circuit will have a fine report at conference. He has held a number of meetings on his work with good results. He is popular with his people and both pastor and people expect his return next year. He is one of our growing and studious pastors.

Bro. Williams of the Hermitage Circuit is evangelistic and never happier than when preaching revival sermons. He has received over 50 into the church this year.

Bro. Applewhite, our camp pastor, is in the midst of his revival work. We expect good results. He is assisted by Rev. J. B. Luck, pastor of the Baptist Church at Warren.

Bro. Lewis of Eudora Circuit knows no such word as fail. He has now a Methodist Church at Chicot, a building once used for teaching. It is a

A GOOD BOOK.

Dr. J. E. Godbey will send his book, "Lights and Shadows of Seventy Years," to any one who sends him an order for it accompanied with $1.00. J. E. Godbey, Kirkwood, Mo.

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 East Sixth St., Little Rock, Ark.

nice building and will strengthen our interests in that growing town.

Brown Jno. A. May and his singer are now at Eudora in a tent meeting. We expect great results. Bro. Lewis plans wisely and labors to accomplish results. After the quadrennium of Bro. Lewis we expect Eudora Circuit to be of our best circuit appointments.

Bro. McKay of Warren had a great revival in that growing town. Bro. May did the preaching. Bro. McKay's exhortations moved the crowds. The writer has never heard such earnest appeals for a consecrated life.

Bro. Dean of Hamburg is said to be the pastor of all the people. In a small town it is a small pastor who stays with his little flock. We need more pastors whose labors go out to all the people.

Bro. J. L. Cannon of Dermott builds permanently. His flock grows in numbers and loyalty. He is serving his third year and has a fine body of true and loyal people.

There have been some accessions on Palestine Circuit. Bro. Jno. P. Lowry was with us at Vick for nine days. Crowds came to hear him preach. He did good work, and the results are more visible now than when he left. We very much appreciate his labors. His optimistical life was worth more to the writer than I am able to express.—R. Spann.

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT.
(Fourth Round.)

Leola and Carthage	Sept. 15-16
Tigert and Lonsdale	Sept. 16-17
Pearcy Ct.	Sept. 22-23
Park Avenue	Sept. 30-Oct. 1
Friendship	Oct. 6-7
Cedar Glades	Oct. 13-14
Third Street	Oct. 14-15
Willow	Oct. 20-21
Malvern Sta.	Oct. 21-22
Dalark Ct.	Oct. 28-29
Arkadelphia Ct.	Nov. 3-4
Benton	Nov. 4-5
Holly Springs Ct.	Nov. 10-11
Hot Springs Ct.	Nov. 17-18
Central	Nov. 18-19
Princeton	Nov. 24-25
Arkadelphia Sta.	Dec. 1-2

B. A. Few, P. E.

BOONEVILLE DISTRICT.
(Fourth Round.)

Gravelly, at Gravelly	Sept. 22-23
Plainview	Sept. 23-24
Bigelow	Sept. 29-30
Adona, at Perry	Sept. 30-Oct. 1
Dardanelle, at Pisgah	Oct. 6-7
Ola, at Ola	Oct. 7
Dardanelle Sta.	Oct. 8
Branch Ct., at Caulksville	Oct. 13-14
Paris Sta.	Oct. 14-15
Prairie View and Scranton	Oct. 20-21
Walnut Tree, at Egypt	Oct. 27-28
Danville Sta.	Oct. 28-29
Waldron Ct., at Mt. Pleasant	Nov. 3-4
Waldron Sta.	Nov. 4-5
Cauthron	Nov. 5-6
Belleville Ct.	Nov. 10-11

J. H. O'BRYANT, P. E.

CAMDEN DISTRICT.
(Fourth Round.)

Kingsland Ct., at Camp Springs, September 22 and 23; preach at Draughon September 21, 7 p. m., and at Kingsland September 23, 7 p. m.

Thornton Ct., at Chambersville, September 29 and 30; preach at Thornton Sept. 28, 7 p. m., and Sept. 30, 7 p. m.

Hampton Ct., at Woodberry, Oct. 6 and 7; preaching at Hampton Oct. 7, at 7 p. m.

Strong Ct., at Rhodes Chapel, Oct. 13-14; preaching at Strong, Oct. 12, 7 p. m., and Bolding Oct. 15, 7 p. m.

Huttig, Oct. 14, 7 p. m., preaching only; quarterly conference November 14, at 7 p. m.

Junction City, Oct. 21; preaching morning and evening; quarterly conference Nov. 13 at 2 p. m.

El Dorado Ct., at Parker's Chapel, Oct. 27-28.

Wesson, October 28, 7 p. m., preaching, quarterly conference Nov. 13, 7 p. m.

Magnolia Ct., at Chriastie's Chapel, Nov. 3-4.

Magnolia Sta., Nov. 4, 7 p. m.; quarterly conference Nov. 5, 7 p. m.

Waldo Ct., at Waldo, Nov. 7; preaching at McNeil Nov. 2, 7 p. m., and at Buckner, Nov. 6, 7 p. m.

Atlanta Ct., at Fredonia, Nov. 10-11; preaching at Atlanta Nov. 9, 7 p. m.

El Dorado Sta., Nov. 11-12, at 7 p. m.

Eagle Mills Ct., at Eagle Mills, Nov. 18, 11 a. m. and 2 p. m.

Bearden and Millville, at Bearden, Nov. 18-19, 7 p. m.

Chidester Ct., at Chidester, Nov. 21.

Buena Vista Ct., at Union Church, Nov. 24-25.
Stephens, Nov. 25-26, 7 p. m.
Fordyce Sta., quarterly conference Nov. 29, 7 p. m.; preaching Dec. 2 at 7 p. m.
Thornton, special quarterly conference, Nov. 28, 2 p. m.
Hampton, special quarterly conference, Nov. 29, 10 a. m.
Kingsland, special quarterly conference, Nov. 30, 2 p. m.

J. A. SAGE, P. E.

CONWAY DISTRICT.
(Fourth Round.)

Rosebud ..... Sept. 15-16
Naylor ..... Sept. 16-17
Greenbrier ..... Sept. 22-23
Damascus ..... Sept. 23-24
Conway Ct. ..... Sept. 29-30
Conway ..... Sept. 30
Clarksville ..... Oct. 6-7
Morrilton ..... Oct. 7-8
Springfield ..... Oct. 13-14
Plumerville ..... Oct. 14-15
Hartman ..... Oct. 20-21
Altus ..... Oct. 21-22
Appleton ..... Oct. 27-28
Atkins ..... Oct. 28-29
London ..... Nov. 3-4
Pottsville ..... Nov. 10-11
Lamar ..... Nov. 17-18

The week next following will be occupied with adjourned sessions, dates of which will be given in due time. Pastors are requested to see that trustees and Woman's Missionary Societies have ready reports. It is most earnestly requested that all officers be present at quarterly conference. A vast amount of earnest work is to be done in order to take care of the intertsts in our hands. Let no man fail.

JAMES A. ANDERSON, P. E.

FAYETTEVILLE DISTRICT.
(Fourth Round.)

Pea Ridge ..... Sept. 16-17
Siloam Springs ..... Sept. 23
Gravette and Decatur ..... Sept. 23-24
Springdale Ct. ..... Sept. 29-30
Springdale Sta. ..... Sept. 30
Winslow ..... Oct. 6-7
Rogers ..... Oct. 7
Elm Springs ..... Oct. 7-8
Viney Grove ..... Oct. 13-14
Prairie Grove ..... Oct. 14
Lincoln ..... Oct. 14-15
Farmington ..... Oct. 20-21
Centerton ..... Oct. 21-22
War Eagle ..... Oct. 27-28
Huntsville ..... Oct. 28-29
Eureka Springs ..... Nov. 3-4
Berryville Sta. ..... Nov. 4
Berryville Ct. ..... Nov. 4-5
Springtown ..... Nov. 10-11
Gentry ..... Nov. 11-12
Osage ..... Nov. 17-18
Green Forest ..... Nov. 18-19
Fayetteville ..... Nov. 25-26
Bentonville ..... Nov. 26

G. G. DAVIDSON, P. E.

FORT SMITH DISTRICT.
(Fourth Round.)

Ft. Smith Ct., at Barling ..... Sept. 15-16
Greenwood Sta. ..... Sept. 23

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Chas. M. Sisk, Plaintiff,
vs. No. 21729.
Minnie Sisk, Defendant.

The defendant, Minnie Sisk, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Chas. M. Sisk.

August 17, 1917.
W. S. BOONE, Clerk.
J. A. GIBSON, D. C.
A. J. Newman, Solicitor for Plaintiff.
John W. Wade, Attorney Ad Litem.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Ella Hart, Plaintiff,
vs. No. 21789.
Jackson Hart, Defendant.

The defendant, Jackson Hart, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Ella Hart.

August 30, 1917.
W. S. BOONE, Clerk.
J. A. GIBSON, D. C.
W. H. Pemberton, Solicitor for Plaintiff.
F. L. Young, Attorney ad Litem.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Bessie McCain, Plaintiff,
vs. No. 21802.
Jessie McCain, Defendant.

The defendant, Jessie McCain, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Bessie McCain.

September 5, 1917.
W. S. BOONE, Clerk.
J. A. GIBSON, D. C.
A. J. Newman, Solicitor for Plaintiff.
John W. Wade, Attorney ad Litem.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Lillie Davis, Plaintiff,
vs. No. 21800.
Shelton Davis, Defendant.

The defendant, Shelton Davis, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Lillie Davis.

September 5, 1917.
A. J. Newman, Solicitor for Plaintiff.
John W. Wade, Attorney ad Litem.
W. S. BOONE, Clerk.
J. A. GIBSON, D. C.

Hackett Ct., at Hackett ..... Sept. 29-30
E. Van Buren, at Bethel ..... Oct. 6-7
Van Buren Sta., 7:30 p. m. ..... Oct. 7
Ozark Ct., at Bethlehem ..... Oct. 13-14
Kibler Ct., at Kibler ..... Oct. 20-21
Alma Sta., 7:30 p. m. ..... Oct. 21
Cass Ct., at Hickory Grove ..... Oct. 27-28
Ozark Sta., 7:30 p. m. ..... Oct. 28
Charleston Ct., at Weaver ..... Nov. 3-4
Mulberry and Dyer, at D. ..... Nov. 10-11
Hartford and Midland, at H. ..... Nov. 17-18
Huntington and Mansfield ..... Nov. 18-19

J. K. FARRIS, P. E.

HELENA DISTRICT.
(Fourth Round.)

Aubrey, at Rondo ..... Sept. 15-16
Brinkley, 11 a. m. ..... Sept. 23
Cotton Plant, 8 p. m. ..... Sept. 23-24
Turner, at Turner ..... Sept. 29-30
Helena, 8 p. m. ..... Sept. 30
Haynes, at Haynes, 11 a. m. ..... Oct. 6-7
Council, at Hughes, 8 p. m. ..... Oct. 7-8
Hickory Ridge, at Tilton, 11 a. m. ..... Oct. 13-14
Colt, at Smith's Chapel, 11 a. m. ..... Oct. 20-21
Wynne, 11 a. m. ..... Oct. 27-28
Parkin, 3 and 8 p. m. ..... Oct. 28
LaGrange, at Bartow, 11 a. m. ..... Nov. 3-4
Mellwood, at Elams, 3 and 8 p. m. ..... Nov. 4
Deview, at DeView, 11 a. m. ..... Nov. 10-12
McCrory, 11 a. m. ..... Nov. 17-18
Howell, at Jelks, 3 and 8 p. m. ..... Nov. 18
Wheatley, at Hunter, 11 a. m. ..... Nov. 24-25

W. F. EVANS, P. E.

JONESBORO DISTRICT.
(Fourth Round—In Part.)

Brookland Ct., Pine Log, Conf. 2:30 Sat. ..... Sept. 15-16
Lake City Ct., Lake City, Sat. 2:30 ..... Sept. 22-23
Monette Ct., Macey ..... Sept. 23-24
Jonesboro Ct., Mt. Carmel, Sat. 2:30 ..... Sept. 29-30
Manila and Dell, Dell ..... Sept. 30-Oct. 1
Barfield Ct., Clear Lake ..... Oct. 6-7
Luxora and Roz., Luxora ..... Oct. 13-14
Wilson ..... Oct. 15-16
Nettleton and Bay, Net ..... Oct. 20-21
Gilmore and Joiner, Whitton ..... Oct. 21-22
Marked Tree and Lepanto, L. ..... Oct. 27-28
Marion ..... Oct. 28-29
Crawfordsville and Bethany, C. ..... Oct. 30-31
Earle ..... Nov. 1-2
Vanndale Ct., Cherry V. ..... Nov. 3-4
Harrisburg Ct., Farm Hill, Conf. 2:30 Sat. ..... Nov. 10-11
Harrisburg ..... Nov. 11-12

Brethren, by way of better preparation, I suggest that you take your Discipline right now, read carefully and fix in your minds the ten questions bracketed under four. With faith in our people, ourselves and our God, and by self-sacrifice and team work, let's close with full reports.

F. M. TOLLESON, P. E.

LITTLE ROCK DISTRICT.
(Fourth Round.)

Austin Ct., at Concord ..... Sept. 15-16
Lonoke, p. m. ..... Sept. 16
Highland, a. m. ..... Sept. 23
Henderson Chapel, p. m. ..... Sept. 25
Mabelvale Ct., at Primrose ..... Sept. 29-30
Capitol View, p. m. ..... Sept. 30
Benton Ct., at Sardis ..... Oct. 6-7
Hickory Plains, at Johnson's, a. m. and p. m. ..... Oct. 10
First Church, a. m. ..... Oct. 14
Winfield Memorial, p. m. ..... Oct. 14
Keo Ct., at Keo, a. m. and 2:30 p. m. ..... Oct. 21
Twenty-eighth St., p. m. ..... Oct. 21
Pulaski Heights, a. m. ..... Oct. 28
Forest Park, 3 p. m. ..... Oct. 28
Hunter Memorial, p. m. ..... Oct. 28
Oak Hill Ct., at Paron ..... Nov. 3-4
England, p. m. ..... Nov. 7
Maumelle Ct., at Roland ..... Nov. 10-11
DeValls Bluff and Hazen, at H., a. m. ..... Nov. 14
Des Arc, p. m. ..... Nov. 14
Tomberlin Ct., at Tomberlin ..... Nov. 17-18
Asbury, a. m. ..... Nov. 25
Carlisle, p. m. ..... Nov. 25
Bryant Ct., at Bryant ..... Dec. 1-2

Brethren, this is the FOURTH round. Let the pastors see to it that the trustees have their reports on church property ready and in good shape. Also, press the connectional collections. Let the stewards look well after the "amount raised for the support of the ministry." My dear brethren, see to it that your faithful and hard working pastors are paid in full. The assessed salaries were put in small figures, the cost of living has greatly increased since the salaries were fixed. Don't wait to see what cotton is going to bring, but remember what it did bring. Be honest with God and Zion will flourish.

ALONZO MONK, P. E.

MONTICELLO DISTRICT.
(Fourth Round.)

Collins ..... Sept. 15-16
Warren ..... Sept. 16-17
Watson, at Watson ..... Sept. 22-23
Hermitage, at Ingalls ..... Sept. 29-30
Camps ..... Sept. 30
Snyder and Montrose, at Prairie Grove ..... Oct. 6-7
Palestine, at Vick ..... Oct. 13-14
Dermott ..... Oct. 20-21
McGehee ..... Oct. 21-22
Ark. City and Lake Village, at L. V. ..... Oct. 26-28
Tillar and Dumas, at D. ..... Oct. 28-29
Hamburg Ct., at Extra ..... Nov. 3-4
Hamburg Sta. ..... Nov. 4-5
Lacy, at Zion ..... Nov. 10-11
Crossett ..... Nov. 11-12
Eudora ..... Nov. 17-18
Wilmar ..... Nov. 18-19
Parkdale and Wilmot, at W. ..... Nov. 23-25
Portland and Blissville ..... Nov. 25-26
Mt. Pleasant, at Rock Springs ..... Dec. 1-2
Monticello ..... Dec. 2-3

W. C. DAVIDSON, P. E.

PARAGOULD DISTRICT.
(Fourth Round.)

Hoxie and Portia, Hoxie ..... Sept. 15-16
Black Rock and Powhatan, Black Rock ..... Sept. 16
Old Walnut Ridge, Joblin ..... Sept. 22-23
Walnut Ridge, 8 p. m. ..... Sept. 23
Marmaduke, Hurricane ..... Sept. 29-30
Paragould Ct., Shiloh ..... Oct. 6-7
Pocahontas Sta. ..... Oct. 13-14
Pocahontas Ct., Oak Grove ..... Oct. 14-15
Maynard Ct., Siloam ..... Oct. 16-17
Reyno and Success, Biggers ..... Oct. 18-21
Corning ..... Oct. 21-22
Gainesville, Gainesville ..... Oct. 27-28
Peach Orchard, Scatter Creek ..... Oct. 28-29
Paragould, East Side ..... Nov. 1
Salem ..... Nov. 3-4
Mammoth S. and Hardy, Hardy, Conference 3 p. m. Monday ..... Nov. 4-5
Ash Flat, Ash Flat ..... Nov. 6-7
Ravenden Springs, Hopewell ..... Nov. 8-9
Smithville ..... Nov. 10-11
Imboden, 1 p. m. ..... Nov. 12
New Liberty, 11 a. m. ..... Nov. 14
Lorado, 11 a. m. ..... Nov. 16
St. Francis, Austin ..... Nov. 17-18
Paragould Station, 8 p. m. ..... Nov. 26

Let all reports be ready. Let all finances be up. Let all officials be present. Matters of great importance will come up.

J. M. HUGHEY, P. E.

PINE BLUFF DISTRICT.
(Fourth Round.)

Gillett Ct., at Camp-Shed, a. m. ..... Sept. 15-16
DeWitt Sta. ..... Sept. 16, p. m. 17
St. Charles Ct., at Oak Flats ..... Sept. 22-23
Grady Ct., at Grady, a. m. ..... Sept. 29-30
Sheridan Ct., at New Hope, a. m. ..... Oct. 6-7
Sheridan Sta. ..... p. m., Oct. 7, Oct. 8
Roe Ct., at Ulm, a. m. ..... Oct. 13-14
Stuttgart Sta., p. m. ..... Oct. 14
New Edinburg Ct., at Wheeler Spgs. ..... Oct. 20-21
Altheimer and Wabbaseka, at A., a. m. ..... Oct. 27-28
Sherrill and Tucker, at T. ..... Oct. 28, p. m., Oct. 29
Humphrey Ct., at H. ..... Nov. 3-4
Pine Bluff Ct., at Good Faith, a. m. ..... Nov. 10-11
Hawley Memorial, p. m. ..... Nov. 11
Rowell Ct., at Mt. Olivet, a. m. ..... Nov. 17-18
Rison Ct. ..... p. m. Nov. 18, Nov. 19
Swan Lake Ct., at Reydell ..... Nov. 24-25
Carr Memorial and Redfield, p. m. ..... Sept 30
First Church, p. m. ..... Nov. 28
Star City Ct., a. m. ..... Dec. 1-2
Lake Side, p. m. ..... Dec. 3

W. C. WATSON, P. E.

PRESCOTT DISTRICT.
(Fourth Round.)

Whelen Springs, at Bierne ..... Sept. 15-16
Prescott Ct., at Rocky Mound ..... Sept. 22-23
Mt. Ida, at Butram's Chapel ..... Sept. 29-30
Okolona, at Center Grove ..... Oct. 6-7
Gurdon ..... Oct. 7-8
Womble, at Caddo Gap ..... Oct. 13-14
Alpine, at Pleasant Hill ..... Oct. 20-21
Mineral Springs ..... Oct. 27-28
Nashville ..... Oct. 28-29
Delight, at Saline ..... Nov. 3
Orchard View ..... Nov. 16
Little Missouri ..... Nov. 4
Murfreesboro ..... Nov. 4
Columbus ..... Nov. 10-11
Washington ..... Nov. 11-12
Bingen ..... Nov. 17-18
Blevins ..... Nov. 21
Pleasant Grove ..... Nov. 24
Fulton ..... Nov. 25
Hope ..... Nov. 25-26
Emmet ..... Dec. 1-2
Prescott ..... Dec. 2-3

J. A. HENDERSON, P. E.

TEXARKANA DISTRICT.
(Fourth Round.)

Hatfield, at H. ..... Sept. 15-16
Winthrop, at Oak Hill ..... Sept. 22-23
Richmond and Wilton, at W. ..... Sept. 23
Lewisville ..... Sept. 29-30
Stamps, at night ..... Sept. 30
Bradley and Taylor, at B. ..... Oct. 6-7
Patmos, at Mt. Ida ..... Oct. 13-14
Horatio, at Walnut Springs ..... Oct. 20-21
Ashdown, at night ..... Oct. 21
Bright Star, at Doddridge ..... Oct. 27-28
College Hill (Conference at 2. p. m.) ..... Nov. 4
Fairview, at night ..... Nov. 4
Paraloma, at Wright's Ch. ..... Nov. 10-11
Cherry Hill ..... Nov. 17-18
Mena, at night ..... Nov. 18
Umpire (Conference 21st, at 2 p. m.) ..... Nov. 20-21
Fouke ..... Nov. 24-25
Foreman (preaching at night, Nov. 28; Conf. 29th, 2 p. m.) ..... Nov. 28-29
First Church, Texarkana (Conference 2 p. m.) ..... Dec. 2

My dear brethren, with the good crops, good prices, I can see no reason why we should not have full collections on everything. Pull for a clean sheet.

J. A. BIGGS, P. E.